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# CHRISTIAN THEOLOGY

FOR

THE PEOPLE.

BY

WILLIS LORD, D.D., LL.D.,

LATE PRESIDENT OF THE UNIVERSITY OF WOOSTER.

Speaking the Truth in Love.—Eph. iv. 15.

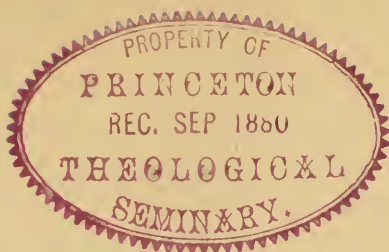
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## P R E F A C E.

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THE author of this volume has hope that it may be of service to Students in Theology, and to some of his Brethren in the Ministry of our Lord. At the same time, he has prepared it with a more direct reference to the body of Christian people; for their instruction in the Christian faith. He has not, however, on this account, thought it necessary or desirable that his work should be less orderly in its form or elevated in its general character, than it would have been had he written it for the learned. All matter suitable only for scholars has been excluded. When technical terms are used, and words or sentences from foreign tongues, they are at once explained; so that they will occasion no embarrassment, but rather, it is hoped, may contribute to the interest and advantage of the reader.

The Theology of the volume is meant to be that which has its divine expression in Holy Scripture, and its authority therefore in God. With respect to the power of reason in the discovery of religious truth, Socrates, Plato, and Aristotle were the peers of the mightiest of our race. What then? They knew not God. They had not a glimmer of the divine Redemption. No progress of

Science, physical or metaphysical, has changed this vital fact. At the end of centuries, it is true as at their beginning, that God only can reveal God. "With thee is the fountain of life. In thy light, shall we see light." (Ps. xxxvi. 9.)

CHICAGO, September 1, 1874.

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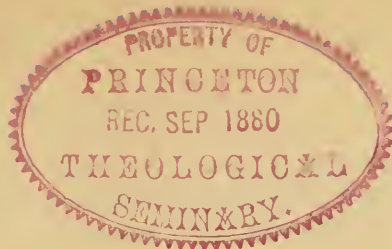
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# CHRISTIAN THEOLOGY.

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## CHAPTER I.

### RELIGION.

#### I. *Germ.*

IN its primary form as a conscious feeling, Religion has its germ in man's sense of God; that God is, and that He is supreme.

(*a.*) This sense of God is a necessary product of the rational and moral nature of man, in the circumstances of his existence; and it involves the further sense of dependence and obligation. It may be cherished, enlightened, and trained to be and to act in harmony with truth; or it may be repressed, perverted, and brought under the sway of error. In the one case, it will become true, and in the other false, Religion.

(*b.*) Max Müller expresses this thought as follows: "As soon as man becomes conscious of himself as distinct from all other things and persons, he at the same time becomes conscious of a higher self; a power without which he feels that neither he nor any thing else would have any life or reality.

"This is the first sense of the Godhead, the 'sensus numinis,' as it has been called; for it is a sensus, an immediate perception; not the result of reasoning or of generalizing, but an intuition as irresistible as the impressions of our senses. In receiving it, we are passive; at least, as passive as in receiving from above the image of the sun, or any other sensible impression; whereas, in all our reasoning processes, we are active, rather than passive. This

'sensus numinis' is the source of all Religion; it is that without which no Religion, true or false, is possible." (Science of Lan. Sec. Series, p. 145.)

## 2. *Extent.*

Man, then, is a religious being. His nature and faculties not only render him capable of Religion, but they necessitate and originate it within him, in the sense and to the degree thus expressed. In some form, therefore, rudimental or developed, it is and must be universal as man. The fact has been seen and recognized along the ages.

Epicurus said: "What nation is there, or what kind of men, who have not, previous to being taught, a certain impression of the Gods?" (Nat. Deo. Lib. I. Sec. 16.)

Cicero said: "There is no nation so barbarous, no man so savage, as that some apprehension of the Gods has not tintured his mind. Vicious customs have indeed led men into error concerning them; but all believe there is a Divine Power." (Tus. Dis. Lib. I.)

Maximus Tyrius said: "That there is one God, the Greek and the Barbarian alike affirm; the islander and the inhabitant of the continent; the wise and the foolish. If, in all time, there have been a few exceptions, they were senseless men; as monstrous creatures as a lion would be without courage, or an ox without horns, or a bird without wings; and, after all, even they testify to God." (Diss. I.)

Plutarch said: "Exploring the world, you may possibly find cities without walls, or kings, or coins, or schools, or theatres; but a city without worship no one ever saw." (Ad Colotem.)

M. Thiers says: "Whether true or false, sublime or ridiculous, man must have a Religion. Everywhere, in all ages, in all countries, in ancient as in modern times, in civilized as well as in barbarous nations, we find him a worshipper at some altar." (Consulate and Empire.)

M. Saisset says: "It is a great truth, that the root of Religion is indestructible. Societies are born and perish; sects disappear; man remains what nature made him, a

religious animal. It follows that a Philosophy which does not explain and cannot satisfy this immortal need of man is a powerless Philosophy; and that a society from which Religion is banished is an impossible society." (*Revue des Deux Mondes*, 1850.)

### 3. *Etymology.*

Our English word Religion is from the Latin Religio. This, however, is variously derived.

(*a.*) Some would make its etymon to be Relinquo = to leave behind, or to forsake. So Clodius. (*System. U. R. Doc. Leipsic*, 1808.)

The ethical idea thus resulting is, Religion is that which leads men to relinquish or to subordinate present and temporal things, for the sake of and in order to those things which are future and eternal. This thought is congruous and impressive. The etymology, however, is scarcely tenable.

(*b.*) Others trace Religio to Religo = to bind, or rebind; and hence, ethically, to bring one under obligation. So Varro (*de Lat. Lin.*; Servius, *ad Virg.*), Lactantius (*Inst. IV. 28*), and Augustine (*Retract. I. 28*). See also Lid-don's *Bamp. Lect. p. 5*.

The phase of thought here is, — Religion is that by which man is brought under obligation to God. This derivation yields a pertinent sense, and may perhaps be defended. Religatio, however, rather than Religio, is the regular derivative from Religo.

(*c.*) Others still maintain that Religio is regularly formed only from Relego = to re-read, or to carefully examine. So Cicero (*Nat. Deo. Lib. II. 28*), Aul. Gellius (*Att. Noc. IV. 9*), and Calvin (*Inst. I. 12*). As distinct from the superstitious, "they were called religious," says Cicero, "who diligently considered, and, as it were, re-read and pondered every thing pertaining to the worship of the Gods."

According to this view, Religion is that which leads men to be seriously and intelligently observant of those practices and duties by which they may please and honor God.

Perhaps we need not insist on any one of these words, as the true etymon of Religio, to the exclusion of the rest. Whether we adopt the one or the other, and though they present specific variations of thought, the ethical results they yield do not essentially differ. They all alike suggest that Religion is that which comprehends our ideas, relations, feelings, and actions as to God.

#### 4. *Current Meaning.*

In the current use of the word Religion, it denotes —

(a.) Subjectively, those internal feelings of men which have God for their object, and which we may call Piety; and then those external acts, corresponding to and prompted by those internal feelings; and

(b.) Objectively, the various Systems of Belief and Practice, relative to God, which obtain among men. Thus we speak of the Jewish, the Christian, the Papal, the Mohammedan, and the Heathen Religions; meaning, in each case, the body of doctrines and usages which characterize or constitute each.

#### 5. *Essential Parts.*

In the full conception of Religion, as embracing the internal and the external, it has these three parts; viz. :—

(a.) Sentiment = the state and movement of the heart towards God;

(b.) Dogma = the intellectual forms and expressions of Belief concerning Him; and

(c.) Cultus = those outward and solemn acts by which He is fittingly acknowledged, obeyed, and worshipped.

## CHAPTER II.

## THEOLOGY.

1. *Relation.*

RELIGION is before Theology, and underlies it. Theology presupposes Religion, and arises out of it. The one formulates or gives scientific arrangement and expression to those truths which inspire and sustain the other.

2. *Derivation.*

Our English word Theology is from the Greek Theologia. This is a compound of

(a.) Theos = God ; and

(b.) Logos = a word, or discourse ; *i. e.*, a word or discourse concerning God.

3. *Definition.*

Theology, then, may be defined as that science which treats of God ; and it has this twofold aspect, viz. :—

(a.) It treats of God *ad intra* ; *i. e.*, of His internal Being, or His existence and attributes, or of that which He is in Himself.

(b.) It treats of God *ad extra* ; *i. e.*, of His external manifestations in Creation, in Providence, and in Redemption. In its strict sense, Theology comprehends only the topics which thus pertain to God.

4. *Further Meaning.*

As, however, we pursue the study of Theology, in this primary view of it, we soon find that the Being and Manifestations of God originate relations between Him and creatures ; and that these relations involve rights on His part, and duties on their part, in great number, and of great moment ; and thus the consideration of these becomes, in the broader view, a part of Theology.

5. *Sources.*

The sources of Theology are comprehensively two, viz. :—

1. Nature, and
2. Revelation.

A. By Nature, as a Source of Theology, is meant

(*a.*) All that expression of Himself which God has made in the works of creation, both of matter and mind, in their origin, structure, qualities, laws, and relations, so far as these can be known by us ; and

(*b.*) All that expression of Himself which He has made, and which He still makes in His preservation and government of created things ; *i. e.*, in His Providence. The more full, therefore, the true study and progress of the Physical and Metaphysical Sciences, the more rich and copious the material for the construction of true Theology.

B. By Revelation as a source of Theology is meant that definite, supernatural Record contained in or composing the Bible. Every manifestation, indeed, which God has made of Himself at any time, or in any form, natural or supernatural, is a Revelation. Creation is a Revelation. Providence is a Revelation. But, in Theology the term is used exclusively of the Biblical Record. That Record was divinely inspired. Holy men of God wrote it, as they were moved by the Holy Ghost. It has been preserved too, in its essential integrity, from the first, until now ; and supplies us with a knowledge of God ample and unerring, beyond all the power of Nature to do. Revelation does not supersede Nature, nor disparage Nature. It supplements and ennobles Nature. Both, in their true interpretation, and with sacred accord, sound out the name and the glory of God.

6. *Reason not a Source.*

By a misuse of the term, or a misconception of the thing, Reason is sometimes spoken of as a source of Truth. Considered, indeed, as a faculty of the human soul, Reason is a part of Nature, and as such it is to be

studied with Nature, of which it is a part. Any light it may shed from itself as a faculty, or from its exercises, will belong to the sum of truth. It is, however, not so much a source to be investigated as it is an instrument with which to investigate. It is that by which we explore the realms of truth, and ascertain and take possession of their treasures.

(a.) Reason, then, cannot originate Truth. It can only seek after and discover it. For, in the last analysis, what is Truth? It is the reality of things, in their being, relations, and effects. This definition applies to all truth, whether in the sphere of matter or of spirit. Truth is the reality of things. Whence, then, this reality? From Reason? Truth is before Reason. Reason inquires concerning it, but has no power to cause it. Like light it can reveal what exists, but it does not give existence. Truth exists before Reason, and existing invites its scrutiny and its homage.

### 7. *Its Use in Theology.*

It follows that the office of Reason in Theology is to investigate. With ample intelligence and scrupulous fidelity, it must study both Nature and Revelation, and from the data they furnish draw the great conclusions of truth.

(a.) It is the office of Reason to study Nature in all its forms and through all its extent,—the air, the earth, the ocean, insects, brutes, man,—the whole accessible domain of Matter and Mind,—and thus gain its every testimony relative to God and His creatures, and the relations of each to the other, and then to put upon this testimony an honest interpretation.

(b.) It is also the office of Reason, with like care and fidelity, to study Revelation, not only as to its contents, but likewise and first as to its supernatural claims.

That Nature is the work, and therefore the record of God all admit, except atheists. There is no necessity, therefore, in connection with it, to raise the question of evidence. The book is open before every eye, and the great name of God shines out from every page.



With Revelation the case is different. It claims to be, in its origin, not natural, but supernatural. Such a claim demands investigation. It is the office of Reason to make it. It is most solemnly bound to make it. No man has a right to accept any book as supernaturally coming from God until the evidence in the case meets all the right demands of his reason.

When, however, this primary question is decided, and by adequate proofs the Revelation is shown to be from God, then the contents of this Revelation are to Theology precisely what the facts of Nature are to Science. It is the office of Reason to subject them to the most careful and reverent study, using all the necessary means to ascertain their real and full import. Having thus gained the knowledge of revealed Truth, it is then the further office of Reason to receive it cordially and without reserve, whether it be so simple as to be understood by a child, or so vast and mysterious as to baffle the powers of seraphs.

#### 8. *General Division.*

The most general division of Theology is that founded on its twofold source; to wit, Natural and Revealed.

(a.) Natural Theology comprehends the whole sum of Truth respecting God, which is derivable from Nature by Reason.

(b.) Revealed Theology embraces those additional facts and doctrines which are made known only in the Supernatural Record.

#### 9. *Divisions of Revealed Theology.*

The divisions which have been made in Revealed Theology are various. Perhaps the most obvious and important are the Exegetic, the Didactic, the Polemic, and the Historic.

(a.) Exegetic Theology is that which results from the direct and critical study and interpretation of the Scripture Text, and furnishes the genuine material of Didactic Theology.

(b.) Didactic Theology is the material gained by Exegesis

systematized, or put into logical relation and form, and positively expressed, with its proper illustrations and arguments.

(c.) Polemic Theology defends Truth against Error, in all its numerous forms, whether subtle or gross; and it assails and demolishes Error with the weapons and power of Truth.

(d.) Historic Theology gives the genesis of doctrines, and traces their course, changes, conflicts, and influence along the progress of the Church.

In the study of Theology, the different factors represented by these distinctions should not be considered too much apart and by themselves. As they coalesce in fact, so they should in study, in fit place and due degree, and together form a natural and full exhibit of each successive truth.



### CHAPTER III.

#### GOD.

##### I. *Primary Idea.*

In its initial form our idea of God is that of Cause, involving, of course, that also of Power, that something which produced, or brought into being things around us. The mental process which connects personal and divine qualities or attributes with this Cause is later than the birth of the elementary idea. The little child asks, "Who made the sun, the moon, the stars? Who made every thing?" for he instinctively feels that every thing must have been made, or have had a Maker. If you answer, God made every thing, such is his spontaneous and irresistible sense of cause in order to effect, he will at once further ask, "Who made God?" The idea, or rather the feeling of cause, is the dominating one.

Soon, however, the mind begins to act on the problem; it begins to reflect and reason. By a logical process it reaches not only the bare idea of cause, but also the further one of first cause. An infinite series of causes, each one

of which is also an effect as well as cause, it sees to be absurd. There must be a Cause, which is not itself an effect, which therefore must be uncaused, and therefore self-existing, and therefore eternal.

But the mind cannot stop with this conclusion. Having gone on from the simple notion of cause, and the inhering one of power, and reached the logical result just expressed, it proceeds in its rational process to invest this great self-existing Efficient with the qualities or attributes which are made known in the effects it has produced. These effects cannot be adequately accounted for by mere power. Many of them imply Intelligence, Volition, Beneficence. The eternal First Cause therefore must be a person. It has Intellect, Will, Wisdom, Goodness, as well as Power; and so at length is gained the full idea of God.

### 2. *Origin of the Idea.*

What, now, is the source of this primary Idea? How does it originate? Is it an Innate Idea? Is it an Induction, or a Revelation, or an Intuition?

(a.) Is it an Innate Idea? What is an Innate Idea? The word Innate denotes that which is born with or in us. An Innate Idea, therefore, denotes strictly an idea born with or in the mind, and yet independent of it. This seems to have been the notion of Plato and others of the ancients, both Pagan and Christian. Cicero says (*Nat. Deo. Lib. I. 17*): "Our knowledge of the Gods is a necessity, because, *insitas eorum vel potius innatas cognitiones habemus,*" *i. e.*, because we have implanted or rather inborn cognitions of them. Origen says (*Ad Celsum, I. 4*): "Men would not be guilty, did they not carry in their minds the notions of morality, innate and written in divine letters." It may indeed be doubted whether these great men intended by such language the existence literally of innate ideas as above defined, though by many this has been supposed to be their meaning.

Whether so or not, there are no such ideas. What is an Idea? A thought or a combination of thoughts. And what is a thought but the product of that which thinks?

And what is that which thinks but the mind. A thought then, or an idea, is a product of the mind thinking. It cannot exist therefore until the mind acts. It dates consequently, not from the birth of the mind, but from the action of the mind. The idea of God then cannot be innate. It is indeed of the essential nature and function of mind to form ideas: they are in it potentially, but they can have no actual existence prior to its exercise.

(*b.*) Is then this primary idea of God an Induction of Reason? This view some have thought tenable. Certainly, the great proofs of God, that He is, are inductive. We are seeking now, however, not for the arguments of His Being, but for the source or origin of our Idea of Him. And if we say that this idea is an induction from the phenomena or the facts of the universe, how shall we explain it that in numberless cases the idea exists and has an actual and practical power, before there are any conscious logical processes whatever? Who can recall the time when the idea of God was not a part of his consciousness? And yet who has the slightest recollection of any preceding induction by which he gained the idea? When, indeed, we essay to prove that God exists in fact, whom as yet our minds have cognized only in idea, the inductive method is most available and conclusive. The works of God demonstrate to every sound mind the existence of God.

(*c.*) Does the idea then originate in Revelation? This view has been affirmed. Ellis ("Knowledge of God," p. 76), contends that man has no capacity to derive the idea of God from Nature by Reason; and even that the existence of God cannot be proved by any induction. His underlying thought is, that no data of the finite can logically put us in possession of the Infinite; a thought which will claim our attention in another place. Original Revelation, he insists, continued among men in the form of Tradition or Instruction, is the only source of divine knowledge, or of the knowledge of divine things.

Such a view is obviously an extreme one. As to the first man, indeed, the revelation of God may have been coeval with his intuition of God. It could not have been

before it, for that constitution of the mind which makes us capable of intuitions is just that also which makes us capable of revelations ; *i. e.*, of receiving and apprehending them. Doubtless, too, that knowledge of God received by the first man, *i. e.* Adam, whether by revelation or intuition, or by both, was communicated by him to his descendants ; and has been transmitted, with more or less of modification among the nations, along the ages. And in this fact we have a true solution of many a phenomenon in the religious history of the human race. It is, however, asserting what can never be proved, to say that Revelation is the exclusive source of the ideas and truths of Religion, and especially of this primary idea of God.

(*d.*) Is this idea an Intuition ? What is Intuition ? Direct and immediate seeing. The sun shines, and you see. Given the light and the eye, and nothing else is needed in order to clear and instant vision. In the mental sphere, Intuition is the direct and immediate seeing of truth by the mind. There is, at least, no conscious intervention of those data and processes which constitute reasoning. The whole of a thing, you affirm, is equal to the sum of its parts. Of course it is, the mind at once answers, for at once it sees the truth of the proposition.

Now is the idea of God intuitive ? Why not ? God has so made man and so placed him that his sense of God is original and inevitable ; and this sense begets the idea, the moment of its own existence. The Scriptures, therefore, never argue the being of God. They calmly assume or assert it, knowing that the human mind must respond to the truth. Hence, too, the fact that the great mass of men do not gain the idea and belief of God by means of logic ; they have it, often without logic, always before it.

What, further, are the tests or criteria of Intuitive Truth ? Are they not Necessity, Self-evidence, and Universality ? Does, then, the idea of God meet these criteria ? Does it break on the mind, as light does on the eye ? If not, why do all men have it ? Why can they not get rid of it ? How comes it that no degradation of

the reason, no perverseness of the will, no defilement of the conscience, no depth of moral corruption, can utterly efface from human minds the dread thought of God? Must not that which is so clear, so irresistible, so universal, be intuitive? The point is not whether we get thus our completed idea of God. Most certainly we do not: that comes from instruction and reasoning. But do we not thus get the primary and germinal thought, out of which a true logic may evolve the full idea?

### 3. *Result.*

The true account, then, would seem to be this: We have no innate ideas; and, therefore, no innate idea of God. We are, however, so constituted that the mind has this idea as soon as it acts. As in the material sphere, when the eye opens, it sees the light; so in the spiritual sphere, when the mind opens, it sees God. There is no conscious process of reasoning. This seeing, therefore, is an intuition. But the sight or idea of God, thus gained, is only initial. It is, alike, too indefinite and too limited. There are needed now the inductions of reason from the facts of the Universe, and the still ampler testimonies of Revelation, to widen out this initial idea to its proper form and fulness, and to clothe the Great First Cause with all the attributes of the Uncreated, Living, Intelligent, Holy, and Infinite God.

### 4. *Can God be defined?*

Some affirm that God cannot be defined. It is, they say, the very nature and end of a definition to mark off and bound a truth or thing from other truths or things, and so to limit them; but God cannot be limited, and therefore God cannot be defined.

This thought is more specious than solid. It rests on the mere etymological force of the word Definition. In its true view and use, a definition is a brief formula, expressing tersely and inclusively the essential qualities or characteristics of that which is defined. If we can frame a compact formula that shall contain the essential qualities or

characteristics of God, we shall have in that formula a true definition of God ; and such a definition will hold, germinally and logically, the divine Infinity. We cannot, indeed, comprehend Infinity, for we are finite ; but the true logical reach of our conceptions may, validly and with certainty, go far beyond our power of clear and full comprehension.

### 5. *What is God?*

What, then, is God? How shall we best formulate the infinite ideas which have their reality in Him?

The divines of Westminster answer: "God is a Spirit; infinite, eternal, and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth." (S. Cat. 2, 4.)

In L. Cat. (2, 7) and in the Confession of Faith (Ch. II. 1, 2), they answer the question in a manner equally admirable and with more of fulness; so that the idea of God *ad intra*, or of what He is in Himself, is set forth with unsurpassed excellence.

In connection with the genesis of the Westminster answer to the question, What is God? is reported the following incident: After repeated failures adequately to express the great idea, Gillespie, one of the Commissioners from Scotland, and the youngest member of the body, proposed that they should seek divine direction and aid. At once he himself was requested to lead the assembly in prayer. He rose and began, "O God, who art a Spirit, infinite, eternal, and unchangeable in thy Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth." The fitness of his words for the definition they sought was most obvious and impressive.

Admirable, however, as this is, it is a description rather than a definition of God. Still more so are the fuller formulas of the larger Catechism and the Confession of Faith. Besides which, they all have this defect, that while they set forth with signal force and beauty what God is in Himself, — in His own infinite being, — they do not touch His essential relation to the Universe.

6. *Definitions.*

Let us, then, glance at some other definitions of God less descriptive and concrete :—

(a.) God is *Absoluta Vita* = Absolute Life. Oetinger.

(b.) The Being who destinates all. Nitzsch.

(c.) The Being who has the ground of His existence in Himself. Wolfe.

(d.) The absolutely perfect Being. Cudworth.

(e.) The most perfect Being, and the cause of all other being. Knapp.

(a.) The first three of these definitions rest on some single divine quality or function, and are too condensed to be sufficiently clear. Of the whole number, that of Knapp seems the best : “The human mind, not only by reason, but even by a sort of natural instinct, holds him to be God, who exceeds all and excels all.” *Recog. Clem. B. IV. Ch. 2.*

(b.) The objection of Kant to the definition of God as the most perfect being, that it does not express His Moral Perfection, is scarcely valid. A description of God should express all His essential qualities, but it is sufficient for a definition clearly to imply them. A possible ambiguity in the formula of Dr. Knapp would be removed by these terms : God is the absolutely Perfect Being, and the original Cause of all other being. Relative perfection and mediate causation may pertain to creatures : absolute perfection and original causation belong only to God, and distinguish Him from all creatures. The test of analysis or of synthesis will show that this definition contains all we can rightly express or conceive concerning Him. If it includes more than we can fully conceive, we may remember that terse sentence of Albertus Magnus, in *Summa Theologiæ*, 2, 13, viz. : “*Deus cognosci potest, sed non comprehendi ;*” *i. e.*, God can be known, though not comprehended.

7. *Biblical Names of God.*

The three principal names of God in Holy Scripture are Elohim and Jehovah in the Hebrew, and Theos in the



Greek. Various others, such as Adonai, Elion, El-Shaddai, Despotes, Kurios, are also used, but with less frequency. The former are at the same time the more distinctive, and the more comprehensive.

(*a.*) Elohim is the plural of Eloah; and this springs from El. Some demur at this, because of a slight irregularity in the etymological process. Beyond any reasonable question, however, El is the true root of Eloah and Elohim. The specific idea it presents is that of strength or power. As a name of God, therefore (passing now its intimation of Plurality in Unity), Elohim means the Powerful Being. Accordingly, this name is chiefly used when God appears in His creational and providential acts and relations. Elohim created the Universe. Elohim upholds and governs the Universe. Elohim is the Being, August, Majestic, Almighty; the object of supreme reverence and awe. Let the whole creation bow before Elohim!

(*b.*) Jehovah is a composite word, from Havah = to be. According to Bengel, it takes its form from three of the tense forms of the verb from which it comes, the past, present, and future. The specific idea which it contains is that of Existence or Life. As a name of God, therefore, Jehovah means the I AM or the Living One. "It is strictly and absolutely the proper name of God, and is never given to any other being, imaginary or real." (Wilkinson, p. 82.) From the tenses blending in its form, it has the special potency brought out in the notable periphrasis of the Apocalypse for Him "which was, which is, and which is to come," or the Being existing from Eternity to Eternity.

In the usage of the Scriptures, and as compared with Elohim, Jehovah has this distinction that, while Elohim exhibits God in His acts and relations of Creation and Providence, Jehovah is seen especially in the sphere of Grace and Redemption. Jehovah is the God of the Promises and of the Covenant. Jehovah makes known His will to men in the supernatural Revelation. Jehovah comes down to men by a real though ineffable incarnation. Not unto men, not unto angels, but unto Jehovah belong the power and glory of salvation.

(c.) The Greek word Theos forms the third principal Scripture name of God. Plato suggested its derivation from the verb Theo = to run ; "because the first Gods were the Sun and Moon always running in the sky." Tertullian (*Ad Nationes*, II. 4) dismisses this derivation as ingenious but absurd. Before Plato, Herodotus wrote of the Pelasgi : "They called the Gods Theoi = Disposers ; because they had disposed and arranged all things in such a beautiful order." (II. 52.) According to this thought, Theos comes from Tithemi = to place, arrange, or dispose of things, events, and persons. As a name of God, therefore, who is over all, Theos would mean the supreme Arranger or Disposer.

This etymological result is so congruous with the Biblical view of God, that one would love to adopt it. But this would seem to be impossible. Theos, though Greek in form, is not so in origin. This same word, with only formal variations, exists in the Greek, Latin, Sanscrit, and perhaps the Old German, as the name for God ; thus, Theos, Deus, Deva, and Ties, or Tuis. Its root, therefore, must be one common to all these languages, existing in that prior tongue from which these arose. Possibly, of this group of sister languages, the Sanscrit may be so much the oldest as itself to furnish the root in question. Some scholars think they find it in an old form, Div ; which, they say, means to be bright or to shine. According to this view, Theos, as a name of God, would mean Him who is Light.

None of these principal Scripture names of God point directly, and of their own force, at His moral nature and attributes. Doubtless they imply them. The presence of any one divine factor argues the presence of all. At the same time our full and complete conception of God, the Perfect Being, is to be drawn, not from any single and separate part of either Nature or Revelation, but from their related and aggregate testimonies. To make this induction is one of the great ends of Theology.

## CHAPTER IV.

## ARGUMENTS OF GOD.

I. *No Formal Proof in Scripture.*

THE Scriptures attempt no formal proof that there is a God. Their first sentence assumes it. "In the beginning God created the heavens and the earth."

(a.) The immense force and fulness of this initial Scripture are admirably shown by Dr. Murphy on Genesis, as follows:—

"It assumes the existence of God, for it is He who in the beginning creates. It assumes His eternity, for He is before all things; and, as nothing comes from nothing, He Himself must have always been. It implies His Omnipotence, for what but this could create? It implies His absolute freedom, for He begins a new course of action. It implies His infinite wisdom, for a cosmos, an order of matter and mind, can only come from a Being of absolute intelligence. It implies His essential goodness, for the Sole, Eternal, Almighty, All-Wise, and All-Sufficient Being has no reason, no motive, no capacity for evil.

"It denies Atheism; for it assumes the being of God. It denies Polytheism, and, among its various forms, the doctrine of two Eternal Principles, the one good and the other evil; for it confesses the one eternal Creator. It denies Materialism; for it asserts the creation of matter. It denies Pantheism; for it assumes the existence of God before all things, and apart from them. It denies Fatalism; for it involves the freedom of the Eternal Being."

(b.) Why God, in Revelation, should assume rather than prove the one great fact essential to all Religion, we are not informed. It may not have been becoming, certainly it was not necessary, that God should stoop to prove that He exists who is the absolute ground and reason of all existence, as though it could be questioned. Has He not

already so made man, that his inevitable sense of God precedes all reasoning ; and so that when the fact is asserted or assumed, man's whole nature responds to it as true? In other words, the proof that there is a God goes before Revelation. It belongs to Nature and Reason. Hence Thomas Aquinas said (*Summa Theol.*, Quest. 2, art. 3) : "The existence of God is known by natural reason, as is said in the first of Romans ; and this, and other truths of the like kind, are not properly so much articles of faith as preambles to them ; our faith presupposing natural knowledge, as grace presupposes nature."

### 2. *Use of such Proof in Theology.*

Why, then, attempt any formal proof of God in Theology? Why not follow in this the method of the Bible? This question may be answered as follows, viz. :—

(a.) The need of any proof that God exists originates, not in the demands of right reason, but in the aversion and cavils of corrupt hearts ; and while this aversion and these cavils cannot extinguish the sense of God in any man, they may be asserted so confidently and plausibly as to perplex and embarrass the ignorant. In their case, strength and rest would come from formal proof.

(b.) Such proof, also, serves to re-enforce and confirm our intuitional ideas and convictions. Suppose that, having the intuition of God, it were at the same time out of our power, by a rational process, to verify it? Would not such a fact cast doubt on the intuition itself? And, however clear and strong any intuition, is it not a pleasure and a dignity to have it affirmed by the calm and honest inductions of intelligence and reason?

### 3. *Classes of Argument.*

The kinds or classes of argument employed in Theology, to prove the existence of God, are comprehensively two, viz. :—

(a.) The *à priori*, and

(b.) The *à posteriori*.

(a.) The argument *à priori*, strictly understood, is an

argument from that which goes before to that which follows after, from antecedent to consequent, from cause to effect.

#### 4. *No à Priori Argument for God.*

From this definition of terms, it is obvious that there can be no *à priori* argument for the being of God, since there is absolutely nothing prior to God. He is not only before all actual and possible effects, He is before all other actual and possible causes. There is no fact, no principle, no idea, no any thing, from which we can reason down to God. Those arguments, therefore, for the Divine Existence, which are called *à priori*, are not such in fact, as an examination of them will show. The attributes of God may be reached by this argument, but not His being. "We first ascend, and prove *à posteriori*, or from effects, that there must be an eternal Cause; and then, secondly, prove by argumentation, not intuition, that this Being must be necessarily existent; and thirdly, from the proved necessity of his existence, we may descend, and prove many of His perfections, *à priori*." (Edwards, Vol. II. p. 27.)

#### 5. *Instances.*

Many of the so-called *à priori* arguments for the Divine Existence show great ability. That of Lowman (1735) has been thought worthy of republication (1836). That of William Gillespie (1836) is pronounced by Tulloch (Theism, p. 330) "remarkable." By far, however, the most celebrated of these arguments are those of Anselm (11th century), and Dr. S. Clarke, in the Boyle Lectures, 1704 and 1705. The argument of Anselm was used to some extent by here and there a schoolman who followed him; and was at length reproduced, with only a formal difference, by Des Cartes, from whom it is sometimes called the Cartesian.

(a.) These arguments are also called Ontological, from the present participle *ὄν*, *ontos*, of the Greek verb *eimi* = to be; and *Logos*. An ontological argument, therefore, is one derived from being; and these *à priori* arguments for the

Divine Existence are also called ontological, because they are drawn from that existence itself, or from our conception of it.

### 6. *Argument of Anselm.*

The germ of Anselm's argument (Proslogium and Monologium) already existed in Augustine (De Lib. Arb. L. II. c. 5. 15) and Boethius (De Con. Phil. L. III.). We discern even the Anselmic form where the great African father says (De Spiritu, 63), "Id est quo nihil majus cogitari potest ;" *i. e.*, it is that than which nothing greater can be thought.

We may formulate the argument of Anselm thus, viz. :—

(a.) We have the idea of a Perfect Being, than whom no greater being can be conceived. But an actual being is greater than a merely ideal or conceptional one ; that actual Perfect Being, therefore, exists, and is God. Or

(b.) Thus : We have the idea of a Perfect Being. One of the attributes of a Perfect Being must be self-being ; or, what is the same thing, necessary being. Such a Being, therefore, exists, and is God.

According to the one form, perfection of Being is a vital factor ; according to the other, necessity of Being is involved in perfection. In both, real Being is logically evolved from the mere concept.

### 7. *Cartesian Forms.*

It was peculiar to Des Cartes to make clearness and distinctness the certain criteria of truth. Those criteria give form to the argument in his third Meditation.

(a.) I am conscious that I exist. I am also conscious that I am imperfect. Imperfection has its antithesis. I, who am an imperfect being, find within me a clear and distinct idea of a perfect One. Whence this idea ? Not from myself, nor from the external world. The clear and distinct idea of the Perfect, *i. e.* the Infinite, cannot come from the imperfect, *i. e.* the finite. It must come, then, from the perfect Being Himself, who therefore exists.

This argument is not *à priori*. It is drawn from a fact

of consciousness, not from the contents of an abstract conception. The fact demands a cause. So clear and distinct an idea of God surpasses the power of the soul, and requires God Himself to originate it.

(*b.*) Take, then, the truer formula in the fifth Meditation: "To say that an attribute is contained in the nature or in the concept of a thing, is the same as to say that this attribute is true of this thing, and may be affirmed to be in it. But necessary existence is contained in the nature or concept of God. With truth, therefore, it may be said that necessary existence is in God, or that God exists."

This is the exact thought and argument of Anselm. The existence of the Perfect Being is proved by the simple concept of such a being.

#### 8. *Value of the Argument.*

Is this argument valid? Certainly, if our mental conceptions have and must have, in every case, a corresponding objective reality. But who believes this? Anselm did not, nor do they who accept his argument. This correspondence of actuality with conception is a necessity, they say, in only this case. The idea of a Perfect Being is unique. In the sphere of thought it stands alone. There can be no other like it, and therefore, though this necessarily involves its own outward reality, other ideas do not. In his *His. Doc.* Vol. I. pp. 231, 232, Dr. Shedd elaborates this point, and by his able exposition and vindication clothes the argument with its whole possible force. It has not gained, however, general assent. According to Leibnitz, Aquinas thought it a paralogism. (*Christian Theism*, p. 171.) Leibnitz himself (*De la Dem. Cart.* p. 177) thought it essentially valid, but requiring, as to form, to be both simplified and perfected. Howe (*Liv. Temp.* Part I. ch. 2, sec. 8) says "it admits of being managed with demonstrative evidence." Neander (*Vol. VIII.* p. 203) pronounces it faulty in form, but with truth at the bottom to this extent, "that to the creaturely reason it is necessary to recognize an Absolute Being." Kant, according to Tenneman (p. 217), "has shown it to be nothing more than

an assumption of the thing to be proved." In Theism (p. 332), Tulloch says: "Kant has shown, with an acuteness and power of reasoning which it is impossible to resist, that this argument, in passing from the abstract to the concrete, confounds a logical with a real predicate; or, in other words, stealthily translates a mere relation of thought into a fact of existence, which it does not and cannot contain."

#### 9. *Argument of Dr. Clarke.*

The argument of Dr. Clarke finds its ground in *à posteriori* data, and by the *à posteriori* method.

(a.) Something now exists.

(b.) Something, therefore, must always have existed.

(c.) That which has always existed must be Self-Existent.

From this point his process is mainly *à priori*. Having gained the datum of Self-Existence, he traces out its logical results. He thus shows, not that God is, but what God must be; what are His nature and attributes. All that is *à priori* in his argument hangs on its first *à posteriori* links. By means of these, he reaches divine Being, and then from divine Being deduces divine perfections.

Dr. Clarke's argument is a signal specimen of subtle and acute reasoning. Its logical completeness and practical worth are less evident. Reid and Stewart doubted "whether it be as solid as it is sublime." Brown denied its validity. Chalmers charged it with fallacies. Lord Brougham thought that very few men ever had any distinct apprehension of it, or were at all satisfied with it; while Sir James McIntosh wrote: "On the whole, his failure may be regarded as proof that such a mode of argument is beyond the faculties of man."

#### 10. *Thoughts of Newton.*

Some of the special elements of Clarke's Demonstration not improbably had their source in Sir Isaac Newton's ideas of duration and space, as modes or attributes of the divine Existence. In a notable passage of the Principia (Scholium Generale), that great man wrote: "Eternus est et infinitus; omnipotens et omnisciens; id est, durat ab



eterno in eternum; et adest, ab infinito in infinitum. Non est eternitas et infinitas, sed eternus et infinitus; non est duratio et spatium, sed durat et adest. Durat semper, et adest ubique; et existendo semper et ubique, durationem et spatium constituit." This may be translated: God is eternal and infinite; omnipotent and omniscient; *i. e.*, He endures from eternity to eternity; and is present from infinity to infinity. He is not eternity and infinity, but He is eternal and infinite; He is not duration and space, but He endures and is present. He endures always and is present everywhere; and by existing always and everywhere constitutes duration and space. With this speculation Newton connected his strange idea of Space as in some way the sensorium of God, as in man the brain is of the soul. Of course, if duration and space are qualities or attributes, they imply a subject whose attributes they are; and as they are infinite they imply an infinite subject. "Proceeding on these principles," Stewart says, Phil. B. II. ch. I, "Dr. Clarke argues that Space and Time are only abstract conceptions of an immensity and eternity which force themselves on our belief; and as immensity and eternity are not substances, they must be the attributes of a Being who is necessarily immense and eternal."

Can this be so? What are Space and Time? Are they any thing objectively real, or are they wholly subjective and ideal? Ask all the greatest of the men called Philosophers. How numerous their answers, and how various! Who can show the thought of Newton to be true? Who can show it not to be true? What do we know? "We know [McCosh, *Intuitions*, p. 186] that space and time exist. We know, on sufficient evidence, that God exists; but we have no means of knowing how space and time stand related to God."

## CHAPTER V.

## ARGUMENTS OF GOD, CONTINUED.

1. *Arguments à Posteriori.*

THE second class of arguments for the being of God is called *à posteriori*; *i. e.*, such as, by a logical process, ascend from effects to their cause.

2. *Ground of Validity.*

Every *à posteriori* argument depends, for its logical validity, on the reality of cause and effect, or on the existence of a real and certain connection between them, so that the one produces and the other is produced. God has so made the human mind that we cannot disbelieve this connection. If, in some cases, men act as though it did not exist, it is against their own imperishable convictions.

3. *A Cause.*

A cause is that which immediately effects any thing, or makes it to be. Various antecedents may concur in bringing about any given thing, and so in a general view be its causes; but that specific and immediate antecedent from which the thing directly comes is properly the cause of that thing.

Mere antecedence, however, does not fill up the essential idea of a cause. It not only has antecedence, it also has power. This is its constitutive quality. There is in it, and goes forth from it, an influence or force which originates or produces what we call its effect. "By a cause," says Cicero (*De Fato*, 15), "we mean that which produces the effect caused; as a wound is the cause of death; indigestion, of disease: and fire, of heat. Thus we do not understand by a cause a mere antecedent, but an effective antecedent."

#### 4. *Classification.*

Since the time of Aristotle, his fourfold classification of causes has been in general use ; to wit, the Material, the Formal, the Efficient, and the Final. The Exemplary cause of Plato was little, if any thing, more than the Formal cause just noted.

The ideas meant to be expressed by this classification may be clearly seen by analysis. Take something in which the four causes meet, as, for example, a statue.

(*a.*) The Material cause is that of which the statue is made.

(*b.*) The Formal cause is the idea or plan of the artist, according to which he works.

(*c.*) The Efficient cause is the artist himself working.

(*d.*) The Final cause is the reason or end in view of which he works, or makes the statue.

In the argument for the being of God, from effect to cause, Theology seeks the Cause of causes, or the original and uncaused Efficient.

#### 5. *Effects.*

An effect is that which is produced by a cause, or it is the result of power in action. As mere antecedence does not constitute a cause, so mere subsequence does not constitute an effect. Day always goes before night ; but who supposes that day originates night ? Night always follows day ; but who supposes that night is an effect of day ? The relation between cause and effect is not only chronologic, it is also, and chiefly, dynamic ; not one of time only, but also one of power.

#### 6. *Denial of Causation.*

In the conflicts of scepticism with philosophic and religious truth, the reality of cause and effect has been denied. A few writers before Mr. Hume expressed thoughts of this import, but it was reserved for him, in the name of philosophy, directly to assail the law and the fact of causation. What the human race from the beginning had conceived of

as cause and effect, he affirmed to be simply antecedent and subsequent. It is true that we constantly see events in this relation. We are thus led to associate them in our thought, and to imagine some potential nexus between them, by virtue of which one produces the other. But this is not the case. All we can know or affirm is the order of relation. This goes before, that follows after. So brilliant a metaphysician as Dr. Thomas Brown accepted this sceptical folly, only, he added, this relation of prior and posterior is invariable. Certain antecedents will be invariably followed by certain subsequents, though there is nothing in themselves which originates or secures the certainty.

(a.) Of course, if there is no such law or fact as causation, no such relation between things or events as that which men express by the terms cause and effect, the argument for the being of God on this ground fails. We cannot prove that He exists. But neither can we prove any thing else. This notion of Mr. Hume, if it be conceded to be true, is absolutely fatal to all reasoning. It not only undermines truth as to God, which, perhaps, was its primary aim, but it undermines all truth. The whole idea, structure, and method of universal logic proceed on the reality and certainty of cause and effect, not that there is between things and events a mere relation or order of succession, but also a relation which contains the ground and reason of the succession.

#### 7. *Answer.*

Mr. Hume's dogma cannot be true. The idea of cause and effect is what Reid calls one of "common sense," or an instinct of the intellect; Cousin, "a primary truth;" and Kant, "one of the *à priori* forms by which the human mind necessarily views the connection of external things." To deny it is to deny the instinctive and universal conviction of the human race. God has so made men — such are the nature, structure, and laws of mind — that they do and must believe in causation; that nothing can begin to be, and no change occur, without an adequate cause. This idea per-

vades all language, all law, all coherent thought, all rational action. Mr. Hume not only had it, but believed it to be true. He gave the most conclusive proof of this belief in his uniform conduct. He ate to satisfy hunger ; he drank to quench thirst ; he called a physician and took medicine when he was sick ; he avoided the fire lest it should burn him ; and the deep water lest it should drown him. He was never known to throw himself from a precipice that he might show the truth of his doctrine. Always and everywhere, he acted just as if he believed his own assertion on this point to be utterly false, and the idea he assailed to be thoroughly true.

### 8. *Specific Arguments.*

The arguments for the being of God, founded on causation, besides the generic designation of *à posteriori*, take special names from the sources whence they are drawn. A nomenclature sufficiently accurate and expressive is as follows, viz. :—

- A. The Cosmological Argument.
- B. The Teleological Argument.
- C. The Moral Argument.
- D. The Historical Argument.

The essential character of each one of these arguments is indicated by its name.

#### A. *The Cosmological.*

The word Cosmological comes from the Greek Kosmos = world, and Logos. Etymologically, therefore, it denotes an argument for the existence of God, drawn from the existence of the world.

(a.) In its true conception, indeed, Cosmos is the antithesis of Chaos. Chaos denotes confusion, or wild disorder ; Cosmos, the world as an organism ; having, therefore, order, adaptation, utility, beauty. In this argument, however, Cosmos stands for the world in its total sum, as an effect. This effect requires an adequate cause. It has such a cause only in God.

*(a.) Statement.*

The Cosmos exists. We see it, hear it, feel it. In some form it is recognized and attested by all our senses. Either, then, it must have existed from eternity, or it must have been produced in time. If it was produced in time, it must have been produced by a cause external to itself, for the thought of its self-origination is absurd. It did not, however, exist from eternity, as can be shown by various arguments. It must, therefore, have been produced in time, by a cause external to itself, which cause is God.

*(b.) Exposition.*

The term in this formula, which requires proof before the conclusion can be logically valid, is that which asserts the non-eternity of the world. By the world must be meant either —

I. The Organized World, *i. e.* the true Cosmos ; or

II. The Inorganic Elements from which the Cosmos arose.

I. That the Organized or Cosmic World has not existed from eternity may be shown as follows, *viz.* :—

(*a.*) Those who accept the Biblical account of the origin of the world will note that the first and immediate result of the divine action was the Tohu vau Bohu, or the inorganic and chaotic mass. Organization came afterwards. The cosmical world, therefore, is not eternal.

(*b.*) The organized world, in all the materials and all the relations of it, so far as we know them, is subject to contingency, succession, change. The idea, therefore, of its eternity requires the supposition of an eternal series of changes, each one of which had a beginning, or was not eternal, which is absurd, since the whole of a series cannot possibly be eternal, each separate link of which is not eternal.

The atheistic assertion of an infinite series of men and things, as accounting for their existence, has been dissected and exposed, with great intellectual acumen and power, by Drs. Clarke and Bentley, and shown to be utterly irrational.

Every conceivable series, whether of men or things, must, from its very nature, be made up of units, or individual links, each of which has a beginning. We see therefore, intuitively, that the whole must have a beginning, since no possible number of beginnings can become unbeginning.

(c.) Geology demonstrates that the Cosmos is not eternal. It shows that the great mass of existing matter has undergone numerous and immense changes as to composition, relation, and form, that new conditions and new orders of being have followed each other, and that the present cosmical arrangement and human period of the world are comparatively recent.

II. That the Inorganic Elements out of which the Cosmos was organized are not eternal may also be shown.

With these data, the atheistic proposition must be, mere matter is eternal. But, if mere matter is eternal, then it is uncaused; it has, therefore, the ground and reason of its existence in itself, *i. e.* it is self-existent. Of course, if it is self-existent, it depends on nothing else, *i. e.* it is independent. We have, then, this logical result: mere matter is eternal, self-existent, and independent. Now

(a.) This conclusion contravenes Holy Scripture. Besides those passages which represent God as the Creator of all things, there are others which as explicitly assert that He is the Upholder of all things, and that by Him all things consist, *i. e.* stand up and are held together. But, if matter is self-existent, it stands up and is kept together by itself. It does not depend on God, nor consist by Him.

(b.) This conclusion also contravenes right reason. Matter, it says, is self-existent. But whatever is self-existent is necessarily existent, *i. e.* it exists by the necessity of its own nature; so that to suppose it not to exist, or to exist otherwise than it does, involves a contradiction. That which necessarily is must not only be, but it must also be immutable. We are, however, conscious of no contradiction in supposing matter not to be, and certainly we see it in a constant process of change. It does not exist, there-

fore, by any necessity of its own nature, and existing it is not immutable. It cannot, therefore, be self-existent.

(c.) This notion of the eternity of matter, if it were supposed to be true, would furnish no solution of the facts of the Universe. Mere matter is inert. It has no intelligence, no will, no causative or formative power in itself. To act, it must first be acted on. Should we, therefore, concede that inorganic matter might be eternal, the phenomena of the Universe, both of matter and mind, would compel us to the doctrine of God.

### B. *The Teleological.*

The word Teleological comes from the Greek Telos = an end, and Logos. In the technics of Philosophy the noun Teleology is used to denote the doctrine or science of Final Causes. In Theology its reach is wider. The Teleological argument for the being of God is drawn from the countless and wonderful adaptations of the Universe in all its parts, of one part to another, of each to all, and of all to each, with reference to the intermediate and final ends of the immense creation, — adaptations which show not only a Creator, but a Creator of Supreme Intelligence. This argument differs from the Cosmological, not in its nature, but only in its source. That is an argument from effect simply; this is one from effects of a specific kind.

#### (a.) *Statement.*

The Teleological argument for the being of God may be formulated as follows, viz. : —

Design implies intelligence, and therefore an intelligent Designer; but the Universe, in every part of it, from atoms to planets, and from insects to angels, is full of design, minute, vast, perfect. The Universe therefore had an intelligent and perfect Designer, and that Designer is God.

#### (b.) *Exposition by Kant.*

“The present world,” says Kant (Crit. P. Reason, pp. 473, 474), “opens to us so immense a spectacle of diversity,



order, fitness, and beauty, whether we pursue these in the infinity of space or in its unlimited divisions, that, even according to the knowledge which our weak reason has been enabled to acquire of the same, all language fails in expression as to so many and great wonders, all number in measuring their power; so that our judgment of the whole must terminate in a speechless but so much the more eloquent astonishment. Everywhere we see a chain of effects and causes, of means and ends, regularity in origin and disappearance; and, since nothing has come of itself into the state in which it is, it always thus indicates farther back another thing as its cause, which renders necessary exactly the same further inquiry; so that in such a way the great whole must sink into the abyss of nothing, if we do not admit of something existing in itself, originally and independently extended to this great contingent, which maintains it, and, as the cause of its origin, at the same time secures its duration." In another place Kant says: "This proof is the oldest, the clearest, and the most adapted to ordinary human reason."

(c.) *Value.*

Notwithstanding the powerful passage just quoted from Kant, the character of his Philosophy required him to put this argument in the category of invalid, or at least insufficient. Sir William Hamilton's doctrine of the unconditioned led him to the same result. Some speculative scientists, moreover, who would evolve the universe from some primordial monad, by laws and forces of Nature itself, have found it convenient to impair the deep impression made on men by these wonderful cosmic forms and adaptations. But neither the Subjective Philosophy nor Speculative Science can subvert our mental constitution or the facts of heaven and earth. "That which may be known of God," says a profound thinker (Rom. i. 19, 20), "is manifest in them," — *i. e.*, in the Gentiles who had no supernatural revelation, — "for God hath showed it to them. For the invisible things of Him from the creation are clearly seen, being understood by the things which are made, even

His eternal power and Godhead ; so that they are without excuse."

" I feel profoundly convinced," says Sir William Thompson, in his address before the British Association, 1871, " that the argument of design has been greatly too much lost sight of in recent zoölogical speculations. Overwhelmingly strong proofs of intelligent and benevolent design lie all around us ; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force ; showing to us, through Nature, the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

(d.) *Materials.*

The materials for this argument, both constitutive and illustrative, are of course drawn from the creation in its boundless extent, including matter in all its forms, qualities, and relations, and mind in all its attributes and manifestations. Among the most available works, in which these materials are treated with special intelligence and ability, are Paley's and Brougham's Natural Theologies, the Bridgewater Treatises, and McCosh on Typical Forms and Special Ends in Creation.

C. *Moral Argument.*

The moral argument for the being of God is estimated and stated variously, according to the different ways men have of viewing the same thing. The opinion of Kant and of Sir William Hamilton may be inferred from what has already been stated. With Kant the existence of God is not an induction of our reason in any form of the argument, but a postulate of our moral nature. Hamilton says (Phil. Dis. p. 595), " The only valid arguments for the existence of God, and for the immortality of the human soul, rest on the ground of man's moral nature." This conclusion is an error, and untenable. The other forms of the *à posteriori* argument have a true logical validity, though a special power and value attach to this. By his subtle metaphysical

and dialectical distinctions and processes, an atheist may more or less embarrass and confuse all such presentations as are addressed solely to the intellect ; but those internal and conscious data on which the moral argument proceeds, and the instinctive judgments which they originate and compel, no atheistic acumen or power can set aside.

(a.) *Source and Statement.*

This argument may be founded on the moral nature of man as a whole, or on any one of its separate parts. It is simpler, and for the general mind it has a more obvious and irresistible force, to found it on that part of our moral nature which we call the Conscience, that something in every man which bids him to be and to do right, and which forbids him to be and to do wrong. The apostle Paul likens it to a law written by the finger of God, not on stone, but on the hearts of men. Cicero says : " It is that from which neither senate nor people can free us, not one thing at Rome, and another at Athens, not this to-day, and that to-morrow ; but one and the same for all nations and through all time, eternal and immortal."

We may formulate the argument on this ground as follows, viz. : The moral nature or constitution of every man is such that, willing or unwilling, he has the sense of right and wrong, of responsibility and obligation ; and he approves or condemns himself, according as he regards or disregards this moral sense, recognizing thus, willing or unwilling, his amenability to moral law, which necessarily implies a competent moral Lawgiver, which Lawgiver is God.

(b.) *An Induction.*

It is debated whether the result thus gained is an Induction or an Intuition. Dr. Chalmers says (Nat. Theol. Vol. I. pp. 331, 332) : " The felt presence of a judge within the breast powerfully and immediately suggests the notion of a supreme Judge and Sovereign who placed it there. Upon this question, the mind does not stop short at mere abstraction ; but, passing at once from the abstract to the

concrete, from the law of the heart it makes the rapid inference of the lawgiver. The sense of a governing principle within begets in all men the sentiment of a living governor without and above them ; and it does so with all the speed of an instantaneous feeling, and yet it is not an impression : it is an inference notwithstanding, and as much as any inference from that which is seen to that which is unseen."

(c.) *Or an Intuition.*

Others, however, conceive of this matter differently. The conscience, they think (Theism, p. 313), does not contain in itself the power by which it rules us, but only reveals to us that power which belongs to another ; *i. e.*, to God. The power we are conscious of in its actings is not the power of conscience itself, but the power of God in and by the conscience. We do not therefore infer from the power of conscience to the higher power of God. We are really and directly in the presence of that higher power. The voice of conscience is the voice of God.

This speculation has some interest as a speculation. It is of no practical moment, however, as to the present argument. Whether reached by induction or intuition, the result is the same, and no man can set it aside, until he can destroy or subvert his moral nature. In tones articulate as speech, and that vibrate through man's being, conscience affirms God.

(d.) *Differentia.*

The difference between this argument and the two preceding is not generic, but specific. Like the Cosmological and the Teleological, it is *à posteriori*, from effect to cause ; but the effect reasoned from is peculiar.

(a.) In the Cosmological argument, we reason from the world in its totality as simply an effect, requiring, therefore, an adequate producing cause. We reach thus efficient power.

(b.) In the Teleological argument, we reason from the world, not in its totality, and as an effect simply, but as

having on it and in it indications of thought, reason, judgment, and will, which are indeed effects, like the Cosmos itself, but effects of a peculiar kind, requiring a spiritual and intelligent cause. We reach thus, not only efficient power, but also designing intelligence.

(c.) In the Moral argument, we reason, not from the external world at all, but from an effect wholly unique, existing within man as an integral part of himself, and whose existence requires not only a producing power and intelligent designer, but also those higher qualities which regulate power and ennoble intelligence, and which we call moral. We thus reach the right, the good, the holy.

#### D. *Historical Argument.*

The Historical argument for the being of God is that which is drawn from the *consensus gentium*; *i. e.*, the consent of the nations, or the universal conviction and confession of men. Cicero (Nat. Deo. Lib. I. 17) appeals to this, or rather Velleius who is the speaker there, though later, in Sec. 23, Cotta denies both the fact and the conclusion drawn from it.

As to the fact, it cannot be truly denied. The few instances cited by Cotta in proof of his denial, as Diagoras, Theodorus, and Protagoras, and those also alleged in later times, granting them real, which probably they were not, do not appreciably affect the great and incontestable truth, that the immense mass of men, the world over and time through, have had the idea and the belief of God; and this idea and belief have been, not only universal, but so deep-seated and strong that the few reputed atheists have been commonly regarded, as Maximus Tyrius (Diss. I.) said, "monsters rather than men."

#### (a.) *Solution.*

Now this fact can be truly accounted for in only three ways, *viz.*: it is either

1. An Intuition, or
2. An Original Revelation, or

3. An Induction of Reason ; and on any of these suppositions the argument for God is valid : for

1. If this universal belief is an intuition, it is, of course, true ; or if

2. It is an original revelation, the result is the same, since the very idea of such a revelation implies God as the Revealer ; or if

3. This universal belief is an induction of reason, then the universality and intensity of the induction show the mind of man to be so constituted that the belief of God is a necessary belief, and therefore true.

### 9. *Miracles and Prophecy.*

To these arguments, some would add that drawn from miracles and prophecy. This belongs, however, not to natural, but to revealed Religion. It can avail only with those who admit the recorded facts of Holy Scripture, or that miracles and prophecy are real. On this admission the argument is plain and valid, and may be framed thus, viz. :—

(a.) A Miracle is an effect of supernatural power : it must be wrought, therefore, by one who is above nature, and who, therefore, is God. Or

(b.) A Prophecy is an effect of supernatural knowledge : a knowledge, therefore, above that of creatures ; knowledge, therefore, of a Creator, who is God.

### 10. *Validity of these Arguments.*

Such, in a condensed form, are the *à posteriori* arguments for the divine Existence, the arguments from effects to their cause. Are they indeed valid ? Do they fairly carry us up to God ? Conceding them to be valid, as far as they go, do they in fact go to the extent of our great conclusion ?

#### (a.) *Objection.*

The judgment of Kant and Hamilton, with the reasons of it, has already been noted. Many other intelligent and firm theists hold a similar view. All our logical pro

cesses, they affirm, however far they may carry us towards God, fail in the end, because their data are not broad enough for the vast conclusion. We cannot from the finite infer the Infinite. But all effects are finite; and though every effect must have a cause, a finite effect does not logically argue an infinite cause. From the highest possible reach of the finite, there is still an immeasurable distance to the Infinite. That distance we cross, not by a logical inference, but by a mental necessity.

(b.) *Answer.*

What makes this necessity? If all the demands of reason are met by the finite, why does the mind need more? or can a mental necessity be other than a rational one? Instead of a mental necessity, Kant and Hamilton resort to a moral postulate. Does this postulate rest on reason? or is it without reason? Test the objection thus, viz.:—

*First Test.*

(a.) It is granted there can be no more in an effect than there is in its cause.

(b.) It is equally certain, however, that there may be less in an effect than there is in its cause. An infinite cause, therefore, may produce a finite effect. Existing finite effects, therefore, may have had an infinite cause. But

(c.) Can existing finite effects be ultimately referred, by a true logical process, to any finite cause? If so, what and where is that cause? If not so, are we not logically compelled to a cause not finite, *i. e.* infinite?

*Second Test.*

(a.) Do not the facts of the Universe compel us, by a clear and strict logic, through all secondary causes to a First Cause?

(b.) Is it not, moreover, an obvious and necessary logical induction that the First Cause must itself be uncaused?

(c.) Is it not further logically clear and certain that that which is uncaused must be self-existent, and therefore

eternal? And are not self-existence and eternity, thus reached by logic, exclusively attributes of the infinite Being we call God? or, in other words, do they not logically infer Deity?

#### 11. *The Data all in Man.*

The name of each sufficiently indicates the sources whence these various arguments are drawn. It is, however, an interesting fact noted by Mr. Morell (*Hist. Phil.* p. 740) "that man himself is the living embodiment of all the great evidences in the case. Do we wish the argument from Being? Man in his own conscious dependence has the deepest conviction of that Independent and Absolute One on whom his own being reposes. Do we wish the argument from Design? Man has the most wonderful and perfect of all known organizations. Do we wish the argument from Reason and Morals? The mind or soul of man is the only accessible repository of both. Man is a microcosm, a world in himself; and contains in himself, therefore, all the essential proof which the world furnishes of Him who made it."

#### 12. *Conclusion.*

This great fact of God, thus attested by Natural Theology, is the necessary datum of Revealed Theology. In order to a Supernatural Revelation, there must be a God to make it; and, in order to our rational acceptance of such a Revelation, we must know that there is a God. The Bible, therefore, assumes this fact. It does not attempt to prove that God is, but on every page it shows us what God is. It leaves to Nature the demonstration of His being, and employs itself in the revelation of His perfections. From the star light of His works, it conducts us into the sunlight of His word.



## CHAPTER VI.

## FORMS OF BELIEF AS TO GOD.

BEFORE proceeding to the question of Revelation, there require to be noticed those Forms of Belief concerning God which are expressed by the terms Theism, Dualism, Polytheism, Atheism, and Pantheism. These show the actual conclusions which have been reached by human Reason, exercising itself in the light of Nature alone, upon the problem of God.

A. *Theism.*

The word Theism is from the Greek Theos, God; *i.e.*, according to the current etymology, the supreme Disposer or Arranger; or, according to the later view, the Being who is Light. In philosophical and theological use, Theism is the antithesis of Atheism. The one affirms and the other denies that there is a God. All, therefore, who hold to the divine existence are Theists, however much or little besides their Creed may contain.

I. *Deism.*

The word Deism is only the Latin form of the same Greek word; and etymologically, therefore, would mean the same thing. In point of fact however, and historically, Deism has a sinister meaning. While all who hold the doctrine of God are Theists, and there is no evil implication in the term, the term Deists points specially to a class of men who arose in England in the 17th century; of whom Lord Herbert, of Cherbury, 1648, the eldest brother of the saintly poet George Herbert, was the first, and as to character the best. Herbert was followed by Hobbes, 1679; Shaftesbury, 1713; Toland, 1722; Collins, 1729; Woolston and Tindal, 1733; Morgan, 1743; Chubbs, 1747; Bolingbroke, 1751; and Hume, 1776.

### 2. *Distinctive Position.*

It was the distinctive position of the Deists to deny the necessity and therefore the fact of Revelation, and to make Nature investigated by Reason the only source of religious truth. Beyond the one doctrine of God, therefore, they had no common creed.

### 3. *Herbert's System.*

Leading the way in deistic thought and effort, Lord Herbert deduced from all Religions one universal Religion, whose fundamental truths, he said, were these five, viz. :—

- (a.) The Being of God ;
- (b.) The Worship of God ;
- (c.) A Rational and Moral Life ;
- (d.) Repentance for Sin, and consequent Pardon ; and
- (e.) Rewards and Punishments here and hereafter.

These truths, he said, had been written by God on the human mind, and were therefore universal, which it was the object of his book, *De Religione Gentilium*; to show.

### 4. *Bolingbroke's System.*

Between Lord Herbert and Bolingbroke was the interval of a century. During this period English Deism steadily deteriorated towards Materialism in philosophy and positive irreligion. The system of Bolingbroke forms the point of transition from English Deism to French Infidelity. Bolingbroke was the inspiring genius and the precursor of Voltaire. It is of some moment, therefore, to note the conclusions of Deism as represented by him.

(a.) "There is," he said, "one Supreme Being, of almighty power and skill, but possessing no moral attributes distinct from His physical. He has no holiness, justice, or goodness, nor any thing equivalent to these qualities as they exist in man ; and to deduce moral obligations from those attributes, or to speak of imitating God in His moral attributes, is enthusiasm or blasphemy.

(b.) God made the world, and established the laws of Nature at the beginning ; but He does not concern Him-

self with the affairs of men ; or at most, if He does, His providence extends only to collective bodies, and not to individuals.

(c.) The soul is not a substance distinct from the body ; and the whole man is dissolved at death. The doctrine of future rewards and punishments is a fiction, though a useful one to mankind.

(d.) The Law of Nature is sufficient : there is no need, therefore, of a special Revelation ; and none has been made.

(e.) The Old Testament history is false and incredible ; and the Religion taught in it unworthy of God, and repugnant to His perfections. The New Testament contains two different systems contradictory to each other, that of Christ and that of Paul. The former alone is genuine Christianity, and may be regarded as a republication of the Law of Nature ; or, rather, of the Theology of Plato. Yet that portion of Christ's own teaching which relates to the redemption of mankind by His own death, and to future rewards and punishments, is absurd, and contrary to the attributes of God." (Shedd, *Hist. C. Doc. I.* pp. 200, 201.)

##### 5. *Hume's Pyrrhonism.*

The irreligious and materialistic advance of these propositions on the system of Herbert is obvious. Under the auspices of Voltaire, they passed over to the Continent, and became a special and prolific source of French impiety. The gross materialism of Helvetius, 1771, and Condillac, 1780 ; the frivolous profligacy of Voltaire and Rousseau, 1778 ; and the Encyclopedic Atheism of D'Alembert, 1783, and Diderot, 1784,—were a genetic development of English Deism. In England itself the last great deistic writer was David Hume. The culmination of the system, however, in him, was not Materialism, it was universal Scepticism ; and he closes his "Natural History of Religion" thus : "The whole subject of Religion is a riddle, and an inexplicable mystery. Doubt, uncertainty, suspension of the judgment, are the sole result of our close investigation of the subject."

### 6. *Result.*

Deism, then, is Naturalism in substance, and Rationalism as to means, Nature being the only text-book, and Reason the only authoritative interpreter. If this interpreter deduces from the data of this Book the doctrine of a personal God, this is Deism. Other doctrines may be deduced or they may not, according to the capacity or the mood of the interpreter. In either case, the fundamental notion of God remains ; and, with or without the adjuncts, it constitutes the essential form and substance of Deism, along with which, as the constant historic factor, has been the utter negation of the supernatural.

### 7. *Illogical.*

It should be observed, however, that while historical Deism asserts the immutability of the natural and the impossibility of the supernatural, it yet assumes or concedes the great fact of creation, and so commits a logical *felo de se*. For surely, in that fact, transcendentalism or supernaturalism reaches its highest conceivable form, and is thus shown to be not only possible, but the absolute *sine qua non* of naturalism. Had there been no supernature, there could have been no nature. It is true Deism affirms that miracle was exhausted, and therefore ended in that fact ; and that since then Nature, "like a clock once made and wound up, pursues its changeless course to all eternity." It would seem, however, to common minds that He who made the clock and set it a-going is, after all, greater than the clock, and can at least control its movement.

### 8. *Credulous.*

But if Deism is illogical, it is no less credulous. Lord Herbert, in his Autobiography, tells us that having completed his work, *De Veritate*, he hesitated whether to publish or to suppress it. "Being thus doubtful in my chamber," he says, "one fair day in the summer, my casement being open towards the south, the sun shining clear and no wind stirring, I took my book in my hands, and kneeling

on my knees devoutly said these words : ‘O thou eternal God, Author of this light which now shines upon me, and Giver of all inward illuminations, I do beseech Thee of Thine infinite goodness to pardon a greater request than a sinner ought to make. I am not satisfied enough whether I shall publish this book. If it be for Thy glory, I beseech Thee, give me some sign from heaven. If not, I shall suppress it.’ I had no sooner spoken these words but a loud, though gentle noise, came forth from the heavens, for it was like nothing on earth, which did so cheer and comfort me that I took my petition as granted, and that I had the sign demanded ; whereupon, also, I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God is true ; neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place whence it came.”

How rational and conclusive ! Supernaturalism is impossible. God, therefore, did not attest the prophets, the apostles, and Jesus Christ, “with signs and wonders and with divers miracles and gifts of the Holy Ghost,” but He did attest Lord Herbert with “a loud, though gentle noise.”

### B. *Dualism.*

We have the word Dualism from the Greek Duo = two, from which it takes both form and meaning. As used to express a doctrine, it denotes the doctrine of two, or of duality, as distinct from unity on the one hand, and on the other from plurality.

In Philosophy and Theology, it is the doctrine of two first principles or causes of things ; or, personalizing those principles or causes, it is the doctrine of two gods, the one good, the other evil.

#### 1. *Foundation.*

Originally a product of Oriental speculation, Dualism is founded on the universal presence and conflict of good and evil. Not improbably it was the earliest deflection from the doctrine of the divine unity. Certainly it was preva-

lent, not only in the East, but also in Greecè, long before it gained any connection with Christianity through the Gnostics and Manicheans.

### 2. *Logical Genesis.*

Put into logical form and relation, Dualism probably arose as follows, viz. : An effect cannot have in itself what does not already exist in its cause. Evil, therefore, cannot come from that which is good. There must consequently be two original principles or beings, one good and the other evil, to account for especially the antithetic and antagonistic moral phenomena which make up so large a part of human history. One of these principles, Dualism further said, is matter, the other spirit.

Such was the faith of the Gnostics and Manicheans. Its home was the East; and yet it underlies the system of Pythagoras, as well as the systems of Zoroaster, Brahm, and Budda. While, however, Dualism thus holds to two original and supreme principles or beings, it readily harmonizes with any number of subordinate deities, or, with Polytheism, as, in fact, is seen in all the systems just named.

### 3. *Refutation.*

From this view it is evident that Dualism has a real logical basis. Its great factors are the existence of evil as well as of good, and the logical impossibility of referring evil to a good cause.

“The church fathers, until the time of Augustine, were greatly perplexed by the arguments of the Dualists. This was mainly a result of their notion that physical and moral evil were each a substantial essence and an object of creative power. After a long struggle, Augustine gained a truer view. He showed clearly that moral evil, the cause of natural, is a privation of the good that ought to be in all rational creatures, and that human depravity follows the fall of the first human being, according to the laws of the production of the race.” (J. P. Smith, *Outlines*, p. 130.)

Without attempting here a solution of the high problem of the origin of evil, a sufficient refutation of Dualism may rest upon these two grounds, viz. :—

(a.) It involves a contradiction or an absurdity in the alleged coexistence of two Supreme Beings. Real and absolute supremacy necessitates unity.

(b.) Dualism, moreover, is not necessary to account for the existence of evil, which is the only real reason for the dogma.

1. In accordance with the view of Augustine, the highest form of modern philosophic thought has reached this result, that moral evil, *i. e.* sin, does not require a positive, but only a privative cause.

2. Moreover, evil often is such, not absolutely, but only relatively. What is evil to one, therefore, may not be so to another, — a fact strikingly exemplified in *materia medica*, and which may have its analogue in the moral sphere. In the appropriate cases, even poisons become salutary and beneficent remedies. Besides which, things widely different in themselves may have the same immediate cause. Heat, for example, in one case will vivify, in another it will destroy; and thus the same cause, at the same time and by the same action, produces the most opposite effects. (Forbes, Nicene Creed, pp. 32, 33.)

### C. Polytheism.

Polytheism presents a still wider deviation from the true doctrine of God. The word is from the two Greek words, Theos = God, and polus = many; together denoting that religious system or belief which embraces a plurality, or rather a multitude of Gods. In one view, it is an expansion of Dualism, — many Gods instead of two. It should be noted, however, that as Dualism actually connects with itself many inferior Gods, *Dii minores*, so Polytheism has its distinctions and gradations, until we reach something like unity in one God, who is, in a manner, supreme, as Jupiter or Brahm.

#### 1. Origin.

Polytheism had its origin not in reason so much as in sentiment. Underlying all Religions is the sense of God, with that of dependence upon Him. The effect of the Fall on this sense of God was, not to destroy, but to

pervert it, by perverting the affections and volitions through which it acts. The phenomena of Nature soon began to be taken for Him who wrought them ; and, according as they were beneficent or the reverse, began to be cherished or deprecated. As early at least as the time of Job (xxxii. 24-28) the Sun and Moon had become objects of worship ; not, perhaps, as being themselves Gods, but as beautiful and beneficent manifestations of the Divine One. Presently, and in succession, the Stars, the Earth, the Ocean, the Seasons, the Winds, came to be deified, and the malignant powers as well as the propitious ; until, at length, in classic Greece arose the Pantheon, and in the mystic East Gods by millions !

(a.) These various objects of worship were not, at first, and in the theory of the worshipper, held to be so many different Gods. They were only symbols, agents, energies, manifestations of the One God. But men's senses are stronger than their reason. The idea of the divine unity was soon overwhelmed and effaced from the general mind by the countless and visible divine energies, to each of which was accorded personality, and a higher or lower throne. " Popular imagination ultimately believed its own allegories ; and not only so, but construed them according to the letter. The myth became an object, not of fancy, but of faith ; and, the relations of natural and supernatural being thus inverted and obscured, the law was substituted for the legislator, and the Giver hidden from men's eyes by the effulgence and multiplicity of His gifts." (Christ and other Masters, p. 178.)

## 2. *Extent.*

Whatever is sensuous and sensual has far greater power over the mass of men than that which is rational and spiritual. Illogical and absurd as it is, Polytheism dominates immensely more minds than all other forms of belief concerning God put together. Despite the combined influence of Mohammedanism, Judaism, and Christianity, more than two-thirds of the human race are Polytheists.



### D. *Atheism.*

The word Atheism is formed from the first letter of the Greek alphabet, a = privative, and Theos = God. Etymologically, therefore, and as designating a doctrine, it would mean the doctrine of no God.

#### 1. *Historic Use.*

In occasional instances in history the term Atheist has been most unjustly applied. Among the Greeks, for example, Socrates was condemned and put to death on the general charge of Atheism. Scarcely any thing, however, is more certain than that he was even a reverent believer in God, or rather in the Gods ; though, indeed, he dissented from and was disgusted with many of the superstitious ideas and usages which obtained among his fellow Greeks at the time. The early Christians, also, were often proscribed and persecuted on the charge that they were Atheists, with reference to the false Gods or the no Gods of the heathen. The charge was, indeed, true. Those they did deny and reject, while they acknowledged and worshipped with special intelligence and zeal the only living and true God. Justin Martyr said (1st Apol. Ch. VI.) : "We are called Atheists, and we confess that we are Atheists, so far as this sort of Gods is concerned, but not with respect to the true God, the Father of Righteousness. Both Him and the Son who came forth from Him, and the prophetic Spirit, we worship and adore."

There have been, however, here and there men who have claimed to be Atheists. They have looked without and within, upon matter and mind, over the earth and up to the heavens, and said, No God.

#### 2. *Classification.*

The most general classification of Atheists is that of the Practical and the Speculative. The one class believes there is no God, the other class acts as though there were none. This distinction was made by Cicero : "Atheus," he said, "qui sine Deo est ; impius qui Deum esse non credit ; aut, si credat, non colit ;" *i. e.*, an Atheist is one

without God, who either impiously believes there is no God, or believing does not worship Him.

Speculative Atheism is divided into Dogmatic or Positive, and Sceptical or Negative; the difference between them being this, that the one affirms there is no God, while the other only doubts His existence.

This distinction is intelligible, and for all ordinary purposes sufficient. Dr. Chalmers preferred a different view. According to him (Inst. Vol. I. p. 86), the proper opposite of Theism, is Anti-theism the one of which affirms and the other denies God; while Atheism stands between them, in a position of neutrality. It neither affirms nor denies. It is simple and pure scepticism as to God.

### 3. *Its Arguments.*

The merely sceptical or negative Atheist makes no assault upon Theism. He only professes to be unconvinced by its arguments. He is not obliged, therefore, to enter the logical arena. The dogmatic or positive Atheist, on the other hand, is aggressive. In defiance of the almost universal convictions of men, he affirms there is no God! So tremendous a conclusion needs, of course, to be fortified. What, then, are the arguments of Dogmatic Atheism?

It answers by further affirming there is no need of God. Existing things do not require the supposition of a first cause of their existence. They do not require, therefore, the supposition of God. The special forms in which this general argument has found expression are mainly four, viz. :—

(*a.*) Atheism assumes and asserts the eternity of the Cosmos, *i. e.* of the existing organism and order of the world. Of course, if this is true, there is no need of a designing and creating God. Or,

(*b.*) Conceding a commencement of the Cosmos, Atheism assumes and asserts the eternity of inorganic matter and of motion; and by means of these eternally existing factors accounts for the Cosmos, either as resulting from a fortuitous concourse of atoms, or from an inherent law of progressive development. Or

(*c.*) Atheism assumes and asserts the eternity and co-

existence of the Cosmos, and of that something which it calls the soul or animating and impelling force of the Cosmos. This soul or force is impersonal, and neither anterior to nor independent of the Cosmos ; and, like it, is subject to fate. Or

(*d.*) Atheism assumes and asserts the identity of the Universe and God, and so culminates in Pantheism.

The first of these atheistic postulates is commonly referred to Aristotle, the second to Epicurus, the third to Zeno ; and the fourth, in modern times, to Spinoza.

#### 4. *Refutation.*

How is Atheism to be refuted ? It might perhaps be enough simply to deny its assertions. The logical value of a mere denial is certainly equal to that of a mere affirmation. We have, however, positive and conclusive data. Atheism may be refuted

(*a.*) By proving its reverse, that there is a God. What arguments avail for this have been glanced at. Their conclusiveness cannot be touched by dissent or denial. They must be overthrown by clearer and stronger arguments, or they must stand. If they stand, Atheism falls. We can refute Atheism

(*b.*) By showing, in detail, the absurdity of its various postulates. This has been done to a sufficient extent in connection with the Cosmological argument for the being of God, Ch. V.

#### 5. *Argument of Foster.*

John Foster wrought out an argument against Atheism, weighty as it is original. The gist of it is, that one would need to be himself God in order certainly to know that there is no God. For unless the Atheist be absolutely omniscient, then, among those things of which he is ignorant, there may be evidences of a God which would convince even him.

#### 6. *Atheism possible?*

In the old systems of Theology it used to be discussed, "An dentur Athei?" Are there Atheists ; or is real Atheism possible ? Such a question must remain one of

opinion. Should God, in judgment, abandon a man to mental and moral blindness and hardness, it is conceivable that he might become even an Atheist. Paul teaches (2 Thess. ii. 11) that God may send on men "strong delusion, that they should believe a lie." Men, therefore, may be left to believe this lie. It may well be thought, however, that where the intellect is in its proper state, and the moral nature and sense are susceptible and active, real Atheism cannot exist. Instinct, as well as reason, impels men to refer every effect to an adequate cause; and all effects to a first cause, and that cause is God. The Bible, consequently, represents Atheism not as an intellectual product at all, but as a moral one. "The fool hath said in his heart, There is no God." (Ps. xiv. 1.) It is a wish, not a conviction; and he that has it is not a philosopher, but a fool. Plato presents the same thought, when he says, in his *Laws*, that "Atheism is a disease of the soul, before it becomes an error of the understanding."

#### 7. *Alleged Instances.*

There has been a considerable number of those whom History calls Atheists. Leucippus, Democritus, Xenophanes, and others of the Atomistic and Eleatic Schools, are said to have been such. In his *Intellectual System*, Cudworth puts into this category Seneca and the younger Pliny among the Romans. Since the Reformation, such men as Rabelais, Machiavel, Bruno, Vanini, D'Alembert, Diderot, Buffon, Condorcet, Mirabeau, La Place, Frederic II., and even Pope Leo X., have been charged with Atheism. Probably every one of them would have disclaimed the imputation. They all held what to them was God. It may have been matter or motion, or it may have been neither matter nor motion, but, as Helvetius chose to call it, "an unknown force" in the Universe; or something else, however preposterous, to fill the otherwise inevitable and horrible void resulting from the utter expulsion of the divine idea from the human mind. The late Mr. John Mill professed to have no conviction on the subject. If ever the impiety of men reached actual Atheism, it was doubtless in connection with the French Revolution at the close

of the 18th century. The leaders in that great social, political, and religious upheaval caused the Bible to be burned by the common hangman; and to be inscribed over the entrance to the cemeteries, "Death is an eternal sleep!" From the central junto went forth a still more impious proclamation,—"No God above, if you would have a Republic below!" Before the close of that terrific outburst of human sin, even Robespierre was constrained to confess, "If there were no God, we should have to invent one!" (Auberlen, p. 178.)

### 8. *Results of Atheism.*

This historic reference suggests all that needs to be here said of the debasing and desolating character of Atheism. It is essentially and inevitably destructive. Strike down the doctrine of God, and by the same blow you sweep away the whole ground of original and permanent obligation. If there is no God above men subjecting them to holy law, then, not only are they all equal to one another, but all obligation between them must rest on compact, and compact will be according to selfishness and power. Presently the all-pervading sentiment will be Might is Right. On atheistic principles, not only can there be no Religion, but no continuous social order, or just and free civil government. They will first disintegrate society, and then tyrannize over it; they will lead to utter anarchy, and then, as an escape from that, to absolute despotism.

### E. *Pantheism.*

Pantheism takes its name from the Greek, to Pan = the All, and Theos = God; signifying that the Universe, not in its separate units, but in its totality, is God. In form, Pantheism is the antithesis of Atheism. This says, No God; that says, All God. In fact, they coalesce, and are the same. For while Pantheism retains the name, it utterly negates the idea of a living, independent, personal God.

#### 1. *Its Forms.*

(a.) It is probable that the most ancient form of Pantheism was that held, with more or less of variation, by

Zoroaster, the Gnostics, and the Neo-Platonists. In its view, all being, whether matter or spirit, is an emanation from God, and so a part of Him.

(b.) The conception of Plato differed from this. According to him, God and matter existed originally, each independent and eternal. God, however, united Himself with matter, and diffused Himself through it; so that after this diffusion, and because of it, Matter is God, and God is Matter. Human souls are emanations from God, and thus parts of Him; and at length they return into Him again by refusion. Observe that bottle filled with water, and floating in the ocean. So long as it remains whole, the water in it has its own separate existence; but break the bottle, and at once the water within is diffused through the water without, and becomes an integral part of the common mass. The soul, in like manner, has now its own separate existence, but at death returns into the great ocean of being. Its individuality is henceforth merged, and lost in the infinite generality.

(c.) In the Middle Ages pantheistic speculation had some place in the Church, in connection particularly with Abelard and John Scotus Erigena. It was reserved, however, for the 17th century to witness a really formidable revival of this gigantic error. Benedict Spinoza, a Jew of Amsterdam (b. 1632), laid the foundations of modern Pantheism. He conducted the exposition and proof of his system with all the professed exactness and rigor of a mathematical process, and claimed the result to be a demonstration.

A few sentences will suffice to give, not the forms, relations, and sequences of Spinoza's system, but its essential and constitutive ideas. He postulates that there is but one being or substance in the Universe. This one being or substance has two properties, thought and extension. All material things are this one substance in the form of extension. All spiritual things are this one substance in the form of thought. All finite beings, or substances, therefore, consist of one or both these properties, and are thus parts or modifications of the one infinite being or substance. This one infinite being or substance, the aggregate of all finite being or substance, is God. Has He

intelligence, volition, affection? Has He personality? By no means, except as it may appear in the finite individual; though the sum of all its qualities must be supposed to inhere in the infinite substance.

The inevitable logical results of this system are plain. Individuality of men and things is transient. Personal identity is a fleeting illusion. Personal responsibility is another illusion equally fleeting. Death is simply the return of a finite particle into the infinite mass. A future state of personal existence is, therefore, impossible. Future rewards and punishments, consequently, are also impossible. All Religions, therefore, which teach these things, though they are demanded by the present interests of men, are founded in falsehood.

(*d.*) The more recent speculatists of Germany have made no essential advance on Spinoza. By different processes, equally pretentious and less intelligible, they reach the same substantive result. He reached Pantheism by the unity of substance; they, by the identity of existence and thought. Fichte, Schelling, and Hegel may be regarded as the chief among them. Their various formulas, and the specialties of their systems, are accessible to English readers, in Tenneman, Schwegler, Morell, Lewes, and Archer Butler.

With Fichte, the Universe is the outward expression of the Ego; and what he calls the moral order of the Universe is God. We cannot, however, attribute intelligence or personality to God, for this would be to make Him finite, like ourselves. (Tenn. p. 430.)

With Schelling, identifying subject and object, the Universe itself is God. Each individual being or thing is, indeed, to the extent of itself, a revelation of absolute being in definite form; but the totality of the separate units is necessary to the perfection of the absolute. (Tenn. p. 439.)

With Hegel, the absolute, *i. e.* God, is a process, — “an eternal thinking, without beginning and without end.” “Man’s thought of God,” he says, as represented by Luthardt, “is the existence of God. God has no independent being or existence: He exists only in us. God does not know of Himself, it is we who know of Him. While man

knows and thinks of God, God knows and thinks of Himself, and exists. God is the truth of man, and man is the reality of God."

M. Saisset says of Hegel: "He proclaims God, it is true, under the name of the absolute, of subject-object, of idea; but this God, considered in Himself, is only the abstraction, or rather the phantom of existence. He has not a life which is peculiar to Himself. He exists only in becoming every thing in turn, — space, time, crystal, plant, animal, man. It is in man that God finishes and accomplishes Himself; it is in man that He becomes conscious of Himself. Like every thing else, man has his essence in God, and God has His consciousness in man!" (*Revue des Deux Mondes*, 1850.)

With this result as a new logical datum, no wonder that the disciples of Hegel press on beyond their master. "What!" says Fuerbach, "will you force us to separate these two inseparable things, the consciousness of being and its essence? Will you make us say that man has his essence in God, and God His consciousness in man? Oh, no! Let us be consistent and sincere. Let us say that, if man possesses the consciousness of God, he possesses also His essence, and is God." And so Hegelianism ends in Positivism; and Fuerbach unites with Comte in proclaiming, "Man is God! Let us worship Man!"

## 2. *Summation.*

Such is Pantheism, various as to forms and processes, the same as to essential result; identifying God with the Universe, and the Universe with God. What more stupendous folly and impiety has the mind of man ever devised!

(*a.*) Pantheism denies our consciousness, and renders all its testimony an utter falsehood. If our consciousness certifies to any thing, it is to our individuality, our personal identity; that we are distinct from all things around us, and that they are distinct from us. If this testimony is false, there is left no ground for faith in any testimony, since no other can be more direct or absolute than this.

(*b.*) Pantheism contradicts our reason. It makes the



Infinite exist only in the finite. It identifies the finite with the Infinite. It makes the Creator the creature, and in turn the creature the Creator. Reason says there can be nothing in the effect which is not already in the cause; but Pantheism says there may be the most marked and distinctive qualities in the effect which are not in the cause. Thus, it says, the Infinite has no consciousness; but the finite has consciousness, and thus enables the Infinite to know itself. It also says the Infinite is impersonal, but the finite, flowing from it, has personality. All human finites are persons; but, in their aggregate in the Infinite, they are wholly impersonal.

(c.) Pantheism destroys our conscience. It does this by destroying all the ground on which conscience can act. The idea and the sense of right, wrong, responsibility, and obligation, are swept away by its first principle. According to it, men are God. They can, therefore, have no superior. Indeed, men are greater than God, for they have personality, intelligence, volition, affection; but that infinite substance, or subject, or mind, or process, of which they are a part, has none of these things. They are therefore greater than the All. They are Supreme. What law or whose law can bind them? They are above law.

(d.) Pantheism makes true Religion impossible. Its God is not a living and personal God. He has no intellectual or moral qualities. He cannot, therefore, be an object of trust, love, or worship. He has no character, no attributes, which can awaken affection or adoration. He is, at best, only a vast, self-evolving, infinite something, separation from which is Life, and return into which is Death. (Luthardt's *Fun. Truths*, Lec. III.)

Cicero said (*De Div. Lib. II.* 58): "In short, somehow or other, I know nothing is so absurd as not to have found an advocate in one of the philosophers." Since Cicero, as well as before, many of these great men seem to have been able to believe any thing and every thing except Truth.

## CHAPTER VII.

## REVELATION.

THE second and main source of Theology is Revelation. By this is meant that body of communications from God to men, supernaturally given, and contained in the Bible.

(a.) Whether or not the Bible contains such a revelation is a question of fact, to be determined upon its own proper evidence. The alleged improbability and even impossibility of Revelation, and the sufficiency of Nature for the religious wants of men, are of no moment in the presence of facts to the contrary.

1. *Revelation possible.*

That God should be denied the power of making Himself and His will known to men, except by natural phenomena, *i. e.* by the processes of Nature, and by the events of Providence, is almost incredible. Men, however, have made the denial. They have said:—

(a.) That God is bound by Nature; and

(b.) That God is Nature.

The one assertion is Naturalism, the other is Pantheism. Both are irrational as they are unfounded.

(a.) God is not bound by Nature. It is self-evident that He who made Nature is essentially and necessarily above Nature, and can control and use it according to His will. This is the universal and ineradicable conviction of men. The contrary supposition involves the absurdity that God cannot create. Creation is, of necessity, supernatural. What we call Nature cannot begin, except in the will or act of Supernature. The supernatural conditions the natural.

(b.) God is not Nature. No matter who propounds Pantheism: it is not possible for the human mind to believe it. To do so, requires absolute self-negation. Conscious individuality and personality must cease.

It may, however, be noted that, even on this monstrous hypothesis, the Bible, after all, is a part of God. In the

pantheistic view, which identifies the Universe with God, and God with the Universe, each several thing is just a concrete or individualized expression of the All; and the Bible, therefore, as really as any thing else.

In spite of both Naturalism and Pantheism, men will continue to believe that He who made the mind, with all its various susceptibilities and powers, can make Himself known to it. They will believe that, if creatures are able to communicate their ideas and wishes to one another, the infinite Creator can reveal His mind and will to them.

### 2. *Revelation necessary.*

Is, however, a Revelation from God necessary? If men do not need one, the probabilities are that God has not given them one. If the light of Nature, and the unassisted powers of Reason, are really adequate to the wants of men, it is reasonable to suppose that they have been left to depend on that light and those powers.

The true answer to this question must be determined by its exact meaning. Men can maintain their animal life and provide for its comfort; and they can reach a high degree of mental elevation and refinement, of artistic skill and taste, and of social and civil organization, apart from supernatural ideas and forces. Assyria, Egypt, Greece, Rome, all had their historic life and development, outside of the sphere of direct Revelation. None of these things, however, are embraced in the question. It has exclusive respect to the moral condition and wants of men. It contemplates them as creatures of guilt and immortality. In this view, it asks, can they know God, and gain the eternal life, by means of Nature alone?

### 1. *Historic Proof.*

The religious history of the race furnishes a conclusive answer. That history is a demonstration of the impotence of Reason, having only natural data, to solve the great problems of God and the Soul, of Sin and Salvation.

(a.) For the period before Christ, note the convictions of those great men, in whom Reason, unaided by divine light, reached its zenith of power and glory. They confessed them-

selves ignorant of the highest truths, and despaired of attaining to the knowledge of them without a divine teacher.

Solon, as represented by Eusebius (Prep. Ev. 668), said : "The mind of the Gods is entirely hid from men."

Pherecydes, when dying, sent his writings to Thales, saying : "They contain nothing certain, or that gives me any satisfaction. I profess not to know the truth." (Ellis, p. 354.)

Socrates said (Repub. 6. 483) : "All true knowledge of the Gods is from the Gods ;" and he died, confessing his utter ignorance of the future.

Plato said (Phileb. 17) : "We can learn these truths only from the Gods, or the sons of the Gods ; and we cannot know their will without a prophet to reveal it." And again (Repub. 6. 483) : "The mind of man needs divine illumination to understand divine things, as much as the eye wants the light of the sun to see visible things."

Eupolis said, in his Hymn of Praise to the Coming One :—

"Thee will I sing, O Father Jove !  
And teach the world to praise and love.  
But yet a greater hero far  
(Unless great Socrates could err)  
Shall rise to bless some future day,  
And teach to live, and teach to pray.  
O come, unknown Instructor, come !  
Our leaping hearts shall make thee room !"

Cicero said (Acad. Ques. 1. 4. n. 30) : "All things are surrounded and concealed with so thick a darkness, that no strength of mind can penetrate them." And further (Acad. Ques. 1. 1. n. 12) : "This induced Socrates, and all of them, to confess their ignorance, and to believe that nothing could be known, comprehended, or understood." And still again (Tus. Ques. 1. 1. n. 2) : "We only follow probabilities, and are not able to go a step further."

Varro, the most learned Roman in the century before Christ, said that, to the question, "What is the Supreme Good?" the philosophers had given three hundred and twenty different answers. Multiplied and most impressive facts in connection with the religious beliefs, institutions, and usages of ancient heathenism, illustrate and confirm

these testimonies. It is enough to advert to this one. In Athens, the renowned metropolis of the world's culture, stood that altar, "Agnostō Theō" = to the Unknown God!

(b.) For the period since Christ, the state of the Pagan tribes and nations furnishes a like demonstration. Even their civilization, when not touched by Christian influence, has become stagnant and effete. Nor is this all. Those men in Christian communities who have rejected the supernatural light, and made Nature their only text-book and Reason its interpreter, have been no more successful in their search for religious truth than the heathen. Take the total result as attested by Mr. Hume, the prince of Deists, in the words already cited (Ch. VI.): "The whole subject of religion is a riddle, an inexplicable mystery. Doubt, uncertainty, suspension of the judgment, are the sole result of our close investigation of the subject." Or take the confession of Fuerbach, the noted Hegelian and Pantheist, who spent his life in spurning Revelation and adoring Reason, and who died at Nuremberg, September, 1872, crying with his last breath, "Truth, O truth! Where is it?" "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." (Job xi. 7-9.) "The world by wisdom knew not God." (1 Cor. i. 21.)

### 3. *Revelation presumable.*

These facts originate a strong presumption of a Revelation. The two factors of the argument are the wants of men and the character of God.

(a.) Men by wisdom do not know God. If the actual experience of four thousand years is the true measure of human capacity, men by wisdom cannot know God. During that period, the light of Nature and the powers of Reason wholly failed to acquaint them either with His nature or His will. Minds capacious and powerful as God ever made were as unsuccessful in the search for religious truth as blind men would be in the search for light. When Rea-

son was at its strongest among them, they confessed themselves impotent in this matter, and longed, some of them at least, like Socrates, for a divine teacher.

(*b.*) God, on the other hand, is infinitely good. His name is Love. He yearns with divine interest and tenderness towards men. He made them in His image and for His glory. By their essential faculties they are capable of the highest elevation, both as to character and destiny. They are, however, fallen. They have defaced and defiled the divine Original. Sin has sunk them in darkness, corruption, and death. Can this immense ruin be repaired? Can sinful and condemned creatures be renewed and forgiven? For the true answer to such questions, Nature has no sufficient means. In their presence Reason is dumb, or, if she speaks at all, she will say, "God must answer them." Their solution depends upon supernatural light. Without this, men must grope in ignorance, error, falsehood, and wretchedness. They must live in fear, and die without hope.

From this state of case, is not the true inference obvious as the sun? Would it not be repugnant to right reason to assume that God has not met this imperative and supreme want of His rational, though fallen creatures? Have we not a right to presume that He has met it?

#### 4. *Revelation a Fact.*

God has met this great necessity. He has given to men the Revelation they so deeply need. We hold this to be a fact. It can, therefore, be known and proved. It is subject to the same laws of evidence which obtain in the case of all other facts. A revelation, not knowable and provable as a fact, would not and could not be a revelation. Where, then, and how shall we find this fact?

#### 5. *Alleged Revelations.*

There are extant among men several books claiming to be or to contain revelations from God. Among them may be noted, besides the Hebrew and Christian Scriptures, the Persian Zendavesta, the sacred writings of the Hindoos, the Koran of Mohammed, and some products of modern

times. As to all of these, except the Scriptures, it is enough to say they have no external attestations of a divine origin, while their contents and character utterly refute any such claim. They are, therefore, rejected alike by Christian faith and anti-Christian scepticism. When unbelieving literature, science, or philosophy would destroy, in the minds of men, belief in the supernatural, they furbish their weapons and strike them, not at Zoroaster, or the Vedas, or the Koran, or the reveries of Swedenborg, or the book of Mormon, but at the Bible,—a tacit, yet clear confession that, if a divine Revelation exists, it is there.

#### 6. *The Bible the Word of God.*

The Bible is a divine Revelation. The full discussion of this point, however, belongs to special treatises, or to introductions like that of Horne. Only an outline of the argument enters into the plan of this work. Its data are comprised in the following statements :—

(a.) It is certain that we have the Bible in its essential integrity. Its present text is that of its original writers. This is shown by the most ancient manuscripts now existing, by the most ancient versions, and by profuse quotations in the most ancient writers, orthodox and heretical, reaching back to the apostolic age. The most minute and rigid scrutiny reveals very few variations, except such as would almost inevitably occur in the process of transcription, and which do not essentially affect the character and contents of the Book.

(b.) It is certain that the Bible was written at the time and by the men it claims to have been. Of this fact the proof is complete. It is precisely the same in kind as that which attests the authorship of the Republic and Timæus, the Memorabilia, the Æneid, the Natura Deorum, the Fairy Queen, the plays of Macbeth and Hamlet, the Principia, the Paradise Lost. While, however, the same in kind, this proof is immensely more copious with reference to the Bible than with reference to any other book, ancient or modern. The nature of its contents and its imperative claims upon men made it from the first the subject of attention, thought, feeling, attack, defence, allu-

sion, quotation, and exposition, beyond all other books put together. The result is, we not only have it substantially incorrupt as to its matter, but also its time and authors are incontestably certain. No learning or vehemence of hostile criticism has been able to subvert the fact that the New Testament came from Jesus Christ and His apostles, or that the Old Testament came from Moses and the prophets.

(c.) It is certain that Moses and the prophets, and Jesus Christ and His apostles, possessed undeniable supernatural gifts and powers, and exercised these gifts and powers for the very purpose of proving their divine mission. The prophecies they uttered and the miracles they wrought are among the best attested facts of history, and they establish a direct connection between them and God. They professed to come to men in His name, and they professed to declare to men His word. These supernatural factors demonstrated their truth. God Himself thus bore them witness.

(d.) It is certain that, with respect to its internal character and its power over the mind and conscience of men, the Bible is unique and unparalleled among books. Apart from its literary qualities, which, to say the least, are remarkable, it reveals God. It uncovers the origin of things. It solves the supreme problems of sin and salvation. It opens before us a region of the loftiest ideas. It presents us with a perfect system of morals, and a most rational and pure religion. It brings life and immortality to light. It frowns upon all sin. It requires and rejoices in holiness. It is pervaded by a spirit which hallows and ennobles what it touches. It exerts a power which regenerates and disenthralles men and nations.

### 7. *The Argument.*

These data furnish the material of a threefold argument for the divine origin of the Bible, plain and conclusive. It will be seen (6, *b.*, *c.*) that they embrace the supernatural, *i. e.* supernatural knowledge and supernatural power in connection with prophecy and miracle. If God has, in fact, made a supernatural revelation to men, these factors are not only not unreasonable, but they are necessary. We cannot con-



ceive a supernatural revelation adequately attested except by supernatural means. Apart from such means, men would not be authorized to accept a revelation claiming to be supernatural. Instead, therefore, of being a valid objection to the Bible or to the religion it reveals, a supernatural attestation is just what we must expect, just what right reason demands, the want of which would be fatal.

#### A. *Prophecy.*

It is the prerogative of God alone absolutely and certainly to foreknow, and therefore to foretell, future contingent events. When, then, we see men enabled to predict such events, so remote and contingent that they cannot be foreseen by human sagacity, and so numerous and particular that they cannot be brought about by chance, and when, at length, we see these events emerging in actual history just as the prediction affirmed, we are obliged to believe that these men were in possession of a divine gift, or that God foretold these things by them. "Let it once be made out," says President Hopkins, "that a religion is sustained by genuine prophecies, and I do not see how it is possible for evidence to be more complete or conclusive." Now the men from whom we have the Scriptures proved their mission from God by the possession and exercise of this divine gift. They foreknew and accurately foretold future contingent events. From Genesis to the Apocalypse there is a series of predictions, many of them of the most definite and remarkable character, which either have been fulfilled along the centuries, or are now fulfilling in a manner visible to all men.

(a.) Turn to the Pentateuch. Besides those seminal pre-intimations of the seed of the woman, of the destinies of Shem, Ham, and Japhet, and of the coming of Shiloh unto whom the people should gather, it contains prophecies respecting Ishmael and his descendants, their character and history, and also respecting the character, rejection, and dispersion of the Jews, — prophecies uttered more than three thousand years ago, and yet giving a condensed, but graphic and true account of both those peoples down to the present day.

(b.) Turn to the distinctively Prophetic Books. Along with their history and poetry, their precepts and promises, their calls to repentance and denunciations of judgment, they foretell the course of individuals, the siege and overthrow of cities, the rise, succession, and subversion of empires. Nineveh, Babylon, Assyria, Persia, Greece, Rome, the states and revolutions of modern Europe, Africa, and the Islands of the Sea, are all made in these books the subjects of prophetic foresight and announcement. They likewise set forth, most explicitly, the great truths concerning the Messiah: His advent, its time, place, circumstances, and object; His lineage, life, miracles, death, and burial; His resurrection, ascension, and advancement to glorious empire.

(c.) Turn to the New Testament. Jesus and His apostles came in the spirit of prophecy. He foresaw and foretold His own death and resurrection, the ruin of the temple and city of Jerusalem, and of the Jewish state. He delineated also the outline of events from the time then present down to the epoch of His second coming. Paul likewise foretold, with signal clearness, the rise, progress, impiety, power, and end of the great apostasy, in connection with "the Man of Sin;" while that extraordinary book which closes the New Testament presents an unparalleled assemblage of predictions in vision, which really make up the History of the Church, and, to some extent, that of the world, from that day onward to the final consummation.

### *Objections.*

These things are facts. The argument from them is conclusive, unless they can be rightly explained otherwise, or unless they can be rightly denied. Unbelief resorts to both alternatives.

1. It attempts to explain them so as to exclude the presence of a divine factor. It says they are sagacious conjectures of shrewd and thoughtful men, or they are deductions from the known mutability of all earthly things.

No candid mind can accept such a solution. The Proph-

ecies of Scripture are not mere abstractions or generalities. Whatever their obscurity in some respects,—for prophecy is not meant to be history, but only its shadow,—they notwithstanding are often characterized by definiteness and particularity. The dying patriarch would have run no risk in saying, sixteen centuries before the Incarnation, “Such are the constant changes going on among men and nations, that at some time the sceptre will depart from Judah.” But, on the other hand, what an amazing sagacity must that have been which enabled him to say, “Notwithstanding these incessant changes, the sceptre shall not depart from Judah until that definite time when Shiloh shall come”! Some of the Scripture prophecies abound even with specifications of time, place, manner, means, agents, circumstances, and results. Some of them stretch across ages. And yet in every instance of fulfilment—for some, by their own terms, are reserved for the future—the event has most strikingly corresponded with the prediction. By no possibility can they belong to the category of guesses or indefinite generalizations.

2. Unbelief also attempts to deny the Prophecies. It refuses even to examine whether they are facts. It assumes and asserts, without examination, that they are not facts. It endeavors to confute and overwhelm facts by reasoning. The laws of Nature, it says, are uniform and inexorable. Prophecy therefore is not possible. The Prophecies of Scripture therefore, despite all evidence to the contrary, were written after the events to which they relate. They avail nothing, therefore, as attesting a divine mission.

(a.) The Old Testament Scriptures were written, and existed as we have them, at least four hundred years before Christ. At that time the Hebrew canon was closed, and has remained to the present, guarded by intelligence and piety against addition, subtraction, and corruption. These Scriptures are by eminence the prophetic portion of the Bible. They contain those predictions concerning the sons of Noah, the descendants of Ishmael, the rejection and dispersion of the Jews, and the calling of the Gentiles, which have been in visible process of fulfilment along the course of centuries, and are in visible process of fulfilment to-day.

They also contain those definite and notable predictions which relate to the Messiah ; and which have had, or are having, their amazing realization in the Birth, Life, Office, Work, Death, Resurrection, Kingdom, and Glory of Jesus Christ. Written after the event ! The writing is demonstrated to have been ages ago. The fulfilment has been along the march of ages since. It is in clear and undeniable fulfilment now.

(*b.*) The New Testament Scriptures were written, and existed as we have them, as early as the close of the first century. The greater portion of them was in possession of the Church before the year 70. At that epoch, Jerusalem and the Jews were utterly overthrown, as our Lord had predicted. Just previous to it, Peter and Paul finished their work and went to their reward. John remained through the century. When he died, the Sacred Book was complete. So far as it is prophetic, all history since attests its voice to be the voice of God.

#### B. *Miracles.*

A Miracle is a work or an effect wrought by the power of God, supernaturally exerted. It is not enough that there be in connection with it the superhuman, there must be the supernatural. When Moses smote the river of Egypt, and it became blood (Ex. vii. 17-25) ; when at the word of Joshua the sun stood still upon Gibeon (Jos. x. 12-14) ; when Jesus Christ said to Lazarus, "Come forth," and instantly death awoke into life (John xi. 43-44), — the effects transcended all power of man and all power of Nature. In these specified cases, the effects were not only beyond, but against Nature. All the laws and forces of Nature were operating to press the sun on its way, and to resolve the dead body of Lazarus into putridity and dust. No power, but that of God who made Nature, could thus arrest it, and effect such results. God, therefore, acted through Moses, and Joshua, and Jesus Christ. They, therefore, were the agents of God. Their testimony, therefore, is the word of God.

I. *Criteria.*

All alleged miracles, however, may not be real. Very wonderful effects can be wrought by human ingenuity and dexterity, and especially by influences and agencies of Nature. Not a few pretences have been made to the miraculous, where there was only imposture. It is necessary, therefore, that there should be some practicable and sufficient means of discriminating between what is true and what is false. No alleged miracle can be rationally accepted as real which fails to meet the following criteria, viz. :—

(*a.*) The occasion or object of a miracle must be a proper and adequate one. To expect the interference of God with the course of Nature for an unbecoming or unimportant reason, would be both irreverent and absurd. There must be a cause worthy of the supernatural. The miracles of Scripture had such a cause. It was in the highest degree worthy of God to give our fallen race a Supernatural Revelation, and equally worthy of Him to attest it by supernatural means ; while the vital moment of both these to men cannot be overstated.

(*b.*) The nature, moreover, of a miracle, that which it is in itself, must be such that it can be tested. It must be amenable to some or all of the senses of men, so that they can take cognizance of it, and pronounce on its reality. The miracles of Scripture meet this test. They were perfectly within the range of human observation, and of the most decisive scrutiny. Mary and Martha, and the multitude of Jews in whose presence and hearing Christ said to the dead Lazarus, "Come forth," would have no difficulty in determining whether or not, at this word of Christ, Lazarus came forth.

(*c.*) The circumstances, also, of a miracle, bear essentially on its character. It must be wrought openly and in the presence of a sufficient number of competent witnesses. Apart from this condition, any alleged miracle would be fatally suspicious, and unworthy of trust. How the miracles of Scripture bear the application of this test is known. They were not wrought in secret or in the dark. They

were not wrought after pre-arrangement of time, place, subjects, or means. They were wrought in the light of day ; instant upon the fitting occasion, usually without means, and while tens, hundreds, and sometimes thousands were looking right on. And these witnesses were from all classes in society, and of all degrees of intelligence and moral character, from the lowest to the highest. Many of them were intensely hostile to those who wrought the miracles, and disposed, therefore, to detect and expose all unreality or falsehood in connection with them, if it existed.

(*d.*) And further : In order to our rational acceptance of a miracle as real, there must be the actual and clear testimony of those competent witnesses in whose presence it was wrought. We cannot conceive how such a fact could be attested to non-witnesses in any other way. But, while this testimony is indispensable, it is at the same time sufficient. The miracles of Scripture have this testimony. Take, for example, those of Jesus Christ ; for, if His divine character and mission are established, there can be no question as to the true character and mission of Moses and the prophets.

1. The miracles of Christ were clearly attested by His friends, especially by His immediate disciples. They became His friends and disciples, not from mere impulse or sentiment, but only upon convincing evidence of His Messiahship. That which convinced them, they declared to others. Their testimony is direct, explicit, and unimpeachable.

(*a.*) They were competent in knowledge. Not only did they know the truth, but they were in circumstances in which they could not help knowing it. From the beginning of His ministry, they were with Christ, in public and in private, by day and by night, for three successive years. They heard what He said, they saw what He did. His whole life was open to their inspection. Nor were they credulous men, believing without proof, or upon insufficient grounds. On the contrary, they were incredulous to a surprising, and sometimes to a culpable degree. Not only Thomas, but all of the disciples, were utterly unbelieving, for instance, as to the resurrection, until demonstration compelled faith.

(*b.*) They were also competent in integrity. Men of purer character have never lived. If they had blemishes, we know it, by their own faithful record of them. To suppose they were selfish, mercenary, or corrupt in their adhesion to Christ, is confuted, not only by all their professed principles, but also by all the acts of their lives. They left Judaism, and followed the Son of Mary at the sacrifice of every expectation from this world. If they were conscious that He was an impostor, they followed Him at the sacrifice of every hope in the world to come. And the testimony they gave concerning Him, how could it proceed from policy or interest? Everywhere, and constantly, it subjected them to peril of persecution and death. Indeed most, if not all of them, sealed their testimony with their blood as martyrs.

As witnesses, then, they were competent. Their testimony can be relied upon. It was given in public, and never contradicted. It was given at the time when the miracles were wrought. It was given in the place where they were wrought. It was given to the people among whom they were wrought. "As ye yourselves also know," said Peter to the assembled thousands in Jerusalem on the day of Pentecost. (Acts ii. 22.) A little later, in Cesarea, in the presence of Festus and Agrippa, of the chief captains and principal men of the city, Paul, also having set forth the great facts of Christianity, boldly affirmed: "The King knoweth of these things. I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." (Acts xxvi. 26.) So with all the disciples. They proclaimed everywhere the gracious words and the mighty works of Jesus Christ.

2. The miracles of Christ were also clearly attested by His enemies. These were of various classes.

(*a.*) The Pharisees, whose hatred of Christ was malignant and unscrupulous. Every proof He gave of His divine character and mission, as they would not be convinced by it, stimulated their purpose to kill Him. Could they have denied this proof as real, they would have done so; for this would have been decisive. But they could not deny it: the mighty works of Christ were performed in their own presence, and in that of all the people. They attempted, there-

fore, to vacate them of their true force as evidence, by ascribing them to demoniac power. One of their number, indeed, honestly said, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John iii. 2.) The mass of them, however, said, "He casteth out devils through Beelzebub, the chief of the devils." (Luke xi. 15.) It was a compelled confession of the miraculous facts of Christ's life, along with an attempted absurd solution of them in order to destroy their character as a divine testimony.

(b.) Judas Iscariot, who had full knowledge of the truth. Like the rest of the first disciples, he lived in daily intercourse and on terms of intimacy with Jesus. His false eye rested, not only on the public life of the Master, but also on His most retired and private manifestations. Having this knowledge, he had also a most powerful motive to impeach the character of Christ, if to do so were possible. It would have been an essential mitigation of his base perfidy, had he been able to feel, and say, "He is an impostor." But he was not able. When goaded by remorse he sought relief in suicide, he uttered no charge against Jesus, he intimated no suspicion, he breathed not a whisper of guilt. On the contrary, he pronounced a signal vindication of the Saviour. "I have sinned," was his cry of agony, "in that I have betrayed the innocent blood." (Matt. xxvii. 3-4).

(c.) Pontius Pilate, who, as the Roman Governor of Judea at the time, sat in the judgment-seat before which Jesus Christ was arraigned. He heard all the accusations made against Him. He examined all the proofs adduced to sustain those accusations. At the close of the process, he solemnly declared, "I find no fault in this man." (Luke xxiii. 4.) And when this decision availed nothing, the excited crowd becoming still more violent, "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." (Matt. xxvii. 24.) If Tertullian is correct (Apol. 21. 1), the record of the life of Christ, and of His death, without a crime, was sent by Pilate to the then Emperor of the world.



(d.) Celsus, Hierocles, Porphyry, and Julian, who were the earliest conspicuous and learned assailants of Christianity. In turn, and according to their place and means, they arrayed against it their objections, their arguments, and their ridicule; the prejudices and passions of the populace, and the resources of the civil power. They did not, however, deny the Christian facts. Not able to deny them, they endeavored to explain them. Like the Pharisees, the philosophers also sought a solution that should eliminate the divine factor. The Pharisees said, "Beelzebub wrought those mighty works." The philosophers said, "Not Beelzebub, but magic wrought them." So soon as it shall be seen that magic can give health to the sick, limbs to the maimed, hearing to the deaf, speech to the dumb, sight to the blind, life to the dead, and hush into quiet the wild winds and waves on the moment, it will justly claim thoughtful consideration.

## 2. *Objections.*

The Scripture miracles, then, sustain the various tests by which all alleged miracles should be tried. Where there is imposture, these tests will be fatal. This plain result, however, does not satisfy some men. They still object to the Christian facts, *i. e.* to all of them which imply the supernatural. They cannot impeach the criteria by which we test them; nor, directly, the testimony on which we receive them. Nor can they accept the proposed solutions of the early unbelievers. They attempt, therefore, to find some abstract and comprehensive postulate, whose logical result shall sweep away the testimony and the facts together.

(a.) Sceptical science finds this postulate in its asserted immutability of Nature. This immutability, it affirms, is absolute. The supernatural, therefore, is impossible. Miracles, therefore, like prophecy, which imply the supernatural, are also impossible. The impossible, of course, never can be, and never has been. The alleged Christian facts, therefore, are thus weighed and found wanting.

## *Answer.*

Those who raise this objection are either theists or atheists.

If they are atheists, this is not the place for argument. The question with them is not as to a divine revelation, but as to a divine Being.

If they are theists, then their postulate is irrational, and inconsistent with their belief. Theism confesses God ; His personality, His infinity, His supremacy. He made Nature ; He ordained its laws ; He originated and maintains all its elements, qualities, forces, and relations. To assert the absolute immutability of Nature is to assert that God has put Nature beyond His control ; that Nature has gained a place and power above the God of Nature ; that the One Infinite Intelligence in the universe is not a free agent, is not almighty, but is inexorably bound by physical laws, which yet depend on Him for their existence. It is a monstrous idea. The fact of God contains and necessitates the possibility of miracles. Nature itself is the product of miracle.

(a.) Sceptical philosophy assumes the same postulate, but gives it a different logical form. With it, the asserted immutability of Nature is not so much a necessity of law as it is a fact of experience. "It is our experience," said Mr. Hume, "that Nature is uniform and unchangeable. It is also our experience that human testimony is not uniform and unchangeable. If it is sometimes true, it is also sometimes false." It is illogical, therefore, and invalid to accept the variable testimony of men in the matter of miracles as against the invariable course of Nature. This is the pith and point of the notable argument with which he sought to discredit and annihilate the supernatural attestations of Christianity.

*Answer.*

By "our experience," in this argument, Mr. Hume meant either his own individual experience when and where he lived, or he meant the experience of men universally, along the successive generations, from the beginning of time down to his day.

(a.) If by "our experience" he meant his own individual experience during his short life and within the narrow area of his personal presence and movement, then his position

was simply absurd. It was making his own limited experience, limited both in time and place, the measure and test of all the phenomena of Nature since Nature began. What he had experienced as to such phenomena was true. What he had not experienced could not be true. The Siamese king was greatly astonished when the Dutch ambassador told him that in Holland water sometimes became solid. Living, as the king did, under a tropical sun, he had no experience of so strange a phenomenon. Had he made his experience the test of truth in the case, he would have denied it; and in doing so his course would have been just as rational as that of Mr. Hume, or of any other man who should make his individual experience the test of all truth.

(*b.*) If, on the other hand, Mr. Hume meant by "our experience" that of men universally along their successive generations, then his argument is a fallacy, — it is founded on a falsehood. What he adroitly calls "experience" is not experience at all: it is only testimony, whose evidential value he so desperately tried to destroy. Experience is personal. Mr. Hume's experience was his own, limited to the time and place of his individual life. He had not, and could not have, a particle of experience except his own. Other men, it is true, had their experience, but this was in no conceivable degree Mr. Hume's. His knowledge of the experience of other men was gained wholly from their testimony. He could gain it in no other way. His faith, therefore, in the uniformity of Nature rested, not on experience, but on testimony. Apart from the comparatively unimportant element of his own individual experience for a few years, it rested as wholly on testimony as does the faith of Christian men with respect to the miracles of Scripture. And, besides this, what, in fact, is the testimony of men touching the uniformity of Nature? Mr. Hume conveniently assumed this testimony to be all one way. The assumption is false. Men undoubtedly certify to the pervading permanence of Nature; that its laws are uniform and sure in their ordinary operation; that, such is their certainty, individuals and communities must act upon it in all the relations and interests of this present life; that without

any doubt, just as God has said, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." But men also certify as clearly that, at times and here and there, there have been deviations from the course of Nature ; extraordinary phenomena ; the subordination of the material to the moral and spiritual ; events possible only to the power of God, and avowedly brought about to attest His mercy and love. This is the actual testimony of men as to Nature. It is not only credible in both the parts of it as coming from competent witnesses, but it is also such as right reason must lead us to expect, if, along with the world of matter, there is also a higher world of spirit.

(c.) To this reply to the sophism of Mr. Hume may be added the testimony of geology. "Any one," says Sir Charles Lyell, "who presumes to dogmatize respecting the absolute uniformity of the order of Nature, is rebuked by geological evidence of the changes which that order has already undergone." (Principles of Geology, pp. 153, 164.)

### C. *Moral Argument.*

Besides these external attestations as to its divine source, the Bible also has, in its internal character, in the nature and power of its contents, a further and decisive proof that it came from God. This argument may be put in various forms, and in the material of it is capable of great expansion. Let it be formulated here as follows, viz. :—

(a.) The Bible exists. It did not make itself. It is the product of some intelligent agent or agents. It is certain (6, b.) and is not contested that these agents were men. It is also certain that these men were either good men or wicked men.

(b.) If we examine the matter of the Bible, it proves to be a book marked not only with original and transcendent intellect, with thought and genius unequalled, but also with the highest moral excellence. It forbids sin of every kind and degree, in thought and feeling as well as in word and action, and denounces upon it just and eternal judgment. It enjoins perfect holiness of heart and life, and makes this the crowning beauty and glory, both of men and God.

(c.) If we inquire into the actual influence of the Bible, as shown in the history of men and nations who have received it, nothing can be more certain than that it has been a constant source of mental and spiritual life, and of stimulating, civilizing, and purifying power. To the whole extent of its true reception, it has been a blessing; hallowing earth and fitting for heaven. Were its principles and spirit universally dominant, it would bring into actual existence the kingdom of heaven on earth.

Who wrote this book? From whose mind and heart did it immediately come? There is only the above-named alternative. The Bible was written either by good men or by wicked men.

1. Shall we ascribe the Bible to wicked men? The thought is absurd. Granting them those rare gifts of intellect which must have been employed on this notable book, would or could wicked men construct, and attempt to impose upon the world a code of morals and a Religion so spiritual and holy, — so antagonistic to all that which wicked men love and seek to promote; so effective in promoting all that which they intensely dislike, and would, if they could, repress or destroy? The mind that can embrace the supposition has ceased to be rational.

2. Shall we ascribe the Bible to good men? Either, then, they were divinely inspired in writing it, or they were not. If they were not thus inspired, they were not good men, but deceivers; for they claimed to be inspired, and maintained this to the last, in spite of persecution and death, which, were they not inspired, no good man could do. If, on the other hand, they were inspired, which is as certain as that they were good men, and that they were good men is as certain as that a book of so spiritual and holy character and power could not be the product of wickedness, then does it follow that the Scriptures came originally from God.

## CHAPTER VIII.

## INSPIRATION.

THE Bible, then, is the word of God. It is so, it may now be added, as being an expression of the mind of God to men, by supernatural means. It differs, therefore, from that expression of Himself which God makes in Creation and Providence, or in Nature, not only in the kind and degree of its contents, but also in the manner of their communication. It presents themes of which Nature knows nothing: it also presents them by means beyond the reach of Nature. These means are commonly designated by the general term Inspiration. In the statements which follow, it will be convenient to use the two terms, Revelation and Inspiration, each in a specific sense.

I. *Revelation.*

The initial step in the divine process is Revelation. In making known His mind or will to men through chosen agents, as prophets or apostles, it would be first necessary to impart this knowledge directly to those agents. Before they could express the mind of God to other men, they must be in possession of it themselves. God, therefore, revealed it to them. He communicated to their mind the knowledge of His own mind to such extent as was required by His gracious designs.

I. *Modes.*

The modes of Revelation God has made use of have been various along the successive dispensations. All modes alike, however, have been in order to the communication of the divine mind to the mind of men. In Holy Scripture we may clearly note the modes which follow, viz. :—

(a.) *Audible Voice.*

Our first parents heard the voice of God, in the Garden. In the subsequent recorded intercourse of God with Adam, Cain, and Noah, it seems to have been intercourse by

speech. Not improbably, there were Theophanies before the Flood, but the proof is not clear, except it is in connection with the Sword of Flame at the eastern gate of Eden. All the recorded divine communications to men seem to have been by audible voice, without visible accessories. (Gen. iii. 8, iv. 9, vi. 13-21.)

Instances of vocal revelation in the New Testament are found in connection with Jesus Christ and the apostle Paul. At the Baptism of Christ, and so again at his Transfiguration, the divine Voice said, "This is my beloved Son, in whom I am well pleased." Also, when, as the final hour was drawing nigh, He prayed, "Father, glorify thy Son," there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." In the conversion too, of Paul, he heard a voice, saying unto him, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest." (Matt. iii. 17, xvii. 1-8; John xii. 28; Acts ix. 5.)

(b.) *Theophanies.*

A Theophany, from Theos = God, and Phainō = to appear, was a personal divine manifestation; an appearance of God to man, in some fitting form, assumed for the occasion.

Sometimes the form was that of flame, as at Eden; and later, on Horeb, in the bush that burned, and yet was not consumed. This was repeated amidst the scenes of Sinai; perhaps also on the Mount of Transfiguration; and at the conversion of Paul,—for he not only heard the voice of Jesus, but he was also overwhelmed and blinded by "a light from heaven above the brightness of the sun." This flame-form appears to have been the permanent form of the Shekinah. (Gen. iii. 24; Ex. iii. 2, xix. 18; Matt. xvii. 1-8; Acts xxvi. 13.)

Sometimes the Theophany was in the form of an angel, especially the angel Jehovah, and often also in the form of a man. This last was so with Abraham, when sitting at his tent-door three men came to him, on their way to Sodom; with Jacob, in that mysterious struggle with a man at Peniel; and with Joshua, when about to invade Canaan

he saw a man with a drawn sword in his hand. In each of these instances, the appearance was that of a man, while the sequel showed the real person to be Jehovah of Hosts. (Gen. xviii. 2, xxxii. 24; Jos. v. 13.)

(c.) *Dreams.*

Dreams take place when men are in sleep, and in accordance with the uniform and natural laws in that condition of the human body and mind. During the period of incomplete revelation, God was pleased, at times, to make use of these for intimating future things. Familiar instances are that of Jacob at Bethel, in which he saw the symbolic ladder; those of Joseph, which so displeased his father and brethren; those of Pharaoh, which Joseph interpreted; that of Nebuchadnezzar, which Daniel alone could resolve; and those of Joseph, the husband of Mary and reputed father of Christ. (Gen. xviii. 12, xxxvii. 5-10, xli. 25-36; Dan. ii. 31-45; Matt. i. 20, ii. 22.)

(d.) *Visions.*

Visions differ from dreams in this, that the latter occur, as just stated, in sleep, and in accordance with the laws which operate when men are in that condition; while visions occur in that state of the mind and feeling called Ecstasy, from the Greek word *Ecstasis* = standing out of; *i. e.*, standing out of one's natural or normal condition, in a non-natural or abnormal one. In this connection, we think at once of Ezekiel, with his visions of God at the river of Chebar; of Peter, when in the city of Joppa, in a trance, he saw a vision, as of a great sheet let down from heaven; of Paul, when, whether in the body or out of the body he could not tell, he was caught up into Paradise, and heard unspeakable words; and of John on Patmos, looking along the ages, and seeing the conflicts and the victories of the Church of God. (Ezek. i. 26; Acts x. 9-16; 2 Cor. xii. 1-4; Rev. i. to the end.)

(e.) *Urim and Thummim.*

The word *Urim* means Light, and the word *Thummim* Truth or Perfection; but the quality and character of the



things so named, and the manner of their use, cannot now be determined. Somehow the will of God was ascertained by means of them. As a mode of Revelation, however, they were peculiar to the Levitical economy, employed exclusively by the high priest, and reached only to the affairs of the people of Israel. In the permanent divine Record, nothing has been incorporated, that we can distinguish, received by means of the Urim and Thummim. (Ex. xxviii. 30; Lev. viii. 8; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezek. ii. 63.)

(f.) *Inspired Men.*

The more usual method employed by God, in making known His will to men, was by inspiration of His chosen servants; *i. e.*, prophets and apostles. "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 21.) Of the manner of this internal divine action, we have no knowledge. Of the fact of it, there can be no doubt, unless the whole evidence of the divine origin of the Bible can be set aside. To this action of the Spirit of God is to be referred the greater part of the Scriptures.

(g.) *The Incarnate Logos.*

The supreme manifestation of God to men was by the Logos, who became incarnate in Jesus Christ. For about three years, a true man among men, He spake as never man spake; concentrating and realizing in Himself and His instructions the whole divine development of the past, and becoming the starting-point and power of the whole divine development along the future. (John i. 1-14, vii. 46; Heb. i. 1-14.)

In all these various ways God has made known His will to men, carrying on the process of Revelation from age to age, until we have His complete and supernatural Word, in the Hebrew and Christian Scriptures.

II. *Inspiration.*

Conceived of as distinct from Revelation, Inspiration denotes that specific action or influence of God on the minds of His servants which enabled them infallibly to

transfer to others, in spoken or written words, the revelations they had received.

This second factor is obviously necessary in order to a perfect result. If, when God communicated His will to a prophet or an apostle, that prophet or apostle had been left without further divine influence in declaring or writing what he had received, there would have been constant and great risk of error. If he understood the divine communication, he might, notwithstanding, select inaccurate or inadequate words in its conveyance to other men. If he did not understand it, as was sometimes the case with inspired men (1 Pet. i. 10, 11), the liability to error would be still greater. The divine influence, therefore, would seem to be necessary, not only to the communication of truth to the prophet or apostle, but also to the perfect transfer of that truth by the prophet or apostle to mankind.

### 1. *Terms.*

In Holy Scripture the word used to express the idea or process thus presented is *Theopneustos*, from *Theos* = God, and *Pneō* = to breathe. That which is *Theopneustos* is God-breathed. The word is used but once by the Spirit, and in that notable passage which affirms "All Scripture is *Theopneustic*" = given by inspiration of God, or God-breathed. (2 Tim. iii. 16.) Our English word *Inspiration*, from the Latin *Inspiro*, is its nearly exact equivalent.

### 2. *Mode of Inspiration.*

Men have attempted to explain the manner of this divine action on the human mind. In the absence of knowledge, they have devised theories. In proportion as these theories have seemed to account for their view of the phenomena involved, they have held them with tenacity and defended them with vigor. The principal of these theories are the mechanical and the dynamic, with which may also be noted that of degrees of inspiration.

#### A. *Mechanical Theory.*

The mechanical theory, in the view of those who reject it, makes the inspired man a mere mechanism or instru-

ment, acted on by God, and, if not unconscious, yet passive. As a pen in the hand of a writer, so prophets and apostles were pens, not penmen, in the hand of the Holy Ghost. Intelligent volition and co-operation gave place to simple mechanical action.

(a.) *Objection.*

As disproving this theory is alleged the manifest and great diversity of style in the Scriptures. Each book, from Genesis to Revelation, has the mental and æsthetic qualities and complexion of its human writer. Moses, David, Isaiah, Jeremiah, Ezekiel, Peter, James, John, Paul, all have, as compared with one another, easily recognized characteristics. On the supposition that they were all alike mere instruments, acted on as such by the Holy Ghost, it is affirmed that this diversity of style could not exist; that these individual characteristics would be impossible; that there must have been one fixed and pervading cast of thought and expression throughout the Bible, as coming from the one pervading Spirit of Inspiration, through these mechanical media.

(b.) *Answer.*

This objection is plausible, but not conclusive. It proceeds on the assumption that sameness of cause or agent in this matter must produce sameness of result. This would be true, if there were also sameness of instrument, otherwise not.

Take a set of musical instruments, — fife, flute, clarinet, trumpet. They are all mere instruments. They are all acted on by the same musician. He blows them all with the same breath; but they all give out different sounds. They do this, notwithstanding they are instruments. They do it, notwithstanding the power which acts upon them is the same power. Why do they do it? Because of the difference of their structure as instruments. The diversity of result follows diversity of structure. Though, therefore, scores of musicians play upon them, the result will be the same. Each will still give out its own sound.

Do not the minds of men differ in structure as well as in

capacity? If not, could there be what we call idiosyncrasies? How, then, when the Spirit of God acted on prophets and apostles (call them mere instruments, if you please), might there not have been variety of result, according to the specific mental differentia between them?

### B. *Dynamic Theory.*

The word Dynamic is from the Greek *Dunamis* = power. It is used on this subject to mean, not power which acted mechanically as on an instrument, but power of God as a Spirit, congruous in its nature and influence to the human faculties on which it acted, stimulating and elevating them beyond their natural reach, which faculties God then made use of, in conformity with natural laws, to effect His own gracious designs. According to this view, the inspired man was by no means a passive instrument, but wholly an intelligent and voluntary agent.

The true and adequate solution of all the phenomena in the case would seem to require both of these theories. In the initial stage, or revelation, man was the instrument of reception; he received the divine ideas, and was comparatively involuntary and passive. In the subsequent stage, or inspiration, man was the agent of communication; he conveyed the divine ideas to others, and was both voluntary and active.

### C. *Theory of Degrees.*

Some Theologians have thought the difficulties of the subject might be removed, or at least diminished, by the supposition of degrees of inspiration. This view, however, touches the measure rather than the manner of it. It divides the inspiring influence or agency into that of Superintendence, Elevation, and Suggestion.

#### (a.) *Superintendence.*

According to it, the Inspiration of Superintendence denotes such divine care exercised over the sacred writers, concerning matters of which they had knowledge by ordinary means, as preserved them in relating those matters from any material error.

*(b.) Elevation.*

The Inspiration of Elevation was of a higher degree. It was that divine influence exerted on the sacred writers, when, though their faculties were used in the common and regular way, they were yet stimulated and raised to an uncommon degree of power; so that their speech or writing was more vivid, or pathetic, or sublime, than Nature alone could make it.

*(c.) Suggestion.*

The Inspiration of Suggestion was the highest degree of the divine influence. It was exerted on the sacred writers when their faculties were at rest, except in the way of attention and memory; and God directly suggested both the thoughts and the words to express them.

*(d.) Ground of this View.*

No passage of Holy Scripture asserts or implies this view. It is thought, however, by those who hold it, to be required by the plain difference in the subject-matter or contents of the Bible.

1. On the one hand, some of the matter of the Bible was within the knowledge of its writers without inspiration. — by purely natural means; as, for example, much of its biographical and historical matter.

2. On the other hand, some of the matter of the Bible was just as clearly beyond the range of the human faculties; as, for example, Prophecy, much of the truth concerning God, and the whole subject of Redemption.

Now this undeniable and great difference in the matter of Holy Scripture implies, it is urged, a corresponding difference in the divine influence acting on the mind of its human writers. What the need of a real or at least full Inspiration relative to that which they already knew, or which they might know in the ordinary use of their own faculties? We must not have recourse to the Supernatural without necessity.

*(e.) Answer.*

The point thus made is clear. It does not, however, necessitate any such minute dissection and division of the inspiring influence. Of course it was not necessary for God to communicate, in a supernatural way, to prophets and apostles such knowledge as they already had by natural means. It was, however, necessary that they should be inspired to know what of the knowledge they thus possessed God would have them put into the divine Record, and where and how to put it in that Record, in what relation and proportion to other truth. The apostles, for instance, had, without inspiration, a large amount and variety of facts touching the person and life of Christ on the earth. John says, hyperbolically, that the world itself could not contain the books which might have been written on the subject. Why, then, have we just those four short Gospels, and no more; and those so largely alike? This was determined, not by the evangelists, but by God Himself acting on their minds. An inspired man was by no means at liberty to put into what was to be the authentic and permanent divine Record any thing or every thing he might know by natural means. He must insert in that Record only what God inspired him to insert, whether he knew it naturally or supernaturally.

*(f.) Further Exposition.*

It will be relevant in this connection to note and explain another fact. Though the Bible, in its entirety, is precisely the book God designed to put into the hands of men, and was therefore inspired as above set forth, it contains, notwithstanding, more or less of matter not in itself of divine inspiration, nor even true. Thus, the words of Satan to Eve, "Ye shall not surely die" (Gen. iii. 4); of Cain, when he said, "I know not: am I my brother's keeper?" (Gen. iv. 9); of the men of Babel inciting one another to impiety, "Go to, let us build us a city, and a tower," &c. (Gen. xi. 4); of Abraham, who said of his wife, "She is my sister" (Gen. xii. 13); of Jacob, who said, "I am thy very son Esau" (Gen. xxvii. 24); of Moses,

at Meribah, speaking "unadvisedly with his lips" (Ps. cvi. 33); of the fool, who said, "There is no God" (Ps. xiv. 1); of Peter, who with an oath said, "I do not know the man" (Matt. xxvi. 72),—all these words, and many more which might be cited, were uninspired,—some of them were false and displeasing to God. They are all, however, in the divine Record, component parts of it; and they are all there by divine inspiration,—not inspiration of these words, but of the men who inserted them in the Record, and who inserted them by the will of God. In supernaturally preparing for men a perfect rule of faith and practice, God saw fit to introduce to such extent as He has this, in itself, uninspired material; while its introduction, as to manner, time, place, quantity, and purpose, was determined and effected by divine Inspiration. The Word of God, like Jesus the Son of God, is theanthropic.

### 3. *Extent of Inspiration.*

Did Inspiration extend only to the ideas of the Holy Spirit, or also to the words in which the ideas are expressed? Some who dissent from this latter thought characterize it as "verbal dictation;" and so, as they seem to think, refute it. Others believe that Inspiration extended to both ideas and words. They would represent their meaning to be, that such an influence of the Holy Spirit was exerted upon the sacred writers as not only determined the matter of Revelation, but also led them to select and use those terms which were best fitted for the accurate conveyance of that matter to men. Would not this seem to be a necessity, in order to an infallible Record? When a thought of God was communicated to the mind of a prophet or apostle, the process involved in a complete Revelation was accomplished only in part. There must then be a perfect expression of that thought, by the prophet or apostle, to the Church and the world. What could certainly secure such expression, unless the influence of the Spirit is continued through the whole process, and that thought of God comes forth from the mind of the prophet or apostle clothed with the words of God?

*(a.) Biblical Data.*

1. Numerous passages in both the Old and New Testaments have, in this view, their most natural interpretation: "O my Lord, I am not eloquent, but slow of speech." "Who hath made man's mouth? Go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv. 10-12.) "The Spirit of the Lord spake by me, and His word was in my tongue." (2 Sam. xxiii. 2.) "Thus saith the Lord." "Hear the word of the Lord." "The word of the Lord came unto Nathan." "The word which came to Jeremiah, by the Lord." "The word of the Lord which came to Hosea." "The burden of the word of the Lord by Malachi." (Isa. xxviii. 14; Jer. x. 1; 1 Kings xii. 22; Ezek. iii. 4; Hos. i. 1-2; Mal. i. 1.) Also, "It is Thou, Lord, who hast said it, by the mouth of David." (Acts iv. 25.) "Which the Holy Ghost by the mouth of David spake." (Acts i. 16.) "Those things which God before had showed by the mouth of all His prophets, He hath so fulfilled." (Acts iii. 18.)

2. Such passages as follow seem to be explicit. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.) Inspiration is here affirmed directly of the men, the prophets. They were moved by the Holy Ghost; and this divine impulse touched not only their thoughts, but also their speech. "All Scripture is theopneustic, or God-breathed." (2 Tim. iii. 16.) Inspiration is here affirmed, not directly of the men, but of the writing. The writing is theopneustic. And the affirmation is comprehensive as it is explicit. "All Scripture," the whole sacred writing, is God-breathed. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.) Not only Paul's thought, then, but also Paul's words, as an inspired propagator of the Gospel, were determined by the divine influence. There is no sufficient reason for supposing the case of Paul was exceptional among the glorious company of the prophets and apostles.



#### 4. *Proof of Inspiration.*

How is the Inspiration of the Scriptures to be proved? Besides the arguments of the preceding chapter for their divine origin by some means, what avails to establish that origin by this means?

##### (a.) *Testimony.*

From the nature of the case, and relative to the mass of men, the fact of Inspiration must be established by testimony; the testimony of the original parties, — to wit, the Inspirer and the Inspired.

1. We might, indeed, suppose the case of a book of so unique and transcendent quality, in style and matter, as to suggest a superhuman source. If, however, the writer of such book made no claim to Inspiration; or, if claiming it, he could furnish no fitting attestation from the Inspirer, we should have no adequate ground for certainty. There must be something besides the contents of any book to put upon it the sure imprimatur of God.

2. In the case, further, of inspired men themselves, they would have that internal evidence of the fact which we call Consciousness. This must be so; for how else should they know God was using them to convey His will to men, or be able to claim that they spoke or wrote in His name? Moses, David, Isaiah, Paul, John, plainly knew that they were the media of divine communications, and they probably knew it from those specific phenomena, or sensations, which enter into or compose consciousness. It remains, however, that the faith of men generally in Inspiration must immediately rest on testimony; and this the testimony of those who alone could be originally cognizant of the fact, — that of the inspired men themselves, and of Him who inspired them.

##### A. *Testimony of Inspired Men.*

In adducing a portion of this testimony, it may tend to order and clearness to follow the recognized divisions of the Scriptures.

### I. *The Old Testament.*

We have it for the Old Testament, in both its separate parts, and its aggregate unity.

#### 1. *The Pentateuch.*

(a.) In His commission of Moses, God said, "Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv. 11, 12.) Accordingly, through the entire Pentateuch, Moses represents himself as writing and speaking in the name or by the commandment of the Lord.

(b.) Jesus Christ expressly indorsed Moses as an authoritative Teacher of Religion. "They have Moses and the prophets; let them hear them." "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 29-31.)

(c.) The Scriptures explicitly call Moses a prophet. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. xxxiv. 10.) His inspiration therefore is covered by those passages to be presently cited relative to the prophets.

#### 2. *The Psalms.*

(a.) "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and His word was in my tongue." (2 Sam. xxiii. 1, 2.)

(b.) Jesus Christ said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures." (Luke xxiv. 44.) The divine Teacher thus co-ordinated the Psalms with Moses and the prophets, and represented them as together constituting the Scriptures.

(c.) "The Holy Ghost spake by the mouth of David." (Acts i. 16.) "Lord, thou art God, who by the mouth of

Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (Acts iv. 24, 25; Ps. ii. 16.) David, being a prophet, foretold the resurrection and exaltation of Christ. (Acts ii. 30, 31; Ps. xvi. 10.)

### 3. *The Prophets.*

(a.) The constant claim of the Prophets themselves was that the burden of the Lord was upon them, or that the word of the Lord came to them. (Isa.—Mal.)

(b.) "As He, *i. e.* God, spake by the mouth of His holy prophets, which have been since the world began." (Luke i. 70.) "Which God hath spoken by the mouth of all His holy prophets, since the world began." (Acts iii. 21.)

(c.) "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (1 Pet. i. 21.) "Of which salvation the prophets have inquired; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed," &c. (1 Pet. i. 10-12.)

### 4. *The Old Testament as a Whole.*

(a.) Jesus Christ embraced the entire Old Testament in the triple division of Moses, or the Law, the Prophets, and the Psalms. He called this one collection the Scriptures. He enjoined it upon men to search the Scriptures, that they might find eternal life. (Luke xxiv. 44; John v. 39.)

(b.) Stephen, "being full of the Holy Ghost," called the Old Testament Scriptures "Logia Zōnta" = the Living Oracles; and Paul called them "ta Logia tou Theou" = the Oracles of God. (Acts vii. 38; Rom. iii. 2.) No other terms could convey to the mind of the ancient Greeks and Hebrews more definitely the idea of words proceeding from the mouth of God.

(c.) "All Scripture, or the whole Scripture, is theopneustic" = God-breathed. (2 Tim. iii. 16, 17.) Whether the words "Pasa Graphē" = the whole Scripture may be rightly held as embracing that portion of the New Testa-

ment then extant or not, no one can doubt that they do embrace the entire "hiera grammata" = holy writings of the preceding verse; and they mean the whole Old Testament Scriptures.

It is clear, then, that for the Old Testament, in its separate parts, and also as a whole, the sacred writers claim Inspiration; and that therefore it is the Word of God.

## II. *The New Testament.*

With the exception of a small portion of it, the New Testament was written by the apostles of Christ. That portion of it not directly from them, to wit, the Gospels of Mark and Luke, and the Book of the Acts, was written by their personal attendants, and under their supervision. The proof of their inspiration, contained in their testimony, is to be found in their record of the promises of Christ, and in their own direct and indirect claims.

### I. *The Promises of Christ.*

According to the Gospels, the divine Master not only promised the apostles, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20), — which promise was obviously meant, not for them alone, but for the whole Church along the ages, — He also gave them special and personal promises, with direct reference to their duty and work as the official propagators of the Christian Truth.

(a.) In connection with their first mission as apostles, before His death, Christ said to them, "Beware of men: for they will deliver you up to the councils. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 17-20.)

(b.) At a later period, and in view of scenes to be enacted after His death, Christ said to the apostles, "Ye shall be brought before rulers and kings for my sake. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye

premeditate ; but, whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost." (Mark xiii. 9-11.)

(c.) After His resurrection, and in special view of their world-wide mission, Christ said to the apostles, "Ye shall receive power after that the Holy Ghost is come upon you ;" or "Ye shall receive the power of the Holy Ghost coming upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) This special promise was specially fulfilled on the day of Pentecost, by that wondrous baptism, whose divine virtue was abiding.

(d.) With equal explicitness, and as covering their whole ministry, Christ said in that last discourse after the supper, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." "He shall teach you all things, and bring all things to remembrance, whatsoever I have said unto you." "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth ; and He will show you things to come. He shall glorify me, for He shall receive of mine, and shall show it unto you." (John xiv. 26, xv. 26, xvi. 12, 13.)

The apostles then, who were the chief writers of the New Testament, were inspired, or the promises of Christ were not fulfilled.

## 2. *Claims of the Apostles.*

If we now inquire into the claims of the apostles themselves touching the matter, we find them in harmony with those promises, their natural and logical sequence.

(a.) In explaining the supernatural phenomena of the Day of Pentecost, and the investiture of the apostles with special gifts and powers, Peter said, "This Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts ii. 32, 33.)

(b.) "That ye may be mindful of the words which were spoken before by the holy prophets, and of the command-

ment of us the apostles of the Lord and Saviour." (2 Pet. iii. 2.) Thus the commandment of the apostles is made co-ordinate in authority, and therefore in origin, with the words of the prophets. As these were inspired, so also were those.

(c.) "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you ; as also in all his epistles, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." (2 Pet. iii. 16, 17.) The well-known and strictly defined term "graphē" = Scripture, always meaning an inspired writing, is here applied to the Epistles of Paul, and they are held to be an integral part of the Scriptures.

(d.) Paul himself constantly affirms his divine commission and his inspiration of God. "Paul, an apostle not of men, neither by man, but by Jesus Christ, and God the Father." (Gal. i. 1.) "I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ." (Gal. i. 11, 12.) "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. xiv. 37.)

(e.) John, in Patmos, makes the same claim. The whole Apocalypse, with its ineffable beauty and glory, was made to him, he says, when "in the Spirit on the Lord's Day." It is "the Revelation of Jesus Christ, which God gave to him ; and He sent and signified it by His angel unto His servant John." Hence the dread monition, neither to add to nor take from it, on the most fearful penalty. (Rev. i. 1, 2, 10, xxii. 19.)

Thus we have the uniform and clear testimony of the writers of Holy Scripture. In one way and another, they constantly claim that in their spoken and written words, composing what we call the Bible, they were the

agents of God ; not self-moved, but moved by the Holy Ghost, and that they thus gave expression to the mind and will of God.

All this, however, is not sufficient. It furnishes one of the two primary factors of the question, but only one. It is imperative that we have also the testimony of God.

### B. *Testimony of the Inspirer.*

Has this been given? The evidence which connects these men with the Scriptures, as their human media, is complete and decisive. The same evidence shows them to have possessed supernatural endowments ; and that they exercised these endowments for the express purpose of authenticating their character and mission as the servants of God. They wrought incontestable miracles, which no one but God could enable them to do. They gave utterance to incontestable prophecies, demonstrated to be so by the surprising accuracy with which many of them have been fulfilled ; while the fulfilment of others, with an accuracy equally surprising, is taking place in our own day and in our own sight. " God bare them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." (Heb. ii. 4, also Mark xvi. 20 ; Acts xiv. 3, xix. 11 ; Rom. xv. 18, 19 ; 1 Cor. ii. 4 ; Acts ii. 22, 43 ; and 1 Cor. xii. 4, 7, 11.) Such is the testimony of God to the Inspiration of the prophets and the apostles. In the sight of earth and heaven, it stamps upon their character and claims the divine signature and seal.



## CHAPTER IX.

### RULE OF FAITH.

By the Rule of Faith is meant that final and supreme measure or test, which in the sphere of Religion determines what is Truth, and hence what we are to believe, both as to ourselves and as to God.

(a.) If there is such a rule, it must have its character and authority, as being an expression of the divine mind and will. All creature intelligence is limited and imperfect. It cannot, therefore, be infallible and supreme.

### A. *The Divine Rule.*

It is certain, as the necessary logical sequence from the preceding data (Ch. VII., VIII.), that such a rule exists in the Scriptures of the Old and New Testaments, or the written word of God. As divine, this rule stands alone. It disowns and rejects as merely human the traditions and Apocrypha of Judaism and Romanism; and the impressions, dreams, visions, and vagaries of Fanaticism, Mysticism, and Rationalism. No stream can rise higher than its source.

#### 1. *Its Authority.*

This rule has the authority of Him whose rule it is. As the infinitely perfect Being, God possesses all actual and all possible knowledge and truth. He can neither give false testimony, nor err in the slightest degree. From His word, therefore, there can be no appeal. The will of the Infinite must be the law of the finite.

#### 2. *Its Sufficiency.*

The sufficiency of this rule is clear alike from Reason and Scripture.

(a.) Reason. It is a necessary result, from the character of God, not only that His word should be true; but also, for all the purposes of its bestowment upon men, complete. The contrary supposition would impeach the Divine Wisdom.

(b.) Scripture. "The law of the Lord is perfect, converting the soul." (Ps. xix. 7.) "The Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. iii. 15.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)



### 3. *Exposition.*

When we affirm the supreme authority and sole sufficiency of the divine Rule, it is within the sphere of Religion, and without derogating in the least from the light of Nature.

(*a.*) The Scriptures were not given to instruct men in the Arts and Sciences. If they touch them at all, it is only historically, or incidentally, or by implication. They are not, therefore, the rule with respect to them. Their sphere is the moral and spiritual, and especially were they meant to answer the great question, How can man be just with God?

(*b.*) Nor do the Scriptures detract one ray from the light of material Nature. They recognize and magnify it. "The heavens declare the glory of God," they say, "and the firmament showeth His handy work. Day unto day uttereth speech, and night unto night showeth knowledge." They often make the most impressive use of Nature, when they reason or expostulate with erring men. We see this especially in the prophets. But the whole wealth of knowledge flowing to men from the material Universe fails to reach the measure of their supreme wants, — those wants which originate in their sin and their immortality.

(*c.*) Nor, further, do the Scriptures ignore or undervalue the existence and power of Conscience and Reason. Just the reverse. With respect to their whole sum of instruction and truth, they constantly appeal to our intellectual and moral nature and faculties. Apart from this nature and these faculties in men, the Bible would be an absurdity. They are indispensable as the receptacles and instruments of its light and power; but they are not its source, nor its measure.

1. Take Conscience. It is that faculty of our nature which pronounces and enforces moral judgments. If, in its sphere the decisions of conscience were infallible, it would so far be a sufficient rule. But it is in just this vital point that conscience fails. Its decisions are not necessarily true and unerring. While it most imperatively calls upon men always to be and to do right, its conception of what is right is variable. The conscience may be igno-

rant. It may also be "seared, as with a hot iron." Paul once thought it right to persecute. So have many great men since, in both the Church and the State. The Hindoo mother thinks it right to throw her babe into the Ganges. As a fallible and often erring faculty, the conscience cannot be the sufficient and supreme guide in Religion.

2. Instead, then, of conscience, take Reason. Take it in its widest import, as meaning the intellectual faculties of men in combination, and exercised upon all the facts of Nature within their reach, in order to find in those facts all the moral and religious truths they may embody. What then?

(a.) Rationally, it is a mere assumption that God has posited in Nature all the truth that men, as sinful creatures, need to know, and that any human mind has gained or can gain all that is comprehended in Nature.

(b.) Historically, the proof that Reason is not a sufficient authority and guide in Religion is overwhelming. With one voice, generations and ages have said, clearly as the Scripture itself, "The world by wisdom knew not God." The loftiest as well as the lowliest intellects have groped in thick darkness, until God gave them light. (Ch. VII. 2, 1.)

#### 4. *Result.*

The Bible then, consisting of the Old and New Testaments, is the Rule of Faith, and the only divine rule.

(a.) Its sphere of application is not the material nor the merely intellectual, but distinctively the moral and spiritual. Its sphere is Religion.

(b.) In this sphere it has supreme authority, since it is an expression of the mind and will of God, the Infinite.

(c.) It also has perfect sufficiency in this sphere,—itself claims this sufficiency in the most explicit terms; and, to suppose the contrary, would impeach the divine perfections.

(d.) Still further. It alone is sufficient and supreme, since all other alleged rules are only human or creaturely; and, as to authority and truth, can rise no higher than their source. For the clearest and most invincible reasons, therefore, Chillingworth said, "The Bible, and the Bible only, is the Religion of Protestants."

### B. *The Romish Rule.*

In contrast and even opposition to this rule, the Roman body has devised, and in its sphere enforced, a rule of faith in which the merely human elements are so many and powerful as to vitiate it of all authority, and, in fact, to make it an instrument and bulwark of the greatest errors. Stated fully, the Romish rule consists of four parts, viz. : —

1. The Canonical Scriptures. To this extent the Romish rule is the same as the Protestant, except that it substitutes the Latin vulgate for the Hebrew and Greek originals.

2. The Apocrypha, or certain uninspired Jewish writings, which contain demonstrable errors, as well as some historic truth.

3. Tradition, by which is meant certain reputed sayings or statements of inspired men, orally transmitted, and relating to doctrines or usages of the New Testament period.

4. The Interpretation put upon all these by the Church.

#### 1. *This Rule not admissible.*

As a measure or authoritative test of religious truth, this rule has no value and cannot be admitted. Its chief and most influential factors are wholly human.

(a.) The Apocrypha were not written until after Malachi, the last of the Hebrew prophets. They were not recognized by the Jewish Church as belonging to the Canon. They were not approved, or even alluded to, by Christ or the apostles. They were not regarded as inspired by the Christian Church of the first four centuries. They gained credit and authority only as the church became superstitious and corrupt; and they were made to be of binding authority in the Romish Body, not until the year 1546, by the Council of Trent. They are merely human compositions, having no authority, therefore, except that which belongs to fallible men. And yet this Romish rule makes these writings equal in rank and authority with the word of God.

(*b.*) Tradition is of no more worth, as forming a Rule of Faith, than are the Apocrypha. For

Suppose (1) the alleged tradition to exist, what is it but a human product? Suppose some infinitesimal portion of it came from one or more of the apostles. What then? This fact would not necessarily involve its inspiration. The inspiration of the apostles was for a specific and great purpose; viz., to put the Church in possession of the revealed and written Word of God. Apart from this essential end, even apostles said and did things not inspired, some of them right and true, and others for which, like Peter on one occasion, they were to be blamed.

But (2) does this alleged tradition exist? Who has seen it? Where is it? What is it? Undoubtedly there are vast stores of tradition, but the point now is tradition which came from inspiration. Can the Pope and the whole Romish hierarchy together adduce a single item from the immense mass, and show that it came from Christ or any one of the apostles? It is utterly impossible.

(*c.*) Take, then, the Interpretation of the Church as the remaining part of this rule. It is just as valueless for a rule as Tradition and the Apocrypha. For

What (1) is the Church? The laity, or the priesthood, or both? If the priesthood, then is it the priesthood individually, or as a body? Is it the Pope, or a General Council? The Romanists are not yet agreed on these points. Even so great a matter as Infallibility has been in contest among them for centuries, until now. Some have maintained that it resided in the Pope; others, in a General Council; others still, in the Pope and a General Council together. The recent decision of the Vatican Council (1869) is shaking the Romish body to its centre, and exciting the disgust or the commiseration of the intelligent world.

But (2) suppose these questions are at length determined, and we can find what Rome means by the Church; then where is this alleged interpretation of the Church? What is it? The rule assumes that the Church has given an interpretation of the Canonical Scriptures, the Apocrypha, and Tradition. Where, then, is it? Who does not

know that such interpretation has no existence, except in the most limited sense, and therefore that the rule assumed to be constituted by it is a fiction ?

Suppose, however, (3) that we could not only find the Church in the Romish sense, but also its alleged interpretation of Scripture, canonical, apocryphal, and traditional, what should we have found ? What but just a human product ? A human interpretation of even a divine writing is only human.

We cannot, then, accept the Romish rule. It is essentially vitiated by the presence and power of merely human elements. When these are all eliminated, the divine residuum is just our own Protestant rule, — the Bible.

### *C. Other Forms of this Rule.*

The Romish Rule of Faith exists in two other forms : the one set forth by Vincent of Lerins, 435 ; the other, by Pius IV., in 1564.

#### *I. Rule of Vincent.*

Vincent was a presbyter and monk, connected with a monastery on the Island of Lerina, near the south-western coast of France. In his *Commonitorium*, or *Treatise on the Antiquity and Universality of the Church*, published in 433, he says, that is truth “quod semper, quod ubique, quod ab omnibus creditum est” = which has been believed always, everywhere, and by all. Neander expresses this rule of Vincent in other words, thus : “Antiquitas, universalitas, et consensus” = antiquity, universality, and consent.

#### *(a.) Indefinite.*

It is obvious, at a glance, that this rule is indefinite in its character. Error may be ancient as well as truth. Error may also be as wide-spread as truth. Very often error is more popular than truth. The devil preached a lie in Eden. Simon Magus and Cerinthus were contemporary with Simon Peter and the Christ-loving John. In the fourth century, Arianism swept the world. Liberius, Bishop of Rome, subscribed its confession.

*(b.) Vicious.*

It is equally plain that this rule is fatally vicious in principle, for it co-ordinates the human with the divine. Thus it makes the consent of men, if that consent be ancient and general, of equal authority with the Word of God. Indeed, it makes such consent superior to the Word of God, since, should that Word explicitly teach any given doctrine, that doctrine could not take the place of certain and authoritative truth, according to Vincent, unless it had been believed always, everywhere, and by all.

*(c.) Worthless.*

This rule, moreover, is worthless in fact. There never has been in the Church any such constant and universal agreement in doctrine as the rule requires. Vincent himself was a semi-Pelagian, and therefore omits the great name of Augustine from the number of those whom he sets forth as exemplifying the doctrinal consensus of the Church. Indeed, his rule was probably devised in order to put the brand of heresy on the views of Augustine, which notwithstanding, and whether true or false, were the dominant faith for successive centuries.

II. *Rule of Pius IV.*

The other and later form of the Romish rule is found in the Creed of Pius IV., made in 1564. This creed consists of Twelve Articles added to the Nicene Creed, and is thus a signal confession that the ideas and doctrines of Rome are not contained in that ancient and venerable symbol. The first two of these articles give the Rule of Faith thus, viz. :—

“I. I most steadily admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

“II. I also admit the Holy Scriptures, according to the sense which our Holy Mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.”

I. *Must be Rejected.*

We must reject this rule, because

(a.) It embraces the Apocrypha and Tradition equally with the Scriptures of the Old and New Testaments, and so adds human matter to the Word of God.

(b.) Like the rule of Vincent, it is also radically vicious in principle, for it co-ordinates human agreement with the divine authority. Indeed, it makes Holy Scripture itself dependent for its truth and authority on the consent of erring men, *i. e.* the Fathers.

(c.) Still further, like the rule of Vincent, it is, in fact, utterly impracticable and worthless.

For (1) who are the Fathers? Where does the authentic list begin? Whom does it include? Whom does it omit? Where does it end? Does it stop with the fifth century? or does it, as some contend, come down to the eleventh century, and include Bernard?

Then (2) when we have decided, if we can do it, who are the Fathers, how can we get their views of truth and doctrine? In their writings? But their writings make up hundreds of large volumes; and these are in the Latin, Greek, Syriac, and other dead languages, utterly inaccessible, therefore, to the immense majority of men.

Suppose, however, (3) we examine all these volumes, and get the views and decisions of the Fathers, then are they unanimous? Their unanimity is of the essence and life of the rule. "Neither will I ever take and interpret them" — *i. e.* Scripture, the Apocrypha, and Tradition — "otherwise than according to the unanimous consent of the Fathers." Unfortunately for the rule, and those who would be guided by it, on numerous questions of truth there is no such consent. Take, for illustration, so plain though pregnant a Scripture as the Lord's Prayer: —

"Our Father who art in heaven." What does Heaven mean? Gregory of Nyssa, Chrysostom, and Bernard say it means literally Heaven. Cyril, Ambrose, and even Augustine, say it means "the souls of believers."

"Thy kingdom come." What does Kingdom mean? Ambrose says it means exclusively "the kingdom of

grace." Tertullian, Cyprian, and Augustine say it means exclusively "the kingdom of glory," and not the kingdom of grace at all.

And so on through the Prayer. Every clause of it receives from the Fathers different and often conflicting interpretations. So, also, with almost all the difficult texts of Scripture. So, also, with every part of the so-called Apostles' Creed. Father can be arrayed against Father to an indefinite extent. The assumed "unanimous consent of the Fathers" therefore does not exist.

But suppose still again (4) that we had "the unanimous consent of the Fathers" on questions of truth and doctrine. What, then, should we have? The Fathers were men. They were men without inspiration. Every one of them was imperfect in character, and limited in knowledge. That which was thus true of them as individuals was also true of them as a body. If their views of truth were often correct, they were also often fanciful, erroneous, and conflicting; while, most certainly, no amount of mere human agreement on any opinion can invest that opinion with the authority of God.

In whatever form, then, the Romish Rule of Faith is inadequate, unworthy, pernicious, and to be rejected.

#### D. Jewish Rule.

The Jews have a rule of faith, identical in the principle of it — *i. e.* in co-ordinating human with divine authority — with the Romish Rule.

1. In the time of Christ, it consisted not only of the inspired Hebrew Scripture, but equally of that "Tradition of the Elders" with which they overlaid the Word of God and made it of no effect; and with reference to which the Saviour said: "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. xv. 8-10; Mark vii. 5-13.)

2. Later, the Talmud, as embodying the "Tradition of the Elders" in writing, became a great authority with the Jews. As now existing, it could not have been completed before the sixth century. Its most general division is that of the Mishna and the Gemara; the former containing



alleged divine matter delivered by God to Moses and orally transmitted, and the latter composed of Rabbinical expositions of and comments upon the former. There are, in fact, two Talmuds, the Jerusalem and the Babylonian, essentially, however, of the same character; and they constitute what may be called the canon and civil law of the Jews, in addition to the Old Testament. Relative to it, they would seem to be held in higher estimation. "The text of the Bible," the Rabbins say, "is like water; but the Mishna is like wine." "The words of the Law are weighty and light; but the words of the Scribes are all weighty." Certainly the Talmud sways the Jewish mind in matters of religion, as the mind of the Romanist is swayed by tradition.

*E. Conclusion.*

"Blessed are the undefiled in the way, who walk in the law of the Lord." "Thy testimonies are wonderful: therefore doth my soul keep them." "The law of Thy mouth is better unto me than thousands of gold and silver." "Thy word is very pure, therefore Thy servant loveth it." "Thy word is a lamp unto my feet, and a light unto my path." "Thy statutes have been my songs in the house of my pilgrimage." "I have seen an end of all perfection: but Thy commandment is exceeding broad." "Thy word is true from the beginning: and every one of Thy righteous judgments endureth for ever." (Ps. cxix. 1, 54, 72, 96, 105, 129, 160.)



## CHAPTER X.

### GOD.

GOD is the one infinite Being. He exists distinct from and independent of all creatures, and is their source and support. In the light of Nature, we have glanced at some of the proofs of His existence. In the fuller light of Revelation, constituting a divine Rule of Faith, we may now

inquire as to His attributes and His works ; or what God is *ad intra* = considered in Himself ; and what He is *ad extra* = considered in His manifestations.

### 1. *Divine Attributes.*

In general, any quality, faculty, or perfection which may be ascribed to God is a divine attribute.

More definitely, the attributes of God are those essential qualities, faculties, or perfections which make Him to be what He is ; without which He would not be God ; and which, either in their kind or their degree, distinguish Him from all creatures.

### 2: *Their Relations.*

Men have sought to explain the relation of the divine attributes to the divine Essence or Being, and also their relation to one another.

(a.) It is a law of our mind, when we predicate a quality or faculty of a thing or a person, to conceive of something back of that quality or faculty to which they belong ; and that something we call Being, Substance, or Essence. This is as true when God is the object of thought, as in any other case. We necessarily conceive in Him something which we call Being, Substance, or Essence, to which we ascribe various properties, distinguishable from the Being, Substance, or Essence whose properties they are. But, though distinguishable from that of which they are the properties, they are at the same time inseparable from it. Indeed, the total properties of any thing make it to be what it is, and all that it is. For example, intelligence, will, affection, are essential properties of spirit. Take them away, and spirit itself is gone. The attributes of God, then, are the analysis of His being ; and His being is the synthesis of His attributes. The relation between them, therefore, is that of a whole to its parts, and of the parts to their whole. Each divine attribute is to that extent the divine Being ; and the aggregate of the divine attributes is the sum of the divine Being.

(b.) The relation of the divine attributes to one another is less within our apprehension. They are all one and the

same, some Theologians have ventured to say. The difference suggested by the terms which designate them is not real, but only ideal: it pertains to our conceptions, and not to that of which we conceive. Turretin seems to have aimed at a middle path when he said that the divine attributes are distinguished, not *realiter*, but *virtualiter*, — not really, but virtually.

This view cannot be admitted. It conflicts with the necessary convictions of men, and is dishonoring to God. We should deny not only our common sense but our deepest consciousness, in identifying our own knowledge and power, and making the difference between them not one of reality, but only of conception. When, however, we deny consciousness, we deny truth. Besides which, if God has eternity, omniscience, almighty power, and perfect truth, holiness, and love, only by reason of our conception of Him, then, surely, it is not He who is divine, but we. Our thought invests Him with what, otherwise, He has not. The truth is, God is just what He has revealed Himself to be in His word and His works. His attributes are real in themselves and in their distinction from one another, just as are the attributes of men. Indeed, we find in these a true though dim analogy to those. "The perfections of God," said Leibnitz (Pref. Theod.), "are those of our own souls, but He possesses them without limit. He is an ocean of which we have received only a few drops. There is in us something of power, something of knowledge, something of goodness; but these attributes are in their entirety in Him."

### 3. Terminology.

The terminology made use of in connection with the attributes of God has been various.

(a.) In the Jewish Theology, the generic term is *Shem* = the Name; and then its plural *Shemyoth*, equivalent to the Latin phrase *Nomina Dei* = Names of God.

(b.) The Greek Fathers use *Noēmata* = Perceptions, and *Axiōmata* = Axioms, transferring thus in the one a metaphysical and in the other a mathematical term into Theology, to express the contents of the divine Being.

(c.) The nomenclature of the Latins is both more literal and ample, thus : Virtutes ; Attributa ; Proprietates ; Qualitates ; Perfectiones = Virtues ; Attributes ; Properties ; Qualities ; Perfections. We have here the source of our own verbalism on this subject. Indeed the larger part of the technical terms in our English and American Theology is from the same source.

#### 4. *Classification.*

No classification of the divine attributes, as yet proposed, has been thought perfect. From the limitation of the human mind on the one hand, and on the other from the infinity of God, no future effort in this direction will probably be more successful. All classification is with a view to order ; and this again to a clearer apprehension of the subject classified. The imperfect attempts in connection with the attributes have not been useless. They have more or less aided the conception of men relative to God. Some of the most widely accepted of them are as follows :

##### (a.) *Communicable and Incommunicable.*

This is the classification of Turretin. According to it, the Communicable attributes are those which have some analogy in us, as knowledge and power. The Incommunicable are those which have no such analogy, as eternity and infinity.

The distinction so made is intelligible. It is not, however, altogether valid. God has no attribute, of which we can conceive, that has not, to some extent, its analogy in men. Take even Infinity, which is called Incommunicable. What is Infinity? Unlimited being, duration, power, knowledge, &c. But we have being, duration, power, knowledge; &c., though not unlimited. We have these attributes with limit. God has them without limit. Their limited existence in ourselves enables us analogically to conceive of their unlimited existence in God.

##### (b.) *Positive and Negative.*

The Positive attributes are those which directly affirm perfection, as God is Wise, Good, Almighty; and the

Negative are those which deny or exclude imperfection, as God is infinite, *i. e.* not finite; or God is immutable, *i. e.* not mutable.

This distinction is also intelligible; but it is scarcely so marked and essential as to be an adequate characterization of the divine attributes.

(c.) *Active and Passive.*

The Active attributes are those which imply action, as Power, Justice, Goodness; and the Passive those which imply rest or inaction, as Immensity and Eternity. Instead of Active and Passive, some Theologians have used the terms Transient and Immanent, to express the same ideas. Transient—from Trans-co = to go beyond—denotes those attributes by which God goes out of Himself; and Immanent—from Immaneo = to remain in—denotes those which have their realization within His own infinite Being.

(d.) *Natural and Moral.*

The classification of the divine attributes into the Natural and Moral seems, on the whole, the simplest, and therefore the best. At the same time it is not perfect. It rests indeed upon, and expresses an eternal distinction in, the nature of God. But all the divine attributes are equally natural, since they all equally belong to the divine nature. Some of them, however, are more than natural. They have also an ethical quality or character. In this classification, therefore, the term Natural is used in the sense of not moral.

The Moral attributes of God are those which imply a moral quality or character, as Truth, Justice, Holiness. His Natural attributes are those which do not imply a moral quality or character, as Self-existence, Omnipresence, Power.

A. *Spirituality of God.*

God is a Spirit. What is Spirit? We know its existence in ourselves by consciousness, not directly of itself, but of its acts. By its acts we know its nature. It is that

something in us and of us which perceives, thinks, feels, reasons, and wills. In contrast to matter, it is also immaterial, invisible, indestructible.

1. Immaterial, *i. e.*, not material. Matter cannot move, except by the application of external force. Spirit acts spontaneously, by self-motion. Spirit therefore is not material. Matter does not think or reason: Spirit does. Spirit therefore is not material. Matter has no power of affection, or of right or wrong judgment: Spirit has. It loves and hates; it approves and condemns; it is depressed, and it triumphs. Spirit therefore is not material.

2. It is also invisible. Matter is cognizable by our sight, and other bodily senses: Spirit is not. No eye can see it. No hand can touch it. No test of science can reveal it. It eludes our utmost scrutiny. Hence God, the Infinite Spirit, is called "the invisible God" (Col. i. 15; Heb. xi. 7), "whom no man hath seen nor can see" (1 Tim. vi. 16). When Jacob (Gen. xxxii. 30), Moses (Deut. xxxiv. 10), and Manoah (Judg. xiii. 22) are said to have "seen God face to face," the reference is not to the Absolute Deity, but to those gracious Theophanies, so often made of old, in the person of Him, the Eternal Logos, who afterwards became incarnate in Christ. (John i. 14, 18.)

3. Spirit is, further, affirmed to be indestructible. This, it is said, is a result of its immateriality, or rather of its simplicity. That which is compounded, or made up of parts, like matter, is, of course, divisible, and therefore destructible. That which is not compounded, or made up of parts, like Spirit, is not divisible, and therefore not destructible.

This reasoning for the indestructibility of Spirit from its simplicity or absolute oneness has the sanction of so great names as Dr. S. Clarke, in his Boyle Lectures; Butler, in his Analogy, Ch. I.; and the eloquent metaphysician, Dr. Thomas Brown, Lecture 96. Its validity, however, may be doubted. Certainly every finite spirit is dependent on Him who made it. He who can create can also destroy. God is indestructible, not directly because of His spirituality, but because of His self-existence. He alone, therefore,

Paul teaches (1 Tim. vi. 16), has "Athanasia" = or absolutely immortal and indefectible life.

These predicates touch only what we may call the nature or essence of Spirit, and they are far from exhaustive. All the essential mental and moral qualities and faculties are to be predicated of Spirit in distinction from Matter. In an infinite degree they are all predicates of God, who is the Infinite Spirit. That He is so, is conclusively proved by Nature, in all its indications of intelligence; by Scripture, in its constant investiture of Him with all spiritual attributes; and by that most express assertion of Jesus Christ, "Pneuma 'o Theos" = God is a Spirit. (John i. 14-18.)

(a.) *Anthropomorphism.*

While, however, this is a most fundamental truth concerning God, and essential to all true knowledge of Him, the Scriptures often represent Him as having a body, and ascribe to Him the members and acts of men in the flesh. This is in adaptation to our capacity, or rather to our want of it. God, as He is in Himself, is incomprehensible. We know Him only by analogy; at least, so far as we have distinct conceptions of Him, they are analogical. We infer and conceive what He is by means of that in ourselves which we ascribe to Him; only, in His case, we conceive of it without imperfection and without limit. This is true of His being, of His attributes, and of His manifestations. When, therefore, the Bible would represent God to us, especially in action, it resorts to those forms and modes with which we are conversant, and which we can understand. It says, God sees, hears, speaks, and comes and goes; that He has eyes, mouth, ears, hands, and feet.

Some modern writers object to this anthropomorphism of the Bible. At any rate, they say it had its necessity, and therefore its origin, in the comparative ignorance and sensuousness of the early generations, including the ancient Hebrews. In the state of high development and culture reached by us it is not needed. This thought is one of pride and folly, not of wisdom. The Bible was meant for all men of all time. Without this anthropomorphic feature of it, it would now be far less intelligible and impres-

sive than it is to the most cultivated and powerful human minds. Material media will be more or less a necessity, in order even to divine knowledge, until we become disembodied spirits.

### B. *Personality of God.*

God is also a person. This is involved in and made necessary by His spirituality. It is the essential factor which differentiates Theism from Pantheism, and fixes an impassable gulf between them. Pantheism says, God is the impersonal All, especially the everywhere pervading energy and plastic force. Theism says, God is the Self-existing Individuality, the infinite Person, the Cause of all, but distinct from and independent of all.

What, then, is Personality? Or what is a Person? "Person stands for a thinking and intelligent being, that has reason and reflection." (Locke.) "The acts of a mind prove the existence of a mind; and in whatever a mind resides is a Person. The seat of intellect is a Person." (Paley.) This has been the uniform and constant sense of men as to this matter. Personality, then, cannot exist apart from, but is constituted by, and consists in, a rational nature and faculties. Men never call an inanimate thing or an irrational creature a Person. A Person is a being which has intellect, which exercises thought, volition, affection; and whoever has this attribute, and puts forth these exercises, is a Person. These things constitute, and therefore prove, Personality.

God, then, is a living, conscious, infinite Person, and not a mere unconscious influence, force, or law. Nature and Revelation alike declare, and with most articulate voice, that He has infinite intelligence as well as infinite power; that He has all the properties and puts forth all the exercises appropriate to such intelligence, and in the supreme degree.

### C. *Unity of God.*

God, moreover, who is a spiritual and personal Being, is also One Being. Whether with or without strict propriety, Theologians have generally regarded the divine



Unity as one of the divine attributes. The truth they have meant thus to set forth is not the Unity of God as considered in Himself, or in His own essential being. This indivisible unity of His essence they have expressed by the term *Simplicitas* = *Simplicity*. By His Unity, considered as an attribute, they have meant His Unity relative to all other beings as possessing Deity. He alone is God. The fact excludes Dualism and Polytheism.

### 1. *Rational Proof.*

(a.) Some have thought that the Unity of God follows from His infinite perfection. The supposition of two or more infinitely perfect beings involves, it is thought, a contradiction, since each one with respect to the rest would be subject to limitation and exclusion.

(b.) The unity and order of the Universe, both material and moral, are also appealed to, as showing the Unity of God. Paley's short chapter on the point (*Nat. Theol.*) is simple, clear, and, to the extent of his data, conclusive. That part of the general argument drawn from the Astronomy of the Universe is deeply impressive. All the relations, movements, forces, laws, existing and operating there, though complex and innumerable, reveal such perfect adaptation and harmony of the parts, and such unity of result, as point to one Infinite Mind as their author and controller. The real logic here, however, concludes directly for unity of counsel rather than for unity of being.

(c.) It is perhaps a more decisive fact that all the demands of Reason are met by the conception of one God. An infinite First Cause, reached by whatever form of the argument, precludes all need of any other such cause; if, indeed, the supposition of another such is not unphilosophical and absurd.

### 2. *Biblical Proof.*

The Old Testament and the New Testament Scriptures are rigidly monotheistic. "Hear, O Israel: the Lord our God is one Lord." (*Deut. vi. 4.*) "Thou art God alone," cries the Psalmist (*lxxxvi. 10.*) "I am God, and there is none else," sounds out again and again in the prophets.

(Isa. xlv. 22 ; xlv. 9.) "The only true God," and "the only God," affirms the beloved John (xvii. 3, v. 44). "There is one God," and "the only God," "none other God but one," "one God, the Father, of whom are all things," adds Paul. (1 Tim. ii. 5 ; i. 17 ; 1 Cor. viii. 4, 5.)

Neither Reason nor Scripture have, as yet, availed to establish universal Monotheism. The mass of men recognize and worship more Gods than one.

#### D. *Eternity of God.*

The word Eternity expresses simply and only the idea of duration. In its strictly literal sense, it signifies duration without beginning and without end. In a modified sense, it means duration without end, which, however, had a beginning ; as when we apply it to men and angels. In a sense still further modified, it is used to denote great permanence of duration, as when the hills and mountains are called everlasting ; *i. e.*, they will last as long as the earth itself, of which they are a part.

In the first and strictly literal sense, eternity can be predicated of God alone. Men and angels are eternal as to the future, by the divine will. God only, and in His essential being, is eternal, both as to the future and the past.

##### 1. *Rational Proof.*

The eternity of God is proved by the same arguments by which we prove His existence. When, by a true logic, we have reached the First Cause, by the same process we have also reached the self-existing or the uncaused Cause, which obviously and necessarily must be eternal.

##### 2. *Biblical Proof.*

"The high and lofty One that inhabiteth eternity." (Isa. lvii. 15.) "The eternal God is thy refuge." (Deut. xxxiii. 27.) "The everlasting God." (Isa. xl. 28.) "Art Thou not from everlasting, O Lord?" (Hab. i. 12.) "From everlasting to everlasting, Thou art God." (Ps. xc. 2.) Hence, His kingdom is everlasting. (Ps. cxlv. 13.) His righteousness is everlasting. (Ps. cxix. 142.) His love is everlasting. (Jer. xxxi. 3.) His salvation is everlasting. (Isa. xlv. 17.)

### 3. *Mode of Divine Duration.*

With men duration is successive. As the flow of a river, so is the flow of time. We measure it by minutes, hours, days, weeks, months, years. In turn, these divisions of time measure our existence. Is there an analogous succession in the life of God?

Theologians have generally answered, No. The reason they have given is, that it would involve imperfection. Doubtless, as it exists with and affects men, such succession does involve limitation, dependence, and change. If these things inhere in succession, or, existing in connection with it, cannot be separated from it, we must deny it as pertaining to God. It has been usual, therefore, to represent the divine duration as an "eternal Now." The Schoolmen meant this by their phrases "tota simul" = all at once, and "punctum stans" = standing point. Boethius embodied the idea in his beautiful definition of Eternity, thus: "Eternitas est interminabilis vitæ, tota simul, et perfecta possessio" = Eternity is the perfect possession of interminable life, all at once.

Not improbably this is the truth. We cannot, indeed, conceive how it is so. But neither can we conceive of succession with God apart from those ideas of limitation, dependence, and change, which are inseparable from it, as it affects us. Some passages of Scripture find, in this view, an obvious interpretation: as, "A thousand years in Thy sight are but as yesterday when it is past" (Ps. xc. 4); and "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8); as if those distinctions of time which do constantly and deeply affect us have no existence with reference to God. When, therefore, He is said to foreknow or to remember, to penetrate the future or recall the past, the manner of representation is anthropologic, — adapted to our necessary conceptions. Divine Being transcends time.

### E. *Immutability of God.*

By the immutability of God is meant His unchanging sameness or oneness in being, will, and affection from eter-

nity to eternity; so that His absolute perfection neither is, nor can be, increased or diminished. Turretin calls it that attribute which denies to God not only all change but all possibility of change, both as to existence and volition.

### 1. *Rational Proof.*

(a.) The immutability of God results, in the view of some, from the simplicity of His essence.

(b.) It clearly follows from His necessary or self-existence. That which exists uncaused, of itself, by the necessity of its own nature must exist just as it does.

(c.) It is demonstrable from His infinite perfection. To change infinite perfection would reduce it to imperfection. Any change, for example, in the eternity of God would render Him not eternal. Any change in the omnipotence of God would render Him not almighty. Any change in His omniscience would render Him not all-knowing. Any change in His purposes would render them less wise, good, and holy. Should God change, therefore, He would cease to be God.

### 2. *Biblical Proof.*

“I am the Lord, I change not.” (Mal. iii. 6.) “As a vesture, shalt Thou change them,” — *i. e.*, the earth and the heavens, — “and they shall be changed: but Thou art the same.” (Ps. cii. 27; Heb. i. 12.) “With whom is no variableness, neither shadow of turning.” (Jas. i. 17.) “God is not a man, that He should lie; neither the son of man, that He should repent.” (Num. xxiii. 19.) “The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.” (Ps. xxxiii. 11.) “Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” (Isa. xiv. 24.) “He is in one mind, and who can turn Him.” (Job xxiii. 13.)

### 3. *Divine Repentance.*

In seeming conflict with the divine immutability, the Scriptures sometimes represent God as repenting. “It repented the Lord that He had made man.” (Gen. vi. 6.) “The Lord repented of the evil which He thought to do

unto His people." (Ex. xxxii. 14.) "The Lord repented that He had made Saul king." (1 Sam. xv. 35.) There are other like passages. All this, however, is plainly anthropological; spoken after the manner of men, in adaptation to human conceptions. Such Scriptures express no internal change in God; but only the new relations to His will and its acts, into which men bring themselves by their sins, or by their repentance for sin.

### F. *Omnipotence of God.*

The word Omnipotence means all power, or perfect power. By it we ascribe to God that faculty, property, energy, by which He can effect whatever He pleases. It has no limit except His own wise and holy will.

#### 1. *Rational Proof.*

(a.) This attribute of God is involved in the idea of a perfect being. A perfect being must possess perfect power. Perfect power must be without deficiency.

(b.) It is necessary in God as the great First Cause of things, — a cause adequate to the origination and support of the Universe.

#### 2. *Biblical Proof.*

"In the beginning, God created the heaven and the earth." (Gen. i. 1.) "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power, and there is nothing too hard for Thee." (Jer. xxxii. 17.) "He spake, and it was done; He commanded, and it stood fast." (Ps. xxxiii. 9.) "God said, Let there be light, and there was light." (Gen. i. 3.) "Upholding all things by the word of His power." (Heb. i. 3.) "The Lord God omnipotent reigneth." (Rev. xix. 6.) Hence the Scriptures constantly call Him the Almighty. "The Almighty God." (Gen. xvii. 1.) "God Almighty give you mercy." (Gen. xliii. 14.) "Despise not the chastening of the Almighty." (Job v. 17.) "The shadow of the Almighty." (Ps. xci. 1.) "The voice of the Almighty." (Ezek. i. 24.) "The Lord God Almighty." (Rev. iv. 8.) "God Almighty and the Lamb." (Rev. xxi. 22.)

### 3. *Exposition.*

Power in God, as compared with power in creatures, is in Him as its infinite source. It is exercised by Him with unerring intelligence. It has no limit in its degree, and no end as to its duration.

Theologians have made the distinction of "Potentia Absoluta" = Absolute Power, and "Potentia Ordinata" = Ordinate Power: the former being that which God exercises directly, as in Creation, Revelation, Inspiration, and Miracles; the latter, that which He exercises *per media* = through the established laws and agencies of Nature. Thus He diffuses through the atmosphere of our globe the necessary heat, not by His absolute but by His ordinate power; *i. e.*, not by the direct fiat or force of His will, but by means of the sun. This distinction is not only founded on the most certain facts, it is also one of deep moment. Unbelieving thought has constantly striven to ignore God, and escape from the supernatural. It would resolve all phenomena of matter and mind by the force and processes of Nature; as if Nature itself were not a creature of God, and absolutely dependent upon Him and subject to Him.

The question, Can God do an impossibility? — as, for example, make the whole of a thing less than the sum of its parts, — or can He deceive or lie, is nugatory; it amounts to nothing. Contradictions cannot be the objects of the divine will, and therefore not of the divine power. "In the philosophical sense, an impossibility is that which implies a contradiction; and this is a nonentity. One who should contend that God can do what is impossible would contend that He can act contradictorily, which would be an imperfection, not to be ascribed, therefore, to the most Perfect Being." (Knapp, Sec. XXI.)

### G. *Omnipresence of God.*

That faculty or property of God by virtue of which He is everywhere is called Omnipresence. The term expresses the divine Infinity with reference to space, as eternity does with reference to duration. The older Theologians discriminated between Omnipresence and Immensity.

With them, Immensity denoted the relation of God to infinite space, and Omnipresence His relation to those portions of space occupied by creatures.

### 1. *Rational Proof.*

(a.) Like His omnipotence, the omnipresence of God results from the idea and fact of infinite perfection. Such perfection precludes deficiency in any respect, and therefore deficiency as to presence.

(b.) The same result flows from the identity of the divine being and the divine attributes. The knowledge of God is God knowing. The power of God is God acting. But the knowledge and the power of God are illimitable. God Himself, therefore, is illimitable.

### 2. *Biblical Proof.*

“Am I a God at hand, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord.” (Jer. xxiii. 23, 24.) “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there,” &c. (Ps. cxxxix. 7, 8.) The whole Psalm is a most vivid representation of the absolutely universal presence of God. “Though He be not far from every one of us: for in Him we live, and move, and have our being.” (Acts xvii. 27, 28.)

### 3. *Exposition.*

It has been made a question, whether this universal presence of God is a presence of His essence or being, *i. e.* of Himself, or only of His influence and agency. The early Socinians held the latter view; and with them, here and there, also, Theologians whose general position has been with the Church. As an illustration, and at the same time as an argument, they have said: As the sun is not everywhere through the solar system by its essential being, but only by its rays, influence, and effects, so God is not everywhere through space by His essential presence, but only by His energy and effective operation.

Thus Morus, Reinard, and even Knapp, among the Germans, influenced, doubtless, by the philosophy of Leibnitz and Wolfe. Accordingly, Knapp defines the divine omnipresence as "that power of God by which He is able to act everywhere."

In contrast to this view, the general doctrine of the Church has been that God is omnipresent by His being, and therefore by His agency and influence. In order to set forth clearly the whole truth of the doctrine, a three-fold distinction was made; thus, God is everywhere "per scientiam, per potentiam, et per essentiam" = by His knowledge, by His power, and by His essence. Turretin presents this distinction with his usual clearness and ability. In accordance with it, Calovius defines the omnipresence of God as that attribute by which He is present with His creatures, not only by the "propinquitate" = nearness of His essence, but also by His knowledge and power.

It would seem to the common mind that the rational and Scriptural view of this subject is that which has gained the general assent of the Church; which predicates the omnipresence of God, not only of His knowledge and power, but also of His being. God Himself, in a way congruous to His spiritual nature, fills the Universe. One source of error in the matter probably exists, as Hahn has remarked, "in confounding the ideas of body and substance. By denying to God a body, and thus avoiding the errors of Pantheism, they have, at the same time, denied to Him being or substance. They have thus changed God into an unessential thought, and placed Him at some point beyond the Universe; whence He surveys it and acts upon it, being present in it only by His knowledge, and by such influence as He can exert through second causes." (Dr. L. Woods, in Knapp, Sec. XXIII.)

It is in no real conflict with this great truth that the Scriptures sometimes localize the divine presence, that they represent God as in heaven, or in the temple, or with His people, or even with the wicked. All such texts mean, not that God is not also elsewhere by His essential presence, but that, in the places and to the persons specified,



He makes special manifestations of Himself, and of His gracious or punitive power.

### H. *Omniscience of God.*

By the term Omniscience, we affirm of God that He is all-knowing, or that He has all-knowledge. Infinite with respect to duration, power, and presence, He is also infinite in intelligence.

#### 1. *Rational Proof.*

(a.) This divine attribute, like the preceding, is demanded by the idea and fact of infinite perfection. Infinite perfection is demanded by the idea and fact of God.

(b.) It is manifest also in the works of Creation; in the substances, qualities, forms, relations, laws, and ends of matter and mind. In these things, how much is there which surpasses all finite comprehension! All true philosophy and all real science, in their widest reach and most mature results, have their whole ground and material in that which originated in the mind and by the will of God; and their whole sum of truth to-day, compared with that which God has made to be known, is, probably, as a drop to the ocean.

(c.) Omniscience is required in God as the moral Governor and Judge of the Universe. Perfect righteousness in the Supreme Ruler must be conditioned on perfect knowledge.

#### 2. *Biblical Proof.*

“Great is our Lord; His understanding is infinite.” (Ps. cxlvii. 5.) “O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, Thou understandest my thought afar off. Thou compass-est my path and my lying down, and art acquainted with all my ways.” “The darkness and the light are both alike to Thee.” (Ps. cxxxix. 1, 3, 12.) “Hell and destruction are before the Lord: how much more then the hearts of the children of men?” “The eyes of the Lord are in every place, beholding the evil and the good.” (Prov. xv. 3, 11.)

“I know the things that come into your mind, every one of them.” (Ezek. xi. 5.) “Lord, Thou knowest all things.” (John xxi. 17.) “Known unto God are all His works from the beginning of the world.” (Acts xv. 18.) “All things are naked and opened unto the eyes of Him with whom we have to do.” (Heb. iv. 13.) “God is greater than our heart, and knoweth all things.” (1 John iii. 20.) The great fact of prophecy also proves the divine omniscience. That required perfect knowledge, just as miracles required perfect power.

### 3. *Characteristics of God's Knowledge.*

In the analysis of the divine knowledge, Theologians have affirmed it to be Intuitive, Simultaneous, Infallible, and Illimitable.

(a.) It is Intuitive ; *i. e.*, God has it by the direct and immediate perception and comprehension of His own infinite mind ; without those processes of acquisition or reasoning, of induction or deduction, which are necessary with men.

(b.) It is also Simultaneous ; *i. e.*, God has it in its completeness at once, from eternity to eternity ; and not, as with us, by succession and in parts.

(c.) It is further Infallible ; *i. e.*, it neither goes beyond nor falls short of the exact and perfect truth in any instance, whether that truth is considered in itself alone, or in all its aspects and all its relations to other truth.

(d.) It is still again Illimitable ; *i. e.*, it embraces absolutely every thing which can be known or which is knowable.

### 4. *Objects of God's Knowledge.*

The objects of the knowledge of God are comprehensively these ; viz., God Himself, and all beings, events, and things besides Himself.

(a.) God knows Himself ; and this self-cognition, this perfect perception and comprehension of His own infinite essence, attributes, purposes, and whole sum of being and action, is the most wonderful of all knowledge. All created

things come more or less within our reach, and may reveal themselves to our scrutiny ; but “who by searching can find out God ?” These words of Paul, therefore, are a clear proof that the Holy Spirit is a Divine Person ; viz., “What man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God.” (1 Cor. ii. 11.) God alone can know God, and His own infinite being alone can fill up the measure of His infinite knowledge.

(*b.*) God knows all things external to Himself. It has been common to divide these into things actual and things possible. By the former are meant all things which have been, and are, and are to be ; and by the latter, those things the supposition of whose existence involves no contradiction, though they will never, in fact, exist.

##### 5. *Difficulties.*

That the knowledge of God should be thus absolutely all-comprehending, would seem to be certain on the rational and Biblical grounds already adduced. Few therefore, at any one time, have denied it ; none, perhaps, without qualification. It involves difficulties, however, real or supposed, which both heathen and Christian thinkers have not failed to notice. In his book, *De Divinatione*, Cicero argued against such perfect knowledge of the Gods, as in conflict with the free-will of men, and as bringing all things under the dominion of Fate. For the same reason, some of the Schoolmen, as also Socinus and his followers, contended that the foreknowledge of God cannot be absolute and infallible. Some of the Socinians, while admitting that God perfectly knows all things which are knowable, maintained that future contingent things are not knowable, and that, therefore, God cannot know them. Arminian writers also have gone to the length of denying the foreknowledge of God altogether, in certain cases. They have even affirmed that there are some things which God chooses not to know, and therefore does not know them ; as if choice could be rational, or even possible, without knowledge as the ground of it. This whole difficulty, alike in heathen and Christian minds, springs from the false assumption

that, previous to events, certainty of knowledge in God is destructive of freedom of will and action in men.

As mediating between conflicting views, and bringing the exact truth to light, Peter Fonseca, 1566, and more especially Lewis Molina, a little later, both of the Romish Church, elaborated a distinction between "Præscientia" = Foreknowledge, and "Prædeterminatio" = Foreordination, which was called "Media Scientia" = Middle-knowledge. This distinction or theory of "Scientia Media," while earnestly opposed by the Augustinians and the Reformed, soon found favor with the Arminians and Lutherans, and has reached, in its influence on theological speculation, down to the present. According to it, the actual and the possible is not a perfect category of things. There is another and middle class, the contingent or conditional. These may or may not come to pass, according as something else shall or shall not come to pass. God, indeed, foreknows such events; but He does not foreknow them directly; He does not foreknow them by reason of any purpose He has concerning them. He foreknows them indirectly, because He knows all the possible results of all the possible circumstances in which men may be placed; though what these circumstances and results will actually be, in the case of any individual, the future only can determine. God's knowledge of them, therefore, is only a possible and conditional knowledge, until the actions of men give it certainty.

#### 6. *Answer.*

The liberty of man is in no danger from the knowledge of God. Whether we can understand it or not, the plain and provable fact is that God does certainly foreknow future contingent things; and that this certain knowledge of God does not in the least degree conflict with the freedom of will or of action in men, when these future contingent things become actual in their lives. This fact is proved to be a fact by the clearest testimony of both the didactic and prophetic Scripture, and by the universal consciousness of men. One most signal instance covers the whole case. Until it occurred on Calvary, the death of

Jesus Christ was a future contingent event. It was not only certainly foreknown by God, and plainly foretold in Holy Scripture, but it was also expressly predetermined by God. The record is: "Of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." (Acts iv. 27, 28.) "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts ii. 23.) Can there be a doubt here as to the perfect certainty of the foreknowledge of God? Can there be a doubt as to the perfect moral freedom of those fierce and blood-thirsty men? The tragedy of the Cross demonstrates the harmony of the divine prescience with human free-will.

### 7. *Divine Wisdom.*

The wisdom of God is a specific form or manifestation of His knowledge. Its presence is conspicuous in Nature and in Providence, pre-eminently so in Redemption. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." (Ps. civ. 24.) But it is after gazing into the abysses of divine grace that Paul adoringly cries, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33.) The knowledge of God, as being perfect, must therefore be wise. It would consequently adopt the best ends, in creation and in government; and the best means in order to those ends. These two things form the difference between the divine knowledge and the divine wisdom. The one is perfect knowledge in possession, the other is perfect knowledge in action. The Scriptures constantly express both ideas,—God the All-Knowing, and God the All-Wise.

### I. *Will of God.*

By will is meant that faculty of a rational being, human or divine, by which he chooses and purposes. The two factors of preference and determination seem involved in the full idea of will.

1. *Proofs.*

We ascribe will to God on the threefold ground of Analogy, Induction, and Scripture.

(a.) Analogy. The faculty of will is of the essence of Spirituality and Personality, and differentiates Spirit from matter and from all its forms. Our consciousness affirms its existence in ourselves, as spiritual beings. We necessarily conceive of it, therefore, in God as the infinite Spirit.

(b.) Induction. The Universe, in every part of it, is full of design. All matter and all mind bear upon them the impress of thought, arrangement, fitness in their relations, and adaptation to their ends. Everywhere perfect intelligence is conspicuous, blending with perfect wisdom and will.

(c.) Scripture. The whole supposition of Holy Scripture, and its whole tenor, are that it is the Word of the Living God. It everywhere represents Him as supreme in dominion, and His will the paramount law of all creatures. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." (Dan. iv. 35.) "Thy will be done in earth as it is in heaven." (Matt. vi. 10.) "I came down from heaven, not to do mine own will, but the will of Him that sent me." (John vi. 30.) "According to the good pleasure of His will." (Eph. i. 5.)

2. *Scripture Terms.*

Those terms which are employed in the Hebrew Scriptures to express the will of God, the Septuagint renders, using here the noun forms, by *Thelēma*, *Boulē*, and *Eudokia*. The New Testament makes use of the additional word *Prothesis*. All these terms express the general idea of will. If we discriminate their shades of difference, the result is: *Thelēma* denotes the divine will in its internal existence and aspects; *Boulē*, rather in its external expression; *Eudokia*, in the sovereignty of it; and *Prothesis* conveys the specific thought of predetermination. (John vi. 38; Eph. i. 9-11; iii. 11; Acts xx. 27.) An examination of their use in the New Testament shows, as Knapp remarks,

that "they often signify the gracious will of God," His holy and sovereign pleasure relative to the salvation of men.

### 3. *Properties.*

In general, all those perfections of God which can be predicated of will are to be predicated of His will, and not otherwise. We should scarcely say the will of God is omniscient. God is omniscient, and, because He is so, His will acts unerringly. Strictly speaking, the function of the will is not to know, but to choose and determine. As specially pertaining to the will of God, Theologians have noted the following properties, viz. : —

(a.) Independence or Sovereignty. Holy Scripture expresses this by the word *Eudokia*; *i. e.*, He wills as He pleases, or as it seems to Him good, or "according to the good pleasure of His will." (Eph. i. 9.) This does not mean that the will of God is arbitrary or without reasons. It results from the fact that He is God. He exists antecedently to and independently of all creatures and all events. And if God Himself, then the will of God exists eternally before any created existence, and before any forms, modes, relations, or results of such existence. They are its effects, and cannot therefore be its cause.

(b.) Freedom. That the will of God should be free, results from its independence, and also from the spirituality of His nature. But what is meant by the freedom of the divine will?

Some have claimed for it the liberty of indifference; *i. e.*, if the will of God is truly free, He must be able to choose, and in fact He does choose, between objects presented to His mind, without any influence of motives. The power of motives upon Him, it is said, would to that extent interfere with His liberty.

This notion is absurd. The will of God has no such freedom. Such freedom is not possible to an intelligent and rational being, or, being possible, it would be a dread imperfection. It would substitute caprice and chance in moral decisions and actions, instead of adequate reasons. Did God act, or could He act in any case without motives, there would be no security for either the wisdom or the righteousness of His government.

What, then, is the true idea of free-will, or of freedom in willing? Evidently the power in a rational being of choosing, not without motives, but according to his views of what is right and best, subject to no restraint or constraint from any internal or external necessity. The very notion of choice necessitates a reason or motive of choice. "For every act of the will in an intelligent and moral being there must be some ground, and this ground is to be sought in the understanding. The understanding discerns what is good and bad; this discernment or knowledge awakens desire or aversion; and these acting on the will lead it to choose or refuse. And when any one has chosen according to the dictates of his understanding, without any feeling of compulsion from within or without, he has chosen freely." (Knapp, Sec. XXVI.)

(c.) Immutability. This results, not only from the nature of God, but also from His infinite knowledge. His volitions proceeding in accordance with such knowledge, embracing absolutely all actual and all possible things, and in all their actual and possible relations, combinations, and influences, must be perfect volitions, and therefore immutable. To suppose any change in that which is perfect would be to reduce it to imperfection, which, with reference to God, cannot be admitted.

(d.) Efficiency. In its ultimate analysis, what we call omnipotence is the will of God in action. Hence that sublime view of Scripture, "He spake, and it was done; he commanded, and it stood fast" (Ps. xxxiii. 9); as if between the divine fiat and the stupendous result in the creation there were no interval and no instrumental agency. The same efficiency of the will of God is seen in the spiritual sphere when He creates lost men anew. "Follow me," was the voice of God incarnate to the publican, as he sat at the receipt of custom. "And he arose, and followed Him," a new man in Christ. (Matt. ix. 9; 2 Cor. v. 17.)

#### 4. *Distinctions.*

Relative to the will of God there have been made such distinctions as follow, viz. : —

(a.) Secret and Revealed. God may command what He



purposes shall not in fact be done. In such a case, the command is His revealed will, the purpose is His secret will. Thus He commanded Abraham to offer up Isaac as a sacrifice. This was His revealed will. At the same time His purpose was that the sacrifice should not be consummated. This was His secret will. The design of the whole transaction was to test Abraham's faith in God. Of course the revealed, and not the secret, will of God must be the rule of human action. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever." (Deut. xxix. 29.)

(*b.*) Preceptive and Decretive. This is the first of the distinctions of Turretin. It differs but little, if any, from that just noted. The command of God to Abraham was His preceptive will; His purpose that Isaac should not be sacrificed was His decretive will. It is the preceptive will of God that all men should repent of sin and believe in Christ. Whether or not He will efficiently lead them to repentance and faith belongs to His decretive-will.

(*c.*) Antecedent and Consequent. According to Semler, this distinction is ancient as Plato, and was derived from him by Chrysostom, who distinguished between *prōton* = the first, and *deuteron* = the second will of God. In the Greek, Romish, Lutheran, and Reformed Churches it has been largely used, especially in the discussions touching predestination.

As used in the Augustinian theology, this distinction may be represented thus: God determines to manifest His glory to the intelligent Universe. He therefore resolves upon the great works of Creation, Providence, and Redemption. Or He wills that lost men shall be saved. He therefore resolves upon and brings into operation those various means which are necessary to this end. His antecedent will therefore, and His consequent will, have the relation of cause and effect.

The Arminian theology understands and employs this distinction in quite another sense. Thus, by His antecedent will, God wills the salvation of all men. But He foresees that all men will not repent and believe. By His consequent will, therefore, He wills the salvation of those

only whom He foresees will repent and believe. Besides ascribing repentance and faith to the will of man, contrary to the Scriptures, this distinction makes God will and not will the same thing, which is absurd.

(*d.*) Absolute and Conditional. These terms would seem to explain themselves. The distinction, however, which they express is differently understood by differing theologies. With the Augustinian, the will of God conditions events; with the Arminian, events condition the will of God.

(*e.*) A distinction has also been made between the will of God and His decrees. According to it, the will of God is that faculty of choice and purpose which we conceive of as existing within Him, a part of His own essential nature; His decrees are the determinations of His will touching things and events exterior to Himself. In other words, the decrees of God are His will in its action in the works of Creation, Providence, and Redemption.

### J. *Holiness of God.*

Though usually treated as a distinct attribute, the Holiness of God is, in fact, the result and sum of all the divine attributes, *i. e.* the moral. It is God's moral perfection; the absolute conformity of His whole being and expression of being to that which is right, true, and good. Not only is He free from all moral imperfection, but He also possesses all moral excellence in an infinite degree.

#### I. *Proofs.*

The manifestations and proofs of the divine Holiness may be indicated as follows, *viz.* :—

(*a.*) Holy Scripture clearly and constantly asserts it. "The Lord our God is holy." (Ps. xcix. 9.) "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy!" (Rev. xv. 4.) "Who is like unto Thee, O Lord, glorious in holiness?" (Ex. xv. 11.) Hence the Trisagion, or the thrice-holy of the worshippers in heaven. (Isa. vi. 3; Rev. iv. 8.)

(*b.*) It is also proved by the moral nature of man. God

has so made us, that we cannot but approve of right and disapprove of wrong.

(c.) The laws of His moral government, further, are clear and conclusive. These laws have a condensed expression in the Decalogue or Ten Commandments, which require supreme love to God, and impartial love to men.

(d.) A still more impressive proof is furnished by the gospel of salvation. This is full of love and mercy to sinners, but love and mercy so expressed as to maintain inviolate every demand of truth and righteousness.

### K. *Justice of God.*

Closely allied to the divine Holiness is the divine Justice. Indeed, this is only a special form or manifestation of that.

#### 1. *Definitions.*

Some of the attempts to define it have resulted as follows, viz. : " Goodness directed by wisdom." (Stapfer.) " Goodness administered by law." (Cudworth.) " God's exact estimation and remuneration of sin." (Morus.) " That causality in God which connects suffering with actual sin." (Schleiermacher.) " That attribute by which God actively exhibits His approbation of what is good and His disapprobation of what is evil." (Knapp.)

It is plain that some of these definitions are inadequate and even erroneous. The justice of God is doubtless good, and the goodness of God is doubtless just ; but it does not therefore follow that His justice and goodness are the same. Nor, again, is it mere " causality," acting with exclusive reference to sin, and by force of impersonal law. It is an attribute of the Infinite and Personal God, who rewards the righteous as well as punishes the wicked.

It is a truer definition to say the perfect conformity of God in His nature and His acts to that which is right is His justice. It does not differ essentially from holiness, but it is less comprehensive. It does not directly contemplate the true or the good, but the right.

## 2. *Proofs.*

Besides the numerous and explicit assertions of Holy Scripture that God is just, the proofs of this divine attribute are also comprehended in those by which we show the holiness of God. And, further, it is absolutely imperative in Him who is the Supreme Ruler and Judge of the Universe.

## 3. *Distinctions.*

The two most general distinctions which have been made touching the justice of God are those which resolve it into the Absolute and the Relative.

(*a.*) By the absolute justice of God is meant the perfect rectitude of His own infinite nature, or of all that He is in Himself.

(*b.*) By His relative justice is meant the perfect rectitude of all the actings of His nature, with reference to creatures and events throughout the Universe.

Theologians have divided the Relative justice of God into the Rectoral, Distributive, Commutative, Retributive, and Punitive.

(*a.*) The Rectoral justice of God is His justice viewed as that of the Moral Governor of the Universe, enacting righteous laws and righteously executing them.

(*b.*) His Distributive justice is His justice viewed as bearing on individuals and communities, with rewards or punishments, according to their deserts. He distributes these on this ground.

(*c.*) His Commutative justice is His justice viewed as changing the ground of its action in any particular case, but still maintaining every principle and claim of righteousness; as, for example, when God justifies the ungodly. In this case the ground of action is not the personal righteousness of the sinner, it is the righteousness of Christ imputed to the sinner.

(*d.*) His Retributive justice is that which dispenses rewards and punishments. This is essentially the same with that just noted as Distributive.

(*e.*) His Punitive justice is that which inflicts punishment upon sinners.

All these distinctions are intelligible, and perhaps aid our conceptions of this divine attribute.

#### 4. *Ground of Punitive Justice.*

(a.) Socinians maintain that the Punitive justice of God is not essential to the divine nature. It is optional with God to exercise it, or not to exercise it. When, in fact, He does punish sin, it is not because His own infinite righteousness requires it, but it is for the good of the individual culprit or of society. The exigencies of his doctrinal system led Socinus to this view. His denial of atonement made the denial of essential and immutable justice a necessity. "If we could but get rid of this justice," he wrote (*De Servatore*, III. 1), "that fiction of Christ's satisfaction would be thoroughly exposed, and would vanish."

(b.) What has been called in the American churches the New Theology maintains essentially the same view. The difference between it and Socinianism, in this particular, is only formal. The punishment of sinners, it says, is a governmental measure. It is not made necessary by the nature of God, it springs from considerations of policy, from regard to the interests of the Universe.

(c.) The Scripture and Orthodox view regards the Justice of God as an essential and inseparable part of the divine nature. For God not to be infinitely and immutably just, would be not to be God. That manifestation of this divine attribute which we call Punitive is simply its manifestation relative to sin, and is a divine necessity. God's own eternal and unchangeable nature is such that He must not only be, but also do, what infinite righteousness requires.

#### L. *Goodness of God.*

We may define the goodness of God as that property of His nature which disposes Him to make happy or to bless all His creatures, regulated, however, in its exercise, by what is right and fit in each individual case.

##### I. *Proofs.*

(a.) The goodness of God is constantly attested in the Scriptures. "Thou, Lord, art good." (*Ps. lxxxvi. 5.*) "The

Lord God, abundant in goodness." (Ex. xxxiv. 6.) "The earth is full of the goodness of the Lord." (Ps. xxxiii. 5.) "O taste and see that the Lord is good." (Ps. xxxiv. 8.) "None is good, save one, that is God." (Luke xviii. 19.)

(*b.*) It is everywhere seen in the works of creation, in the capacities of creatures, and the adaptations of matter and mind to their use and enjoyment. Where evil exists, it is from the violation of good law.

(*c.*) It is equally seen in the nature and course of divine providence. The Psalms ciii. and civ. furnish most impressive illustrations. If evil exists in this sphere, it not only results from the violation of good law, but is also for discipline, education, and moral improvement. It is meant for the good of those subject to it, as the heat of the crucible is meant to separate the dross from the gold.

(*d.*) It is still more conspicuous in the origination, the means, and the ends of redemption. Jesus Christ, given for the salvation of men, is God's "unspeakable gift." Where sin abounds, grace does much more abound. If sin has reigned unto death, grace also reigns, through righteousness unto eternal life, by Jesus Christ our Lord. (2 Cor. ix. 15; Rom. v. 20, 21.)

## 2. *Forms.*

In the generic term Goodness are included love, grace, and mercy. These are specific forms of goodness, varying in their existence and expression, according to the characters, relations, and deserts of men.

(*a.*) Love. This divine affection is usually conceived of under the twofold aspect of Love of Benevolence and Love of Complacency.

1. The Love of Benevolence is that comprehensive affection of God, just set forth in the definition of goodness. It is God's cordial good-will towards all the creatures He has made, regulated in its expression by truth, wisdom, and righteousness. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)

2. The Love of Complacency is that special affection

which God has for all those who, in their moral character and course, possess and reflect His own glorious excellence. "The Lord loveth the righteous." (Ps. cxlvi. 8.) "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." (Jer. xxxi. 3.) "Having loved His own, which were in the world, He loved them unto the end." (John xiii. 1.) "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." (Rev. i. 5.)

(*b.*) Grace. As used in the Scriptures, the word Grace denotes, generally, favor; and specially that favor which God shows to men from regard to His Son Jesus Christ. It is less comprehensive than love, but a phase of it; and more comprehensive than mercy. It contemplates rational creatures, the undeserving as well as the ill-deserving, the innocent as well as the guilty. It is divine Love in action.

(*c.*) Mercy. This contemplates the ill-deserving, the sinful, the condemned. To speak of mercy to the innocent, would be incongruous. Mercy spares those who deserve to suffer. It is divine Love going into the cell of justly condemned criminals and bestowing upon them pardon.

### M. *Truth of God.*

When we speak of the true God, the contrast is between Jehovah and idols. He is the true God, *i. e.* living, real; they are false Gods, *i. e.* not living, not real; they are vanity and a lie. (Isa. xlv. 8, 20).

When we speak of the Truth of God, we mean, primarily, that property of God's nature by virtue of which all His declarations, whatever they may be, perfectly accord with reality or facts.

#### I. *Proofs.*

(*a.*) That God is the God of truth is uniformly taught in Holy Scripture. "A God of truth is He." (Deut. xxxii. 4.) "Thou hast redeemed me, O Lord God of truth." (Ps. xxxi. 5.) "The Lord his God, who keepeth

truth." (Ps. cxlvi. 6.) His word therefore is truth. (John xvii. 17.) His promises are sure. (Isa. lv. 3; Rom. iv. 16; 2 Cor. i. 20.) His threatenings will all be fulfilled. (Num. xxxii. 23; Matt. v. 17, 18.)

(b.) Truth is a perfection. In a perfect being, which is the rational as well as Scriptural conception of God, this perfection must exist in the highest possible degree.

(c.) The causes of both error and falsehood are to be found, the one in the understanding, the other in the will; *i. e.*, in ignorance and in depravity. But the understanding of God is infinite. (Ps. cxlvii. 5.) The holiness of God, also, is absolutely perfect. It is impossible, therefore, that He should err. It is equally impossible that He should deceive. It results that He is the Lord God of truth.

#### N. *Conclusion.*

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." "Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" "The heavens are Thine, the earth also is Thine: as for the world, and the fulness thereof, Thou hast founded them." "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face." "Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory." "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Ps. xlvi. 1, lxxxix. 6, 11, 14, lxxii. 18, 19; Rev. vii. 11, 12.)



## CHAPTER XI.

## THE TRINITY.

1. *Source of our Knowledge.*

THAT God is, we infer from the works of creation and providence. What God is, we also infer, to a certain extent, from the same data. When, however, we ask in what manner God exists, or how His being in its internal constitution, or in its mode, compares with or differs from the mode of being in creatures, there are no means for an answer outside of His own revealed Word. On this point, Nature; Reason, analysis, synthesis, can tell us nothing. The fact of a supernatural revelation implies that there are truths needful for men to know, which could not otherwise be known. The mode of the Divine Being belongs to this class.

2. *Analogies.*

With reference to the doctrine of the Trinity, some indeed have thought that there are analogies in Nature, especially in man, which intimate a threefold life, or form of life, in God. Thus an animal life, an intellectual life, and a moral or spiritual life, all exist and unite in one and the same conscious human person. Others have used these analogies, not as intimating a Trinity in God, but as serving to illustrate it, now that it is revealed. It may be said, perhaps, with reference to them, as also with reference to the Triads of Brahminism and other Oriental religions, that they prove the generic idea of triplicity in unity to be a rational idea; that it has a ground in facts in Nature, and is incorporated in systems of philosophic and religious thought wholly apart from revealed religion. The Trinities, however, to which they relate, are those of qualities or manifestations, not of persons. They furnish therefore no adequate analogy to the great Christian doctrine of three persons in the one God. For the true conception and only valid proof of this doctrine we are shut up to the Bible.

### 3. *The Word Trinity.*

The word Trinity does not occur in the Scriptures. In its Greek form, *Trias*, it is first used by Theophilus of Antioch, who died A. D. 181. (Ad Autol. B. II. Ch. 15.) In its Latin form, *Trinitas*, it is first used by Tertullian, who died about A. D. 220. (Ad Prax. Secs. 2, 3, 4, 5, and De Penit. Sec. 21.) He is also the first to use, in this special connection, the words Person and Substance. (Ad Prax. Secs. 7, 8.) About the same time, Hippolytus uses the word Trinity in his Treatise against Noetus, Sec. 14. A little later, Origen (De Prin. B. I. Ch. 3, and B. IV. Ch. 1) employs it as though it were then, about A. D. 230, a fixed term in theology. For the first two centuries of our faith, the disciples were mostly content with the simple statements of Holy Scripture. Those were centuries of persecution and suffering. Christian literature then addressed itself to the heathen world in the form of apologies. It was not till the Church had rest from her conflict with heathenism, and errors and consequent discussions began to agitate her from within, that she turned her attention to what may be called scientific theology, and formed a corresponding nomenclature. Error gradually compelled closer analysis, clearer statements, and sharper definitions. In the passage above referred to, Theophilus says: "The three days which were before the luminaries (Gen. i. 14) were types of the *Triados* = Trinity of God, and His word, and His wisdom." One of the passages referred to in Tertullian is rendered in the Ante-Nicene Library as follows: "The mystery of the economy is still guarded, which distributes the unity into a Trinity, placing in their order the three persons, the Father, the Son, and the Holy Ghost; three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power; inasmuch as He is one God, from whom these degrees, and aspects, and forms are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost."

#### 4. *Statement of the Doctrine.*

The unity of God is fundamental in Biblical theology. So, also, is the Trinity of God. Trinitarians, therefore understand and use the two terms so that they harmonize. They do not mean that God is one in the same sense in which He is three; nor that He is three in the same sense in which He is one. By His unity they mean that there is no other God than He, in contrast to the Dualism of the philosophers, and the Polytheism of the heathen. By His Trinity, on the other hand, they refer to an internal distinction, — a distinction in His own infinite essence or being. This infinite essence or being they hold to be one and indivisible; and yet that in some ineffable manner it has in it such a threefold distinction that each distinction carries Personality, though the essence or being underlying this distinction is, in each case, numerically the same. In other words, the unity of God relates to His infinite supremacy above all other beings, so that He alone is God. The Trinity of God relates to the unique mode of His being as realized in His own internal and infinite essence or substance.

#### 5. *Meaning of Person.*

(a.) The Latin and Greek terms for Person in this connection are *Persona* and *Upostasis*. From the Latin *Persona*, we have, both as to form and meaning, our English word *Person*. *Upostasis*, the principal Greek term in the ancient theology to express the same idea, means that which stands under a thing, and bears it up. Of its own force this word is more nearly equivalent to being, essence, or substance, than it is to person. But after the Council of Nice, A. D. 324, it came to be used in the sense of the Latin *Persona*, and thus was incorporated in the doctrinal formulas of the Church.

(b.) In the ordinary use of the word *Person*, it means a living and intelligent being or agent, one of whom we predicate thought, volition, affection. Men and angels are personal beings, because they know, think, reason, will, and cherish and express intelligent feelings. For the same reasons we ascribe personality to God.

(c.) In connection, however, with the doctrine of the Trinity, its meaning is necessarily modified. The threefold personality of God has its ground in the one, eternal, indivisible essence. In three human persons there are three separate and independent natures or essences ; in the three divine persons, there is but one and the same numerical nature or essence. In the latter case, therefore, the word Person is not used in the same exact way as in the former ; but only to denote such a threefold distinction in the one divine nature as connects itself with personal properties and acts, without affecting the indivisible oneness. Calvin therefore said, repeating a thought of Augustine, that "the word Person was extorted by necessity, by reason of the poverty of language on so great a subject ; not for the sake of expressing what God is, but to avoid passing over, in total silence, that the Father, the Son, and the Holy Spirit are three." (Inst. B. I. Ch. 13, Sec. 5.)

### 6. *General Proofs.*

The doctrine of the Trinity is firmly established by those passages of Holy Scripture which on the one hand prove the unity of God, and on the other the personality and deity of the Father, of the Son, and of the Holy Ghost. If God is absolutely one, and yet the Father, the Son, and the Holy Ghost are severally God, then the Tri-unity of God is a necessity and a demonstration. These passages will be noted in their own special place.

Besides these, are other passages of Scripture which bear on this great doctrine in its more general aspect, and as a whole. They are found in both the Testaments.

#### I. *The Old Testament.*

Divine revelation was progressive. The rising and shining of truth were like those of the sun. In the Old Testament we discern the traces and intimations, if not the full unfolding, of the Supreme Mystery.

(a.) Take first the frequent use of nouns and pronouns in the plural, joined with verbs in the singular, to reveal the One God to men. "In the beginning God (plural) created (singular) the heavens and the earth." (Gen. i. 1.)

“Hear, O Israel: the Lord (singular) our God (plural) is one Lord.” (Deut. vi. 4.) “And God (plural) said, Let *us* make man in *our* image, after *our* likeness.” (Gen. i. 26.) “And the Lord God (plural) said, Behold the man is become as *one of us*.” (Gen. iii. 22.) “Where is God (plural) my maker (plural), who giveth songs in the night?” (Job xxxv. 9, 10.) “Remember now thy Creator (plural) in the days of thy youth.” (Eccl. xii. 1.) “Thy Maker (plural) is thine husband” (plural). (Isa. liv. 5.) These are specimens of numerous passages in the Hebrew Scriptures, which, in setting forth God to men, suggest, not indeed the definite idea or fact of trinity in unity, but most clearly that of plurality in unity.

This is a remarkable usage. It requires for its true solution some remarkable fact. The Bible is rigidly monotheistic. It makes Polytheism a crime of high enormity, and yet it copiously employs plural terms in its revelation of God. To say, as is common, that this is a mere grammatical form, for the sake of emphasis or fulness or majesty, is begging the question. Why should there be such a form? It is neither natural nor philosophical to express unity by terms of plurality. On the contrary, it is unnatural and unphilosophical. Such a form, therefore, could not arise without some special reason for it in the subject about which these plural terms are employed. In the Trinity of God, if it be a fact, there is such a reason. The fully developed doctrine of the New Testament throws back a sufficiently clear light on this peculiar usage of the Old Testament.

(*b.*) Take next this notable fact, that the Old Testament, monotheistic as it is, constantly presents to our view three several beings who are plainly distinct from one another in some sense, but to each one of which it freely ascribes divine qualities and acts; viz., Jehovah, the Angel of Jehovah, and the Spirit of Jehovah.

1. Jehovah = the Self-Existent One. That Jehovah is God, in the Biblical view, none will deny.

2. The Angel of Jehovah. To this august being the sacred writers unqualifiedly ascribe the divine name, the divine attributes, and the divine works. He is the

“God of Bethel” (Gen. xxxi. 13) and “the Lord God of Abraham and the God of Isaac” (Gen. xxviii. 13). He redeems Jacob from all evil. (Gen. xlviii. 16.) In seeing Him at Peniel, the patriarch saw “God face to face.” (Gen. xxxii. 30.) It is His prerogative to bless. (Gen. xxxii. 26-29.) As the God of the patriarchs, and the “I AM THAT I AM,” He commissions Moses. (Ex. iii. 2-18.) He went before the people in the pillar of cloud, and the pillar of fire. (Ex. xiii. 20, xiv. 19.) The name of God is in Him; and He pardons sin, or withholds pardon, as truth and right require. (Ex. xxiii. 21.) His glory in the pillar of cloud was the glory of Jehovah. (Ex. xl. 34-38.) From that pillar He spake with Moses, as a man with his friend, and gave the Ceremonial and the Moral Law. (Ex. xxxiii. 11, and xxxiv. 5-28.) Moses called Him “the Lord your God.” (Deut. i. 32, 33.) Isaiah wrote of Him: “In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. He led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name.” (Isa. lxiii. 9-12.)

3. The Spirit of Jehovah. In the creational process, He “moved upon the face of the waters” (Gen. i. 2), and his power “garnished the heavens” (Job xxvi. 13). He strove with sinful men in the days of Noah. (Gen. vi. 3.) He conferred special gifts upon Moses (Num. xi. 16), and upon the cunning artificers of the tabernacle (Ex. xxxi. 3). He stirred up Gideon, Jephtha, and Samson to most heroic deeds. (Judges vi. 34, xi. 29, and xiii. 25.) His presence was with all the prophets. (Neh. ix. 30.) He disclosed those wonderful visions to Ezekiel. (Ezek. xi. 24.) Above all, “the Spirit of the Lord God” was with the Messiah, anointing Him for, and sending Him upon the immense work of, the world’s redemption. (Isa. lxi. 1-11.) And all the grand triumphs of truth and right in the last days, among men, are to be achieved by the special presence and power of the Spirit of Jehovah. (John ii. 28-32, and Zech. iv. 7.)

Here, then, are three several beings, revealed to our faith

in the Old Testament, clearly distinct in some sense from each other, but as clearly all divine, all having characteristics and performing acts pertaining to God alone. It is a fact even more remarkable than the linguistic usage above noted. How can we account for it? How can it be made to harmonize with the stern Monotheism of the Bible? The doctrine of the Trinity furnishes a fair and full solution.

(a.) In accordance with this fact, and founded on it, we have the threefold form of the priestly benediction (Num. vi. 24-26), the special thought in each form corresponding to the special function of each person in the Godhead. Thus

1. "The Lord bless thee, and keep thee" = benediction and blessing in the general view, as proceeding originally from the Godhead, represented in the person of God the Father.

2. "The Lord make His face shine upon thee, and be gracious unto thee" = special blessing, through the gracious mediation of Him who is "the brightness of the Father's glory," or through the person and work of God the Son.

3. "The Lord lift up His countenance upon thee, and give thee peace" = the effective application, or the realization of the heavenly benefits, by the internal action of Him who works in us the divine will; *i. e.*, by the person and power of God the Holy Ghost.

(b.) In accordance also with this fact, we have (Isa. vi. 2, 3) the Trisagion, or the thrice-holy song of the seraphim: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

## II. *The New Testament.*

In the New Testament also, apart from those special texts which establish the personality and deity of the Father, of the Son, and of the Holy Ghost separately, there are some general proofs which bear upon the doctrine of the Trinity in its entirety.

(a.) One is found in connection with the baptism of Christ. The early Fathers were accustomed to say, "*I ad*

*Jordanem, et videbis Trinitatem*" = Go to the Jordan, and you will see the Trinity. These Fathers were right. Analysis of the record shows

1. The Eternal Father, whose voice we hear ;
2. The Holy Spirit, whose symbol in the dove we see ;

and

3. Jesus Christ, on whom the Spirit descends, and of whom the Father declares, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 13-17.)

(b.) Another is found in the form of baptism appointed by Christ : "Go ye therefore and teach, or make disciples of, all nations, baptizing them *eis* = into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) Here, again, we see the Trinity. Not only are the Son and the Spirit thus associated with the Father as on an equality with Him in authority and dignity, but these three have only one and the same name (to onoma = the name, in the singular), expressive of oneness of being and attributes.

(c.) Another is found in the apostolic salutations, or in some of them. They set forth the Trinity, not indeed in dogmatic form, but really and practically. Take that of Simon Peter in his First Epistle, thus : "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto sprinkling of the blood of Jesus Christ." The sacred Three are here all seen co-operating in the one great work of saving men. God the Father chooses them. God the Son makes for them the all-sufficient atonement. God the Spirit effects in them the subjective change and renovation which fits them for heaven.

(d.) Another is found in the apostolic benedictions. Take one of blessed Paul : "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.) This is one of the most solemn of religious forms and acts. Not improbably, it has its ground in the priestly benediction of the Old Economy, with its thrice-repeated Jehovah. It not only groups the Father, the Son, and the Holy Ghost together, but it places them on an equality in the preroga-



tive of blessing ; and this in its ultimate and highest form is the prerogative alone of God.

(c.) Other texts of Scripture group the Father, the Son, and the Holy Ghost in a similar way, and thus add to the general proofs of the Trinity. For example, Christ said : " The Comforter, which is the Holy Ghost, whom the Father will send in my name." (John xiv. 26.) Here is a Trinity of persons, the Father, the Son, and the Spirit, and so intimately associated in the same divine work as irresistibly to argue at least co-ordinate dignity and power, if not oneness of nature and being.

### 7. *Jewish Ideas.*

Notwithstanding the above indications of this truth in the Old Testament Scriptures, it is debated whether the ancient Jews did in fact hold it. The positive historic data in the case are, perhaps, too scanty to warrant a dogmatic judgment. It may, however, be said : —

(a.) The fair presumption is that the Jewish Church did hold this doctrine to the extent in which it exists in the oracles of God committed to it. If by a sound interpretation of those oracles the doctrine may be found, the presumption is that by such interpretation the pious then discerned and embraced it. Under the Old Economy as well as under the New, the true knowledge of God must have been an important element in saintly character and experience.

(b.) Further, it is a fact that in the extant Jewish literature, outside of the Scriptures, as in the Apocrypha and Philo, and later in the Kabbalists, there are distinct recognitions of a Trinity in God, though most certainly not such a Trinity as fully accords with that of the Bible. Thus Philo, in his work on the Making of the World, writes : —

1. Of God ; then
2. Of One begotten of Him ; and
3. " Tou theiou Pneumatos " = the Divine Spirit.

The Kabbalists also not unfrequently write of the Father, the Son, and the Holy Spirit ; giving thus, not necessarily and exclusively, their own speculations, but rather their conceptions of the ancient Faith. It is indeed said, in reply to this, that Philo and the Kabbalists derived

these terms and these ideas, not from the Bible, nor from the accepted Hebrew faith, but from Plato and the subsequent Neo-Platonists. Beyond question, Philo was more or less influenced by the speculations of Plato. So, also, the Kabbalists were more or less under the power of Neo-Platonism. But that these were the exclusive source of their views is utterly improbable, and can never be proved. The Kabbalists especially professed to have the most ancient traditions and solutions, not of the Greek philosophy, but of the faith of Israel.

#### 8. *Ideas of Plato.*

Whether, however, it be true or not that Philo and the Kabbalists took their ideas from Plato and his followers, it is certain that, especially through the theological school at Alexandria, Platonism did more or less affect the forms, if not the substance, of this important doctrine, in the Church. It is a matter of some interest, therefore, to know what were the views of Plato. Living, as he did, centuries before the Christian era, did his philosophy really embrace a Trinity, and, if so, what sort of Trinity?

It is not easy to get at the exact ideas of the great Grecian. Equally learned and able expounders of his works differ materially in their understanding of them. A somewhat careful attempt to apprehend his doctrine of God seems to warrant this statement; viz., besides the existence of matter, which he held to be eternal and uncreated, he held to the existence of something, also eternal and uncreated, which he called God. This eternal and uncreated something, he conceived of under this threefold notion, viz. :—

1. As "Theos" = God, the Supreme One, who moulded, or at least animated, matter ;
2. As "Logos Theou" = the Word of God, which, before this moulding or animating of matter began, was the idea or type of what should be done ; and
3. As "E Psuchē tou Kosmou" = the soul of the world ; meaning, apparently, that pervading and active force by which he would account for the various material phenomena.

Such was the Trinity of Plato : the Theos, the Logos, and the Psuchē. It is doubtful whether he attached personality to even the Theos ; while it is plain that the Logos and the Psuchē were, the one a mere idea, and the other a mere force. There is here the generic conception of Trinity in Unity, but no Trinity of divine persons.

#### 9. *Errors touching the Trinity.*

In formulating the Biblical doctrine of the Trinity, the Church, from the first, made unity of nature or essence, and trinity of persons, essential factors. No true synthesis of the inspired data can omit them. In this case, however, as in many others, the presence of error in the Church was almost coeval with the revelation of truth. Cerinthus lived with, and withstood the beloved John. His main error related to the person of Christ : by logical consequence it involved his doctrine of the Godhead. So with most of the deviations from the church view of the Trinity : they had their logical origin in the Christology of those who started them. Sabellius conceived of Christ as having no personality before His birth in the manger, nor after His death on the cross. Arius conceived of Him as only a creature, though highly exalted. Socinus conceived of Him as a mere man, though specially endowed with extraordinary gifts. Such conceptions rendered the Trinity of the Bible and the Church impossible.

(*a.*) Sabellianism takes its name from Sabellius, an ecclesiastic of Ptolemais in Africa, A. D. 250. In his teaching, God is one. The terms Father, Son, and Holy Ghost, as applied to this one God, denote not persons, but manifestations or operations. In one view, or acting in one way, God is the Father. In another view, or acting in another way, God is the Son. In still another view, or acting in still another way, God is the Holy Ghost. Thus, as the Supreme Legislator, He is the Father ; as the Merciful Redeemer, He is the Son ; and as the efficient Renewer and Sanctifier, He is the Holy Ghost. His Trinity, therefore, was one of modes ; and hence was called Modalism.

(*b.*) Arianism is so called from the ambitious presbyter of Alexandria, Arius, A. D. 320. It freely uses the words

Father, Son, and Holy Ghost, but denies true and absolute Deity, except to the Father. The Son was not even begotten of the Father, but was created by Him "ek ouk ontōn" = from nothing. There was a time, therefore, when the Son did not exist. There was another time when He began to be. He was, therefore, neither self-existent nor eternal. In only a modified sense, therefore, could He be called divine. However much such a creature might be exalted above all other creatures, the distance between Him and God must be infinite.

The views of Arius relative to the third person of the Trinity, the Holy Ghost, are not certain. Some represent him to have taught, that as the Son was the first-created of the Father, so the Holy Ghost was the first-created of the Son. If this representation is correct, it follows that the Spirit is not only not God, but is not equal to the Son; since that which is created cannot be equal to its creator. In strictness of speech, then, Arianism has no Trinity. Its God is one, in being and person. The Son and Spirit, indeed, are not mere manifestations, or operations: they are persons. They are however created, and therefore not divine.

(c.) Socinianism is so called from the two Socini, Loelius and Faustus, of the sixteenth century. It not only has no Trinity, but chooses rather to be called anti-Trinitarian. At first, it attempted to connect with the person of Christ something of superiority and dignity above other men; but its true logical result has long since been reached, and Socinianism now holds as follows, viz.: that

1. God is one, without distinction of nature or person;
2. The Holy Spirit is an attribute or energy of God; and
3. Jesus Christ was and is a mere Man.

#### 10. *Historical Data.*

The rise, progress, and changes of error as to the Trinity are easily accessible in Mosheim, Gieseler, Neander, Schaff, and other historians of the Church. During the first three centuries, the church doctrine, as afterwards formulated in the Nicene symbol, was substantially held by most of the great Christian teachers. Those among them who

wrote in Greek used the word *Upostasis* = to express the idea of Person. After the Council of Nice, A. D. 325, *Upostasis* gradually gave place to the word *Prosōpon*, as more definite, and as an exact equivalent of *Persona*, which, through Tertullian, had become fixed among the Latins. But, by *Upostasis* and *Prosōpon* alike, they meant that the Three, revealed to us as Father, Son, and Holy Ghost, while One in essence, were yet truly distinguished from each other, to the extent of personal characteristics and acts.

(*a.*) Sabellianism existed, in the substance of it, before Sabellius. Noetus of Smyrna, Praxeas of Asia Minor, and Beryllus of Bostra, denied all personal distinctions in God, holding only to a trinity of manifestations or operations. At the same time, Noetus and Praxeas, especially, maintained so intimate and profound a union between God and the historical Christ as subjected them to the charge of Patri-passionism; *i.e.*, of holding that the passion of Christ was the passion of God.

(*b.*) Arianism also existed before Arius. His real distinction is that he carried out and formulated more fully than those before him the logical results of preceding speculations as to the *Logos*, especially of the philosophic and Platonizing teachers in the Church. His doctrine was condemned by the Council of Nice, and the term *Omoousios* = of the same nature, was adopted as the test of truth on this subject. By a large majority the council affirmed that the Son is *Omoousios* = of the same nature with the Father. Arianism, however, made progress, and, for a time, under the successors of Constantine, dominated the Christian world.

(*c.*) In like manner, Socinianism, in its germs, is far older than the Socini. Those ancient monarchians, Artemon of Rome, Theodotus of Byzantium, and Paul of Samosata, while rejecting, as did Sabellius, all personal distinctions in God, held substantially those lower views of the *Logos*, or the Christ, which are current in modern times among the Socinians, or, as they now improperly call themselves, Unitarians.

### II. *Importance of the Doctrine.*

It is not for men to say how far divine truth may be adulterated or denied, and yet remain the power of God unto salvation. There can be no doubt, however, that truth is better than error,—that it must always exert a better influence and effect better results. God made the human mind and heart for truth. In the revealed system, the doctrine of the Trinity is of the highest practical moment ; because

1. It presents us with the Biblical, and therefore true, view of God. If we do not conceive of and worship Him according to this view, we do not conceive of and worship the true God ; because

2. This doctrine so pervades the whole system of divine truth, and the whole plan and accomplishment of salvation, that these cannot be understood apart from it. If men deny the Trinity of the Godhead, it is a logical necessity that they also deny the atonement by Christ ; and because

3. “The glorious gospel of the blessed God” (1 Tim. i. 11) fails to exert its supreme practical power over men, where this doctrine is denied and rejected. History, ancient and modern, abounds with the proof.



## CHAPTER XII.

### SONSHIP AND DEITY OF CHRIST.

THE Scriptures, then, teach a threefold personal distinction in the one infinite Jehovah, or a Trinity of persons in a unity of essence. This unity of essence involves the equal divinity of the persons ; or that, being the same in substance, they are also the same in power and glory. Do the Scriptures also teach that these three persons have thus equal divinity, or do they represent each person as truly God ?

1. *The Father is God.*

That He whom we mean by the Father is God, all Theists admit and maintain. A few passages, however, touching this point may be cited: "To us there is but one God, the Father." (1 Cor. viii. 6.) "One God and Father, above all." (Eph. iv. 6.) "That Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 11.) "Unto the Church, which is in God the Father." (1 Thess. i. 1.) "Therewith bless we God, even the Father." (Jas. iii. 9.) "Grace, mercy, peace, from God the Father." (2 John 3.) "Father, this is life eternal, that they might know Thee the only true God." (John xvii. 1, 3.) How often Jesus Christ used the terms "the Father" and "my Father," of God, does not need to be shown.

In these passages, there are set forth

1. A distinction in God, which is expressed by the word Father; and then
2. The clear assertion that the Father, so discriminated, is God.

2. *Why God is called Father.*

What, then, is the ground of this distinction? Why is God called the Father?

(a.) With reference to men in general, God is called their Father,

1. Because they have their being from Him. He is the Creator of all. It is primarily on this ground we are taught to say "Our Father who art in heaven;" *i. e.*, Thou art He who didst create us.

2. In a secondary and yet obvious sense, God is called the Father of men generally, because of His universal and gracious care of them in His providence, giving them not only life, but food, raiment, home, and all temporal blessings; *i. e.*, in His providence, God exercises towards men the office of a Father.

(b.) With reference to Jesus Christ, considered in only His human character and relations, God is called His Father for the same reasons. The humanity of Christ

was created or caused to be by the power of God. Any thing special or supernatural in this instance of causation does not affect the fact that God was the Cause or the Creator. He is therefore, on this account, called the Father of "the Man Christ Jesus."

But this general designation of God as Father is not sufficient. It is grounded rather on what He does, and not so much on what He is ; on His external relations and actions, and not on His internal being. It does not therefore meet the demand of the Bible doctrine of the Trinity. This requires that God should be the Father of Christ with respect to His divine nature, as well as with respect to His humanity ; or, changing the form of statement, it requires that Jesus Christ should be the Son of God, not only as touching His humanity, but also, and especially, as touching His divinity.

### 3. *Sonship of Jesus Christ.*

Do, then, the Scriptures teach that Jesus Christ is the Son of God with respect to His deity? Most certainly we so believe. On this ground, the Christian Church has held from the first what is called, by reason of the impotence of language to express so great a mystery, the eternal generation of the Son.

(a.) The Sonship of Christ as to His divine nature is taught by those texts of Holy Scripture which call Him not only the Son of Man, but also the Son of God, and so contrast the two forms of expression as to show they cannot be synonymous. The one is the antithesis of the other. "Of the seed of David, according to the flesh ;" *i. e.*, on the side of His humanity: but "declared to be the Son of God, according to the Spirit of holiness ;" *i. e.*, with respect to His divine nature. (Rom. i. 4.) "The Spirit of holiness does not here mean the Holy Spirit. This would be inapplicable, for it would point out the Third Person of the Blessed Trinity ; whereas, that which is spoken of is the Spirit of Christ Himself, in distinction from His flesh." (Alford.) Christ is indeed the Son of Man, but He is also and truly the Son of God.

(b.) The Sonship of Christ as to His divine nature is



further taught by those texts which declare Him to be the only begotten Son of God. "God so loved the world, that He gave ton uion autou monogenē = His only begotten Son." (John iii. 16.) "In this was manifested the love of God, because that God sent ton uion autou ton monogenē = His only begotten Son into the world." (1 John iv. 9.) "No man hath seen God at any time ; o monogenēs uios = the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). "And we beheld His glory, the glory as of the only begotten of the Father." (John i. 14.)

Now, as to His humanity, Christ is one of "many sons of God," by creation ; while as to His divine nature He is begotten, not created ; and also He is the only begotten Son.

It is to be noted also that God is here represented as giving His Son for the world, and as sending Him into the world. He was the Son, therefore, before He was given, and before He was sent ; and did not become the Son by being given or by being sent. He was therefore the Son of God before He became the Son of Man.

(c.) The divine Sonship of Christ is still further shown by those texts which distinguish Him in contrast to all others as God's own Son. "He spared not His own Son, but delivered Him up for us all." (Rom. viii. 32.) "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. viii. 3.)

No stronger or more distinctive words than "idios uios" = His own Son could be used to set forth the specific and peculiar character and relation of Christ as the Son of God in His divine nature. Besides which, it is obvious that this "own Son," whom God sent "in the likeness of sinful flesh," must have existed before God sent Him, and therefore before He became a man.

(d.) The following text attests the same truth in another way: "God hath, in these last days, spoken unto us by His Son, by whom He made the worlds." (Heb. i. 2.) God made the worlds by the Logos (John i. 3) thousands of years before the Logos became flesh (John i. 14), or a man, in the person of Jesus Christ. It is certain, therefore, that He is

here called the Son of God with respect to His pre-existent and divine nature.

#### 4. *Pre-existence of Christ.*

The Scriptures which thus prove the Sonship of Christ in His divine nature imply also what must be true, if the church doctrine of the Trinity is true, His pre-existence relative to the incarnation, and, indeed, His eternal existence. This is directly and positively shown as follows:—

(a.) "He that cometh after me," said John the Baptist, "is preferred before me; for He was before me." (John i. 15.) The best critics refer the words "He was before me" to priority of existence. "The only sense they will bear is, He existed, was in being before me." (Alford.) But Christ was before John with respect to His divine being alone. As a man, he was after John.

(b.) "Verily, verily, I say unto you, Before Abraham was, I am." (John viii. 58.) Christ Himself thus asserts His pre-existence, relative not only to the incarnation and to John the Baptist, but also to Abraham; and, in doing it, He appropriates to Himself the divine and incommunicable name used in His commission of Moses: "Say unto them, I AM hath sent me unto you." (Ex. iii. 14.)

(c.) "In the beginning was the Word." (John i. 1.) He existed, then, not only before John and before Abraham, but at the very outset of time. No tenable interpretation of *En Archē* = in the beginning can make it mean less than the beginning of time, and Christ existed then as the Logos, who made the worlds, and who afterwards became incarnate. (John i. 1-3, 14; Gen. i. 1; Heb. i. 2.)

(d.) "The glory which I had with Thee before the world was; for Thou lovedst me before the foundation of the world." (John xvii. 5-24.) This High-priestly prayer of the divine Redeemer carries us the other side of the creation of the world and of time; *i. e.*, into the preceding eternity. And then Jesus Christ existed, and existed as the Son, enrobed in glory with the Father.

### 5. *Was the Angel Jehovah.*

In Chap. XI. it was shown that the Old Testament reveals an august being called the Angel of Jehovah, who acts a conspicuous part in the conduct of human and divine affairs. It was also shown that to this being are applied all the predicates of God. The name of God is in Him; He is called God; He claims and exercises the prerogatives of God; and He is recognized and worshipped by saintly men and women of that dispensation as God. His various recorded manifestations, therefore, were theophanies; *i. e.*, they were appearances of God to men. In connection with them, Abraham, Hagar, Jacob, Moses, Joshua, Manoaah, saw God.

Compare now with those facts the teaching of the New Testament as to Jesus Christ. "Not, He said, that any man hath seen the Father (implying, perhaps, that the Son had been seen), save He which is of God (*i. e.* He Himself), He hath seen the Father." (John vi. 46.) "No man hath seen God at any time (*i. e.*, the absolute Deity, as standing in and represented by the Father); the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John i. 18.)

Combining these testimonies of the two Testaments, we reach these results. God has been seen. Those ancient appearances of the Angel of Jehovah were theophanies, actual appearances of God. In them, holy men of old saw God, even "face to face." (Gen. xxxii. 30; Ex. xxxiii. 11; Judges xiii. 22.) But no man has seen God the Father. He is the "invisible" God (1 Tim. i. 17; Heb. xi. 27), "dwelling in the light which no man can approach unto: whom no man hath seen, nor can see." (1 Tim. vi. 16.) What, then, were those appearances under the Old Economy? How were they manifestations of God? Who was seen in them? The divine Teacher answers, "The only begotten Son, which is in the bosom of the Father, He hath declared Him." All those wondrous theophanies were manifestations of God in the person of the Son. All divine manifestations and communications to men have been made by Him, the eternal Logos, who became incarnate in Jesus Christ.

### 6. *His Eternal Generation.*

The data now adduced furnish the ground and the material for what the Church has held as the eternal generation of the Son. The words are, indeed, inadequate and easily perverted. But we may not, therefore, deny or omit the truth. Reality is not destroyed by mystery. Reverently and well Origen wrote: "We must of necessity hold that there is something exceptional, yet worthy of God, which does not admit of comparison at all, not merely in things, but which cannot even be conceived by thought, or discerned by perception, so that a human mind should be able to apprehend how the unbegotten God should be made the Father of the only begotten Son. Because His generation is as eternal and everlasting as the brilliancy which is produced from the sun. For it is not by receiving the breath of life that He is made a son, or by any outward act, but by His own nature." (De Prin. B. II. Ch. 2, S<sub>ec</sub>. 4.)

(a.) We have seen that the term Son is applied, not only to the human, but also to the divine nature of the incarnate Word, or of Jesus Christ. It is thus proved that, with respect to His divine nature, He is the Son relative to Him who being of the same nature is explicitly called the Father. This distinction of Son and Father having its ground in, and therefore being affirmed of, the divine nature, must be an essential and eternal distinction; *i. e.*, the Father must be eternal as Father, and the Son must be eternal as Son.

(b.) We have also seen that, relative to the Father, the Son is begotten, not created, and especially that He is "Monogēnes" = the only-begotten; predicates which, as they pertain to the divine nature, must be essential and eternal as is the nature of which they are predicates. Hence we say, not only the eternal Son of God, and the only begotten Son of God, but also, combining the terms, the eternally begotten Son of God; and we have thus what the Church means by Eternal Generation.

(c.) Or the argument may be put in this form: Holy Scripture teaches the divine as well as the human nature of our blessed Lord; that though He is truly the Son of

Man, He is also and as truly in His higher being the Son of God. It also teaches that He was the Son of God before by incarnation He became a man ; before John the Baptist was born ; before the day of Abraham ; at the beginning of time, and before the foundation of the world, *i. e.* from eternity. Accordingly it uses, with reference to Him, the peculiar and exclusive terms, "God's own Son," and "God's only begotten Son." It clearly and irresistibly follows that, since as to His divine nature He is eternal as the Father, and yet is the Son of the Father, His is a divine and eternal Sonship.

### 7. *The Deity of Christ.*

The Father, then, is God. If it is in the power of language or of facts to prove it, the Son is also God. On this point there are signal testimonies additional to those which so far have had our attention. Since the old Docetæ, few or none have contested the humanity of Christ. To them, indeed, it seemed incredible, not that He should be God, but that He should be man. They tried, therefore, to resolve the great facts recorded of Him into a mere seeming. The main current of error concerning Him has been the reverse of this : it has touched His divine nature ; it has striven to disprove and subvert it. But that He is true God as well as true man, is the clear and constant voice of Holy Scripture.

(*a.*) It calls Him by the divine name. "The Word was God." (John i. 1.) "Thomas answered and said unto Him, My Lord and my God." (John xx. 28.) "This, *i. e.* His Son Jesus Christ, is the true God, and eternal life." (1 John v. 20.) "Who, *i. e.* Christ, is over all, God blessed for ever." (Rom. ix. 5.) "But unto the Son, He saith, Thy throne, O God, is for ever and ever." (Heb. i. 8.) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13.) This rendering is required by the original ; and it is that of all the Greek Fathers. Error has assailed all these texts, and attempted to subvert their plain meaning ; but they have been vindicated by the soundest scholarship as explicitly calling Jesus Christ God.

(b.) It invests Him with divine attributes. 1. Eternity. "Unto us a child is born: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father," or the Father of Eternity. (Isa. ix. 6.) "Bethlehem Ephratah, out of thee shall He come forth unto me; whose goings forth have been from of old, from everlasting." (Micah v. 2.) "The Word of life, . . . that eternal life which was with the Father, and was manifested unto us." (1 John i. 1, 2.) "And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore." (Rev. i. 17.)

2. Omnipotence. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8.) "For what things soever He doeth, *i. e.* the Father, these also doeth the Son likewise." (John v. 19.) "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." (John v. 21.) "The Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 20, 21.)

3. Omnipresence. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." (John iii. 13.) "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) "And He said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) "And lo, I am with you always, even unto the end of the world." (Matt. xxviii. 20.) Or, literally, "I am with you all the days — day by day — until the end of the dispensation."

4. Omniscience. "And Jesus knew their thoughts." (Matt. xii. 25.) "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." (John ii. 24, 25.) "No man knoweth who the Father is, but the Son." (Luke x. 22.) "As the Father knoweth me, even so know I the Father." (John x. 15.) "Lord,

Thou knowest all things." (John xxi. 17.) "And they prayed, and said, Thou, Lord, which knowest the hearts of all men." (Acts i. 24.) "And all the churches shall know that I am He which searcheth the reins and hearts." (Rev. ii. 23.) "The Son of God, who hath his eyes like unto a flame of fire." (Rev. ii. 18.)

5. Immutability. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish; but Thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." (Heb. i. 10-12.) "Jesus Christ the same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

(c.) *It ascribes to Him Divine Works.*

1. Creation. "All things were made by Him; and without Him was not any thing made that was made." (John i. 3.) "Thou, Lord, hast laid the foundation of the earth; and the heavens are the works of Thine hands." (Heb. i. 10.) "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." (Col. i. 16.) This is precisely that which (Rev. iv. 8-11) is affirmed of the thrice-holy Lord God Almighty, thus: "Thou hast created all things; and for Thy pleasure they are, and were created."

2. Preservation. It becomes and requires the Creator of the Universe to sustain it. We therefore read: "And He is before all things, and by Him all things consist." (Col. i. 17.) "The reference is to organic permanence, the continuation of the composition of the things of the world in Him; because He holds together what He has created. Without Jesus Christ all things would fall asunder." (Browne.) "Upholding all things by the word of His power." (Heb. i. 3.)

3. Resurrection. (1.) Of Himself. "Jesus answered, Destroy this temple" (He spake of the temple of His body), "and in three days I will raise it up." (John ii. 19, 20.) "I lay down my life, that I may take it again. No man taketh

it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John x. 18, 19.) (2.) Of all the dead. "I am the resurrection, and the life." (John xi. 25.) "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." (John vi. 40.) "Who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. iii. 21.) "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.)

4. The Supreme Judgment. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." (Matt. xxv. 31, 32.) "For the Father judgeth no man; but hath committed all judgment unto the Son." (John v. 22.) "It is He which was ordained of God to be the Judge of quick and dead." (Acts x. 42.) "For we shall all stand before the judgment-seat of Christ." (Rom. xiv. 10.) "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. xix. 16.)

(d.) It claims for Him and accords to Him divine honor. "All men should honor the Son, even as they honor the Father." (John v. 23.) "And when they saw Him, they worshipped Him." (Matt. xxviii. 17.) When they would fill the place of Judas, the disciples "prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen." (Acts i. 24.) When they stoned Stephen to death, he was "calling upon God, and saying, Lord Jesus, receive my spirit." (Acts vii. 59.) Paul writes, "Unto the Church of God which is at Corinth, with all that in every place call upon the name of Jesus Christ our Lord." (1 Cor. i. 2.) When God "bringeth in the First-begotten into the world, He saith, Let all the



angels of God worship Him." (Heb. i. 6.) "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever." (Rev. i. 6.) "And the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God, by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v. 8-10.) Then follows a still grander scene. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." (Rev. v. 11-13.)

Such is the voice of Holy Scripture concerning Jesus Christ. The texts thus adduced are but a specimen of its constant testimony. It affirms that He was indeed true man by incarnation in the Virgin Mary, but that as the Logos He exists from eternity to eternity. It affirms that as to His divine nature He is the eternal Son of the eternal Father; begotten, not made; very God of very God. It therefore gives Him the name of God. It invests Him with the attributes of God. It ascribes to Him the works of God. It requires for Him and accords to Him the honor of God. It declares that the throne of the Universe, from which proceed all essential life, light, power, blessing, and to which return all supreme honor, love, praise, glory, is the throne of God and of the Lamb.

## CHAPTER XIII.

## THE HOLY SPIRIT.

THE Father is unbegotten. The Son is begotten of the Father. The Spirit proceeds from the Father and the Son. The truths, so expressed, fix the order of the divine subsistence. The third person in the Godhead is the Holy Ghost.

1. *Relation.*

In the persons of the Trinity there are the same self-existence and deity of being, with a differing order and relation of being. To express this difference, with respect to the Son, the Church makes use of the word Begotten ; with respect to the Spirit, the word Procession. Both words alike are meant to designate, not any thing external or official, but an internal act and relation of the divine nature itself. The first word is one of Holy Scripture. The second also has its verb form, where Christ says, "The Spirit of truth, which proceedeth from the Father." (John xv. 26.) To refer this to the official mission of the Spirit, is scarcely tenable. That mission is expressed by the terms "whom I will send." The true ideas of the passage, and their true relation, are thus : "The Spirit of truth, which proceedeth from the Father ;" *i. e.*, who is from or of the Father, with respect to His nature or essential being ; and "whom I will send" on the great work of grace and salvation. The same truth, of the Procession of the Spirit, and from the Son as well as from the Father, is also definitely expressed by those texts which call Him "the Spirit of Christ" and "the Spirit of God," — terms which denote, not a mere official relation, but one of essential nature or being.

2. *Name.*

The essential name given to the third person in the Trinity in Holy Scripture is, in the Hebrew, Ruah ; and in

the Greek, Pneuma. Both of these words denote, primarily, breath, air, wind ; and hence, approximately, spirit. Both of them thus reveal the third person of the sacred Three as a pure, immaterial, spiritual being. Indeed, these words express the ultimate and constitutive quality of all the persons of the Trinity. Each one of them is Ruah, or Pneuma ; and all of them, in their undivided unity, are Ruah, or Pneuma. Jesus Christ therefore said to the woman at Jacob's Well, " O Theos = the God, *i. e.* the one uncreated and indivisible Jehovah, is Pneuma = Spirit," and must be so worshipped. (John iv. 24.) In other words, this predicate of Spirit belongs essentially and equally to the Father, the Son, and the Holy Ghost.

If it be asked, Why, then, should the third person in the Trinity have this special designation, as compared with the Father and the Son, we do not know. Some have thought it may be because in all divine acts *ad extra, i. e.* external to Godhead, He is the direct and efficient power of Godhead. Besides which, they have thought, it may be a name denoting relation ; that as the terms Father and Son are expressive of divine relations, so also may be the term Spirit. Whether these thoughts furnish a valid and sufficient answer to the question above raised, or not, it will be proper to suggest another fact, — that while all the persons of the Godhead are Spirit, there has been, as between them, differing modes of manifestation and operation. Especially in the execution of His gracious offices among men, the second person often made himself visible, as the Angel of Jehovah, under the Old Dispensation ; and under the New He actually became Sarx = Flesh, or a Man, having a body to be looked upon and handled ; a very man among men. On the contrary, in all His actions and influences in Creation, in Providence, and in Redemption, the third person of the Trinity has ever remained unchanged, incorporeal, and, with the exception of an impersonal and symbolical appearance in the likeness of a dove, invisible ; has ever remained in His own most pure and spiritual essence. In contrast, therefore, to Him who became Sarx = Flesh, a visible and tangible man, it may be that He is specially called Spirit.

### 3. *Its Adjuncts.*

Of the various adjuncts which the Scriptures connect with this essential name, the most frequent and fundamental, in both the Testaments, is "To agion Pneuma" = the Holy Spirit. It expresses, primarily, the perfect and infinite purity of His own divine nature, and then the character of His whole action, whether in heaven or on earth. Infinitely holy in Himself, He is the efficient cause of holiness, within the sphere of His operation and influence. In harmony with this fundamental truth, He is called the Spirit of God, the Spirit of Christ, the Spirit of the Lord, the Spirit of Promise, the Spirit of Life, the Spirit of Grace, the Spirit of Truth, the Spirit of Glory, the Good Spirit, and the Paraclete, or Advocate and Comforter. This last name is also applied to Jesus Christ. (1 John ii. 1.) Relatively to Him, the Spirit is that "Allon Paracleton" = Other Comforter (John xvi. 15), who, in the personal absence of the great Head of the Church, is to abide in it for ever. All these terms import either the divine nature or the divine functions of the Holy Spirit. Their true unfolding presents Him to us in the being, the action, and the glory of Godhead.

### 4. *The Holy Spirit a Person.*

The possession of personal properties and the performance of personal acts are complete proof, in any case, of personality. Whoever has understanding, reason, will, affections, *i. e.* the attributes of an intelligent and moral agent, and puts forth corresponding acts, must be a person. Apart from these qualities and acts, there is, and can be, no proof of a personal being in the Universe, whether man, angel, or God. When we have proved the existence of God from His works, we are led by precisely the same argument to His personality. The marks of design, contrivance, of wise arrangement and adaptation of means to ends, demonstrate it; for they necessitate intelligence, thought, comparison, choice, judgment, determination. The acts of mind prove the existence of mind; and mind is not only the proof, but the essence of person.

In the Scriptures, personal attributes and acts are constantly ascribed to the Holy Spirit. He is said to know, to speak and hear, to search, to have a mind or will, to exercise love, to bear witness, to bestow spiritual and supernatural gifts, to convince of sin, to impart life to the soul, to intercede for the saints, to sanctify believers, to teach, to guide, to strive, to be resisted, to come to men, to depart from them, to be tempted, to be rebelled against, and to be grieved. (John xvi. 13 ; 1 Cor. ii. 13, ii. 10 ; Rom. viii. 27, xiii. 20 ; John xv. 26 ; Rom. viii. 16 ; 1 Cor. xii. 8-11 ; John xvi. 8-11, iii. 5 ; Rom. viii. 26 ; John xiv. 26 ; Rom. xv. 16 ; 1 Thess. ii. 13 ; 1 Pet. i. 2 ; 1 Cor. ii. 13 ; John xvi. 13 ; Gen. vi. 3 ; Gal. v. 17 ; 1 Sam. x. 10 ; Acts i. 8 ; Ps. li. 11 ; Isa. lxiii. 10 ; and Eph. iv. 30.)

In connection, moreover, with these personal properties and acts, there is a very noticeable use in Scripture of the masculine personal pronoun, to designate the Holy Spirit, although the word *Pneuma* = spirit is neuter. Take this passage as one of many: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you." (John xvi. 12-14.)

Now, in these representations, and many more like them, the power of language is exhausted in setting forth the idea of personality. If that idea is not set forth in them, as pertaining to the Holy Spirit, it is not possible to prove the existence of any person whatever. Such terms can indeed be multiplied, but there are no others clearer or more explicit and distinctive, by which a personal being can be made known to men.

##### 5. *The Holy Spirit God.*

The deity of the Holy Spirit is made manifest and established by the same arguments which show the deity of the only begotten Son. The data are, indeed, less

numerous and direct; but they are identical in kind, and this accords with the main end of the divine revelation. Not only the Apocalypse (Rev. i. 1), but the whole Scripture (John v. 39; Rev. xix. 10), is the revelation, especially, of the Son of God, in His office and work as the Saviour of men. Every thing else, from Genesis to the visions of Patmos, is in subservience to this. Hence, even the eternal Spirit, as it were, hides Himself, except so far as is required by this great end. "He shall not speak of Himself," said Jesus. "He shall glorify me: He shall receive of mine, and shall show it unto you."

(a.) The Holy Spirit, however, is called God. This is seen by a comparison of texts.

1. "I heard the voice of the Lord, and He said, Go, and tell this people, Hear ye indeed, but understand not," &c. (Isa. vi. 8-9.) In quoting and applying which words, the apostle Paul said, "Well spake the Holy Ghost by Esaias the prophet unto our fathers," &c. (Acts xxviii. 25.)

2. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" "Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." (Acts v. 3, 4.)

3. "Know ye not that your body is the temple of the Holy Ghost?" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "For ye are the temple of the living God." (1 Cor. vi. 19, iii. 16; and 2 Cor. vi. 16.)

(b.) The perfections of God are also ascribed to Him.

1. Omnipotence. In those texts which affirm His agency in the material creation (Gen. i. 2; Job xxvi. 13; xxxiii. 4); in those also which affirm His agency in the spiritual creation (Zech. iv. 6; Joel ii. 28, 32; John iii. 5; Acts ii. 4, 16, 21); in those, further, which affirm of Him supernatural works (Matt. xii. 28; Rom. xv. 19; 1 Cor. xii. 8, 11).

2. Omnipresence. It is impossible to flee from His presence. (Ps. cxxxix. 7.) He dwells in each individual believer, as in a temple. (1 Cor. vi. 19.) He abides, according to the promise of Christ, in the universal Church for ever. (John xiv. 16, 17.)

3. Omniscience. "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isa. xl. 13.) He inspired and impelled the ancient prophets. (Neh. ix. 30; 1 Pet. i. 11; 2 Pet. i. 21.) He leads the apostles into all truth, and shows them the otherwise hidden scenes of the future. (John xvi. 14-16.) He searches all things, even the deep things of God: He also reveals the deep things of God to men. (1 Cor. ii. 9-11.)

(c.) The Holy Spirit further is associated with the Father and the Son in divine honor.

1. In the form and act of baptism. "Go ye therefore and teach all nations, baptizing them in the name (the one name) of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) As an act of most solemn allegiance, we yield ourselves in baptism to the Holy Ghost, equally as to the Father and the Son. As an act of most solemn dedication, we dedicate ourselves in baptism to the Holy Ghost, as directly and fully as to the Father and the Son.

2. In those apostolic benedictions in which the Trinity is brought into view. These are of the nature and essence of prayer. In them, the apostles did not bestow, but they invoked divine blessings on men. "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) Thus the sacred Three are equally invoked, or their blessing, the communion of the Spirit, as well as the love of the Father and the grace of the Son. In like manner, "grace and peace" are invoked "from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne, and from Jesus Christ." (Rev. i. 4.) The meaning here cannot be thought doubtful. Seven being the sacred number to denote perfection, "the seven Spirits before His throne" signify the one perfect Spirit of God, *i. e.* the Holy Ghost; not so much, indeed, in respect of His personal unity, as of His sevenfold, *i. e.* perfect energies and operations. And He is here represented as the fountain of grace and peace to men, equally with the Father and the Son.

(d.) To depreciate and dishonor the Holy Ghost is a sin

of special enormity. "Of how much sorer punishment shall he be thought worthy, who hath done despite unto the Spirit of grace." (Heb. x. 29.) "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven." "Who-soever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 31, 32.)

#### 6. *Official Subordination.*

While the persons of the Trinity are Homo-ousioi = of the same divine nature, and therefore of equal power and glory, there is, notwithstanding, as between them, an official subordination, — first of the Son to the Father, and second of the Spirit to the Father and the Son, — a subordination with reference to carrying on the economy of grace. In this arrangement, the Father represents the absolute God-head; the Son unites Himself with humanity, and undertakes the redemption of men, making their redemption possible, and laying the meritorious ground of it in His own obedience and sacrifice; while the Spirit sent by the Father and the Son effectuates the purposes of the divine goodness and mercy in Christ. The present dispensation, therefore, is sometimes called the dispensation of the Spirit. Over this dispensation, however, in all its progress and extent, Jesus Christ, as having all power in heaven and on earth, presides. He therefore said to His disciples: "It is expedient for you that I go away: if I do not go away, the Paracletos = the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7), — words which imply official superiority, words of a king. Accordingly, in explaining the wonders of Pentecost, embracing the supernatural presence and action of the Holy Ghost, Peter said, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts ii. 33.)

This subordination appears even in the Old Testament. The work of Redemption was carried forward then in the



view of the supreme Sacrifice which was to be offered, as it is now carried forward in view of that sacrifice which has been offered. In the one case, the sacrifice of Christ sent its atoning and meritorious influence backward to the Fall ; in the other, it sends it forward to the Judgment. In both cases alike it was and is the only ground of salvation. Now as on this ground alone the Holy Spirit carried on His gracious work through the Old Economies, so He did it in subordination to Him who laid that ground. It is plain, not only from the nature of the case, but also from definite Scripture facts.

(*a.*) The Angel of Jehovah, *i. e.* the Logos who afterward became incarnate in Christ, said, with reference to the sinners before the flood : “ My Spirit shall not always strive with man.” (Gen. vi. 3.) My Spirit ; *i. e.*, the Spirit whom I send, the Spirit who works my will.

(*b.*) Of this same Angel of Jehovah, who led His ancient people across the sea and through the wilderness, Isaiah wrote : “ They rebelled, and vexed His Holy Spirit.” (Isa. lxiii. 10.) His Holy Spirit ; *i. e.*, the Spirit given by Him and for His sake, and who so earnestly sought to effect His gracious purposes.

(*c.*) The whole inspiration of the Old Testament prophets comes within this view. “ Of which salvation the prophets inquired, searching what, or what manner of times the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” The Spirit of Christ, then, was in the old prophets, — in Isaiah and his sacred peers, — inditing those wondrous strains which have sent light and life along the ages ; *i. e.*, the Holy Spirit was in them, the third person of the infinite Three, called the Spirit of Christ, because sent by Him ; sent in view of His sacrifice ; sent to accomplish, according to His will, the designs of redeeming love.

### 7. *Functions of the Spirit.*

In all divine acts there is a divine co-operation of the Father, Son, and Holy Ghost. It follows from the indivisible unity of the divine nature. God acts in the Father, God acts in the Son, and God acts in the Holy Ghost. On

this ground the same divine act or work is ascribed in different connections to each separate person of the Godhead. Thus the Scriptures constantly teach that God raises the dead. Indeed, what power but the power of God can do it? At the same time, resurrection of the dead is ascribed to the Father (John v. 21), to the Son (John v. 25), and to the Holy Spirit (Rom. viii. 11). In each case, though the person acting is different, the act is that of God. Some, therefore, would represent all divine acts under this view as having their source in the Father, their medium in the Son, and their effective instrument in the Spirit, and that the Spirit, therefore, is the executive of the Godhead.

Whatever of truth there may be in so exact a representation, the teaching of Holy Scripture is less formal and more free. While, of course, it refers all divine acts to God, it represents some of them as common to all the persons of the Trinity, and some as peculiar to different persons. In the one great matter of Redemption, for example, the Father loves the world, and gives His Son to save it; the Son loves the world, and by His own obedience unto death makes for it an infinite atonement; and the Spirit loves the world, and in most divine ways effects the will of the Father and of the Son.

The representations of the Scriptures, as to the functions of the Holy Spirit relative to our world and the race of men, fall within the two great periods before and after the Incarnation.

### I. *Before the Incarnation.*

During the period previous to the Incarnation, the Holy Spirit is represented

(a.) As co-operating in the work of Creation.

1. "The Spirit of God moved upon the face of the waters." (Gen. i. 2.) There is here a specific action of the third person of the Godhead, apparently energizing, vitalizing, fashioning. "From this place onward, throughout the whole Scripture, the Spirit of God is the single formative principle, evermore presenting itself with personal attributes in all the divine creative constitutions, whether of the Earth, of Nature, of the Theocracy, of the Tabernacle,

of the Church, of the New Life, or of the New Man." (Lange.)

2. "By His Spirit He hath garnished the heavens;" *i. e.*, set in them the stars and planets, by which they are filled with so great beauty and glory. (Job xxvi. 13.) "By the word of the Lord were the heavens made; and all the host of them by the Ruah = breath of His mouth." (Ps. xxxiii. 6.) "Thou sendest forth Thy spirit, they are created." (Ps. civ. 30.) It is, indeed, debated whether the Psalms here quoted refer to the personal Spirit of God. If other Scriptures did not establish the doctrine of the Trinity and affirm creative action and energy of the Spirit, these texts might be fairly resolved in some other way. But with divine facts as they are certified in the divine Word, this personal reference is in harmony with, if not demanded by, the analogy of truth.

(*b.*) As co-operating in the work of Revelation.

The Spirit of the Lord was upon Moses, and upon the elders associated with him, in the instruction and government of the Church in the wilderness. (Num. xi. 16-25.) The Spirit of the Lord was with Joshua, as the leader of the tribes into Canaan. (Num. xxvii. 18-21.) The Spirit of the Lord came upon and animated the judges of Israel to declare and execute His will. (Judges iii. 10, vi. 34, xi. 29, and xiii. 25.) The Lord of hosts sent the law, in His Spirit, by the former prophets, and testified against Israel by the Spirit in them. (Zech. vii. 12; Neh. ix. 30.) The Spirit revealed to the prophets beforehand the sufferings of Christ, and His subsequent glory. (1 Pet. i. 11.) The whole body of prophecy in the Old Testament was of the inspiration of the Spirit. "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 20, 21.)

(*c.*) As co-operating in the work of Redemption; *i. e.*, carrying on the whole spiritual process of the conviction and conversion of men, and of the sanctification of individual saints, and of the collective Church during all the pre-Christian economies. (Gen. vi. 3; Ps. li. 10, 11; Isa. xxxii. 14, 15; xliv. 3-5; lxiii. 10-14; Ezek. xxxvi. 26, 27; Micah ii. 7; and Zech. iv. 6.) It is to be noted, however, that this gracious internal work of the Spirit then was limited in its

sphere. It took place, for the most part, among the covenant people, as also did the subsequent personal ministry of Christ. This limitation was not absolute in either case. Melchisedec, Job, Rahab, Ruth, were exceptions in the one; in the other, the Roman centurion and the woman of Canaan. All these were intimations, for the time then present, of the future and glorious ingathering of the Gentiles.

## II. *Since the Incarnation.*

Since the Incarnation, as before it, the functions of the divine Spirit have been in connection with both nature and grace. Within the sphere of grace and along the Christian centuries, the work of the Spirit has proceeded on a scale of enlargement.

(a.) There seems to be a permanent action of the Spirit of God with reference to material Nature. "Thou sendest forth Thy spirit, they are created: and Thou renewest the face of the earth." (Ps. civ. 30.) Nothing created can be independent of Him who created it. Self-existence belongs alone to the uncreated. Physical science may stretch out its processes, laws, and forces as far as it can, but at the end of the longest series is God. To Science as to Faith, God is the infinite necessity. He alone can create the planet or the atom. He alone can sustain the atom or the planet which He creates. In this divine sustaining power of material Nature, the Psalmist refers a co-operation to the Spirit.

(b.) It belonged also to the Holy Spirit to complete the supernatural revelation. As therefore He wrought in Moses and the prophets, so He also wrought to this end in the evangelists and the apostles. In the farewell words of the Saviour to the disciples, He promised that the Holy Ghost should come upon them; that they should be His witnesses to the ends of the earth; and that in order to this the Spirit of truth should teach them all things, guide them into all truth, and reveal to them the future. (Acts i. 18; John xiv. 26, xvi. 12, 13.) In fulfilment of this great promise, they received the Spirit in the fulness of His supernatural manifestations and powers on the day of Pentecost, and, thus endowed, not only explained and en-

forced the Scriptures of the Old Testament with exceeding power, but also gave to the Church Gospel after Gospel, and Epistle after Epistle, which now compose the Scriptures of the New Testament. They did this when they were "in the Spirit;" and they did it not in the words which man's wisdom taught them, but in the words taught them by the Holy Ghost. (Rev. i. 10; 1 Cor. ii. 13, xiv. 37.)

(c.) It is further the office of the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment" (John xvi. 8-11); and this to an extent without parallel before. The Jewish Church was limited to a small nation. The Christian Church is destined to embrace all nations. While the Old Economy still lasted, even Jesus said, "Go not into the way of the Gentiles." "I am not sent but unto the lost sheep of the house of Israel." (Matt. x. 5, xv. 24.) When that economy was ended, He said: "Go ye into all the world, and preach the gospel to every creature." (Matt. xxviii. 19; Mark xvi. 15.) The mission and work of the Spirit are commensurate with those of the Son. The scenes of Pentecost were the beginning and the foreshadow of spiritual agitations and renovations, to be as broad as the earth, and to end only with time. (Joel ii. 28; Acts ii. 16-21.)

(d.) It pertains moreover to the Holy Spirit to sanctify the people of God, *i. e.* to carry forward the new life which He originates, in increasing power and beauty, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of Christ." (Eph. iv. 13.) "The love of God," therefore, "is shed abroad in our hearts by the Holy Ghost." (Rom. v. 5.) "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) We are therefore "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." (Eph. i. 13, 14.) So, too, all those various and rich gifts which at the first existed in the Church; and which, to the extent of their need, are to exist in the Church for

ever. "All these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 11.)

### 8. *Distinctive Properties of the Trinity.*

The relations of the persons of the Trinity and their respective offices are set forth in Holy Scripture with all the fulness and clearness requisite for the instruction and spiritual edification of the Church. Theologians, however, have sought to go beyond this ; to penetrate the internal distinctions of Godhead, and point out their properties, or the ontological grounds of the Triune Personality. In the fourth century, and after the Council of Nice, these differentiating divine properties began to be formulated as follows, viz. :—

1. "Patris est generare, non generari" = it belongs to the Father to beget, not to be begotten ;

2. "Fili est generari, non generare" = it belongs to the Son to be begotten, not to beget ; and

3. "Spiritus Sancti est, nec generare, nec generari, sed procedere" = it belongs to the Holy Spirit neither to beget, nor to be begotten, but to proceed.

The divines of Westminster, whose definitions of terms and statements of doctrines have never been surpassed for precision, depth, and richness, gave expression to the whole doctrine of the Trinity, thus : "In the Unity of the Godhead there be three Persons, of one substance, power, and eternity, — God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding ; the Son is eternally begotten of the Father ; the Holy Spirit eternally proceeding from the Father and the Son." (Con. II. 3.)

These formulas are drawn from and rest upon Holy Scriptures, and to some extent may aid our conceptions of God. It remains however that God only can comprehend God. After our utmost attempts, He is still, in His internal nature and being, the inscrutable and ineffable Mystery.

## CHAPTER XIV.

## THE DECREES OF GOD.

THE decrees of God precede every divine manifestation, whether in Creation, in Providence, or in Redemption. They are the internal and eternal ideas and volitions, of which Creation, Providence, and Redemption are the outward historic issue. As therefore they precede these in fact, so it is natural and logical that they should precede them in our consideration.

1. *Definition.*

The decrees of God are the determinations of His perfect will with respect to all things external to Himself. In the Westminster formula there is the additional factor of their final end, thus: "The decrees of God are His eternal purpose, according to the counsel of His own will, whereby for His own glory He hath foreordained whatsoever comes to pass." (S. Cat. Ans. 7.)

(a.) In this formula, the words Decree and Purpose are used as synonymous. Often, if not commonly, in both Biblical and secular usage, they differ in meaning. A Decree denotes an edict or a public law, made known in an official form (Ez. vi. 3; Dan. vi. 25, 26); while the word Purpose, like its cognates will, counsel, choice, denotes the internal state or movement of the mind antecedent to its outward expression. In the meaning of the formula, however, the decrees of God are His purposes relative to all creatures and events.

(b.) In this formula, moreover, the decrees of God are comprehended in His eternal purpose. Multitude or plurality are reduced into unity. It is a result of the divine Perfection. No succession can take place in the mind of God. He knows all things, perfectly and at once. His comprehension of all things is immediate and complete. In the old theologies, this is called "simultanea scientia" = simultaneous knowledge. The Schoolmen meant the same

thing when they said that God knows "immediate, sine discursu, uno actu" = immediately, without process, by one act. As therefore His knowledge is one, so also are His decrees. We conceive of them as many, because the one eternal decree embraces numerous parts, and each of the parts is to us, because of our limitation, a decree.

### 2. *A Necessity of the Divine Nature.*

That God should have decrees is necessary in our conception of Him as the Perfect Being, and were He not perfect He could not be God. But it would be a plain and serious imperfection in any rational creature to have no purposes. Especially would it be so in the Infinite Intelligence. It would imply that there are no objects of preference or choice in the Universe; that right and wrong, good and evil, are alike indifferent; that all created things are subject either to the fate of the Stoics or the chance of Epicurus; and that they exist without an end of existence. Such suppositions utterly negate our most essential and necessary ideas of God, and reduce Him below the level of imperfect men. It is a necessity of Divine Being that it should be perfect, and of Perfect Being that it should be infinitely rational and good.

### 3. *Desirable for Creatures.*

And while it is thus a necessity of His own nature that God should have decrees, it is also in the highest degree desirable for all His creatures. He is "Basileus tōn aiōnōn" = the king of the ages (1 Tim. i. 17), and Supreme Ruler of the Universe. It were indeed fearful if in this august position He should suffer beings and events to whirl in chaos, rather than exercise over them an intelligent and holy government. The decrees of God must be in harmony with His own essential nature and perfections. They must therefore be infinitely wise and good. They must involve therefore the highest possible well-being of the Universe. It must therefore be supremely desirable that God should have them.



#### 4. *Taught in Scripture.*

We accordingly find clear and copious proofs of the decrees of God in the Scriptures. Let it be sufficient to cite as follows, viz. :—

(a.) In the worship of heaven, they sing: "Thou hast created ta panta = all things; and dia Thelēma = through or by Thy will they are, and were created." (Rev. iv. 11.) The creation of the Universe is thus referred, not only in general to God, but definitely to the Thelēma = will, purpose, or decree of God.

(b.) "In whom also we have obtained an inheritance, being predestinated kata prothesin = according to the purpose of Him who worketh all things kata tēn boulēn tou Thelēmatos autou = according to the counsel of His own will." (Eph. i. 11.) The text just cited relates to the creation of the Universe, this to its government. It affirms that God carries it on, embracing as it does the absolute totality of things, in accordance with the plan or the determination of His own will.

(c.) The decrees of God, moreover, are involved in, and made necessary by prophecy. How could even God know the future, and therefore be able unerringly to reveal it, did not His will and purpose embrace and control the future, whose enwombed events are the sum and substance of prophecy? (Isa. xli. 21-23, xlvi. 9, 10.)

#### 5. *Their Characteristics.*

The great controversies, however, which have arisen relative to the divine decrees, have not been so much about the fact of their existence, as about their ground, properties, and extent. Holy Scripture and right reason affirm them to be eternal, immutable, sovereign, free, efficient, and universal.

##### I. *Eternal.*

The decrees of God, like Himself, are eternal.

(a.) The Scriptures certify, "Known unto God are all His works ap' aiōnos = from eternity." (Acts xv. 18.) "According to the prothesin tōn aiōnōn = the purpose of the

ages, or the eternal purpose which He purposed in Christ Jesus our Lord." (Eph. iii. 11.) So with reference to the special decree of election, it is constantly said to have been before the world began, or from eternity. (Eph. i. 4; 2 Tim. i. 9; Titus i. 2.)

(*b.*) Reason concludes the same thing. The purposes of God must correspond with His perfections. If, for instance, His knowledge is eternal, His purposes must be so, in order to His knowledge. If, on the contrary, His purposes are not eternal, then He must gain new ideas and form new plans, and so be subject to change. But this result would contravene His immutability, and cannot therefore be true. Or the argument may be put in this form, viz.: If God has new purposes, and therefore not eternal, it must be for some or all of these reasons:—

1. Because of more knowledge, now showing that to be desirable which He did not see to be so before; or

2. Because of more goodness, leading Him to adopt now what He would not adopt before; or

3. Because of more power, enabling Him to effect now what He was not able to effect before: all which suppositions are destructive of the divine Perfection, and cannot be admitted.

#### A. *Explanations.*

In connection with the eternity of the divine decrees, a question has arisen touching their terminus a quo = or the point of their beginning and operation with respect to men. It may be of some moment, for the understanding of this question, to note the distinctive ideas which theologians would express by the terms Decrees, Predestination, Election, and Reprobation.

(*a.*) Decrees is the generic and most comprehensive term. It embraces all the purposes or determinations which God has formed, and by which He regulates His action in Nature, Providence, and Grace.

(*b.*) Predestination is sometimes used with the same extent of meaning. Strictly, it denotes those purposes of God which relate to men as the subjects of His moral government, to their character, course, and destiny, in dis-

inction from all other orders of creatures. As it thus includes the purpose of Election, it is sometimes used to express that purpose.

(c.) The term Election is still more restricted. It means that specific decree of God which chooses some men out of the mass of men to save them. It of course embraces the means in order to this end.

(d.) The term Reprobation is also definite. It points to those purposes of God which relate to men who perish. (Cunningham, H. T., II. 420.)

The question above noted, and which has arisen among theologians who otherwise hold the same views of the decrees of God, refers especially to Predestination. The point of debate is whether the fall of man was predestinated by God. Though the differing views existed almost from the first, it is only since the Synod of Dort, 1618, they have been designated as Supralapsarian and Sublapsarian.

#### B. *Supralapsarian View.*

According to the Supralapsarian view, God predestinated the fall of man. Not only in the order of time, but also in the order of Nature, as it existed eternally in the divine mind, predestination preceded the creation and the fall, and therefore embraced them, as well as the subsequent events in the history of men. "The primary decree is to bliss or woe; and the decrees to create men, that they shall apostatize, and from this apostasy some shall be recovered and some reprobated, are merely the means of accomplishing the primary decree." (Shedd, Hist. Doc. II. 192.) Zwingle, Calvin, (?) Beza, Gomar the colleague of Arminius, and Twiss the Prolocutor of the Westminster Assembly, may be noted as taking this side of the question.

#### C. *Sublapsarian View.*

According to the Sublapsarian view, God did not predestinate the fall of man. This event, indeed, was comprehended, as are all events, in the divine decrees; but the definite decree of Predestination contemplated men as already fallen, and in that state destined them to heaven or hell. In the order of Nature, and as they lay eternally

in the mind of God, His decrees as to the creation and the fall were prior to those of election and reprobation or preterition, since "men are elected out of a state of sin and ruin, or else reprobated in it." Augustine did not include the fall of man in the predestination of God. The great mass of those who have held in the main the Augustinian or Calvinistic, or, what is more correct to say, the Pauline system of theology, have been Sublapsarian. The confessions of Dort and Westminster harmonize with this view.

### II. *Immutable.*

As the decrees of God are eternal, so also they are immutable. This results from the immutability of His nature, and the perfection of His knowledge and righteousness. Any change in Himself would take from the perfectness of His being. Any change in His purposes would render them less wise, less just, and less good. The Scriptures, therefore, teach us "He is in one mind, and who can turn Him?" (Job xxiii. 13.) "The Strength of Israel will not lie nor repent: for He is not a man, that He should repent." (1 Sam. xv. 29.) "If we believe not, yet He abideth faithful: He cannot deny Himself." (2 Tim. ii. 13.) "With whom is no variableness, neither shadow of turning." (Jas. i. 17.) "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 17, 18.)

### III. *Sovereign.*

When it is said that the decrees of God are sovereign, it is meant, not only that they are supreme above all other decrees, but also that their ground and reason are in God Himself, in His own infinite mind and will. The apostle Paul calls this "Eudokia," *i. e.* His own good pleasure. While, however, they are sovereign, they are not capricious or arbitrary. They do not exist without reasons. On the contrary, the fact that they are the decrees of such a being as God is itself the highest possible proof that they rest

on the best possible reasons. That they are sovereign results.

(*a.*) From the nature of God. He cannot be dependent. The primary reason of all His manifestations must be in His own infinite being, from which and by which all other beings have their being. So, too, the ultimate end of all His manifestations must be in His own infinite glory, in which all true ends of all creatures must be involved, and to which they must all be subservient.

(*b.*) From the testimony of Holy Scripture. It says God "worketh all things after the counsel," not of men, not of angels, nor of any other creature, but "of His own will." (Eph. iii. 11.) The counsel of His own will means the counsel, purpose, plan, which has its origin in His own will, which proceeds solely from it, and is not determined by any thing apart from Himself.

#### IV. *Free.*

The decrees of God, moreover, are free, *i. e.* they are in accordance with His own perfect nature and will; they are such, therefore, as seemed good in His sight; He, therefore, formed them, or, rather, has them.

There is, indeed, in this connection a certain divine necessity. "God, as the infinite possessor of infinite perfections, must be ever active. None of His perfections can be subject to any remission, relaxation, or abatement from the condition of the most proper, becoming, and glorious working and doing. This necessary activity of God is not an effect of any exterior cause; it is not produced by any foreign impulse or impressed influence or force. It results from the very nature of Deity, as being the coexistence of all possible perfection to an infinite degree in an infinite Being. Quiescence would be an imperfection. It would be, to the extent of it, a cessation, diminution, or extinction of the most perfect life." (J. P. Smith, 311.)

This necessary activity of God implies and necessitates those eternal purposes of God, according to which this activity proceeds. And yet these purposes, though thus necessary, are at the same time and in the most perfect sense free. They have their existence, not from any thing

exterior to God, but from the self-movement and blessed harmony of His own perfectly infinite and infinitely perfect nature. And this fact furnishes an answer to all such questions as: Can God decree indifferently? Can He decree contradictions? Can He decree without reason, or against reason? Most assuredly not. Why not? Because such decrees would not only impeach His wisdom and goodness, but they would destroy His freedom by contravening the blessed self-action and harmony of His internal divine nature. God cannot sin or will to sin, because sin is the absolute antithesis, not only of all that God does, but also of all that God is. His outward acts must correspond to His interior essence. He cannot sin therefore, or will to sin, because sin would be a force and a violence upon His very being.

#### V. *Efficient.*

The decrees of God, further, are efficient; *i. e.*, they effect their ends. They cannot be defeated. They must and will be accomplished.

(*a.*) Scripture Proof. "Hath He said, and shall He not do it? hath He spoken, and shall He not make it good?" (Num. xxiii. 19.) "I the Lord have spoken it, it shall come to pass." (Ezek. xxiv. 14.) "My counsel shall stand, and I will do all my pleasure." (Isa. xlvi. 10.) "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." (Ps. xxxiii. 11.) "And what His soul desireth, even that He doeth." (Job xxiii. 13.) "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Prov. xix. 21.)

(*b.*) Rational Proof. Should any purpose of God fail, it must be for one of two reasons, *viz.*:—

1. Either He must relinquish it of His own accord, implying mutability, which cannot be admitted; or

2. He must be defeated with respect to it by some external influence, which would imply want of wisdom or want of power, or both, which also cannot be admitted.

#### VI. *Universal.*

The decrees of God are likewise universal. They extend to and embrace all creatures and all events.

(a.) "Hell is naked before Him, and destruction hath no covering." (Job xxvi. 6.) "His eyes are upon the ways of man, and He seeth all his goings." (Job xxxiv. 21.) "All things are naked and opened unto the eyes of Him with whom we have to do." (Heb. iv. 13.) "Thou openest Thine hand, and satisfiest the desire of every living thing:" (Ps. cxlv. 16.) The sparrow does not fall without Him. (Matt. x. 29.) He numbers the hairs of our head. (Matt. x. 30.) He feeds the ravens. (Luke xii. 24.) He clothes the grass, and gives their beauty to the lilies. (Luke xii. 27, 28.) He makes great warriors the unconscious instruments of His will. (Isa. x. 5-15, xlv. 1-4.) He builds up or destroys kingdoms and nations at His pleasure, according to their deserts. (Jer. xviii. 7, 10.) "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." (Ps. ciii. 19.) "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." (Dan. iv. 35.) "Who worketh all things after the counsel of His own will." (Eph. i. 11.)

(b.) Reason accords, in this matter also, as in every other, with the Scriptures. Such is the concatenation of things, their dependence and inter-dependence, that, unless God controls all of them, He could not be sure of controlling any. If the events of to-day are not subject to Him, those of to-morrow may not be; for, to a large extent, the one are the natural and logical issue of the other, and are therefore mediately determined by them.

In what sense the decrees of God extend to all things, and whether to all things in the same sense, are questions of interest. Theologians have made this threefold distinction; viz., that the decrees of God extend to all things:

1. In the way of Causation, an instance of which is furnished in the creation of the world and of men; and
2. In the way of Permission, which is exemplified in the fall of men and angels, leading in the moral sphere to a new creation; and
3. In the way of Control, so that the death of Christ, though wrought by most wicked hands, is the fountain of a new and eternal life to men, and the most signal expression of the love, as well as means of the glory of God.

### 6. *Election.*

In the Old Testament God says to men: "There is no God else beside me; a just God and a Saviour. Look unto me, and be ye saved, all the ends of the earth." (Isa. xlv. 21, 22.) In the New Testament, salvation is constantly ascribed to Him who sitteth upon the throne, and unto the Lamb; *i. e.*, to God. God then saves men, if men are saved. It is reasonable to suppose that He does this in accordance with His own will, and not against it; *i. e.*, that He does it purposely. This is what is meant by election. If all are saved, then God elects all to salvation. If only some are saved, then He elects only some to salvation. If moreover His purpose in the matter is, like Himself, eternal, this accords with His own glorious being, without, in the slightest degree, acting adversely on men. The decree of election, therefore, is one of unqualified goodness. It brings infinite blessings to men, who otherwise would persist in sin, and perish. Every chosen and regenerated creature has "hope of eternal life, which God, that cannot lie, promised before the world began." (Titus i. 2.)

### 7. *Reprobation.*

Reprobation is a word of dread meaning. It is fearful to think of it, as a reality, in the case of any immortal being. If, however, it may be a reality, nothing can be gained by denying or ignoring it. Are all men, in fact, saved? If they are, there is no reprobation. Are some men, in fact, lost? If they are, there is reprobation. It is true of all such that God did not purpose to interpose efficiently to save them. He provided a salvation of infinite sufficiency. He offered them this salvation freely, and pressed it upon them, with the combined authority and tenderness of God, leaving them however to accept or reject it as they chose. But He did not determine to make them, by a special divine influence, "willing in the day of His power." In this respect they were passed by, while others were chosen. This is what Biblical theology means by Reprobation. Is it unjust to men, or unworthy of God?



### 8. *Objection to the Divine Decrees.*

The one comprehensive and vital objection which men have urged against the decrees of God is this, that they necessitate both volition and action, and thus destroy human freedom. Because of them, man, instead of being a voluntary and therefore responsible agent, becomes a mechanism, acted on and controlled by external power. Especially does it seem to many that the eternity of God's decrees makes them equivalent to Fatalism.

This objection has no ground in reason or in facts.

(a.) It lies on the face of the matter, that neither the eternity of the divine decrees, nor their certainty, nor any other mere adjunct of them, touches or can touch the will, and through it the action, of men. Any constraint they may involve or exert must be wholly in their execution, not in their age, nor in any other quality they may have while still existing only within the divine mind. If God can execute any decree, eternal or not eternal, conditioned or not conditioned, without impairing human freedom, then He can execute all decrees in the same way. No decree of God can possibly affect the free action of men, until it goes into operation. In this regard, a decree made from eternity, and a decree made but the moment before its execution, are precisely the same. Both the one and the other exist until then, so far as any direct influence on men is concerned, as though they did not exist. This power upon human volition and action begins only when, coming forth from the mind of God, where they have been as mere purposes, they begin to be accomplished.

The public confessions, therefore, of the Churches of the Reformation, in teaching the decrees of God, teach their harmony with the freedom of men. Especially is this true of the Westminster Confession. With right reason and Holy Scripture, it conceives of God as the infinitely Perfect Being; and it ascribes to Him, therefore, infinitely intelligent and holy purposes with reference to all creatures and all events. At the same time it maintains that these purposes exist and are accomplished, so that "God is not the author of sin, that no violence is offered to the will of

creatures, and that the liberty or contingency of second causes is not taken away, but rather established." Whoever, therefore, charges this Confession with teaching Fatalism, does so falsely. It expressly repudiates this inference from its teachings, and affirms the freest volition and action of men, in connection with the all-wise and holy purposes of God.

(*b.*) Besides, what are the facts? Can or does God influence men, according to His will, without infringing on their liberty?

1. Men can and do conclusively influence their fellow-men, both as to particular actions and as to courses of action, in a way perfectly accordant with their rational and moral nature and responsibility. If men can do this, why cannot God?

2. The fulfilment of prophecy shows that the purposes of God, as to men and nations, go into full effect, while at the same time those men and nations are perfectly free in all that agency of theirs which gives effect to these purposes. The prophecies which relate to Shem, Ham, Japheth, Ishmael, and their descendants, furnish sufficient proof.

3. Several notable facts on record in Holy Scripture are also conclusive.

(*a.*) A century before the birth of Cyrus the Persian, the prophet Isaiah foretold him by name, and also his special agency in the capture of Babylon, and in the restoration of the captive Jews. (Isa. xlv. 28, xlv. 1-4.) The prophet Daniel (vi. 28, x. 1), Ezra the scribe (i. 1-3, v. 13-16, vi. 3-5), and the writer of the Second Book of Chronicles (xxxvi. 22, 23), all subsequently record the agency which Cyrus actually exercised in connection with the events above-named. He performed to the letter that which Isaiah foretold, and so gave effect to the purposes of God. Was he free? Had he the slightest thought of constraint in volition or action? On the contrary, was he not doing his own will and pleasure just as certainly and freely as he was doing those of God?

(*b.*) Sennacherib the Assyrian was an equally conspicuous agent in effecting the divine purposes. He was the rod of God's anger. God sent him against nations to take spoil

and prey, and to tread them down like mire in the streets. (Isa. ix. 5-15.) With terrible severity he accomplished his mission of judgment. Was he free? Did he once ever suspect that God was using him? Or was he carrying on, with his whole mind and soul, the projects of his own ambition? The record is, "Howbeit he meaneth not so, neither doth his heart think so." "He saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man."

(c.) The crucifixion of Christ is the crowning instance. It took place in accordance with "the determinate counsel and foreknowledge of God." (Acts ii. 23.) Upon it depended all the divine purposes involved in human redemption. In moral government it was a supreme necessity; *i. e.*, in case men should be saved. Were those Jews and Romans free, or were they compelled? Did they feel some divine force pressing upon them which they could not resist, or did they exult in the appalling deed? "Him," said the holy apostle, "ye have taken, and by wicked hands have crucified and slain."



## CHAPTER XV.

### CREATION.

THE decrees of God put on their first outward form in the work of creation. God is from eternity; then, by His will, the creatures of God, and the events which constitute history.

#### I. *Creation as an Act.*

By Creation is meant, not the forming of things, but their origination. It is causing to be, as to substance as well as form, that which had no being, either as to form or substance. It is the production of existence, both material and spiritual, where there was no existence. It not only

differs from development, but is its antithesis. Development must have substance already existing with its inhering powers and essential laws. Creation calls substance into being, endows it with its powers, and imposes its laws. Development unfolds and expands from something. Creation originates from nothing.

### 2. *Creation as an Effect.*

By the Creation is meant the totality of existing things, the material and spiritual Universe external to God. This is its meaning in Holy Scripture. The Mosaic record specifies the heavens and the earth; the sun, moon, stars, and seas; vegetables, animals, and men. In the Book of Job we are told of Arcturus, Mazzaroth, Orion, and the Pleiades (xxxviii. 31, 32). The apostle Paul teaches that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." (Col. i. 16.) Correspondent to this is the song of the elders in heaven: "Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things; and for Thy pleasure they are, and were created." (Rev. iv. 11.)

### 3. *Theories.*

Speculative thought, from an early period, has exercised itself on the origin of things. Where thinking men were without divine instruction, it was natural it should be so. That want was their impulse and their justification.

#### A. *Ancient.*

Before the Christian era two principal theories obtained on this subject. The one held that the world is from eternity, and therefore is independent of God; the other, that it is an emanation from God, and therefore a part of Him.

##### 1. *The World Eternal.*

The theory of the eternity of the world was held in two forms, the Cosmic and the Atomic.

1. The Cosmic form of the theory taught that the Cosmos itself, *i. e.* the organized world, with all its phenomena as to form, order, relation, law, and influence which we now observe, is eternal. There never has been Chaos, or non-Cosmos; but always Cosmos. This view is attributed, among others, to Aristotle. He, indeed, like Plato, speaks of unformed matter; but, according to his fundamental principles, this could exist only in conception, never in fact. (Dollinger, Gentile and Jew, I. p. 334.)

That the world cannot be eternal in this sense is certain, because

(*a.*) There are in it most manifest effects, which on this supposition had no cause, since there is nothing in the world itself which could produce them. Thus, on the surface and in the interior of the earth, there are profuse traces of knowledge, wisdom, and will, in the composition, laws, and relations of the various substances, and in the constant adaptation of means to ends, for which no quality or potency of the earth itself can possibly account. By the necessity of our mental constitution, we are compelled to refer these effects to some exterior and intelligent cause or agent.

(*b.*) The Cosmos, or the world as an organism, is fluctuating, mutable. In its forms, and in its substance, it is constantly undergoing changes. It has been so always. Its natural history is one of unceasing mutation. The supposition, therefore, of its eternity in the cosmic sense, necessitates the further supposition of an infinite series or succession of changes, each one of which, the first as well as the last, had a beginning; which, as predicated of the eternal, is absurd.

2. The Atomic form of the theory maintains that the matter of the world existed from eternity; not organized, but in atoms; that these atoms were confusedly flying in space, until on some occasion there was a "Concursus;" *i. e.*, they happened to come together in such a way as to end Chaos, and constitute Cosmos. This view is attributed, among others, to Leucippus and Epicurus.

That the world cannot be eternal in this sense, is certain, because

(*a.*) We are thus obliged to refer a stupendous effect,

which bears in itself overpowering traces of intelligence and design, to chance, *i. e.* to a non-entity, while our minds are so made, and so act, that we cannot believe any such thing.

(*b.*) This view receives no support from the true doctrine of chances. There is no ratio between the infinite improbabilities on the one hand, and any alleged possibility on the other.

Take the requisite number of letters, and make a book in this way ; *i. e.*, by chance. Set them flying through the air, and wait for them to come together in the form of Milton's *Paradise Lost*, or even in so brief and simple a composition as the *Lord's Prayer*.

Or follow Cicero's suggestion. Take the materials requisite for a ship, or house, or city. Get them, if you can, whirling in space. Then wait for that amazing "*Concursus*" which shall furnish the ship for a voyage, the house for a family, or the city for its population. (*Nat. Deo. B. II. Ch. 37* ; Eusebius, *Theophania, B. I. Sec. 1.*) All history is without an instance of such results, brought about in this way. All men would count him insane who should expect any such thing.

## II. *The World an Emanation.*

The theory of the world as an emanation from God characterized, not only the Oriental Religions, but, from the time of Heraclitus, more or less also of the Greek Philosophies. According to it, all existing visible things were an efflux or process from an invisible and infinite substance. The great mind of Plato embraced this only in part. With him, inorganic matter was eternal as God. But the soul of matter, or of the world, that which gives it form, motion, laws, was an efflux from God. On the disintegration of matter, as of the body by death, this soul returned, by refusion, into that whence it came.

(*a.*) This notion is as utterly incapable of proof as it is of comprehension. Not the first fact, of any kind, can be adduced to confirm it. On the contrary, it is in diametric conflict with the whole testimony of the senses of men, and with their profoundest and most sacred intuitive beliefs and convictions.

(*b.*) The infinite substance, from which and into which there is this alleged process of flow and reflow, is eternal. But an eternal substance is a self-existing substance; and a self-existing substance is a necessarily existing substance; and a necessarily existing substance is an immutable substance; for it is of the very nature of necessary being to be as it is, and what it is, without change.

### B. *Modern.*

The theories thus noted as contravening the Biblical doctrine of creation had their origin, not only before the Christian era, but also outside of the sphere of divine teaching. The present time, however, has like theories, though the light of the world has come, and we possess the complete supernatural revelation.

1. Pantheism. The pre-Christian centuries have no monopoly of this stupendous product. With varying forms of expression, but with one essential meaning, Spinoza, Fichte, Schelling, Hegel, and their disciples, teach that God is the All, and the All is God. The visible finite is only a process from and modification of the invisible infinite. (See Ch. VI.)

2. Materialism. The old Ionian speculatists, who resolved the Universe into some one form of matter, as water or fire, have their representatives in modern times in such men as Buchner, Fuerbach, Moleschott, Virchow, and Vogt. Matter only, they say, is real, uncreated, eternal. Every thing is matter, and matter is every thing. Matter is the primal cause of all existence. All life and all forms of life are only modifications of matter. Mind is matter. By a mechanical operation it secretes thought, as the liver by a like operation secretes bile. There has been, therefore, no creation, and there is no God. How verify so dread a conclusion? By the senses. What we can see, hear, taste, smell, and touch, Materialism says, is real. All else is unreal. Sensation is the test and proof of universal truth. Religious sentiments, intuitive beliefs, rational inductions, and consciousness itself, are nothing. Men can teach this. When they can subvert and destroy their rational and moral nature, they may believe it.

3 Natureism. Some modern physicists have still another way of constructing the Universe. Assume some requisite primary substance, with its inhering properties, and then plants, animals, men, and worlds will emerge into being and form by the action and power of natural law. La Place would originate the solar system by means of an assumed nebulous matter, gaseous and heated, and revolving on an axis. Mr. Darwin, in his *Origin of Species*, proposes to account for absolutely all past and present terrestrial organisms by assuming "some one primordial form," and leaving it to the play and power of what he calls "natural selection." Professor Huxley, in his *Basis of Physical Life*, announces "protoplasm" as the necessary primal substance, and will educe from it all vegetable and animal life, and all thought even, by the molecular forces which are resident in itself. Professor Tyndall, in a lecture at Liverpool, expresses the hope "that not only the sun with its system, but all life, and all intellect and genius, may at length be traced to a primitive fiery cloud, from which all things, animate and inanimate, material and spiritual, have been developed by evolution."

(a.) This naturalistic view does not necessarily deny Theism, or an initial creation. Its assumed original entity, which is indispensable, and which conditions the whole subsequent process, may have come from the hand of God. Mr. Darwin would seem to think so, for, of his assumed "primordial form," he says "into which life was first breathed by the Creator." So the nebulous mass with its heat and rotation, protoplasm with its molecular forces, and the fiery cloud with its infinite possibilities, may have been, for aught we are told, created.

(b.) This view, moreover, may suggest that natural science can neither prove nor disprove creation as an act. It can explore the creation as an effect, and make known to men its minute and its immense wonders. But it can begin only when creation is done. Its origin and action are this side of being. There must be being before there can be science. We understand, therefore, that the worlds were framed by the word of God (Heb. xi. 3), not by science, either physical or metaphysical, but by faith. When it has



carried back its processes to the utmost possible extent, and found what it calls the "primordia," there it meets with substance, life, law. Whence are these? Who originated them? Who sustains them? Science, as such, cannot answer. These questions reach the other side of her primordia, the other side of finite being. The dissecting-knife, therefore, crucibles and retorts, avail no more. What, then, can Science do? She can infer and believe with Reason and Religion.

At a meeting of the British Association for the Advancement of Science, in 1873, Professor C. Maxwell said: "Each molecule throughout the Universe bears impressed on it the stamp of a metric system, as distinctly as does the metre of the Archives at Paris, or the double royal cubit of the Temple of Karnak. No theory of evolution can be formed to account for the similarity of molecules; for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. The exact equality of each molecule to every other of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led along a strictly scientific path very near to the point where science must stop; for, in tracing back the history of matter, science is arrested when she assures herself, on the one hand, that the molecule has been made, and, on the other, that it has not been made by any of the processes which we call natural."

(c.) This view, however, though not necessarily in conflict with bare Theism, is in conflict with divine Revelation. Mr. Darwin, Professor Huxley, and Professor Tyndall, differing as they do with respect to the one primordial substance, all teach, more or less explicitly, that plants, animals, and men are precisely one and the same in origin. There are no distinctive and differentiating properties in the primordial substance from which they come. Sea-weed, fish, fowls, quadrupeds, men, develop from exactly the same original germ, whether it be a fungus, or protoplasm, or a primitive fiery cloud. Divine Revelation teaches, on the contrary, that God made plants, animals, and men with essentially

differentiating properties, each after its kind ; *i. e.*, each with its own distinctive and constitutive nature and endowments ; and, especially with reference to man, it teaches that, instead of developing up through the various orders of creatures below him, and from a germ common to him and them, he was made, in contradiction to them all, in the image of God.

#### 4. *Doctrine of the Bible.*

In contrast to these theories of eternal matter, whether organic or inorganic, of emanation from an infinite substance and of evolution from some primal germ of unknown or doubtful origin, the Scriptures teach that the Universe came into being by the will and power of God. There was a time when it was not. There was a time when He caused it to be. This is creation.

#### A. *Specific Texts.*

1. "In the beginning God Bara = created the heavens and the earth." (Gen. i. 1.)

(a.) In this passage the sense of Bara = created is to bring into existence, to originate, being from no-being.

(b.) This, though not the necessary, is probably the primary sense of the word. Its use in this meaning must of course be, as limited to creational acts, comparatively infrequent.

(c.) Like all other words, Bara has its secondary and modified meanings. It is used in Holy Scripture in these modified meanings more frequently than in its primary one ; just as those divine acts which are only analogous to creational ones are more frequent than those which are strictly creational.

(d.) If this is not the primary meaning of Bara, then we have an immense idea, in both theology and philosophy, without a word which can directly express it. No language has a term whose power in this direction exceeds that of Bara.

(e.) The Holy Spirit uses this word, in its Kal form, exclusively to express divine action ; never that of animals, men, or angels. No being in the Universe ever does that

which is expressed by Bara except God. This usage cannot be accidental or arbitrary. It imports some peculiar significance in the word, which precludes it as the predicate of creature activity or action.

(*f.*) Not only is Bara always thus used to express divine action, but in its Kal form it also denotes action, which invariably effects something new, produces what did not previously exist.

2. "All things were made by Him; and without Him was not any thing made that was made." (John i. 3.)

(*a.*) "All things" comprehend the Universe, the whole aggregate of being external to God. They comprehend, therefore, all matter and form, as well as all spiritual entities. All matter and form, then, as well as that which is spiritual, "were made by Him," *i. e.* by the Logos = the personal word of God.

(*b.*) "All things were made" = Egeneto, which is the word used here by the Spirit. Egeneto is from Ginomai = to become, or to come into being. All things, then, came into being by the Logos; and without Him came into being nothing which has being. Matter has being as well as spirit. Matter, then, as well as spirit, came into being by the Logos. If matter came into being, it must have come from no-being. If it came from no-being into being, it must have been created.

3. "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.)

(*a.*) "The worlds" mean here the same as "ta panta" = the Universe (Col. i. 16); *i. e.*, the sum total of things existing in time and space.

(*b.*) These worlds were framed, *i. e.* made to be, and to be what they are (Alford), by the word of God; not here the Logos or personal word, but rēma = the spoken word, *i. e.* by the omnific fiat of God. Law, force, evolution, come afterward. Back of all law, all force, all evolution, is the word of God.

(*c.*) These thus existing and visible worlds were made, "gegonenai" = came into being, not out of that which, like themselves, is visible, but out of that which is invisible.

Matter is visible. Forms of matter are visible. Nebulæ, primordial germs, protoplasm, primitive fiery clouds, are visible. The worlds, therefore, were not made out of them. They came from the invisible; *i. e.*, the non-material and non-existent.

### B. *General Teaching.*

(*a.*) The Scriptures never call matter itself eternal. Some of its forms, as, for instance, the mountains (Hab. iii. 6), they call eternal; but this is plainly in the modified sense of great permanence.

(*b.*) They call matter perishable; at least, as to its present forms. The heavens and the earth are to change and pass away. "They shall perish; Thou remainest." (Heb. i. 10, 11.)

(*c.*) They call God Eternal, in the absolute sense of the word. "From everlasting to everlasting Thou art God." (Ps. xc. 1.) They therefore represent Him as existing before all material forms, "before the mountains were brought forth, or ever Thou hadst formed the earth and the world." (Ps. xc. 2.)

(*d.*) They further affirm of God that He is the only being in the Universe who has *athanasia* = immortality (1 Tim. vi. 16); *i. e.*, unoriginated and indefectible life. He alone has it essentially and absolutely. All other beings which have immortality have it by His will, and only with respect to the future. All other beings, therefore, apart from the will of God, may perish.

(*e.*) They constantly declare, moreover, that God is the Originator and Preserver of all things. "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all." (Neh. ix. 6.) "The Lord is the true God, He is the living God. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." (Jer. x. 10-12.) "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or princi-

palities, or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist." (Col. i. 16, 17.) "He spake, and it was done ; He commanded, and it stood fast." (Ps. xxxiii. 9.) "Of Him, and through Him, and to Him are all things : to whom be glory for ever." (Rom. xi. 36.)

These Scriptures, with many more of the same import, teach that the material Universe had a beginning, and is mutable and perishing ; that God alone, in the supreme sense, is eternal and immutable, having, by virtue of His own nature, an underived and an unending existence ; and that He is the true, living, all-wise, and Almighty Maker and Upholder of the heavens and the earth, and of all that is in them.

##### 5. *Mediate Creation.*

Production of being from nothing is effected by an immediate divine act. We cannot conceive that it should be otherwise. When, however, by the will of God things exist, the conditions of divine action are changed. Then law and process take the place of fiat. The great First Cause acts thenceforth through second causes. We have thus what Theology calls Mediate Creation. It is the production of being from that which already exists by the intervention of agents and instruments. The evolution of the Cosmos from primordial matter by law, were this a fact, would be an instance of it. Existing plants, animals, and men are instances of it. Since the first of their species, they have come into being, not by direct divine action, but *per media* = by means. They are, however, no less creatures, and God is no less their Creator. Second causes have their existence and power from Him. Whatever, for instance, is produced by propagation from another like itself, God really creates, though mediately ; inasmuch as, in all such cases, He created the original of the species, and endowed it with this special power for this special purpose.

##### 6. *Date of the Creation.*

The Scriptures teach that "in the beginning God created the heavens and the earth." (Gen. i. 1.) They do not

inform us when this beginning was. Biblical chronology becomes definite only with the creation of man, on the sixth day or period. From this point onward, days, months, and years are measurable and measured. From this point backward, through the preceding days or periods to the beginning, there are no certain data. There was duration, measured by days or periods; but of these days or periods we have as yet no uncontested means in either the Bible or Nature for determining their length. The beginning was, of course, in itself, a definite epoch. Then the great creational work and process began. But, relative to the appearance of man on the earth, we do not know how near or how remote it may have been. The phrase, therefore, "in the beginning," serves a doctrinal rather than a chronological purpose; for, while it furnishes the initial point of creative action in only an indefinite way, it does most explicitly assure us that the heavens and the earth were not from eternity, but had a beginning, and so prepares us for the declaration that they came into being by the will and power of God.

(a.) The idea, indeed the belief, that creation began indefinite ages previous to the appearance of man, were held in the Church centuries before there was any Science of Geology. "Six thousand years of our world are not yet fulfilled; and what eternities, what times, what originals of ages must we not think there were before, in which angels, thrones, dominions, and the other powers served God, and, apart from the vicissitudes and measures of times, subsisted at the command of God." (Jerome, Com. on Tit.)

#### *7. Duration of the Creational Work.*

In the Biblical record God is represented as carrying on the work of Creation through six successive Yoms = days, or periods, which were followed and crowned by a seventh Yom, or day of holy rest. What were these Yoms? Were they natural days of twenty-four hours, or were they indefinite and prolonged periods? Apart from all questions raised by Geology, there is an element of uncertainty as to their length, resulting from the various senses in which Holy Scripture itself uses the word Yom.

(a.) Sometimes it denotes a natural day ; *i. e.*, a day of twenty-four hours, as in the Fourth Commandment. (Ex. xx. 8-11.)

(b.) Sometimes it denotes that portion of time when it is light, in contrast to the portion pervaded by darkness. (Gen. i. 5.)

(c.) Sometimes it embraces in its meaning several periods like itself, as in Gen. ii. 4, where the six creational Yoms, or days, are included in one Yom, or day.

(d.) Still again it is used to set forth indefinite and prolonged periods, as in these expressions : the day of the Lord ; the day of vengeance ; the day of judgment ; the day of salvation. This last the prophet Isaiah (xlix. 8) applies to the Gospel Dispensation, with its centuries along the past, and its possible centuries yet in the future.

It is obvious, then, that this word Yom is, in itself, just the equivalent of our word Period, which may be either definite or indefinite, short or long, and that its exact meaning in any particular instance of its use is to be determined by the relations and exigencies involved in that instance. If the final verdict of science, when all its data are ascertained and assured, shall be that the creational days were indefinite and prolonged periods, there is not only nothing in this Biblical word to the contrary, but probably no other word would be more in harmony with that result.

### 8. *Order of the Creation.*

After the origination of matter by the divine fiat (Gen. i. 1), the creational process is represented as follows, viz. : (1) light ; (2) the expanse or atmosphere ; (3) the separation of the waters from the land ; (4) vegetable life ; (5) the sun and moon appointed as bearers of light ; (6) fish and birds ; (7) land animals and man. The order therefore was from the inorganic to the organic ; from the inanimate to the animate, sentient, intellectual, moral, and spiritual, culminating in man, the image of God, and crown and king of the new-made world.

That this Biblical Cosmogony, as to the order of it, is attested by Science, was ably maintained by Hugh Miller, in his *Testimony of the Rocks* ; more recently, by Mr. War-

ington, in his *Week of Creation*; and especially by Professors Guyot and Dana, whose views are impressively set forth in several numbers of the *Bibliotheca Sacra* for 1856 and 1857. In one of these, Professor Dana says: "The first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the Record and the successive *fiats*, but in the whole order of creation. There is so much that the most recent readings of Science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the Record true, Science pronounces it divine; for who could have correctly narrated the secrets of eternity but God Himself?"

(*a.*) For centuries previous to Copernicus, Science maintained the Ptolemaic system of the Universe. It no more doubted that system then, than it now doubts the Copernican. Through all those centuries it impressed itself on the interpretation of the Scriptures. Accordingly it made the work of the second day to be the building of a transparent but solid arch or dome over the earth, through which the sun, moon, and stars were visible as they revolved around it. The Bible, indeed, taught nothing of this, but Science did; and Piety was anxious then, as it is now, that the Bible and Science should harmonize. Piety therefore accepted what Science taught, and believed that on the second day God made a solid vault above the earth, instead of the expanse or atmosphere; and this, although the Sacred Record almost immediately adds that "the fowl may fly above the earth in the open firmament, or expanse, of heaven." (Gen. i. 20.)

(*b.*) From the time of Celsus down to the present day, it has been urged as a fatal fact against the Bible Cosmogony that it represents light as existing before the appearance of the sun. Celsus thought it "a most silly thing that there should be days, before the sun was yet revolving." (Origen *contra Cels.* B. VI. Ch. 60.) This objection in its most modern form is put by Mr. Goodwin thus: "We may boldly affirm that those for whom it was penned" — *i. e.*, the Mosaic Record — "would have taken it in no other sense than that light existed before



and independently of the sun." (Essays and Reviews, p. 219.)

1. Science does not teach that light may not exist independently of the sun. It teaches the reverse.

2. It is not taught by Moses that the sun and moon were created on the fourth day. They may have existed before. His meaning most probably is that, in the great cosmical arrangements then going on, they were appointed to serve the ends assigned them in the Record, with reference to our system. They are therefore called not lights, as our version renders, but light-bearers.

3. On this point Professor Dana says : "At last, through modern scientific research, we learn that the appearance of light on the first day, and of the sun on the fourth, an idea foreign to man's unaided conceptions, is as much in the volume of Nature as in that of Sacred Writ."

#### 9. *End of the Creation.*

It is a necessary inference of reason that in the work of creation God would have an adequate and supreme end. What is that end? This question is raised by Theism, not by Atheism or Pantheism. They have no God.

No reasoning from the nature of God or of His works can solve the problem. It is obvious indeed that a perfect being would have a perfect end of action. It is also obvious that such an end might require a great variety and even diversity of means, in order to its realization. But we can conclusively know the mind of God only from Himself. His words are, "I am Alpha and Omega, the beginning and the end." (Rev. xxi. 6.) "Him, for whom are all things, and by whom are all things." (Heb. ii. 10.) "The heavens declare the glory of God; and the firmament showeth His handy work." (Ps. xix. 1.) "The Lord hath made all things for Himself: even the wicked for the day of evil." (Prov. xvi. 4.) "Every one that is called by my name; for I have created him for my glory." (Isa. xliii. 7.) "All things were created by Him, and for Him." (Col. i. 16.) "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) "That God in all things may be glorified through Jesus Christ."

(1 Pet. iv. 11.) "For of Him, and through Him, and to Him are all things: to whom be glory for ever." (Rom. xi. 36.) The final end therefore of the creation is the glory of God.

What is the glory of God? What is it but that divine Doxa = that bright, shining, infinite excellence of His infinite being, which is expressed to the Universe in the execution of His wise and holy purposes? In other words, the intrinsic glory of God is His absolutely infinite perfection. The declarative glory of God is the expression of this absolutely infinite perfection to all intelligent creatures by acts corresponding to itself. It is the concrete form of infinite wisdom, infinite truth, infinite goodness, infinite holiness, and infinite beauty. It is therefore the highest and best conceivable end of divine action, and essentially involves the highest possible good of all created beings. Any other supreme end of action in God would diminish the sum of excellence and happiness in creatures, as well as conceal His own infinite perfection.



## CHAPTER XVI.

### ANGELS.

OUR word Angel has its root in the Sanscrit Ang = to move, or to be active; and its form in the Greek Aggelos = a messenger. It denotes one who does the will of another, whether by word or by act. It is a name therefore of office, and not of nature. In the Scriptures, it is especially applied to an order of intelligent creatures, superior in their nature and powers to man.

#### 1. *Proof of their Existence.*

(a.) It involves nothing unphilosophical to suppose the existence and agency of angels. On the contrary, it is favored by strong arguments of reason. We find therefore that the profoundest thinkers of the old Greek world, who lived outside of the sphere of divine revelation, such men

as Pythagoras, Socrates, Plato, and Aristotle, maintained it; *i. e.*, they maintained the existence and agency of an order, or of orders, of creatures intermediate between men and God. Their reasons were analogical.

(*b.*) Some Christian writers have sought to confirm the Scripture doctrine by arguments drawn from the infinity of God, the extent of the Universe, and especially from analogy. These arguments are not only plausible, they have real force. That from analogy cannot easily be set aside. There is, in fact, a scale of being, whose extremes are no-being and infinite being. On this scale, the interval downward from man to no-being, which interval is finite, is filled with numerous orders of creatures. Is it credible, then, that the interval upward on that scale from man to God, which is infinite, should be vacant? Having stamped the marks of its presence and power all along the comparatively small distance from no-being to man, is it credible that the creative energy should cease, and leave the infinite space between man and God creatureless?

(*c.*) In the Old Testament, the existence and agency of angels are constantly assumed, or asserted in such a way that when Christ came it was the received doctrine of the Jewish Church, as opposed to that of the Sadducees, who, as they said there is no spirit, also said there are no angels. As instances, may be noted the two angels that came to Sodom (Gen. x. 1); the angels of God that met Jacob (Gen. xxxii. 1); the angel that smote Jerusalem (2 Sam. xxiv. 17); that touched Elijah (1 Kings xix. 5); cut off the Assyrians (2 Chron. xxxii. 21); and was sent to Daniel when in prayer (Dan. ix. 21). So also such texts as these: "His angels He charged with folly." (Job iv. 18.) "He shall give His angels charge over thee." (Ps. xci. 11.) "Bless the Lord, ye His angels, that excel in strength." (Ps. ciii. 20.) "Praise ye Him, all His angels." (Ps. cxlviii. 2.)

(*d.*) In the New Testament, the proof of angelic existence is also explicit. Our Lord teaches that when sinners repent the angels rejoice (Luke xv. 10); that when He shall come the second time the angels will attend Him (Matt. xxv. 1); and that those who deny Him before men

will be denied then in the presence of the angels (Luke xii. 9). In like manner, in the teaching of the apostles, there is a constant reference to this superior order of beings, not only as existing, but also as deeply interested actors in the courses of divine providence, and in the work of redemption.

## 2. *When Created.*

The order of the earthly creation was from the lower to the higher forms of being and life. According to this analogy, the creation of the angels might have been thought subsequent to that of man. So some have held, and for this reason: as Gennadius, of Massilia, 490; and in modern time, Schubert, of Helmstadt. The angels, however, belong to another sphere as well as order of being. They seem to have already existed when, with reference to this world and the race of men, God spake and it was done.

(a.) On man's creation, and apparently at once, he is sought out by an already existing and malignant being, who tempts and ruins him. (Gen. iii. 1-7.) In the subsequent Scriptures we learn that the tempter and destroyer of man was a fallen angel.

(b.) When the Lord answered Job out of the whirlwind, He said: "Where wast thou when I laid the foundations of the earth? when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 4-7.) According to the current and most probable interpretation, the Beni Elohim = Sons of God are the angels. They existed, therefore, when the foundations of the earth were laid. Man, on the contrary, was the end and crown of the creational work.

(c.) It has accordingly been the general sense of the Church that the angels were created before the earth and man. One of the later Greek writers says: "Almost all the teachers of the Church, throughout the world, teach that the whole spiritual and angelic being existed before this world out of nothing."

### 3. *Their Nature.*

It is affirmed in Scripture that the angels are Pneumata = Spirits. (Ps. civ. 4 ; Heb. i. 17.) Spirit is the antithesis of matter. The angels, therefore, are immaterial. Immateriality, however, does not exclude reality, else God, the most perfect Spirit, might be said to be unreal, who, in fact, is the ground and source of all reality in the Universe. The angels, therefore, though immaterial, are yet in their being and nature real.

(a.) They are, consequently, represented as having great power. "Angels that excel in strength." (Ps. ciii. 20.) "Mighty angels." (2 Thess. i. 7.) "Angels greater in power and might" than men. (2 Pet. ii. 11.) "A strong angel." (Rev. v. 2.) "A mighty angel." (Rev. xviii. 21.) Angelic power, however, is not divine. It is the power of creatures. It is, therefore, derived and dependent. It is subject in all its operations to the will of God.

(b.) The angels also possess superior intelligence. It is of the nature of spirit to know. That they surpass men in mental capacity and attainment, pervades the whole course and sum of Scripture-teaching concerning them. Their position relative to God and the nature of their service show this. It is implied, too, in those words of Christ, when He said : "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. xxiv. 36.) "The wisdom of an angel of God" (2 Sam. xiv. 20) plainly means most eminent wisdom. To "speak with the tongues of angels" (1 Cor. xiii. 1) as plainly means to speak either with pre-eminent wisdom or pre-eminent eloquence. Not until men become "the children of the resurrection" in the glory of the future world will they be made "equal unto the angels." (Luke xx. 36.) But, however great the intelligence of the angels, it is, like their power, that of creatures. It is therefore limited. God alone is omniscient.

(c.) Have they bodies? This was the opinion of many of the early Fathers, as Justin Martyr, Athenagoras, Irenæus, Clement of Alexandria, Tertullian, and Augustine. At the second Council of Nice, 787, it was decided that the

angels have a thin body of fire or air. The Council thought this decision authorized by such passages as Dan. x. 6; Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; Job xx. 12; Acts i. 10, xii. 7; 2 Cor. xi. 14; and Rev. x. 1. In 1215, the Council of Lateran reversed the doctrine, and declared the angels to be incorporeal. Peter Lombard, also, and many of the Schoolmen, swayed by the authority of Aristotle, maintained that the angels have no real bodies, though they may assume apparent ones. We have here an instance of that "unanimous consent of the Fathers," which Rome makes a test of truth.

If the question is whether the angels have material bodies like men, the answer is assuredly not. They are immaterial beings. If it is whether they have spiritual bodies, why not? They have real being, and this must exist in some form of being. This form of being in angels may correspond to body in men.

(*d.*) Are they personal beings? It is philosophical to suppose they are. If there exist creatures, intermediate between men and God, inferior to Him, but superior to them, as even the Pagans held, their personality is a necessary result. Men are personal. They have those high attributes which essentially differentiate them from all mere animals and things. Whatever is without personality is inferior to men. We accordingly find that the Scriptures everywhere ascribe to the angels personal properties, as intellect, will, and affections, and also the most various and decisive personal acts.

Some, however, as the Socinians, have attempted to resolve them into ideas, or into powers of Nature. Even such a theologian as Martensen ventures to say that, in one view, "what philosophy calls ideas and mythology calls gods receive in Revelation the name of angels;" and that, in another view, "they possess only a represented personality; in short, they are personifications;" *i. e.*, of the powers of Nature. He is, however, constrained to add that, "if in this manner we find powers in history which hover in the region between personality and personification, it is no less certain that Revelation recognizes a third class of cosmical powers, which constitutes a free and personal spiritual kingdom." (pp. 128-131.)

It is, doubtless, true that the powers of Nature, and also other things, are sometimes personified in Holy Scripture. In some instances, it may be true that the term "angel" is used in such personification. We must avoid, however, any unwarranted induction from this fact. Such personifications might be much more numerous than they are, without at all impairing the evidence of the reality and true personality of the angels of God. They only show that the word "angel," like almost all words, besides having its own specific and literal sense, may be used rhetorically or figuratively to express that which is analogous to its literal sense. Language is full of such phenomena.

#### 4. *Their Number.*

If the arguments for the existence of angels, drawn from the infinity of God, from the extent of the Universe, and from analogy, are valid, they are equally so for their multitude. We know, however, only what is revealed in Holy Scripture. "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." (1 Kings xxii. 19.) When He came to deliver the Law, "ten thousands of saints," *i. e.* angelic ones, came with Him. (Deut. xxxiii. 2.) In Gethsemane, Jesus said: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53.) Mr. Gibbon estimated the legion, with its auxiliaries, at 12,500 men. "The chariots of God are twenty thousand, even thousands of angels," or two myriads, "the number usually employed," says Hengstenberg, "to denote an infinite multitude." (Ps. lxviii. 17.) "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." (Dan. vii. 10.) "But ye are come to an innumerable company" (or to myriads) "of angels." (Heb. xii. 22.) "And I beheld, and I heard the voice of many angels round about the throne: and the number of them was ten thousand times ten thousand, and thousands of thousands." (Rev. v. 11.) These thousands upon thousands, and myriads upon myriads, are meant to set forth countless numbers.

### 5. *Their Character.*

Sin has invaded the world of angels as well as the world of men. With respect, therefore, to their moral character, they form two classes.

(a.) The first are those who remain steadfast in their loyalty to truth and God. It is of these are affirmed the immense numbers above given. They seem, therefore, to constitute by far the largest portion of the angelic hosts. They are called "elect" and "holy" (1 Tim. v. 21; Matt. xxv. 31); elect, as being those whom God determined to preserve, and whom He did preserve, from falling; and holy, as being conformed in their moral character and conduct to the nature and will of God.

(b.) The second are fallen angels. There are clear intimations of them in the Old Testament. Satan, in the guise of a serpent, appears in Eden. (Gen. iii. 1; Rev. xii. 9.) With a like purpose of evil, he seeks the trials of Job. (Job i. ii.) When Joshua the High Priest stands before the angel of the Lord, Satan is there to resist him. (Zech. iii. 1.) Lying spirits were in the mouth of the false prophets. (2 Chron. xviii. 21.) In the New Testament, Christ, the second Adam, is assailed by the devil. (Matt. iv. 1.) We are also told of "the angels that sinned" (2 Pet. ii. 4); of "the angels which kept not their first estate, but left their own habitation" (Jude 6); and of "the devil and his angels." (Matt. xxv. 41.) So far as the Scriptures inform us, the number of these unhappy beings may be comparatively small. The most definite statements as to this point are as follows, viz.: seven devils in connection with Mary Magdalene (Luke viii. 2); a legion of them in the demoniac among the tombs near Gadara (Luke viii. 30); and "the kingdom of Satan" (Luke xi. 18).

### 6. *Their Employment.*

The character of angelic agency is as the character of the agents; and its sphere embraces both matter and mind. The elect and holy angels exercise themselves alike in connection with divine Providence and divine Grace. "The angel of the Lord encampeth round about them that



fear Him, and delivereth them." (Ps. xxxiv. 7.) "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. xci. 11, 12.) "Are they not (*i. e.* the angels) all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Heb. i. 14.)

(*a.*) Some recorded instances of angelic agency are as follows: one pre-announced the birth of the Saviour (Luke i. 35); one made known His birth to the shepherds (Luke ii. 10, 11); some ministered to Christ in the temptation (Matt. iv. 11); one strengthened Him in Gethsemane (Luke xxii. 43); several were present at His resurrection (Matt. xxviii. 2-4; John xx. 12), and ascension (Acts i. 10, 11); one rescued Peter from prison (Acts xii. 7); one delivered in like manner the whole company of the apostles (Acts v. 19); and one stood by Paul just before the wreck of the ship which was bearing him to Rome (Acts xxvii. 23). In some manner the angels also assisted at the giving of the law (Acts vii. 53; Gal. iii. 19; Heb. ii. 2); and they are to be present with Christ at the last judgment (Matt. xxv. 31, xvi. 27; 2 Thess. i. 7-10). From the account of the rich man and Lazarus (Luke xvi. 22), some have thought it a special function of the angels to be with the children of God when they die, and accompany their souls to glory.

(*b.*) If it be asked, How can the angels as spiritual beings act on either the bodies or the souls of men, we do not know. During periods of supernaturalism, when from time to time angels were visible and audible, as with the prophet (Dan. ix. 21, 22), and Mary (Luke i. 28, 29), we may think we understand something of the manner of their action; but when, as is ordinarily the case, they are invisible and inaudible, when there is no sight, no sound, no address to any sense, the whole matter becomes a mystery. We cannot conceive how they act. Their agency, however, is real. Our own spirits are as invisible and inaudible to us and to others as are the angels; but they act upon us and upon others, sometimes with almost irresistible power. How they act, we do not know.

### 7. *Guardian Angels.*

The belief in guardian angels was held, more or less, among the ancient Greeks and Romans. There are indications of it in Hesiod. It entered into the discussions of Socrates and Plato. The decided views of the former as to his own good Demon, or Guardian Angel, are well known. At a later period it appears in the writings of Plotinus, Jamblichus, and Julian.

(a.) Among the Jews the doctrine was prevalent at the close of their captivity in Babylon. No distinct traces of it exist in the Old Testament Scriptures previous to that period, unless the single text, Job xxxiii. 23, can be so interpreted. Brucker, however, in *Hist. Philos. P. I. pt. ii. b. 2*, and in *Leipzig Bible*, on the ground of Rabbinic testimonies, supposes the Jews brought the doctrine with them from Egypt, where it was a part of the ancient faith. It is certain that in the time of Christ it was a fixed doctrine of the Jewish Church.

(b.) With the conversion of Jews to the Saviour, it entered into the new Christian society. When many were assembled in the house of Mary, praying for the deliverance of Peter, they could not be persuaded that he stood at the door, but said, "It is his angel." (Acts xii. 12-15.) This does not indeed prove the doctrine to be true; but it proves that it was held, from the very first, in the New Testament Church, and by those in personal association with the apostles. The Christian Fathers, without exception, believed in it. It continued the general faith of the Church for many centuries.

(c.) The texts cited from the prophet Daniel (x. 13, 20, 21, and xii. 1), in support of this doctrine, will admit of another and a plausible interpretation. The most natural and obvious, however, is that which understands them as teaching a certain angelic guardianship of the kingdoms and peoples there mentioned. But this guardianship is not one over individual men: it is one over nations. In assigning therefore to every human being its own special angel, the Jewish Church must have done it, on the general fact of angelic service (Ps. xxxiv. 7, xci. 11), rather than on

this teaching of the prophet, as to Greece, Persia, and Judea.

(*d.*) The words of Christ, "I say unto you, that in heaven their angels do always behold the face of my Father" (Matt. xviii. 10), seem to be more definite. They also may be plausibly interpreted otherwise; but it is by ingenuity, and the undue pressure of plain words. We almost irresistibly feel that their true import is angelic guardianship of little children, and that the true generalization from this specific fact is the doctrine of guardian angels. "The plain sense of the words is, that to individuals—whether invariably, or under what circumstances of minor detail, we are not informed—certain angels are allotted as their special attendants and guardians." (Alford.) "The belief in guardian angels is here clearly admitted by Christ. Critics should simply acknowledge the fact, without adopting the idea that it applies to patron saints enjoying peculiar glory in heaven." (Meyer.)

(*e.*) Exegetical reasons, then, against the doctrine have little or no weight. The most natural and obvious exegesis seems to favor it. If rejected, therefore, it must be chiefly or wholly on other grounds. The reluctance of many to receive the doctrine is doubtless largely a reaction from the abuse of it by degenerate Christians. In the Romish body it is the main ground of angel worship; and in any corrupt, and at the same time superstitious, community can be easily turned to unauthorized and superstitious uses.

### 8. *The Archangel.*

The Scriptures represent the angels as existing in a vast and glorious society, of varying ranks and offices, described by Paul (Col. i. 16) as "thrones, dominions, principalities, and powers," and having as their official Head one who is called "The Archangel."

(*a.*) The word Archangel does not occur in the Old Testament. In the Book of Daniel, Michael is called "one of the chief princes" (x. 13); and "your prince" (x. 21); and also "the great prince which standeth for the children of thy people" (xii. 1).

(*b.*) In the New Testament the word occurs only twice.

“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel.” (1 Thess. iv. 16.) In Jude 9, we have “Michael the archangel.” In both these texts the word is in the singular number, and in the last of them is preceded, in the Greek, by the definite article. Of like import is the text (Rev. xii. 7): “And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels.” Here Michael is at the head of all the holy hosts, as the dragon is at the head of all the hosts of evil.

(c.) In the current literature, religious and secular, it is common to read of the archangels. In the Scriptures the word is never used in the plural. From the data they furnish, we can infer the existence of but one such being, “Michael the Archangel.”

(d.) Michael means “one like God.” Some theologians have thought Him to be the Lord Himself, the eternal Son of God. The proposition is scarcely tenable. Our adorable Saviour is not only like God, He is God. He is also over the angels, not as one of them, invested with a superior dignity, but as He is also over the entire Universe of God. (Matt. xxviii. 18; Eph. i. 21, 22; Phil. ii. 9-11.)

### 9. *The Cherubim.*

Cherub and Cherubim — the singular and the plural — are both used in the Scriptures. (Ex. xxv. 19; Ps. xviii. 10; Ezek. x. 14; Gen. iii. 24; Ex. xxv. 22; 1 Sam. iv. 4; Ps. lxxx. 1; Ezek. x. 2.)

(a.) The etymology of the word is uncertain. By equally learned men it is referred to some ten or twelve different roots, each yielding a different idea. The most ancient of them, and perhaps as defensible as any other, is found in two Hebrew words, together denoting abundant or eminent knowledge; a derivation once universally accepted. Hence Thomas Aquinas said: “Nomen Seraphim imponitur ab ardore, qui ad charitatem pertinet; nomen autem Cherubim imponitur ab scientia;” *i. e.*, the Seraphim have their name from ardent love, the Cherubim from knowledge. Jeremy Taylor makes use of this distinction, thus: “There are some

holy spirits whose crown is all love, and some in whom the brightest jewel is understanding."

(*b.*) It is, however, from the circumstances in which the Cherubim appear in the Scriptures, and from the purposes for which they appear, that we must get our truest conception of their character and functions. The word is chiefly used in connection with those composite forms, consisting, when complete, of man, lion, ox, and eagle; each of these being the highest form of creature life in its own sphere. In combination, they are probably the symbol of the highest form of creature life in the Universe. That life exists and acts in the Cherubim. These symbols are themselves called Cherubim, from those of whom they are symbols. The Church has always held them to be living and personal. Bähr's symbolism of the Mosaic Ritual had the effect, for a time, to set aside the Church view, in many minds; and resolve the cherubic forms of Scripture into symbols of divine attributes or influences, or of various powers and phenomena in Nature. This theory is passing away. It is too much in conflict with that deep feeling of Christian men produced by the teaching of Holy Scripture on the subject. Intelligent piety is impelled to call them, with Ezekiel (i. 5, x. 15), "living creatures," and to identify them with the "beasts" of John (Rev. iv. 6-8), who are not only living, but also personal, because they worship; and "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." In the first occurrence of the word Cherubim (Gen. iii. 24,) it denotes not a mere symbol, but a symbol which has its realization in intelligent and holy agents, and these agents comprehended, probably, in the generic order of angels; the highest of the angels being, probably, the Cherubim.

#### 10. *The Seraphim.*

The word Seraphim occurs but twice in the Scriptures. (Isa. vi. 2-6.) Etymologically it means the glowing or burning ones. Some would identify the Seraphim with the Cherubim, the different name expressing only a different aspect of their common character. As Cherubim, they are

eminent in knowledge ; as Seraphim, they are eminent in love. The Scripture accounts of them sustain this view. The differences in the various descriptions of them are unessential, and no greater between the Seraphim and the Cherubim than between the descriptions of the Cherubim themselves. On the other hand, their resemblances are fundamental. What Isaiah calls Seraphim Ezekiel calls Cherubim, and John calls Zōa = living creatures. In each case alike, the term denotes, not mere symbols, but living and intelligent agents. They are creatures, for they unceasingly worship God. They are not redeemed creatures ; for they have never sinned, and were set to guard the way to the Tree of Life before Redemption began. In the symbolism of the Apocalypse, they do not represent the Church, as some have thought ; for with the best sustained text, in Rev. v. 9, 10, there is no longer any reason for such a view. In the angelic gradations (Eph. i. 21, and Col. i. 16), they probably hold the highest rank, and perhaps are endowed with the highest powers. So far as we can make an induction from the Scriptures, the difference between them and those called angels is one not of nature, but of office and function. The angels are sent forth to minister to the heirs of salvation. The Cherubim and Seraphim seem to be attendants upon Jehovah. They abide therefore in the glory of His presence and near His throne.

### II. *Satan and his Angels.*

1. The leader and head of the fallen angels is called, in Hebrew, Satan = the Adversary ; in Greek, Diabolos = the Accuser. The two terms are substantially the same in meaning, and express the constant and utter antagonism of him who is so called to right and truth, to men and God. They each occur in the Scriptures about fifty times. Other names, less frequently applied to him, are Belial, Beelzebub, Apollyon, the Dragon, and the Old Serpent. That he is the head of "the angels that kept not their first estate" is shown by his titles : as, "the prince of the power of the air" (Eph. ii. 2) ; "the prince of this world" (John xiv. 30) ; and "the prince of the devils" (Mark iii. 22, 26) ; while the rest of these fallen ones are called "his angels" (Matt. xxv. 41.)

2. Some have sought to determine what was the sin of these angels. Had a definite knowledge been necessary for men, it would have been given in the Scriptures. As it is we can only conjecture.

(a.) The Jews conceived the first sin of the angels to have been ambition. Dissatisfied with the rank God had assigned them in the angelic gradations, they conspired to reach a loftier place. In the attempt, they were cast from the rank they had into Tartarus. Ambition overleaped itself, and gained a gulf instead of a throne.

(b.) Cocceius, Vitringa, and others, have maintained that the angels first sinned by tempting man to sin, and so effecting the fall. The thought is self-refuting. It is not possible that holy beings should attempt or desire such a ruin. The tempter of men must have been already fallen.

(c.) The view most current in both the ancient and modern Church makes pride their primal sin. It adduces for its ground the words, a bishop should not be "a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. iii. 6.) But the construction of this passage is doubtful. It may mean condemnation by the devil. And taking it in its more natural sense of condemnation the same as that of the devil, it does not necessarily follow that the sin of the devil was pride. Sameness of condemnation does not prove sameness of crime. This view, however, not only pervades theology, but also general literature. In noting the fall of the angels, Milton represents its occasion to have been when Jehovah said to the celestial powers concerning His Son:—

"Your Head I Him appoint :  
And by myself have sworn, to Him shall bow  
All knees in heaven, and shall confess Him Lord."

Satan

"Could not bear,  
Through pride, that sight, and thought himself impaired."  
*Paradise Lost*, B. V. lines 606-665.

3. Those who have sought to resolve the angels into impersonal existences have been specially opposed to the personality of Satan. With them the word stands only for an idea, or it is evil personified, or it expresses a mode of

evil. "We hold," said Ammon, "representing the rationalistic school, not so much to the existence and acts of the devil as to the notion of him." Kant carried this idealism to the extent of making Satan and the Son of God the great moral antitheses of the Universe; and as, according to his view, Satan is only the ideal of what is wholly antagonistic to God, so the Son of God is only the ideal of whatever is in harmony with and pleasing to Him.

(a.) As a matter of reason, this entire view is indefensible and to be rejected. The highest philosophy accepts, indeed requires, the supposition of created intelligences superior to men. The supposition necessitates their personality.

(b.) As a matter of revelation, it could scarcely be made plainer that Satan is a person. The Scriptures everywhere affirm of him personal properties and personal acts. He tempted and destroyed the first Adam. (Gen. iii. 13, 14.) With the same purpose he assailed, with all the power of craft and logic, the second Adam. (Matt. iv. 1-11.) He desired to have Peter, that he might sift him as wheat. (Luke xxii. 31.) He walketh about as a roaring lion, seeking whom he may devour. (1 Pet. v. 8.) He was a liar and a murderer from the beginning. (John viii. 44.) He is the accuser of the brethren, and deceiveth the whole world. (Rev. xii. 9, 10.) He has a kingdom of intelligent moral agents in opposition to the kingdom of God. (Matt. xii. 25, 26.) He is to be judged in the last day, and to be punished, in connection with sinful and lost men. (2 Pet. ii. 4; Jude 6; Matt. xxv. 41.)

(c.) The personal existence and agency of Satan and his fallen associates accord with the phenomena of history. Since the fall of Adam, what an incessant and terrible conflict between truth and error, virtue and vice, right and wrong, freedom and tyranny! What vast systems and organizations of idolatry, superstition, false philosophies and false religions, have filled the course of time, and the breadth of the world, all bearing the impress of some mighty Satanic mind or minds! A merely human agency is not an adequate solution of the history of our race. Such a solution is furnished by the Biblical view of the devil and his angels.



4. The agency of the fallen angels reaches to both matter and mind, within the limits of God's permission. Working in accordance with the depraved passions of men, they may have great power; but they cannot compel them. Every man, if he will, can successfully resist the devil. (Jas. iv. 7.)

(a.) Instances of their action on the body are found in the case of Job (ii. 4, 6); and of some of the demoniacs (Mark ix. 17-26).

(b.) Instances of their action on the mind are found in the case of Eve (Gen. iii. 1-6); of Ahab, when he would go up to Ramoth Gilead (1 Kings xxii. 20-22); of Ananias and his wife (Acts v. 3); of the divining damsel, healed by Paul (Acts xvi. 16); and of those of the demoniacs who were afflicted in mind as well as in body.

### 12. *Satanic Temptation of Christ.*

From the scene of His baptism, Christ was led of the Spirit, to be tempted of the devil. (Matt. iv. 1-11.) This transaction has its special analogy in the temptation of the first Adam; the one in Eden, the other in a desert. How are we to understand it?

1. Self-suggestion is one proposed solution. Within Christ's own holy, yet susceptible mind, arose suggestions and impulses, of the character indicated in the Record; to which, however, He did not yield.

(a.) How could self-suggestion be suggestion of Satan?

(b.) How could suggestions of evil originate within a perfectly sinless and holy mind?

2. A vision is another proposed solution. The whole scene transpired when Christ was in the mental state so called.

(a.) The Record in itself does not furnish the slightest trace of a vision. No statement of literal facts could be plainer or more explicit.

(b.) The details of the matter are too numerous and too definite for a visionary one.

(c.) The time especially — forty days and nights — is far too long to admit of such a supposition.

3. The transaction was real. Jesus was led into the

wilderness. Satan spoke to Him and acted towards Him as the Record states. Twice the tempter challenged Him to prove His divinity, prescribing what proof should be given, and was foiled by arguments of Scripture. Then he assailed His humanity, seeking to reach and rouse its sense of ambition for worldly splendor and power ; and was again foiled by, "It is written." The first Adam, on trial, fell. The second Adam, on trial, stood. When Satan came to Christ, he found nothing in Him (John xiv. 30) ; *i. e.*, he found nothing responsive to his diabolic will and efforts.

### 13. *Demoniac Possessions.*

Every view of those phenomena recorded in the Gospels, in connection with the demoniacs, has its difficulties ; but no view has less than the literal. The demoniacs were persons who were possessed or controlled by demons or devils. The demons were in them, and used their various faculties in their own way, and for their own purposes. This is the view which comes of a natural and fair exegesis. Other views, however, have obtained more or less currency.

1. Theory of Personification. According to it the demoniacs were afflicted with various diseases of body and mind. By a figure of speech, these diseases are called demons.

(*a.*) Doubtless such diseases often existed in connection with the demoniacs. Nor is it improbable that a diseased body or mind was a fitter and easier subject for the access and action of demons than a sound body or mind.

(*b.*) The Scriptures clearly discriminate between diseases and demons. "They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy ; and He healed them." (Matt. iv. 24.) "When even was come, they brought unto Him many that were possessed with devils : and He cast out ta pneumata = the spirits with His word, and healed all that were sick." (Matt. viii. 16.) In His commission of the apostles, Jesus said, "Go, heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. x. 8), four different and distinct things.

(c.) The demons, *i. e.*, according to the theory, the diseases, knew Jesus in His real and divine character. "I know Thee who Thou art, the Holy One of God." (Mark i. 24.)

(d.) The demons, *i. e.* the diseases, reasoned and expostulated with Jesus, saying, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come to torment us before the time?" (Matt. viii. 29.)

(e.) The demons, *i. e.* the diseases, had a choice as to what Jesus should do with them, and urged Him to grant it. "So the devils besought Him, saying, If thou cast us out, suffer us to go away into the herd of swine." (Matt. viii. 31.)

(f.) The demons, *i. e.* the diseases, were accustomed to speak, and Jesus restrained them. "And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak: for they knew that He was Christ." (Luke iv. 41.)

2. Theory of Accommodation. According to it, the Jews of that period really believed in demoniac possessions. Jesus, indeed, did not believe in them. He knew there was no such thing. But in His public life He accommodated Himself to the ignorance and prejudices of the multitude; *i. e.*, He spoke and acted so as to confirm that ignorance and those prejudices, leading the people still to believe that to be true which He knew to be false. And He, the sinless Saviour, and the Light of the world.

#### 14. *Why so numerous then?*

There are but few, if any, certain instances of demoniac possession on record in the Old Testament. And since the close of the first Christian century it may be doubted whether instances of this precise kind have occurred, which could be considered authentic. It becomes, therefore, a question of some interest, Why should there have been such an emergence of Diabolism, in this special form, during the New Testament period, and especially in the time of Christ? Wherever He went, He seems to have come in contact with demoniacs.

(a.) The seed of the woman and that old serpent the devil had been in dread conflict for four thousand years. By sufferance of God, Satan had gained a vast and terrible dominion over men; debasing them in their whole being, and spreading desolation as wide as the world. But a new epoch now approaches. A new cycle of the divine administration is about to begin. The Son of God is to become incarnate in the person of Christ, and by His power Satan is to fall like lightning from heaven. (Luke x. 18.) The consciousness of this supreme crisis (Luke iv. 41) intensifies diabolic hate, stimulates all its power, and impels to new and desperate forms of action and manifestation. The conflict becomes fiercer and more visible just when, and because, it is culminating in the essential overthrow of Satan.

(b.) These special and visible forms of Satanic agency in connection with the demoniacs furnished special and visible means of demonstrating to the sight of men the invincible power of the Messiah, His divine character and mission, and the certainty of His final and eternal triumph.

#### 15. *Relation of the Angels to Redemption.*

We know that the unfallen angels feel a deep interest in the redemption by Christ, and make it a subject of earnest study. (1 Pet. i. 12.) We know also that they are active in securing for men its glorious results. (Heb. i. 14.) Have they a personal interest in it? Does it affect their own standing before God? It is commonly supposed not. The Son of God "took not on Him the nature of angels." (Heb. ii. 10.) He is the one mediator between God and men. (1 Tim. ii. 5.) He came into the world to save the lost. (Matt. xviii. 11.) As the elect angels have not sinned, they need no redemption.

(a.) The passage in Rev. v. 8-10, according to the received text, seems in conflict with this view. In it, the four living ones = the cherubim, as well as the four and twenty elders, sing the "new song," and say, "Thou hast redeemed us to God by Thy blood." The probably true reading here, however, omits the word "us." The living ones, therefore, exult in and praise redeeming love

not as manifested for themselves, but as manifested for men.

(*b.*) "That He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him." (Eph. i. 10.) "For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, whether things in earth, or things in heaven." (Col. i. 19, 20.) The scope of these passages is immense, but it does not reach to hell. The "all things" of both are restricted in both to things in heaven and things on earth. Jointly they affirm that earth and heaven are to be reconciled by, and gathered together in one in Christ. He, the living, personal God-man, is to be the Head of the holy Universe. Men and angels are to own Him and crown Him. In some sense, this is to be to angels as well as to men a result of the Cross.

(*c.*) In what sense? "The sinless creation," says Alford, "ever at a distance from the unapproachable purity of God, is lifted into nearer participation and higher glorification of Him." The effect of the redemption by Christ on the angels may be, Calvin suggested, "*ut perpetuum statum retineant*" = that they may retain their state for ever. This was the view of Davenant: "The angels had no need of Christ as a Saviour from sins they had committed, for they stood steadfast in obedience to God; but they need Him that they might retain their condition in righteousness without the contingency of falling; that they might have an inviolable peace with God; that they might be accounted worthy of the glorious fruition of God, which surpasses the nature and desert of any creature." Similarly Bernard said: "He who raised fallen man granted to the standing angel that he should not fall; thus delivering one out of captivity, as he defended the other from captivity; and in this view there was redemption for both, liberating the one and preserving the other."

## CHAPTER XVII.

## M A N.

THE theory which makes the Cosmos, or organized world, eternal, also makes man eternal.

1. *Not Eternal.*

(a.) Holy Scripture affirms that man had a beginning, as did the heavens and the earth. (Gen. i. 1-28.)

(b.) History knows and can show that men, as now existing, have sprung from other men by propagation, individuals, and races, for at least six thousand years, and at that point finds its first man. Every human organism since, not only has not been eternal, but has come into being as one of a series of such organisms, and after a transient life has passed away.

(c.) Philosophy, in its way, reaches the same result. Either the first man was eternal, or he was not eternal.

If eternal, then he was self-existent, for eternal existence is necessarily self-existence; but if he was self-existent, then he must exist now, for self-existence is necessarily eternal existence, and cannot cease.

If, on the contrary, the first man was not eternal, *i. e.* did not once exist, then he must have originated in time. The notion of an eternal series of human organisms, each one of which had a beginning, is absurd, since no possible number of beginnings can become unbeginning.

2. *Man created.*

Holy Scripture further affirms that God created man. (Gen. i. 27.) The highest reason is obliged to accept this. It can conceive no other way and no other power in which and by which no-being can become being. In this instance, and as to the body, God made use of material already created. (Gen. ii. 7.)

### 3. *Relative Place of Man.*

The creational work continued through six days or periods. On the sixth of these days or periods, and as the crown of the earthly creation, God made man. He was the last therefore in the order of this creation. Creative wisdom and power reached their culmination, as to earthly things, in man.

(a.) "Many learned heathen held that the order of Nature, animate and inanimate, had been from eternity. Modern science gives us the truest elements of the religion of Nature, and proves that the order of Nature has not been eternal, and that man is a creature of the latest period." (Professor Sedgwick, Dis. 3.)

(b.) "I need not dwell on the proofs of the comparatively low antiquity of our species." "Indeed, the real difficulty consists in tracing back the signs of man's existence on the earth to that comparatively modern period when species now his contemporaries began to predominate." (Lyell, Prin. Geology, 1st Ed.) The more recent views of Mr. Lyell do not bear so much on the relative place of man in the order of the creation as on its positive and definite chronology; besides which, they are not verified by any clear and certain facts as yet known.

### 4. *When Man created.*

Previous to the appearance of man, the Bible has no ascertainable chronology; *i. e.*, in the present state of our knowledge. Those creational days or periods may have been, for aught the Record necessitates, of indefinite and prolonged duration. A definite chronology begins only with man, and in this there are elements of uncertainty sufficient to preclude dogmatism. It is the teaching of Scripture that man has existed about six thousand years.

(a.) "Not a single fact in Geology gives a shadow of support to the hypothesis that man's history on earth has extended beyond the ordinarily assigned period of six thousand years." (Hugh Miller, Witness, Feb. 1, 1854.) The positive counter-claims of some scientists, both before and since Hugh Miller, remain to be authenticated.

Some of these claims are as follows: The late Baron Bunsen decided that man "existed on the earth about twenty thousand years before Christ, but that there is no valid reason for assuming a more remote beginning of our race." An English geologist, Mr. Jukes, fixes the age of man at one hundred thousand years. Fülroth, a German professor, argues that "it reaches back to a period of from two hundred thousand to three hundred thousand years." Dr. Hunt, of England, President of the Anthropological Society, "contends that man has existed on the earth for nine millions of years." When in the just named society it was objected, to the theory of human development from the lower animals, that "the crania of the ancient races are the same as those of the modern," Mr. Wallace replied, "Perhaps a million or even ten millions of years were necessary to bridge over the difference between the crania of the lower animals and man." And Mr. Huxley, addressing the Prehistoric Congress at Norwich, asked "if the distribution of the different types of skulls, which he divided into four, the Australoid, the Negroid, the Mongoloid, and the Xanthrocoïd, did not point to a vastly remote time, when these distant localities, between which there now rolls a vast ocean, were parts of one tropical continent? And, if so, does it not throw back the appearance of man upon the globe to an era immeasurably more remote than has ever yet been assigned to it by the boldest speculators?" All this is called Science!

(b.) The attempts to impeach the Biblical chronology in connection with the astronomic records of the Hindoos, the zodiacs of Denderah and Esneh, the deposits of soil around Vesuvius, and the alluvium of the Nile, all signally failed. Instead of destroying Revelation, they brought deep dishonor on so-called Science. The débris of the pile-built villages in the Swiss lakes will be found to belong to historic time. Some eminent *savans* pronounce them Phœnician in origin. It is, perhaps, more probable that they will be identified as Gothic, or even Roman.

(c.) Apart from the Bible, there is no extant reliable history which reaches backward much more than half of the Biblical period. Where is the historian before Herodotus?



the poet before Homer? the philosopher before Thales? the law-giver before Lycurgus? or a nation and government before those of Egypt? There is not one untested and certain monument or relic of agriculture, art, commerce, literature, science, philosophy, religion, or of the genius and power of men in any form of expression on matter or mind, which can be shown to have existed within the sixteen centuries after Adam.

### 5. *The Human Body.*

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Gen. ii. 7.) It is in debate between eminent exegetes whether this text relates only to the body, or embraces also the soul. Kiel and Delitzsch affirm the former view; Dr. Murphy, with probable truth, the latter. It is not disputed by any that it sets forth the origin of the human body.

(a.) The body of man, then, was made of “the dust of the ground,” “not,” says Delitzsch, “*de limo terræ* = from a clod of the earth (Luther’s rendering); for *Auphar* = dust is not a solid mass, but the finest part of the earthly material.” Chemical analysis corroborates the Scriptures. It finds in the human body carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, silica, phosphorus, ingredients which in various combinations compose that dust of the ground of which the body of man was made.

(b.) Throughout the Scriptures there is a frequent and impressive recurrence to this fact. “Dust thou art, and unto dust shalt thou return.” (Gen. iii. 19.) “Whose foundation is in the dust.” (Job iv. 19.) “Man shall turn again unto dust.” (Job xxxiv. 15.) “He remembereth that we are dust.” (Ps. ciii. 14.) “Then shall the dust return to the earth as it was.” (Eccl. xii. 7.) “The first man is of the earth, earthy.” (1 Cor. xv. 47.)

### 6. *The Human Soul.*

The soul of man, like his body, is the creation of God, who is, therefore, “the Father of spirits” (Heb. xii. 9), and “the God of the spirits of all flesh” (Num. xvi. 22).

When "the dust returns to the earth as it was, the spirit returns to God who gave it." (Eccl. xii. 7.) By the in-breathing of God "man became a living soul." (Gen. ii. 7.) The word here probably comprises the totality of his being, not only as material, but also as spiritual. If exegesis still claims a doubt as to the teaching of this particular text, all doubt must be gone when we read, "So God created man in His own image, in the image of God created He him." (Gen. i. 27.) God is Pneuma = spirit. As distinct from all the preceding material creations, and as made in the image of God, man is also Pneuma = spirit. This is the divine image in its essence. But Pneuma = spirit has characteristic properties, which in their manifestation make the essential image of God visible, — clothe it with form, beauty, glory. These properties of spirit are intelligence, will, and affections. They belong, therefore, to man limitedly, as without limit they belong to God. They fit man also, in his sphere, for high responsibility and dominion, as, by their infinite existence in God, they fit Him for infinite dominion. Man, therefore, has something more than Sōma = body, matter. He has also something more than Psuchē = the animal life with its instincts and passions. Besides these, which he has in common with the lower creatures, he also has Pneuma = spirit, by which he is essentially different from and above them all. The Scriptures make use of the word Pneuma = spirit to express the essential nature of God (John iv. 24), of the Holy Ghost (John xx. 22), of the angels (Heb. i. 14), and of the highest nature of man (1 Thess. v. 23). To be made Pneuma = a spiritual being, was to be made in the image of God.

### 7. *Doctrine of Trichotomy.*

The word Trichotomy is from the Greek Treis = three, and Temnō = to cut or divide any thing into parts. It is the technical term for that threefold division of man into body, soul, and spirit, which, perhaps through the influence of Platonism, early obtained recognition in the Church. Its simplest form may be stated thus : —

(a.) Somā = the material body.

(*b.*) *Psuchē* = the animal life and powers, which man has in common with the lower creatures ; and

(*c.*) *Pneuma* = the intellectual and moral nature and powers, which differentiate man from all that is merely material and animal, and ally him to God.

Another form of this doctrine makes *Psuchē* denote the soul in its natural state, and *Pneuma* the soul as renewed by the Holy Ghost, and therefore under the power of holy principles and affections. (1 Cor. ii. 13.) According to this view, *Psuchē* and *Pneuma* do not denote different entities, but the same entity in different conditions and in different aspects. Delitzsch maintains that *Psuchē* denotes a "tertium quid" = a third something, which, however, does not pertain to the body, but to the *Pneuma* = the higher nature.

This general doctrine has its Biblical ground in a few passages, such as Luke i. 46, 47, x. 27 ; Phil. i. 27 ; 1 Thess. v. 23 ; and Heb. iv. 12. In these passages *Psuche* and *Pneuma* occur, specifying, the Trichotomists say, two different things, to which it is answered that they only specify the same thing in two different aspects. The most definite of these passages is 1 Thess. v. 23, where the apostle says : " I pray God your whole *Pneuma* = spirit, *Psuchē* = soul, and *Somā* = body be preserved blameless unto the coming of our Lord Jesus Christ." Here, certainly, is a threefold division of man in words. It may be doubted, however, whether in this fervent prayer Paul had any thought of a metaphysical analysis, and did not, rather, use these several terms simply as an emphatic way of denoting the whole man. Besides which, while *Psuchē* is oftener used in the lower sense, it is sometimes used interchangeably with *Pneuma*, and expresses exactly the same thing.

Origen, Clement of Alexandria, and Gregory of Nyssa, among the ancients, held this doctrine. In recent times, it has been maintained by Olshausen (Com.), Delitzsch (Biblical Psychology), and Heard in his Tripartite Nature of Man.

### 8. *Materialism.*

The old heathen philosophies were largely pervaded by ideas of the materiality of the soul. In the last century,

English Deism and French Infidelity culminated in gross Materialism. Within the century now passing, Comte, Feuerbach, Moleschott, Vogt, and others, have sought to identify matter and mind. "Instinct, thought, passion, are effects of organism." "The mind is not any thing having its seat in the brain; it is the brain in action." "What we call thought is secreted by the brain, as bile is secreted by the liver." "The phosphorus in the brain is that which thinks." Where, therefore, there is no phosphorus, there can be no thought. Of course, too, as thought and feeling are the result of material organization and mechanical operation, there can be no morality, no right, no wrong, and no punishment. (Buchanan, Faith in God, &c.; Luthardt, Fund. Truths.)

(a.) Such ideas are refuted by their legitimate results. They not only contravene the whole teaching of the Scriptures, but they make holy character and social life and order impossible. Where they should prevail practically, society could not continue to exist, and men would become devils.

(b.) They are refuted also by consciousness. Every man is conscious that he has a soul; *i. e.*, something within him which knows, thinks, reasons, feels, wills, loves, and hates. He is conscious, too, that this soul is not the matter which composes his body; because he is conscious that it has qualities and puts forth acts different in kind from those which pertain to matter. The known qualities and powers of the one are, both generically and specifically, different from the known qualities and powers of the other; and this conclusively proves the generic and specific difference of the substances or essences whose qualities and powers they are. No philosophy under heaven, call it what we may, can expel this conviction from the minds of men.

### 9. *Faculties of the Soul.*

It belongs to professed systems of mental and moral science to make minute and exhaustive analyses and classifications of the powers of the human soul. It is sufficient here to note them simply as the intellectual and the moral.

(a.) The intellectual faculties comprehend the under-

standing, the reason, the judgment, the memory, and the imagination. It is the function of the understanding to perceive and apprehend truth and falsehood ; of the reason, to compare the data furnished by the understanding, and make from them the logical inference ; of the judgment, to conclude or decide according to the deductions of the reason ; of the memory, to recall and reproduce within itself past ideas, experiences, and events ; and of the imagination, to combine and create ideal forms and scenes.

(*b.*) The moral faculties comprehend the will, the conscience, and the affections.

1. The will resolves on or determines, especially, moral courses and action. It is that faculty by which man becomes a free and responsible agent. If knowing truth and error, right and wrong, he had or could exercise no will with reference to them, he would be neither free nor responsible.

What determines the will in its action, or, more properly, what determines the personal agent in willing, is one of the important problems, alike in philosophy and religion.

(*a.*) Theory of Necessity. According to it, whether grounded on, or taking its form from Materialism or Pantheism, the occasional causes of Des Cartes, or the exercise scheme of Dr. Emmons, man has no efficiency. He is simply a mechanism. He acts as he does, because he must. The laws of mind and spirit are equally rigid and inexorable as those of matter. They act equally without reference to will. Sequences, of whatever kind, are necessitated. The fall of a body from a precipice takes place in precisely the same way as does the ascent of a soul in thought and feeling towards God ; *i. e.*, there is no more real and causal volition in the one case than in the other. The conclusive refutation of this view is its utter contradiction of all human consciousness.

(*b.*) Autocratic Theory. According to it, the will is determined solely by itself, without influence upon it from either that which is external or internal. Causation, direct or indirect, which operates everywhere else, does not operate within or upon the will. Motives, to the extent of their power over it, abridge its freedom. In any given case of

volition, contingency is indispensable to liberty. There must not only not be necessity, but there must not be certainty. To be really and fully a free agent, one must be able to will independently of influence from reason, feeling, men, angels, and God. This theory, like the preceding, ignores and denies universal consciousness. In volition, men are indeed conscious of freedom; but they are not conscious of any such freedom as this view maintains. They are conscious of volition in view of reasons, and they are conscious that these reasons do not touch the freedom of their volition. It is the perfection of a rational nature to follow the dictates of reason.

(c.) Theory of Motives. According to it, the will is determined by reasons or motives. In any given case, it is determined by the greatest present motive; *i. e.*, the greatest in its own view, or, rather, in view of the agent whose will is about to act. This is the essential meaning of those who prefer to say that the will is determined by the last act of the judgment, and of those who prefer to say it is determined by the preceding state of the mind. The actual power of motives, however, does not necessarily depend on their intrinsic quality and worth. The tastes of men, and the state of their feelings towards them, essentially affect their power. The luxuries of a feast are no motive to him who is already satiated, much less to him whom they nauseate. The holy glories of heaven are no motive to an unholy soul. We therefore often see men in most free and absorbing chase after inferior good, because, in their moral state, that good has greater attractions for them and greater power over them than the good which is superior and supreme.

#### 10. *Connection of Body and Soul.*

It is consonant alike to Reason and Scripture to suppose a real connection between the body and the soul, and that they act and react each on the other. Indeed, this is a matter of universal experience. How the soul is in the body, and how they affect one another, no philosophy can explain. We know certain facts, but the rest is mystery. I will to move my arm, or I will to walk. The volition is at once

followed by the corresponding motion. I am conscious of both these; *i. e.*, of the motion and the volition. I am not conscious of how the will touches the muscles and limbs and sets them a-going. That it does so, is perfectly certain from those two parts of the process of which I am conscious.

(*a.*) With reference to this matter, Des Cartes put forth the "Doctrine of Occasional Causes." It was more fully developed and elaborated by Malebranche. According to it, there is no connection of the soul and body but that of mere presence or of juxtaposition. The phenomena of their action and interaction are to be accounted for in this way, *viz.*: Whenever the mind acts or undergoes a change, God causes a corresponding act or change in or upon the body. So also, whenever the body acts or undergoes a change, God causes a corresponding act or change in connection with the mind. God, therefore, is not only the ultimate, but He is the immediate efficient in all bodily and mental action and feeling.

(*b.*) In his theodicy and monadology, Leibnitz presents a more complex theory. An external object makes an impression on the body. At once the mind is conscious of it. On the other hand, the mind wills. At once the organs of the body respond to the volition. How is this? Leibnitz answers it is a result of the "pre-established harmony." Before the creation of either body or mind, God had a perfect knowledge of all possible bodies and minds. Among the infinite variety of both, it was impossible but that there should be a mind, the sequence of whose ideas and volitions should correspond with the movements of some body; for, in an infinite number of possible minds and bodies, every combination or union was possible. Suppose, then, a mind, the order and succession of whose modifications corresponded with the series of movements to take place in some body. God unites these two, and makes of them a living soul. Here, then, is the most perfect harmony between the two parts of which man is composed. There is no commerce nor communication, no action and reaction. The mind is an independent force, which passes from one perception and volition to another, in conformity with its own

nature ; and would have done so, if the body had not existed. In like manner, the body, by virtue of its own inherent force, and by the single impression of external objects, goes through a series of corresponding movements, and would have done so, although it had not been united to a soul. The mind is a spiritual automaton, and the body is a material automaton ; but, in point of fact, their respective movements correspond. Like two pieces of clock work, they are so regulated as to mark the same time, but the spring which moves the one is not the spring which moves the other. The harmony between them exists independently of them. It was pre-established by God ?

(c.) The difference between these theories in their result is this, that of Des Cartes requires the immediate and efficient interposition of God in all actions of body and soul, while that of Leibnitz would secure the same ends by the one original device of God in arranging and establishing the alleged dualism or harmony between all matter and all mind. They are alike foreign to the plain import of Holy Scripture, the common convictions, and the common experience of mankind. We should be profoundly thankful, that the Bible was not written by philosophers.

## II. *Origin of Souls since Adam.*

The soul of Adam was a direct divine creation. All other souls also have their being ultimately from God. He is "the Father of Spirits" (Heb. xii. 9), *i. e.* their primary and efficient cause. The body of Adam, likewise, was created, as well as his soul. The bodies of other men, since Adam, have not been created. They have come into being by propagation from one another. How is it as to the souls of men ?

### I. *Theory of Pre-Existence.*

This theory exists in two forms, —

1. Some have maintained the creation of all human souls conjointly, as to time, with the soul of Adam. They pre-exist, therefore, relatively to human bodies ; and are appropriated each to its own body, when occasion requires.

2. Another form of this theory maintains that the souls which now exist in men existed in a previous state or world,



and there sinned. As the penalty for sin, they were doomed to become human souls, and in new circumstances undergo a new probation. This theory, it is alleged, furnishes the true solution of the natural depravity of men,—that depravity is the result of sin in a former state of being, and is therefore not only natural, but just.

This theory was held by Origen, probably from Plato. Something like it, at least, was held by Justin Martyr. In the substance of it, it is revived by Müller in his book on Sin, and by Dr. Edward Beecher in his *Conflict of the Ages*.

(a.) There is no Scripture to support this notion. The plain import of Scripture is that the human period began with Adam; and that since Adam men have come into the world, not from another and previous one, but by derivation from him.

(b.) It fails to meet the real difficulty for which it is proposed. In answering the question, Whence came evil? its whole effect is just to throw the vexed problem one step further back. Why and how did these depraved souls sin in the other world?

## II. *Theory of Immediate Creation.*

What is called Creationism teaches that every human soul is created apart from the body, by an immediate act of God; and is united with the body in the foetus, or at birth. The soul and body, therefore, are not only different and distinct entities, but they differ also in the manner of their origination.

In the ideas of it, this theory is found in the writings of Aristotle. It was, therefore, largely adopted by the Schoolmen. Before them, however, it was held by Cyril of Alexandria, Theodoret, Ambrose, Hilary, and Jerome. On the breaking out of the Pelagian error and controversy, it became an important factor in that system. It was the view of Calvin; and since the Reformation has been widely held by both Protestant and Romish theologians.

(a.) It has no clear support from Holy Scripture. This, indeed, refers the souls of men, as it does all existing things, to God as their original source; but it nowhere

teaches that He originates each successive soul by an immediate creative act.

(*b.*) Holy Scripture does teach the descent of all men from Adam. It does this in its genealogical records, in its doctrine of the unity of the human race, and in all its assertions and implications concerning sin and redemption. And by men the Scripture means beings composed of body and soul. When it says, Abraham begat Isaac, it means Isaac in his whole real and historical personality. On the other hand, this theory denies that all men descended from Adam, except as to their bodies. Their souls have no connection with Adam; they are a distinct creation. When Abraham begat Isaac, and Isaac begat Jacob, the meaning is that only the bodies of Isaac and Jacob sprung from Abraham; while their souls, altogether the most essential part of them, had another and perfectly distinct origin.

(*c.*) This theory also conflicts with the revealed doctrine of the depravity of men by nature. By depravity, in this connection, is meant a moral quality and fact. It is, therefore, not predicated of matter, — *i. e.*, of the body, — it is predicated of the soul. But if every soul of man is a direct creation of God, it cannot be by nature depraved. God does not create depravity in any being, — man or angel. If God immediately creates every human soul, then every human soul must be created holy, or at least not unholy. And if every human soul comes thus pure from the creative hand of God, how can the dread fact be accounted for that every such soul becomes depraved before, and sins as soon as it begins moral action?

(*d.*) This theory further seems to conflict with the doctrine of the covenant and representative connection of Adam with the human race. His relation to the race as its original natural head was the primary reason of his being constituted its covenant or representative head. But if this theory is true, how could he represent the race of men except as to their bodies? for in these alone have they any participation with him, or he with them. As to their souls, they have no more connection with Adam than with the angels.

### III. *Theory of Propagation.*

The technical term for this is Traducianism. It holds that as the body is immediately derived by children from their parents, so also is the soul. The human person, in its view, is a unit, having, however, two constituent parts. It derives, therefore, both these parts according to the natural laws which God appointed at the beginning.

This theory in the Church appears first in Tertullian. In connection with it, as in connection with the nature of the soul, he sometimes uses language more material and gross than is his meaning. Augustine seems to have hesitated as to an explicit avowal of Traducianism; but it essentially pervades his whole anthropology, and his great name gave it wide currency in the West. Jerome, who did not hold it, says it was adopted by "maxima pars Occidentalium,"—the greatest part of the Occidentals. Leo the Great declared it to be (461) the doctrine of the Catholic Church. The Greek theologians did not generally receive it. In recent times its most distinguished adherent is President Edwards, in his work on Original Sin.

(a.) It is favored by analogy. In the whole sphere of being, where there are the reproduction and transmission of life, the pervading law is that like begets like. So far as we know, every created thing intended to be continued by succession has in itself a seed or germ, or essential potency, by which, according to the law God has appointed in each case, it reproduces and perpetuates its own kind. Thus the insect reproduces its kind in the wholeness of its insect being. The vegetable reproduces its kind, not only as to texture and form, but also as to qualities, color, flavor, and fragrance. The animal reproduces its kind, not only as to substance and structural arrangement, but also as to appetites, instincts, and passions. Why should man be an exception to this great natural law?

(b.) It is also favored by all the appropriate psychological facts within our knowledge. One of the common and well-known results of the propagation of bodies is resemblance between them. Not only do men beget men, in the generic sense, but often the minute characteristics of parents re-

appear in their children with respect to form, size, gait, features, complexion, and voice. As often, however, and as conspicuously, the social, mental, and moral traits of parents reappear in their children, as do these physical ones. This higher likeness is as real and pervasive as the other, and seems to be just as much a result of the laws of Nature. On what ground of reason, then, shall we say, that, while these phenomena in the one case are the result of propagation, they can exist in the other only by immediate creation?

(c.) This view is proved by all those Scriptures which teach the natural or innate depravity of men.

1. "God created Adam in the likeness of God." (Gen. v. 1.) Sin intervened, defacing the divine image, and, as a result, Adam begat Seth in the likeness of Adam. (Gen. v. 3.) The one likeness was exclusively spiritual. It is groundless to suppose the other was exclusively in the body. The obvious meaning is, Adam begat his son having his own spiritual nature as affected by sin.

2. "Behold, I was shapen (born) in iniquity, and in sin did my mother conceive me." (Ps. li. 5.) "It refers to descent from sinful parents (Job xiv. 4) and inborn sinfulness, which, with its guilt and ruin, is transmitted from parents to children, by means of natural propagation, so that they are infected with sin from their mother's womb." (More, on the Psalms.)

3. "That which is born of the flesh is flesh." (John iii. 6.) "In this Sarx = flesh is included every part of that which is born after the ordinary method of generation, even the spirit of man, which, receptive as it is of the Spirit of God, is yet, in the natural birth, dead, sunk in trespasses and sins." (Alford.)

4. "And were phusei = by nature, by birth, the children of wrath, even as others." (Eph. ii. 3.) Phusis = "transmitted, inborn nature." (Ellicott.) Men, then, are "children of wrath," *i. e.* sinners, and exposed to the penalties of sin, by that quality or character which is innate, as well as by that which is acquired. If they are born sinful, then their souls are born. It would be absurd to predicate depravity of matter.

5. "Ye must be born again." (John iii. 7.) What is the subject of regeneration, the body or the soul? Who doubts it is the soul which is born again? It has had therefore a previous birth. When, if not at its entrance into this earthly life?

### 12. *Unity of the Human Race.*

By the unity of the human race is meant, not merely the likeness of men to one another in their nature and faculties; but their derivation from Adam as their common head.

#### 1. *Biblical Proof.*

(a.) The Scriptures teach that God made Adam from "the dust of the ground," and Eve from Adam. They do not teach or imply His creation of any other human beings. Soon as this one pair is created, another mode of originating human life is affirmed. Adam begat a son. Propagation comes in the place of creation.

(b.) Adam expressly calls his wife Eve, "the mother of all living," *i. e.* of the human kind. There is doubtless, in this name, a latent reference to that true spiritual life, which was to come through Eve, by Him who should be by eminence "the seed of the woman." The primary meaning, however, is literal and historical. In that solemn juncture of his life, Adam changes Isha = woman, into Hava = life, because, notwithstanding death had now entered, God guaranteed the continuance of his race through Eve. She was to be the mother, not only of the Caucasian, or Mongolian, or African, or American, but, unqualifiedly, of all that should live.

(c.) The apostle Paul declared in Athens, that "God hath made of one blood all nations of men, for to dwell on all the face of the earth." (Acts xvii. 26.) Their being "of one blood" determines their community of physical nature and origin. No tenable exegesis of this text can yield a different result. And this teaching of the apostle is all the more notable, because the Athenians claimed to be autochthones; *i. e.*, that they sprung from their own soil, and had no community of origin with other men.

(d.) The great Scripture doctrines of the sin and the

redemption of men proceed on this fact. In the first Adam all die. In the second Adam "shall all be made alive." (1 Cor. xv. 22.) By the one came death to all men; by the other comes life. Christ, therefore, "took not on Him the nature of angels; but He took on Him the seed of Abraham. (Heb. ii. 16.) This is the historical and logical connection between the common origin and fall of men and the redemptive measures of God to restore them.

## 2. *Scientific Proof.*

(a) Physiology is the science which treats of the structure, laws, and functions of the body. It shows that man, wherever found, invariably has the characteristics which form and prove the same species. These characteristics are obvious and permanent. They extend to the number of the teeth and bones, the number and arrangement of the muscles, and of the organs of digestion, circulation, secretion, and respiration. With respect to these things, they are precisely the same among the different races, whether white or black, African, Mongolian, or Caucasian. All men also are alike omnivorous; they can live too in all climates, have the same period of gestation, the same slow growth, are subject to the same diseases, in every shade and degree of amalgamation produce a fertile offspring, have the same average length of life, and all stand erect, with face towards heaven. These are the identifying characteristics of the species man, and they are the common and equal characteristics of all men. There are, it is true, physiological variations and diversities; but they are not primary, they are secondary, and can be validly accounted for, without the supposition of diversity of origin. This is true of colors and the skull bones. Humboldt says: "While attention was exclusively directed to the extremes of color and form, the result of the first vivid impression derived from the senses was a tendency to view these differences as characteristics, not of mere varieties, but of originally distinct species;" but "the greater part of the supposed contrasts, to which so much weight was formerly assigned, have disappeared." In my opinion, more powerful reasons lend their weight to the other side of the question, and corroborate the unity of the human race." (Cosmos, I. p. 351.)

(*b.*) Psychology is the science which treats of the nature, faculties, laws, and functions of the soul. It shows that, always and everywhere, men have the same mental constitution and powers, the same social and religious nature and affections, and the same unique and regal faculty of conscience. Such differences as exist in this sphere are not primary, but secondary, — differences of degree, not of kind. Every human being has in his personal and imperishable self all the essence and potence of man, in distinction from every other animal, and all the varying forms and degrees of development or non-development do not change this fundamental fact. Man, therefore, has the power of progress, animals have not. Sometimes, indeed, men become so degraded that the practical difference between them and the brutes is very small. So it is, for the time, between the just born babe and a little dog. The question, however, is not one between powers in use, but between powers in being. The babe can become a speaking, reasoning, moral, God-aspiring creature; the dog cannot. Doubtless the dog has a dog-mind, he is capable of knowing all that a dog needs to know for the purposes of his dog-existence. But between him and that babe there is an impassable chasm. The one will live a dog, and die a dog, and then as Holy Scripture says, his spirit will go “downward to the earth.” The other can rise in the scale of intellectual ascension and power, and of moral excellence and glory, until he vies with the archangel. Man, moreover, is a religious being, as well as a progressive one. The lowest tribes of men have ideas of God, of sacrifice, of prayer. They worship, it may be, Dagon, or Baal, or Jupiter, or a Fetich; but they worship. Animals have no such ideas. They do not worship. They have no faculties or sentiments, such as make morality or religion possible. These faculties and sentiments belong to men as men. Every man has them. They form one of the essential and distinctive links, which unite each individual of the race with the collective whole. And so this undeniable psychological unity of men most impressively points, in all the factors of it, to their unity of origin.

(*c.*) Comparative philology is the science which treats

of the existing languages of men in comparison with one another, — to learn their origin, laws, growth, affinities, and contrasts. The number of these languages, according to Adelung, is three thousand and sixty-four; according to Balbi, including dialectic varieties, five thousand eight hundred and sixty. Sir William Jones, who was among the earliest in this field of study, expressed his convictions thus: "It is not only probable, but absolutely certain, that the whole human race proceeded from Iran, as from a centre, in three great colonies, and that these great branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of the globe." Since Sir William Jones, immense learning and labor have been bestowed on this specialty by the foremost philologists of Germany and of the world. They have reduced the chaos of the languages into three harmonious groups. They have discovered in these groups numerous affinities, not only within themselves, but also with one another. They have found these affinities pointing with the clearness of a sunbeam to one common language, whence these groups themselves must have sprung. "The universal affinity of the languages," says Klaproth, "is now placed in so strong a light that it must be considered as completely demonstrated." And he adds: "This great fact cannot be accounted for, except on the supposition of one original language, fragments of which still exist in these common affinities." "The science of language," says Max Müller, "leads us up to that highest summit, from whence we see into the very dawn of man's life on the earth, and where the words which we have so often heard from the days of our childhood — 'and the whole earth was of one language and of one speech' — assume a meaning more natural, more intelligible, and more convincing than they ever did before." (Lec. on Lan. pp. 369-373.) The original unity of human language directly points to the unity of the human race.

### 3. *Historical Proof.*

(a.) History has no knowledge of different centres of creation, or of any plurality of original human pairs. It is



therefore as silent concerning them as is the Bible. On the other hand, all the traditions of the most ancient nations, touching the primeval age, are so essentially the same in their great features, and so in harmony with the statements of Moses, as irresistibly to suggest that race-*oneness*, which he so clearly teaches.

(*b.*) In its progress along the centuries, history furnishes ample proof that the greatest diversities among men, physiological and psychological, are fully accounted for by the various influences of time and circumstances.

Of variations of color, Buffon said: "Man, though white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the color of the climate." (Nat. Hist.) Alexander Humboldt said: "Color is now proved to vary in a great degree with the peculiarities of climate; while woolly hair is only one extreme gradation in a large scale of variety, and is no longer to be treated as the necessary concomitant of a black skin and negro features." Three hundred years ago, the Portuguese planted colonies in India. They became possessed of wealth and power. The colonists were anxious to retain their fair complexion. They therefore avoided marriages with the Hindoos, and sought them exclusively with Europeans. To-day they are black as the Kaffirs. Take, also, the case of the Jews. They are demonstrably all of one origin: they are not all of one color. Scattered for centuries among the nations, they have become assimilated to their diverse condition. Under the cool skies of Germany and Poland, they have the light hair and the ruddy complexion of the Teuton. In sultrier climates of the East, they have the dusky hue and the dark hair of the Syrian. On the plains of the Ganges, they have the jet-black skin and the crisped hair of the native Hindoos. A noted colony of them, on the coast of Malabar, are genuine black.

As to variations of skull-bones, the facts are essentially the same. Men of science have carefully studied the crania of the dead and the living, and classified them according to their characteristics, as Caucasian or Mongolian. The Caucasian skull is elliptical in form; the

Mongolian is pyramidal, *i. e.* it tapers from the base to the top. The impugners of the unity of the human race have urged this varying conformation of skulls as a conclusive argument against it. These walls of bone, they have said, cannot change. History, however, refutes them. Under prolonged influences of climate and condition, even the skulls of men change their form. According to Dr. Harris, in his *Pre-Adamite Man*, within two centuries the people of a certain district in Ireland, under barbarizing influences, have exchanged the elliptical form of the skull for the pyramidal; *i. e.*, from being Caucasian they have become Mongolian. On the other hand, the pyramidal type of the Mongolian group of nations, in the case of the Western Turks, has gone through the reverse process; the pyramidal form has become an ellipse. Take also the case of the Magyars. A thousand years ago, they were a wild and wandering tribe in the cold and barren regions of the Ural Mountains. Driven thence by a more powerful tribe, they at length entered and settled in Hungary. Under the influences of climate, civilization, and Christianity, they have undergone a signal change. Not only have they become a handsome people, of fine stature and complexion, and regular European features, but their skulls have participated in the general renovation. Pyramidal as they were, they have become elliptic. From being inferior Mongolians, the Magyars are now among the foremost of the Caucasians.

For many generations, Science affirmed the immutability of species, — that it was impossible for one species to change or pass into another. Now, however, Science in its most advanced form as positively affirms just the reverse. Species, it says, is in a constant process of change. The “structural unit,” whatever it may be, presses its slow but resistless way through all the hitherto supposed insuperable barriers, — from germ to jelly; from jelly to worm; from worm to insect; from insect to quadruped; from quadruped to man. In this sublime process, the immediate predecessor of the smooth-skinned and fair-complexioned man is the hairy and dark-colored monkey. Of course, if the Darwinian genesis of man is true, all the old scientific

objections to the unity of the human race vanish. Positively as they were urged, instead of being science, they were and are sheer falsehoods. On the contrary, if they are grounded in truth, Darwinism is impossible.

### 13. *Relation of Adam to his Race.*

The relation sustained by the first of men to his descendants is rightly supposed to have been twofold, natural and federal.

(a.) Natural. All who have descended from Adam by ordinary generation were in him seminally or potentially; as Levi was in "the loins of Abraham when Melchisedec met him," (Heb. vii. 10), as the plant is in the seed, or the oak in the acorn, or the stream in the fountain. By the law that like begets like, men are born with body and soul, essentially like those of him who begat them; *i. e.*, they are born not brutes nor angels, but men. Some have sought to maintain that this relation of nature is the only one which existed between our first father and his offspring. It is not sufficient, however, to account for all the facts in human character and history; nor does it meet the full import of Holy Scripture.

(b.) Federal. This term comes from the Latin *Fœdus* = a compact, or covenant. It points to that relation which Adam sustained to his posterity as their public head or representative, so that in his trial they were tried, and in his fall they fell. Not only, therefore, do they derive from him a vitiated nature, but they are liable also to the judicial results of his first sin.

1. Adam was the figure = type of Him who was to come; *i. e.*, of Christ. (Rom. v. 14.) In what respect was he the type of Christ? Not, certainly, as being a man, or as endowed with signal gifts, or as the natural head of his seed. In all these respects other men have been, and are like Adam; and therefore, as really as he, types of Christ. Only when we say he was the covenant head of his race, do we express the one fact by which he alone was the type of Christ, who is the covenant head of his race.

2. "For the judgment was by one to condemnation." (Rom. v. 16.) "By the offence of one judgment came upon

all men to condemnation." (Rom. v. 18.) The result, then, of Adam's sin was not limited to himself: it came "upon all men." Nor was it limited to their derivation from him of a vitiated or corrupt nature, for this follows the natural law of reproduction. Over and above this, there was a "judgment unto condemnation." A judgment is a judicial sentence. A judgment unto condemnation is a judicial sentence condemning those to whom it relates. But judgment presupposes trial. Condemnation implies legal liability. "All men," therefore, were somehow tried, and condemned in connection with "the offence of one;" *i. e.*, of Adam. As they did not then exist, how could this be, except in the way of representation.

3. The penalty of the law broken by Adam, and the consequences of its violation by him, do in fact come upon all his descendants. And, what is a decisive consideration, they are liable to this penalty and these consequences before it is possible they should have personally and actually sinned. They are liable to death from the moment of birth, and even in the womb. The unborn dead have been a great number. The graves of mere babes cover the earth.

4. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 18); *i. e.*, as to the manner of it, condemnation came by Adam, as justification comes by Christ. How, then, are men justified by Christ? Certainly, not because of their personal desert; for they are sinners, and justly condemned. They are justified because God views Jesus Christ, in His obedience unto death, as acting and suffering for them; and views them, as in Him, and represented by Him in His redeeming passion and work. Milton gives the essence of the matter when he supposes the Eternal Father thus addressing His Son:—

"Be Thou in Adam's room.

As in Him perish all men, so in Thee,

As from a second root, shall be restored

As many as are restored; without Thee none.

His crime makes guilty all his sons; Thy merit

Inputed shall absolve them, who renounce  
 Their own both righteous and unrighteous deeds,  
 And live in Thee transplanted, and from Thee  
 Receive new life."

*Paradise Lost*, B. III. lines 285-294.

We are condemned, then, by the offence of Adam, not as personally acting in it; but, as viewed in him, and represented by him, in that one most pregnant transgression.

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## CHAPTER XVIII.

### THE FALL OF MAN.

IT is reasonable to suppose, what the Scriptures teach, that man as created was a being of high excellence, both as to his faculties and his endowments; and that his external circumstances corresponded to these facts.

#### I. *His Original State.*

As Adam's entrance into life was exceptional, in the manner of it, as compared with that of other men, so his state at that entrance was equally exceptional. In body and mind he was mature, to the extent made necessary by his unique and responsible position.

(a.) He was an immediate creation of God. He was, therefore, perfect, after his kind, and for the purposes for which God made him. Nothing deficient or imperfect can come directly from the divine hand.

(b.) He was created in the image of God. He was, therefore, not only material and animal, like the creatures preceding him, as having a body; but he was also and essentially spiritual, as having a soul. This fact made him different and distinct from all things around him, and allied him in his nature and powers to the divine. It involved, also, "knowledge, righteousness, and true holiness." (Eph. iv. 24; Col. iii. 10.)

(c.) He was placed in a position of high responsibility by God. Not only was he the natural head of his race, and so

must vitally affect their character and condition, through the action of natural laws ; but he was also the moral head of his race. This is the plain import of Holy Scripture. Their moral character and state along the ages were made to depend on the result of his probation. By the will of God, they were regarded as in him, not only seminally, but also legally by representation. If he stood, they stood. If he fell, they fell. For so august a position, it is incredible that he should not have been fully competent.

(*d.*) His first recorded act implies advanced intelligence. Before the woman was formed, "the Lord God brought the beasts of the field and the fowls of the air unto Adam to see what he would call them. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." (Gen. ii. 19, 20.) Here, then, in the earliest stage of Adam's life, is speech ; for he evidently calls out or pronounces these names. Here, too, is the knowledge of language in its radical power ; for these names are not empty, but significant. Here, also, is zoölogic knowledge ; for the varying nature and qualities of the beasts and birds before Adam determine his action in naming them.

(*e.*) For his residence, "the Lord God took the man, and put him into the Garden of Eden." (Gen. ii. 15.) The word Eden means delight. The Septuagint and the Vulgate render it Paradise. In all ages since, it has stood for the ideal of sensuous beauty and happiness. In this place of delight, Adam soon had the companionship of Eve,

"Fairest of creation, last and best  
Of all God's works !"

*Paradise Lost*, B. IX. line 896.

Here, also, he had frequent and special intercourse with Elohim Jehovah, the infinitely good and glorious Creator.

The locality of Eden cannot be determined. No combination of the geographical data given in the Scriptures harmonizes with any such data now existing. Indeed, if notwithstanding the changes of the earth's surface in the course of six thousand years, including those of the Flood, we could now identify Eden, we might rationally attribute it to a supernatural care. The numerous hypotheses of

learned men on the subject are sufficiently noted by Kurtz, in his History of the Old Covenant ; and in Herzog's Encyclopedia, article Eden.

(*f.*) The earliest and most widely spread traditions of the race corroborate the Biblical narrative. Notwithstanding local and national accretions and modifications, their underlying and essential ideas are those of the Scriptures.

The Greek and Roman stories are found especially in Hesiod and Ovid. They tell us that the first age was "Aureas Ætas" — a Golden Age. Then men were like the gods. They were beloved by them, and had with them constant communion. They were free from care, labor, and all evil. The produce of the earth was spontaneous, and in profusion. The moral features of the age are more prominent in Ovid than in Hesiod ; but, according to both, men were then not only free from suffering, they were also free from sin.

The Oriental nations had like traditions. Amidst many wild and absurd fancies, the Persian stories reproduce every essential feature of the Biblical Eden. So do the sacred books of the Hindoos. These same traditions of a golden age, with its paradisaic accessories, exist among the rude tribes of Kamschatka, in Tartary, among the Indians of North and South America, and in the islands of the Southern Sea.

These traditions, so widely diffused, so essentially alike in their substance, and yet so various in their minor details, according to the region and people where they are found, have doubtless a common origin. They are all alike reminiscences of man's original state, but more or less exaggerated or distorted by additions and embellishments ; and they all find their true historic ground and solution in the man and the Eden of Genesis.

## 2. *Form of Adam's Trial.*

In this home of beauty and happiness, Adam was laid under prohibition as to the fruit of a single tree, — "the tree of the knowledge of good and evil." (Gen. ii. 17.) The divine command was, "Thou shalt not eat of it." The ordained penalty was, "In the day thou eatest thereof thou shalt surely die."

(a.) In the tree of life, it would seem, there was a life-preserving quality. After the fall, therefore, God sent Adam out of Eden, "lest he put forth his hand and take also of the tree of life, and eat, and live for ever." (Gen. iii. 22.) For this reason some have held that the tree of knowledge also had in it a mysterious quality, which would itself effect the twofold result indicated by its name. It is probably a truer view, that the distinction of this tree as compared with the other trees of Eden was in its being made the test of Adam's fidelity to God. As obedient and holy, he already had the knowledge of good; by disobedience, he would gain the knowledge of evil, both in itself and in its contrast with good. Theophilus of Antioch well said: "The tree of knowledge itself was good, and its fruit was good; for it was not the tree, as some think, but the disobedience which had death in it." (Autolytus, Ch. XXVIII.)

(b.) The form of this primal law was negative. It did not say, "thou shalt," but "thou shalt not." It did not require of Adam to do some great thing, but only not to do what would seem a small thing. Indeed, the almost trivial character of the test has been made a target for the shafts of unbelief. How unreasonable to suppose God would posit so tremendous issues on so small a basis! In the true view, however, this Edenic law shows the divine goodness. Man's trial was not one which tasked his powers to their limit, in order that he might remain steadfast: it was one within his ability to bear successfully, and win immortal life. Instead of cavil, it calls for praise.

(c.) This law brought Adam into a new and higher consciousness. His physical and mental nature and faculties were already in action, but now he receives "his first lesson in morals" (Murphy). The law, indeed, addressed itself to his intelligence; but through that it touches and rouses his moral nature,—his will, conscience, and affections,—it wakes within him the sense of right, of duty, of obligation. This sense was latent in his soul from the first, but now it springs into conscious existence and exercise. He sees and feels himself to be, not only a creature, but a creature having qualities and powers which, while they make him like God, also bring him under law to God.



(d.) The tree of the knowledge of good and evil having been invaded by man, and so served its purpose as a moral test, passes out of view. We nowhere meet with it again in the whole progress of the divine Revelation. The tree of life, on the contrary, having been guarded against man's invasion, and not having fulfilled its purpose in connection with Paradise Lost, reappears in the close of the Scriptures as a conspicuous and most significant feature of Paradise Restored (Rev. xxii. 2).

### 3. *The Tempter and the Temptation.*

Man was thus on probation. He had power to stand; he also had power to fall. In the Biblical account there is no record of any process or conflict until the coming of a tempter and a temptation from without.

(a.) This tempter is called "the serpent." (Gen. iii. 1.) It is plain, however, from the narrative that the serpent was merely the instrument of some superior and wicked being. He shows not only subtlety, which we might suppose congruous to a serpent, but also mental and moral qualities,—intelligence, speech, reason, and deep malignity. We accordingly find in the New Testament (John viii. 44; Rev. xii. 9) that the real tempter was a fallen angel (Satan), who made use of the serpent to effect his diabolic purposes. This was the sense of the Jewish Church before Christ. Hence the constant designation of Satan as "the old serpent," and those words in Wisdom (ii. 24): "By the envy of the devil death entered into the world." In the symbolism of the Orientals the serpent is the pervading emblem of evil.

(b.) The tempter assailed the woman. Milton represents her as then alone; the Scripture account implies it. That the serpent should speak affected Eve with no surprise. She was as yet without experience as to the habits and powers of the creatures around her. He bore himself in his intercourse with her as any one might who desired to influence another with reference to any course of action. There was no compulsion, no force upon body or mind; nothing but tact, cunning, and logic. In this case all these were Satanic. They first gained attention, then undermined faith in God, then stimulated desire for some inde-

finable good which God had arbitrarily, if not unjustly, withheld (Gen. iii. 1-5).

(c.) It was a palliating fact in connection with the woman that she was deceived. "The serpent beguiled me," she said, "and I did eat." The apostle also affirms this. (1 Tim. ii. 14.) The curse, therefore, in its special action on the woman, has a mitigation. If through her came the sin, through her also comes the Saviour. (Gen. iii. 15; 1 Tim. ii. 14, 15.) Adam, however, was not deceived. So the apostle affirms. (1 Tim. ii. 14.) Nor did he himself pretend it. When God arraigned him for the crime, his answer was: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. iii. 12.)

"He scrupled not to eat.

Against his better knowledge not deceived,  
But fondly overcome with female charm."

*Paradise Lost*, B. IX. lines 997-999.

#### 4. *Problem of the Fall.*

Adam and Eve thus lost their creation standing. From being holy, they became sinful. This result of their probation gives rise to the problem of the ages, Whence came sin? How can holy beings sin? As free agents they have, of course, the power of doing as they choose. But how can such beings choose to sin? How can they sin by any internal self-movement? What can there be in them susceptible to sinful temptation from without?

(a.) The theory of the pre-existence of human souls, introduced into the Church by Origen, is inadmissible. It has no ground, whatever, in any provable facts, and none in the Scriptures. Nor, were it true, would it solve the problem of the origin of sin. At most, it throws it back one step, and leaves it mysterious as now. As applied to the special case of Adam and Eve, it assumes that they were not holy, that they had already fallen. It thus contravenes the divine teaching: "God created man in his own image; in the image of God created he him." (Gen. i. 27.) "God hath made man upright." (Eccl. vii. 29.) When, therefore, fallen men are renewed in the image of God, they are "renewed in knowledge, righteousness, and true holiness." (Eph. iv. 24; Col. iii. 10.)

(*b.*) The theory which ascribes a poisonous quality and power to the forbidden tree is equally inadmissible; though such theologians as Michaelis, Reinhard, Morus, and even Knapp, have given it their sanction. Knapp says: "Death came into the world by means of a poisonous tree." "Tasting of the fruit of this tree introduced disorder into the human body, which from that time was subject to disease and death." "There are many poisonous plants by which violent excitement is produced in both soul and body, spasmodic affections, stupefaction, and delirium. Such are belladonna, opium, thorn-apple, and hemlock." (Theol. Sec. 75, 2.) The command not to eat of the fruit of this particular tree was not so much for a moral test as to guard Adam and Eve from poison. Having, however, seen the serpent eat of it without harm, they were led to think it would also be harmless to them. Thus they sinned, and brought their physical nature under the influence of a disturbing physical cause, which has been and is transmitted to their descendants.

1. This whole view is utterly foreign to the Biblical account of the Fall of Man. In some of its particulars it is contrary to that account. The Scriptures say nothing of the serpent's eating of the forbidden fruit, with or without harm; or of this as inducing the sin of Eve. They represent her as violating the divine command, impelled by the artful suggestions and reasonings of the serpent, and Adam as led into the transgression by her.

2. It makes sin in all the descendants of Adam a physical thing, or, rather, the result of a physical cause. The poison in them acts through the body on the soul, disordering its faculties, volitions, and affections. Of what use, on this supposition, can be the facts and motives, or the whole rational and moral power of the gospel in saving men? The real remedy for sin must be found somewhere in *Materia Medica*. It must be an antidote to the poison of that deadly tree.

(*c.*) Augustine's view of sin made it a negation, not requiring therefore a positive, but only a privative cause. Origen had already said, "to want goodness is to be wicked." (De Princip. IX. 2.) In his *Theodicy*, Leibnitz

sets forth a similar view. While, according to his optimistic theory, he made sin a necessity in the divine system, which Augustine did not do, he regarded it at the same time as something not positive, but privative; not so much an effect as a defect, and to be accounted for by a deficient or privative cause. This, too, is the essential idea of President Edwards, in his work on Original Sin.

In his view, there were implanted in man, as God made him, two kinds of principles, inferior and superior, natural and supernatural. The inferior and natural, such as self-love, with its impulses and tendencies, essentially belong to man's nature, and form what the Scriptures call the flesh. The superior and supernatural principles, which are comprehended in divine love, were not inherent in the nature of man, but existed and were maintained by special divine influence. The withdrawal of this influence would leave the natural principles in man to become the reigning principles. Their reign, however, would be ruin. As when you withdraw light from a room, the result is darkness; so, should the Holy Spirit withdraw from man, the result would as certainly be corruption. It would naturally arise from this privative original. (Worcester. Ed. pp. 330, 427.)

1. Whether the Holy Spirit withdrew from Adam or not before his fall, of which the Scriptures say nothing, the fact remains that in his nature, tastes, disposition, and aims he was holy, and this, not in part, but perfectly. What, then, could there be in him susceptible to sinful temptation, or that could consentingly respond to it? It is probable that all we know of the matter was expressed by the divines of Westminster when they said: "Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God." (S. Cat.)

##### 5. *Biblical Terms for Sin.*

In Holy Scripture the two principal terms for sin are the Hebrew *Hattau*, and the Greek *Amartia*. The former means to go out of the way, or to deviate from a straight line; the latter means a missing of the mark. Other words in the New Testament are (1) *Paraptōma* = a falling

away from, *i. e.* from law, truth, right; and (2) Parabasis = a going beyond, *i. e.* beyond law, truth, right. Also (3) Anomia = lawless, *i. e.* reckless or defiant of law; and (4) Asebeia = irreverence and disregard of God.

(*a.*) These terms are deeply significant. Especially does Amartia suggest a most weighty truth. According to it, the sinner is one who misses the mark. He misses the great end of life. He misses truth, holiness, happiness, and heaven. His faculties are turned from their noblest use, and his whole existence is a failure.

### 6. *Definition of Sin.*

In general, sin is any deviation from or violation of right, which deviation and violation are wrong. But what is right? What is wrong? The words imply a test, standard, or law, by which the right and wrong of qualities and actions are determined. Law implies a law-giver. The Supreme Lawgiver is God. That, then, is an exact and full definition of sin which says: "Sin is any want of conformity unto, or transgression of, the law of God." (S. Cat.)

(*a.*) The sin of Adam, *i. e.* his first sin, was his transgression of that specific divine law which forbade him the fruit of the tree of knowledge of good and evil. Along with the bodily action of plucking and eating that fruit, there was the corresponding internal movement, the action of his soul. This interior state and exercise, of which the outward act was but the visible expression, were alone moral, the substance and essence of his sin. In the case of all actual sin, there must be the two factors of knowledge and freedom. In proportion as a man is in involuntary ignorance and under compulsion in any moral act, he is not criminal or not virtuous. When one knows what is wrong, and yet chooses to do it, his criminality is complete. The first man had both knowledge and freedom.

### 7. *Penalty of the Law of Eden.*

The definite law to which Adam was subjected in Eden was this, "Thou shalt not eat of it," *i. e.* of the fruit of the tree of knowledge of good and evil. The penalty of this

law was, "In the day thou eatest thereof thou shalt surely die." (Gen. ii. 17.)

(a.) In the strict and proper use of language, the penalty of a law is that punishment which itself prescribes and requires in case of its violation; *i. e.*, it is the legal effect of violating it. There may be other effects, many and most important, but they are not the penalty of the law. That is just the punishment which the law itself imposes. Take, for instance, the law of theft. Its prescribed penalty is imprisonment for a definite period. There are, indeed, other effects of such a crime, inevitable as the legal one, and more serious in their nature, such as the wrong done by the culprit to his own manly and moral being, his sense of meanness and guilt, his self-reproach and remorse, the shame and grief of his family, and the contempt and scorn of his fellow-men. All these are the natural and moral consequences of his crime, but they are not its legal effect; they are, therefore, not the penalty of the law.

(b.) The penalty of the law of Eden was death; *i. e.*, death of the body. Had Adam stood in holiness, he would have been, by the will of God, immortal. Hence Paul says: "By one man sin entered into the world; and death by sin." (Rom. v. 12.) Hence he also says: "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) His words relate exclusively to the resurrection of the body, they therefore relate as exclusively to the death of the body. But the nature and limitation of the penalty of the law of Eden are made plain in the sentence which God pronounced upon Adam when he had sinned. All its details of toil, pain, and sorrow, are subservient to and reach their climax in, "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

(c.) This legal effect, however, of the violated law was not its only effect, nor, by any means, the most dread. Spiritual death is more fearful than the death of the body. It is that by which the body died. It is both cause and effect. When the soul sins it dies, *i. e.* in sinning and by sinning, not as a judicial, but as a natural, result. Sin is death. Not until Adam was spiritually dead, did he, in fact, pluck and eat the forbidden food. That preceding internal

change from allegiance to God, and that impious resolve to disobey him, were the death of his soul. And sin, unless arrested by divine grace, perpetuates itself. It acts and reacts, as cause and as effect, without limit. The first sin of Adam, in its natural effects, continued in him, and it continues in these effects in his posterity. All his and their depravity, and all the countless sins and sorrows which proceed from it, and will for ever, had their beginning in that first sin. They are not its legal effect: they are its natural and terrible consequences.

(*d.*) From the nature of the case, death, whether it be that of the body or that of the soul, is eternal; *i. e.*, apart from the interposition of some competent external power. A dead body cannot restore itself to life, neither can a dead soul. The law therefore did not say, "In the day thou eatest thereof thou shalt die," for ever. Nor does it say, "The soul that sinneth, it shall die," for ever. It said, and it says, "It shall die." But a state of death, either bodily or spiritual, is necessarily unchangeable and eternal, except by the will and the power of God.

#### 8. *How the Sin of Adam affects his Race.*

The facts of sin are visible. The philosophy of these facts is disputed. How the sin of Adam, *i. e.* his first sin, affects his posterity, is determined by the view men take of his relation to his posterity. The differing views are comprehended essentially in the Pelagian, the Arminian, and the Augustinian.

(1.) The Pelagian theology denies any relation of Adam to his race of a nature involving any consequence of his sin upon them. His sin affected himself alone. Neither by natural law, nor by judicial infliction, does there come upon his race any result of his trespass. They are born, with respect to moral character, just as he was created. Each successive individual of the human family determines his own character by his own act. His nature is as free from fault as was the nature of Adam in the day that God made him; and, so far as it is concerned, he may as readily become an angel as a devil.

(*a.*) This theory so palpably conflicts not only with the

teaching of the Scriptures, but also with the obvious facts in human history, that it has gained but a limited acceptance. While individuals, here and there, have followed Pelagius, his views have no place in the great confessions of the Church Universal.

2. The Arminian Theology, in accounting for the phenomena of sin since Adam, and their connection with his first sin, has recourse to his fatherhood. He was the natural head of his race, as any individual father is the natural head of his offspring. By the natural law of reproduction, therefore, they are born in his likeness, with a vitiated nature, and that nature is the source of all their actual sins. "The first man was not only one in a series of individuals constituting the human family, but he was the personal starting-point for the development of the whole organism of the race; and, in like manner, sin which first came by him, was not only a single instance, but an active and potential beginning, exercising a disturbing influence upon the whole development." (Martensen, p. 173.)

(a.) This theory is inadequate. To the extent of its reach, it is true, but it does not cover the whole case. It accounts for the vitiated nature of men at their birth, but it does not account for their condemnation. It recognizes their inborn depravity: it does not recognize that judicial sentence upon them (Rom. v. 16-18) which often goes into effect before actual sin is committed or is possible.

3. The Augustinian theology also holds to the natural headship of Adam relative to his race. It discerns an essential connection with it, of many of the most important phenomena in their moral character and development. But it also discerns testimonies of Scripture and facts of history which have no solution in the natural headship of Adam, testimonies and facts which necessitate his public and representative character and action. It therefore makes the results of his first sin upon his posterity issue from his twofold relation, as their natural and also their federal head. They are born, therefore, not only depraved, but likewise under condemnation. The proof of this has been given in the preceding chapter. It may be condensed in this fact, — that every child of Adam is liable to the



identical penalty denounced upon Adam in person, and is liable to it, when there can be no actual sin ; *i. e.*, from birth, and before birth.

### 9. *Depravity by Nature.*

It is a universal fact that the earliest manifestations of the moral nature of men are evil. This fact demonstrates the depravity of that nature. It is not possible that a good tree should always bear evil fruit. It is not possible that bitter streams should always flow from a sweet and pure fountain.

(*a.*) Human testimony on this point is uniform and explicit ; and it is worthy of note that the greatest names in the heathen world before Christ are as clear and emphatic with reference to it as are the Scriptures. Socrates said : "All men, however intelligent or civilized, are yet so depraved that no human discovery or art can remove it." (Plato, Republic.) Plato said : "Children are not good phusei = by nature. If they were, it would only be necessary to shut them up to keep them good." (Men.) Thucydides said : "It is the nature of man to sin, both in public and in private. No law can restrain him from it. All modes of punishment have been exhausted in the attempt." (Book III.) Aristotle said : "The depravity of men is *sungenēs* = inborn." "There is something, therefore, in man's nature which is antagonistic to his reason, and fights against it." (Ethics.) Cicero said : "Soon as we see the light, we become versed in all sorts of sin. We drink in error with our mother's milk." (Tus. Ques.) Other and even more striking citations may be found in Knapp, LXXIV. 1.

(*b.*) The testimony of Holy Scripture is equally plain. "Who can bring a clean thing out of an unclean ? Not one." (Job xiv. 4) "How can he be clean that is born of a woman ?" (Job xxv. 4) This was the patriarchal theology. The Levitical law embodied this theology in visible form and act in its constant cleansings and expiations from the birth of a man to his grave. In Davidic times, it was the consenting voice of all the godly, as well as the special confession of the Psalmist : "Behold, I was shapen = born

in iniquity : and in sin did my mother conceive me." (Ps. li. 5.) Repeatedly did Christ declare, "Ye must be born again." (John iii. 3, 5, 7.) Why? "That which is born of the flesh is flesh." (John iii. 6.) In the sphere of spirit, as well as in that of material nature, like produces like. In conformity with this, Paul assured the Christians of Ephesus, "Ye were phusei = by nature the children of wrath, even as others." (Eph. ii. 3.)

(c.) In the distinctions of theology, the first sin of Adam is called "peccatum originans" = the originating sin. That corruption of man's nature, which proceeds from this, is called "peccatum originale" = original sin, because to each individual it is the source of all other sin, and because it is itself derived from the "peccatum originans," or the first and root sin of Adam.

#### 10. *Extent of Human Depravity.*

1. The Scriptures and facts teach that the depravity of man is universal as to the race. "God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. vi. 12.) "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good; no, not one." (Ps. xiv. 2-8.) "What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." "Therefore, by the deeds of the law, there shall no flesh be justified in His sight." (Rom. iii. 9, 20.) All the known facts in human history show the same thing. No secular records of any age or land disclose a nation, tribe, family, or individual, where depravity, more or less marked, has not been manifest. Indeed, the fact that depravity is by nature involves its universality. Whatever belongs to the nature of man must be universal as man.

2. The depravity of men is also universal as to individuals; it reaches and impresses, more or less, the whole nature of every man. It prevails in every man to the exclusion of spiritual, *i. e.* of holy and divine, life. "That

which is born of the flesh is flesh." (John iii. 6.) "The carnal mind, or the mind of the flesh, is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Men in their natural state are declared to be "dead in trespasses and sins." (Eph. ii. 1.) All these expressions are definite and intense. Especially does death in sin imply the total absence of spiritual life. The one is the antithesis of the other. What, however, is the precise meaning of this truth?

(a.) It does not mean that unrenewed men are as corrupt and sinful as they can be. There are degrees in depravity, as there are in grace and holiness.

(b.) Nor does it mean that unrenewed men do not have all the instincts and affections of human nature as such. Of course they have them. Without them they would be monsters, not men. Often, too, these instincts and affections in unrenewed men invest their personal, social, and public life with great interest and beauty.

(c.) Nor does it mean that unrenewed men have not all the intellectual and moral faculties which are possessed by those who have been born again, and are thus the children of God. They have these faculties. They have power to know and reason; to accept and reject; to love and hate.

(d.) It does mean that, while having all these things, unrenewed men are still without true spiritual life, without right affections towards God, without that holiness which alone can fit them for heaven, and which is wrought in the human soul by the eternal Spirit (John iii. 5; Heb. xii. 14), and that they also have a nature vitiated and propense to sin.

### 11. *The Divine Permission of Sin.*

The existence of sin, and its fearful effects in the presence of infinite wisdom, love, and power, are an inscrutable problem. Were the metaphysical difficulty of its origin, *i. e.* its origin in a holy soul, removed, there would remain this still greater one, why did God permit it?

1. Dualism answers the question by recourse to two eternal originating principles, or to two antagonistic gods. Fatalism subjects God and men alike to an inexorable

necessity. Writing to Voltaire, Rousseau said : " Man, be patient. The evils you suffer are a necessary effect of nature. The eternal and beneficent Being would have been glad to exempt you from them ; the reason why He has not done better is that He could not." If Pantheism attempts a solution, it is that sin is an individualized form of the infinite generality, or part of an endless process of which the sum is God.

2. Within the Church, Optimism has been largely prevalent. Its great philosophical expounder was Leibnitz. In his Theodicy. In more recent times, Bellamy, West, and Hopkins, have dwelt on its theological aspects. It maintains that God permitted sin to enter the Universe, because, all things considered, it was best that He should. He foresaw that He could so control and use it as to secure in the end the greatest possible good to creatures and the most perfect manifestation of Himself.

(a.) It cannot be doubted, as a fact, that God has taken occasion from the existence of sin to secure all that good to men, and to manifest all that grace and glory of His own nature which are involved in redemption. Nor can we see how otherwise this could have been done. We are not competent, however, to take the seat of judgment, and decide upon what is possible with God. Nor need we, in view of the sin of the first Adam, exclaim with Leibnitz, "felix culpa" = happy crime. Rather, in view of the righteousness of the second Adam, we should exclaim with Paul, "O the depth of the riches, both of the wisdom and knowledge of God!" (Rom. xi. 33.)

(b.) The Inability theory is by no means the antithesis of Optimism. Widely different as they are in most respects, they agree in making the permission of sin on the part of God a conditional necessity. According to one, sin was necessary in order to secure the greatest possible good to the Universe ; according to the other, it was necessary in order to save the moral freedom of creatures. God was unable to prevent it, not in the sense of Fatalism as being bound by the immutability of Nature, but He was restrained by the nature of free agency. The late Dr. Taylor, of New Haven, was conspicuous among those who assert this view.

So long as men are moral agents, he said, they have the power of sinning. So long as they have this power, they may use it. If they may not use it, their freedom is gone : they are no longer moral agents. Rather than destroy their freedom, God permitted sin.

(a.) God is a moral agent, and most free. But God cannot sin. In His case sin is impossible, unless He can first be despoiled of His freedom.

(b.) God made the soul of man, its nature and its faculties. When it was without being, He gave it being. It would seem absurd to suppose that He cannot do that which is less ; *i. e.*, perfectly control His own creation in accordance with its essential nature.

(c.) The exact fulfilment of prophecy conclusively shows that God can and does control human volition and action ; and yet so as not to touch the most perfect freedom of those who are His agents and instruments. Sennacherib (Isa. x. 5), Cyrus (Isa. xlv. 28), Augustus Cæsar (Luke ii. 1), and the crucifiers of Christ (Acts ii. 23), are clear and signal instances.

(d.) The redeemed in heaven and the elect angels are assured of eternal holiness. Who supposes they will ever cease to be moral agents ? But if God can preserve them for ever from falling, consistently with their freedom, most certainly He had the power to do so in the case of the angels and of man who sinned.

(e.) It seems to be a wise, as well as reverent judgment in relation to this matter which says : "The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men ; and that, not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends ; yet, so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." (West. Conf. V. 4.)

## CHAPTER XIX.

## THE REDEEMER.

THE sin and ruin of man gave occasion for the gracious interposition of God. In the curse upon the serpent is intimated the purpose of redemption. We thus come to those ideas and facts which relate to the person, office, and work of the Redeemer.

I. *No Self-Redemption.*

The fall of man wrought a change in both his nature and his condition. He became thereby depraved and condemned. To be redeemed, he must be put back into his original character and state. His purity must be restored, and his condemnation removed. It is obvious, therefore, that man cannot redeem himself.

(a.) The legal difficulty is insuperable. The divine law is perfect in its nature and in its sanctions. It requires a perfect obedience in act and in spirit. "Thou shalt love the Lord thy God with all thy heart." (Matt. xxii. 37.) "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) "The soul that sinneth, it shall die." "The wages of sin is death." (Ezek. xviii. 20; Rom. vi. 23.) There can be no surplus obedience, no reparation for sin that is past. Though broken a thousand times, the law still demands perfection. The sinner therefore cannot redeem himself. He cannot remove from himself the legal condemnation.

(b.) The moral difficulty is also insuperable. "Who can bring a clean thing out of an unclean? Not one." (Job xiv. 4.) "That which is born of the flesh is flesh." (John iii. 6.) There is no tendency in that which is sinful to that which is holy, but the reverse. Every natural law in the case certifies that depravity will reproduce and perpetuate itself. No sinner, therefore, can regain, by self-effort alone, the purity which he has lost. But this is indispensable to redemption.

### 2. *No Redemption by Creatures.*

It is equally certain that, while sinful man cannot redeem himself, no other creature can redeem him. The fact of creatureship necessitates dependence and obligation. The highest angel, therefore, and all the angels, are under law to God. From the nature of the case that law is perfect. It exacts their whole power of love and service. By no possibility, therefore, can they love and serve God, except for themselves alone. The result is plain. To find a being qualified and able to redeem them who have sinned, we must find one over whom the law has no jurisdiction. In the presence of that being, we are in the presence of God.

### 3. *Will God Redeem?*

With this clear verdict of reason, in view of the essential facts of the case, it was a question of supreme moment, Will God redeem fallen men? If He will, has He made it known?

1. Nature, it has been maintained, furnishes on this point some affirmative presumptions.

(*a.*) It certifies the goodness of God. Creation and providence are his witnesses. The rich earth, the healthful air, the sunshine, the rain, the seasons, the harvests, the fruits, the flowers, all sights of beauty, all sounds of harmony, bespeak the kind and beneficent Father. Nor are His gifts determined by the moral character of men. They descend, as in showers, on the just and on the unjust. All this is true. But this is not all that is true. It is, for instance, incorporated in the very framework and laws of the Universe that God will punish sin. Violate any law of matter, and there is a penalty. Violate any law of mind, and there is a penalty. It is so, too, in the moral sphere. The testimony of Nature is that God is just as well as good. But if God is just the sinner will meet with his deserts.

(*b.*) Nature also presents an impressive analogy. In this world man is subject to many and various evils, as to his body. But then all around him are remedies for these evils. One will mitigate pain, another will assuage fever. This will heal a wound; that will infuse vigor into debility.

From these remedies in nature for bodily diseases and sufferings, may we not infer a corresponding provision of God for the diseased and suffering souls of men? Most certainly the alleged facts are real, and they illustrate, in a measure, the revealed doctrine as to spiritual healing. It is by no means certain, however, that they ever did in fact suggest to men the idea of redemption, or awaken within them the hope of it. It has been affirmed that Socrates, the wisest of the heathen, doubted whether God can pardon sin. Certain it is, he represented sin to be a tremendous evil, and argued that God must so treat it. In the "Machē Athanatos" = the immortal battle, God is the guardian of virtue, and contending for the right; and His taking the least part with the enemy, even by being easily placated, would be treason against the cause of good through the Universe. (Plato De Legibus, Liber X.)

(c.) The universal prevalence of sacrifices is another of these supposed presumptions. Sacrifices had their origin, this view maintains, in the sentiments and reasonings of men. They are therefore a testimony that Nature conceives of God as placable, and suggests even the idea of satisfaction by atonement. There can be no doubt of the former universality of sacrifices, nor of their essential import in the view of those who offered them. It is scarcely less certain, however, that sacrifices originated, not in the views and feelings of men, but in the appointment of God. We trace them, therefore, to the gate of Eden. Having their origin there, and pointing to the one all-sufficient sacrifice to be offered in the fulness of time, they spread out from that sacred centre with the extending and diverging lines of migration until they reached and were offered in every part of the earth. Renewed by Noah, after the Flood, they spread from Ararat as from a second centre, until again the families, tribes, and nations of the world worshipped by sacrifice.

2. If Nature is uncertain, Revelation is clear and conclusive. From the Fall of Adam to the Birth of Christ there was a constantly clearer and fuller development of the divine purpose with reference to this momentous matter. God did not leave men to the light of Nature alone. He



gave them express revelation. Throughout this period, therefore, there were the necessary truth, the ordinances of worship, and the presence and work of the Holy Spirit.

(a.) The Necessary Truth. At once upon the fall God said: "The seed of the woman shall bruise the head of the serpent." It was the germ of the everlasting gospel. Abel believed and offered the bloody sacrifice. Lamech longed for Him who should bring rest. Enoch walked with God, and was not, for God took him. Noah found grace in the eyes of Jehovah. Melchisedec was a priest of the most High God. Abraham saw the day of the Messiah and was glad. In the Mosaic system, a divinely arranged symbolism shed new and intenser light on the evil of sin and the way of salvation. The successive prophets of Israel set forth the person, office, and work of the Redeemer to come, with almost the definiteness of the New Testament. (Gen. iii. 15, iv. 4, v. 24-29, vi. 8, xiv. 18; John viii. 56; Isai. liii. 1-12; Dan. ix. 24-27; Joel ii. 28-32; Zech. xiii. 1-7.)

(b.) The Ordinances of Worship. The altar of Adam was in sight of paradise. Noah worshipped on Ararat. With the Hebrew patriarchs, their altar was inseparable from their tent. The tabernacle, with its consecrated priests, its blood of sacrifices, its odors of incense, and its mercy-seat in the holy of holies; the temple, with its additions of prayer and song; and the synagogues of Israel, where divine truth was orally expounded and enforced, were the seat and the means of individual and national worship along the centuries, until He came, in whom all the essential prefigurations of the old economies had their personal and divine reality.

(c.) The presence and work of the Holy Spirit are not only inferred from the necessities of the case, but they are also attested. He strove with men before the flood; He was with the tribes in the wilderness; He gave skill to the cunning artificers of the tabernacle; He came upon the judges and the prophets of Israel; and so, the one wrought exploits, and the other uncovered the future. In the whole process of the ancient revelation, "holy men of God spake as they were moved by the Holy Ghost." He was the life and power of all the godly before the coming of Christ. (Gen. vi. 3; Neh. ix. 20; Isai. lxiii. 11; Judges vi. 34, xi. 29;

1 Pet. i. 11; 2 Pet. i. 21; Isai. xlv. 3-4, lix. 21; Hag. ii. 4, 5; Mal. ii. 15.)

#### 4. *Why Men and not Angels.*

It was the purpose of God, then, to redeem fallen men. But there were other and more eminent creatures who had also sinned,—the fallen angels. The question has therefore been asked: Why, in the matter of redemption, and as between these two orders of beings, should God discriminate in favor of men? Probably it would best become us to refer this way of God to His sovereignty. "Even so, Father, for so it seemed good in thy sight." (Matt. xi. 26.) Some, however, have sought to reach the grounds of this divine discrimination. They have suggested two.

(a.) The Self-origin of Angelic Sin. Man was assailed from without, and overcome by a being greater and more powerful than himself. So far as we know, or can conceive, the sin of the angels proceeded from within themselves; not induced or impelled by any external agency. They could plead neither ignorance nor temptation.

(b.) The Angelic Constitution. The angels neither beget, nor are begotten. Each one is a distinct and independent creation of God. They sustain, therefore, no such relations to or dependence on one another, as, by necessity, involve them in the results of each other's action. Gabriel might sin without affecting his fellow-angels. With man, the case was essentially different. Adam was the natural and moral head of a race, to spring from him by propagation, and whose character and state were necessarily and deeply affected by his moral course.

These thoughts are not without interest and force; nor can we affirm them improbable as bearing on the above question.

#### 5. *Old Testament Idea of the Messiah.*

The word Messiah is not used in the Scriptures as a personal designation of the Redeemer, until in the song of Hannah. (1 Sam. ii. 11.)

"The Lord shall judge the ends of the earth,  
And He shall give strength unto His king,  
And exalt the horn of His Messiah;" or anointed.

Some contend that it does not occur in this specific sense, until with reference to "the Messiah, the Prince," in Dan. ix. 25. (Pusey, Lec. p. 181.) The idea, however, and the hope of one who should come to deliver men, were coeval with the fall. At first, they were embodied in the general expression, — "the seed of the woman." In the time of Abraham, this formula became more definite: "In thy seed shall the nations of the earth be blessed." The coming one, therefore, was to appear in the Jewish race. In the vaticinations of the dying Jacob, He is called Shiloh = the Pacificator, or the Maker of Peace. At length, in the song just cited, the name Messiah takes its place as the recognized and permanent designation of the long-promised seed of the woman.

(a.) This particular name, Messiah, had its rise, and gained its special application, probably, as follows: Under the Old Dispensation, the three great offices were those of the prophet, the priest, and the king. In the ceremony of inauguration, a significant feature was the anointing with "an holy anointing oil." Hence, these eminent persons were called the Anointed, *i. e.*, Messiahs: for the Hebrew, Messiah; the Greek, Christ; and the English, Anointed, — are exact equivalents. Now, the ideas which divine Revelation gradually unfolded concerning the seed of the woman, or the expected deliverer, showed that in His one person, would concentrate these three highest offices. As, therefore, they who bore these offices were called Messiahs; so He who should bear them all, having the prophetic, the priestly, and the regal unction in His one person, came to be called, by eminence, the Messiah.

(b.) Whether the saintly men and women of the old economy had any conception of the Messiah as a political ruler, and invincible conqueror of kings and kingdoms, may perhaps be made a question. Nothing of this appears in the Scriptures rightly interpreted. And although this was the current view among the Jews at the time of the advent, the Samaritans, who also looked for the Messiah, do not seem to have entertained it. If we may infer their views from those of the woman at Jacob's well, they seem to have related mainly to his prophetic office. "Messias

cometh," she said, "which is called Christ, when He is come, He will anaggelei = declare unto us all things." (John iv. 25.)

(c.) The origin of the secular and political view of the Messiah among the later Jews, Bretschneider explains as follows, viz. :—

"It is indeed a remarkable phenomenon in the history of the human mind, that this people, under all their tempests of desolating misery, preserved their hopes, and that, to the present day, notwithstanding their total annihilation as a nation, they have never wavered in their expectations of the Messiah. Their circumstances, in and after the captivity, gave a new direction to these expectations. They returned with penitence, and in good earnest, to the faith of their fathers, and they observed the Mosaic religious institutions with a rigor in strong contrast to the negligence of many of their ancestors. According to their notions, therefore, there was nothing for the Messiah to do in the advancement of Religion; for, thought they, what could He have done more than restore the Mosaic system in its purity. But this was already done. Nothing, consequently, was wanting to the happiness of the nation, except to regain their political position and power in the brilliance of the times of David. Thus became fixed the expectation of a political Messiah, a great and victorious king, who should wholly subdue the heathen nations, the adversaries and contemners of Jehovah, and make them tributary to the Jews. And so, the consoling hope of the Messiah as the purifier who should refine their institutions for the honor and true worship of God, and as the restorer of peace and happiness, gave place to the idea of a conqueror who should immolate millions to exalt the Jews." (Doc. Theol. Apoc., O. T. p. 33.)

#### 6. *Messiah must have come.*

It is plain from the prophetic Scriptures, and from their historical fulfilment, that the Messiah must have long since come.

(a.) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." (Gen.

xlix. 10.) According to this, the Messiah would come while legal and legislative powers were still possessed by Judah. But both these utterly passed away eighteen centuries since, not only from Judah as a tribe, but from the Jews as a nation. There is indeed the fiction of a hidden Messiah. One of the Talmuds says that Messiah was born in Bethlehem on the day of the destruction of the temple; but, because of the sins of the people, a storm bore Him away, and He still remains concealed.

(b.) "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." (Dan. ix. 25.) There were four edicts of the kings of Persia as to the affairs of the Jews, — those of Cyrus, B.C. 536; of Darius, B.C. 518; and of Artaxerxes, B.C. 457 and B.C. 444. Of these, two were merely supplementary, not principal, — the second and the fourth. The first, by Cyrus, related especially to the building of the temple and not the city. The third by Artaxerxes, after the temple was built, was "concerning Judah and Jerusalem," and "to set magistrates and judges, which may judge all the people that are beyond the river" (Ez. vii. 11–25); *i. e.*, to rebuild the city and restore civil and political things, subject, of course, to Persia. This is the commandment from the going forth of which "the seven weeks and the threescore and two weeks" begin. These weeks, in prophetic computation (Ezek. iv. 6), make 483 years. Counting from B.C. 457, 483 years bring us to A.D. 26. Allowing for the error of four years in the current chronology, we reach A.D. 30, not when Christ was born, but when He was inaugurated in His Messianic office, by the baptism of John, and by the anointing of the Holy Ghost. (Matt. iii. 13–17.)

(c.) "For thus saith the Lord of hosts; I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." (Hag. ii. 6, 7.) The almost universal sense of the Church has been that by the Desire of all nations is meant the promised Deliverer or the Messiah; and that the second temple, although, as it then was, inferior to the first, should be filled with a far greater glory by the personal presence of the living Redeemer. (John

i. 14.) The second temple, with its enlargements and embellishments by Herod, remained until A.D. 70, when it was destroyed by the Romans.

### 7. *Jesus Christ is the Messiah.*

The Messiah then must have come. It is equally certain that He came in the person of Jesus Christ. The demonstration of this is the exact fulfilment in Him, and in Him alone, of all the prophecies which related to the Messiah, except where those prophecies reach into the still future.

(a.) Messiah was to be "the seed of the woman," and therefore human. (Gen. iii. 15.) Jesus Christ was born of a woman, and was therefore human. (Luke ii. 5-7; Gal. iv. 4.)

(b.) Messiah was to be from eternity, and the fellow or associate of God, and therefore divine. (Isa. ix. 6; Mic. v. 2; Zech. xiii. 7.) Jesus Christ was from eternity, the Son of God, the true God and Eternal Life, and therefore divine. (Matt. iii. 17; John i. 1-3; 1 John v. 20.)

(c.) Messiah was to be born, not by ordinary generation, but of a virgin. (Isa. vii. 4.) Jesus Christ was born of the Virgin Mary. (Matt. i. 18-25; Luke i. 26-33.)

(d.) Messiah was to be born in Bethlehem Ephrathah, *i. e.* in Bethlehem of Judea, in distinction from another Bethlehem in the territory of Zebulon. (Mic. v. 2.) Jesus Christ was born in Bethlehem of Judea. (Matt. ii. 4-6; John vii. 42.)

(e.) Messiah was to come while the sceptre still lingered with Judah, near the close of the weeks predicted by Daniel, and while the second temple should be still standing. (Gen. xlix. 10; Dan. ix. 25; Hag. ii. 6-9.) Jesus Christ came, while Judah still had the sceptre, when the weeks of the prophet were closing, and just before the destruction of the temple. (Matt. ii. 1; Luke ii. 1; Matt. xxiv. 1, 2.)

(f.) Messiah was to be of the race of Abraham, of the tribe of Judah, and of the family of David. (Gen. xxii. 18, xlix. 10; 2 Sam. viii. 16; Isa. xi. 1-9.) Jesus Christ was of this race, this tribe, and this family. (Acts iii. 25, 26; Gal. iii. 8; Heb. ii. 16; Acts ii. 20-31; Rom. i. 3.)

(*g.*) Messiah was to come in humble circumstances, thus disappointing the popular expectation. (Isa. liii. 2, xlix. 7.) Jesus Christ came in a low condition. He was born in a stable. At her purification in the temple, His mother presented the offering prescribed in the law for the poor. Until He entered on His public office, He labored with His reputed father for the means of support. (Luke ii. 7-22; Mark vi. 3; Matt. viii. 20.)

(*h.*) Messiah was to make himself known by works of mercy and of supernatural power. (Isa. xxxix. 18, xxxv. 3-6, xlii. 7, lxi. 1-3.) Jesus Christ healed the sick, gave strength to the lame, cleansing to the lepers, hearing to the deaf, sight to the blind, life to the dead. These works were his credentials, and he used them to certify his Messianic character. (Matt. xi. 2-6; John v. 36, 37, x. 24, 25.)

(*i.*) Messiah was to be despised and rejected of men. (Isa. liii. 3-7.) Jesus Christ came into the world, and the world knew Him not. He came unto His own, and His own received Him not. "Not this man," they said, "but Barabbas. Away with Him! Crucify Him." (John i. 10, 11; Luke xxiii. 18-21.)

(*j.*) Messiah was to be cut off by a violent death, and to be pierced. (Isa. liii. 8; Dan. ix. 26; Zech. xii. 10; Ps. xxii. 16.) Jesus Christ was put to death by crucifixion. The spear entered His side, and the nails His hands and feet. (Luke xxiii. 23; John xix. 34, xx. 25.)

(*k.*) Messiah was to be mocked; Jesus Christ was mocked when dying. (Ps. xxii. 7, 8; Matt. xxvii. 39-43.) They were to give Messiah vinegar and gall; they gave vinegar and gall to Jesus Christ. (Ps. lxix. 21; Matt. xxvii. 34.) They were to divide the garments of Messiah by lot; they cast lots for the garments of Jesus Christ. (Ps. xxii. 18; John xix. 23, 24.) Not a bone of the paschal lamb, typifying the slain Messiah, was to be broken; not a bone of the dead Christ was broken. (Ex. xii. 46; John xix. 33-36.) Messiah in His death was to be numbered with the transgressors. Jesus Christ in His death was numbered with thieves. (Isa. liii. 12; Mark xv. 27, 28.) Messiah was to make His grave with the rich; Jesus Christ was laid in the new tomb of Joseph of Arimathea, who was a rich man

and an honorable counsellor. (Isa. liii. 9; Matt. xxvii. 57-60; Luke xxiii. 50-53.) Messiah was to arise from the dead and ascend on high, leading captivity captive. Jesus Christ arose from the dead and ascended in glory to heaven. (Ps. xvi. 9-11, lxviii. 18; Matt. xxviii. 5-7; Acts i. 9-11.)

### 8. *Incarnation.*

The word "incarnation" comes from the Latin *In*, and *Caro*, *Carnis* = in the flesh. For any intelligent creature to become incarnate is for that creature to become a man. In the fourth gospel it is said of the *Logos* = the Word, who was in the beginning with God, who was God, by whom therefore all things were made; that "*Sarx egeneto*" = He "was made flesh and dwelt among us;" *i. e.*, while still remaining God, He also became man, and, as such, lived among men. (John i. 1-14.)

#### 1. *Biblical Meaning.*

When the Scripture affirms incarnation of the *Logos* or Word, the meaning is, not that the divine was changed into the human, or was commingled with the human, so that it became what it was not before, but that the divine took the human into union with itself, and so entered upon a form or mode of being which was indeed new as well as mysterious. There was no conversion of the one into the other, and there was no blending or fusion of the one with the other; but there was a most real and intimate association of the divine and the human natures in the one person of the *Logos*, or the Word. As a result of this association, there were also a concurrence and co-operation of the two natures in will and act when necessary, and to such extent as was congruous to the attributes of each nature.

(a.) As by faith we understand the worlds were framed by the Word of God (Heb. xi. 3), so by faith we understand that He who framed the worlds became incarnate. The mystery, in either case, is inscrutable to the human mind. The old theologians were accustomed, therefore, to designate this article of the Christian faith as "*Mysterium Incarnationis*" = the mystery of the incarnation.

(b.) Mysterious as it is, however, and therefore repudi-



ated by what is called "rational theology," the idea of incarnation is by no means limited to the Scriptures. In the Greek and Roman mythologies the gods often put on the form of men; while in the Oriental systems this idea is one of great prominence; as, for instance, in the Avatars of Hindooism. Doubtless, indeed, as compared with the Biblical conception, that of the Hindoos is monstrously distorted. In its ultimate and essential germ, however, it is the coming of the divine into the human, so as to be visible, palpable, and audible. How this idea should arise among the heathen is a question. Some think it a deduction of reason from the deep and urgent sense of want on the part of men which cannot otherwise be met. Sin, to be removed, demands the interposition, somehow, of God. It is more probable that this idea, however distorted, had its rise in, and is a reminiscence of the original revelation in Eden as to "the seed of the woman."

(c.) While incarnation could not affect the essential nature and properties of Deity, it did affect their manifestation. The glory which the Son had with the Father was not visible when He was among men. (John xvii. 5.) "Being in the form of God, He made himself of no reputation, and took upon Him the form of a servant." (Phil. ii. 7.) He tabernacled or dwelt as in a tent, not having where to lay his head, instead of sitting on his throne. (John i. 14; Luke i. 32.) There was a comparative cessation from divine prerogatives and action. To the sight of men the human was the more constant and conspicuous. At times, however, in both his words and acts, there was the clear shining forth of Deity. (Matt. vii. 28, 29; John iii. 2, vii. 46.)

## 2. *Old Testament Intimations.*

If the promised Saviour of men was to become incarnate, there would doubtless be intimations of this fact in the Scriptures of the Old Testament. It may not reach historic realization until the fulness of time has come, but it is too great a fact not to have been divinely foreshadowed. In turning, therefore, to the ancient Scriptures, we constantly meet with data pointing in this direction, especially where

the Messiah is represented as to be both divine and human.

(*a.*) In the first promise the destroyer of Satan and deliverer of men is announced as "the Seed of the Woman." If His office and work imply, as they do, divinity, here is the assertion of His humanity. So also in the subsequent renewals of the Messianic promise to Abraham, Jacob, and David. He was to be of their seed. (Gen. xxii. 18, xxviii. 14; 2 Sam. vii. 12-29.)

(*b.*) The theophanies of the Old Covenant were significant in this matter. They were manifestations of God in the person of the Son. (John i. 18.) These manifestations were often, if not always, in human form. It was so to Abraham in the plains of Mamre; to Jacob at Peniel; to Joshua at Jericho; to Manoah and his wife. (Gen. xviii. 2, xxxii. 24; Jos. v. 13; Jud. xiii. 16.) He who manifests himself is God, and God in that person who is to be, by eminence, the Redeemer; but He manifests himself in the form of a man. Was it not a foreshadow of His manifestation in a real humanity at the appointed time?

(*c.*) Isaiah, pre-announcing the Saviour to come, said: "A virgin shall conceive and bear a Son." He would, therefore, be human. At the same time His name was to be "Immanuel = God with us." So the same prophet announced, with the same reference, "Unto us a child is born;" but "the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isa. vii. 14, ix. 6, 7.) Deity and humanity, then, are to unite in the person of the coming Redeemer.

(*d.*) Zechariah gives a notable prediction. "Awake, O sword! against my Shepherd, and against the Man that is my fellow = my equal, saith the Lord of Hosts." (Zec. xiii. 7.) The reference of this to the Messiah is beyond doubt. Jesus Christ applied it to Himself. (Matt. xxvi. 31.) Messiah, then, was to be a man; and yet He was to be a man united with Jehovah, — the fellow, associate, equal of Jehovah. (See Stier, Words of Jesus; Matt. xxvi. 31.)

### 3. *Its Necessity.*

But why should there be incarnation? It has its necessity in the fact of sin. It is a necessity, however, relative, and not absolute. God was under no obligation to redeem lost men. To do so was, on His part, wholly of grace. On the supposition, however, of their redemption, the Redeemer must become incarnate.

(a.) God alone could redeem men. That they may be redeemed, the law they had broken must be vindicated, and the nature they had defiled must be renewed. They must be delivered from condemnation and restored to holiness. Men and angels are utterly incompetent in such an exigency. The nature of the case necessitates a divine Redeemer.

(b.) God Himself in redeeming men must do it righteously. His perfect and glorious law cannot be set aside. Its claims upon men, both preceptive and penal, must be met for them. (Gal. iii. 13.) The Redeemer must come "under the law," under its jurisdiction and its power. But to do this He must come out of the sphere of absolute Godhead into that of real manhood. He took not on Him, therefore, the nature of angels, but He took on Him the seed of Abraham. As those whom He would redeem were partakers of flesh and blood, He also Himself likewise took part of the same. (Heb. ii. 14-18.) It was impossible, indeed, that He should cease to be God. It was not impossible that He should assume into union with Himself the nature of man.

(c.) There are some — Rupert, of the twelfth century, and recently Martensen, Trench, and others — who make the fact of creatureship, and not that of sin, the conditioning cause of the Incarnation. "God and the Universe are two different beings, not merely two sides of the same being. Over against God stands the created Universe, as not God." Between the two, the one finite, the other infinite, "is a chasm which seems incapable of being filled. Christianity solves this problem by its gospel of the incarnation of God in Christ." (Martensen, Ch. Dogmat, p. 18.) Had there been no sin, therefore, there yet must have been

incarnation, or no blessed communion of creatures with God. Unfallen angels, as really as fallen men, need an incarnate Mediator.

There is not a particle of ground for this notion in Holy Scripture. In its philosophy it is like that of the old Arians, who thought that for God to create would be something unbecoming His infinite perfections. He therefore brought into being that highest of all creatures, called His Son, by whom He did that which it was not proper He Himself should do. So, in this case, it is not congruous that the infinite God should commune with finite creatures. Some intermediate Being, therefore, must come in between them to bridge over or fill up the chasm. It would seem, however, that if it was worthy of God to create Gabriel and his fellows, and Adam and Eve, it would be equally worthy of Him to hold converse with and to bless them. Not creatureship, but sin, is the separating and subverting factor in the moral universe.

#### 4. *Became Real in Jesus Christ.*

The Redeemer, then, is to be divine-human — God and man — in one theanthropic person. These most extraordinary conditions were realized in Jesus Christ.

I. The Logos, or Word, was God. (John i. 1.) This assertion is clear and explicit. The Socinians, however, attempt to destroy its force by objecting that Theos = God is without the article, and therefore means, not the Supreme God, but only an inferior though illustrious being.

1. In the Greek language usage permits, and at times requires, the omission of the article before nouns, without at all detracting from their force. It is often so in connection with the divine names. It is so here. (Hand-Book, G. Gram. of N. T. 217.)

2. The precise truth which the Evangelist wished to express required the omission of the article. Had he written 'o Theos = the God, it would have pointed to the person of the Father, which here was aside from His purpose. By omitting the article, he points to the divine nature or being in itself, irrespective of person, which is just what he wished to do. (See Alford, N. T.)

3. The adjuncts of Logos, or the Word, in the passage show that Theos = God means God in the highest sense.

(a.) He has eternity, "In the beginning was the Word." The tense of the verb is the indefinite past. The meaning, therefore, is, "In the beginning the Word already existed;" *i. e.*, prior to the beginning.

(b.) He has creative power. "All things were made by Him; and without Him was not any thing made which was made." Who but God can create?

(c.) He has also essential, and therefore eternal, life. "In Him was life," in Him as in its source, whence it flows to men. This same apostle, therefore, calls Him "that eternal life which was with the Father, and which was manifested unto us." (1 John i. 2.)

II. The Logos or the Word, who was God, became incarnate.

1. "And the Logos or the Word was made *sarx* = flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John i. 14.) The identity of the pre-existing Word of the first verse, and of the Word made flesh of the fourteenth verse, it is impossible to deny or to doubt.

2. "Theos = God was manifest *en sarki* = in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.) It does not affect the sense of this passage, whether we read Theos = God or 'os = who. In either case the personal reference and the meaning are precisely the same. In both these passages *sarx* = flesh denotes humanity or man. It is one of His essential constituents, and is often used, as it is here, to express the entireness of His nature and being.

III. The Logos or the Word, who was God, and who thus became incarnate, became incarnate in the person of Jesus Christ.

1. Matthew says that the birth of Jesus Christ was the fulfilment of this prophecy of Isaiah: "A virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel" = God with us. (Matt. i. 23.)

2. Of the Logos or Word who was made flesh, John the

Baptist bore this testimony: "This was He of whom I spake, He that cometh after me was preferred before me: for He was before me." (John i. 15.) This is the testimony which John gave concerning Jesus Christ. (John i. 29-34.)

3. The Logos or Word who was made flesh dwelt among men, and they saw His glory; they received also of His fulness, grace upon grace. (John i. 14.) The Evangelist was a personal witness. He dwelt among us, and we beheld his glory. There is no possible understanding of this dwelling, this grace, and this glory, except as those of Jesus Christ. (John i. 17.)

4. The apostle Paul exhorts us to have the same mind "which was in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. ii. 5-8.) He also affirms that in the fulness of time God sent forth His Son, and therefore divine; made of a woman, and therefore human; and made under the law, that He might redeem them that were under the law (Gal. iv. 4, 5); an exact description of the person and work of Jesus Christ.

##### 5. *Why Incarnation of the Son.*

In the patristic and scholastic theologies, the question is raised, why the Son, rather than the Father or the Spirit, should become incarnate? For this great act of God, as for every other, there were adequate reasons; but they have not been made known to us. Athanasius in his *Treatise on the Incarnation*, and Thomas Aquinas in his *Summa*, suggest such thoughts as these:—

(a.) It was becoming that He who created men should interpose to redeem them.

(b.) It was becoming that He who is the Son of God by nature should make us sons of God by grace.

(c.) It was becoming that He who was the express Image of God should restore us to that image.

(*d.*) It was becoming that He who was the essential Word of God should become for us the visible Word.

We need not deny the congruity of these reasons, nor are we obliged to receive them as the reasons in fact.

### 6. *How Incarnation Effected.*

In the accounts of the birth of Jesus Christ by the evangelists Matthew and Luke, we learn that the incarnation was effected by the power of the Holy Ghost acting upon the Virgin Mary, and so acting that the humanity of Christ should be a derivation from her humanity, and yet He should be "that holy thing" and "the Son of God." (Matt. i. 18-25; Luke i. 27-35.)

(*a.*) In order to obviate real or supposed difficulties connected with the derivation of Christ from fallen humanity, the Romanists have recourse to what they call the Immaculate Conception of Mary. She was conceived and born, they say, not naturally, but supernaturally, so that she did not partake of fallen humanity. Jesus Christ therefore, in partaking of her nature, did not partake of that which was fallen.

1. But this interruption of natural law in the case of Mary was needless. If she could be so born of her mother as not to partake of her fallen humanity, it is plain that Jesus Christ could have been so born of His mother.

2. The immaculate conception of Mary was made a binding article of the Romish creed Dec. 8, 1854, by Pius IX. in the Bull *Ineffabilis Deus* = the Ineffable God. Long before this, however, it was cherished by many in the Romish body. In working out the dogma of transubstantiation, Paschasius Radbert had exempted Mary from all sin. The Canons of Lyons established a festival in commemoration of her miraculous birth, which from the twelfth century was to some extent observed. Bernard, Albert the Great, Bonaventura, Aquinas, and the Dominicans as a body opposed both the festival and the doctrine.

(*b.*) Some of the Anabaptists, at the Reformation, also attempted to obviate these difficulties of deriving the humanity of Christ from the humanity of Mary. Menno

Simon taught that there was no derivation in the case; that the humanity of Christ was a direct divine creation; that Mary was simply and only a medium of transit for the body of the Logos in coming into the world.

(c.) Both these notions, the Romish and the Anabaptist, not only have no ground in the Scriptures, but they contravene their express teaching. The Scriptures say that the Redeemer was the seed of the woman; that He partook of our whole nature, its sinfulness only excepted (Heb. iv. 15); and according to them there has been among men no sinless one but Christ.

### 7. *Proof of Christ's Humanity.*

There was a congruity, there seems to have been a necessity, that the Redeemer of men should be essentially allied to those whom He would redeem. By incarnation, therefore, the Son of God became also the Son of Man, having a true body and a rational soul.

(a.) Jesus Christ often called himself the Son of Man. (Matt. xii. 8, xvi. 13, xxv. 31; Luke ix. 56; John iii. 14, viii. 28, xiii. 21.) Men therefore are called His brethren. (Heb. ii. 12-14; Matt. xxviii. 10; John xx. 17; Rom. viii. 29.) The Apostle Paul expressly calls Him "the man Christ Jesus." (1 Tim. ii. 5.)

(b.) As to His body, He was born; had flesh, bones, and blood; grew in stature; was hungry, thirsty, and weary; He ate, drank, slept, bled, and died. (Matt. ii. 1; Luke xxiv. 39, ii. 52; John iv. 6-8; Mark iv. 38; John xix. 33, 34.)

(c.) As to His soul, He exercised and therefore possessed the various mental and moral faculties. He knew men, perceived their thoughts, instructed them, reasoned with them, and that these things were not predicated of His divine nature alone, is clear from the fact that He increased in wisdom as well as in stature, and in the favor of God; and also "waxed strong in spirit;" *i. e.*, became increasingly strong in spirit. He also had the human affections of love, joy, sympathy, displeasure, and sorrow. (Luke i. 80, ii. 52, iv. 16-22; John ii. 24; Mark xii. 18-34; John xi. 3-5, 34; Luke x. 21; Mark x. 14, xi. 13; Matt. xxvi. 38.)



8. *His Soul not Pre-existent.*

The Scriptures predicate humanity of Christ just as they do of other men. When, therefore, they affirm that "the Word was made flesh," or became a man, the obvious meaning is that He became so in both body and soul at the same time. Some theologians, however, of high name, have reached a different conclusion. In his discourses on "The glory of Christ as God-man," 1746, Dr. Watts maintained the pre-existence of His human soul. In his view, the soul of Christ was the first created of all finite natures, and was also the highest and best. It was then united with the eternal Logos or Word, and in that union was the medium or instrument of all God's works of creation and government. At the incarnation, it was also united, along with the Logos, with the body of Christ, and so His humanity became complete. Dr. Watts refers to a number of theologians in the English Church who also held this view; as, Drs. Thomas Burnet, Henry More, Edward Fowler, and Francis Gastrell. To these may be added Dr. Thomas Goodin and Rev. Robert Fleming. The chief alleged grounds of it in the Scriptures are the theophanies of the Old Testament, and such texts in the New Testament as John xvii. 5; 2 Cor. viii. 9; Phil. ii. 6; Col. i. 15; and Rev. iii. 14.

(a.) This view wholly separates Jesus Christ from our common humanity, except only as to His body. His soul was a direct creation of God, indefinite ages before the human race was brought into being; and, though called by Dr. Watts human, was in fact superangelic.

(b.) The Scriptures constantly make the exaltation and glory of Jesus Christ, as the God-man, to be a result of, and subsequent to, His humiliation. On the contrary, this view invests His human soul, as united to the Logos, with the highest conceivable power and glory, before all creatures and all worlds. (Matt. xxviii. 18-20; Phil. ii. 9-11; 1 Pet. i. 11.)

(c.) The Scripture facts and statements alleged as supporting this view do so, only by a non-natural interpretation. They all more readily and obviously attest the general doctrine of the Church.

### 9. *Human Appearance of Christ.*

From the time of Origen, and Clement of Alexandria, there have been some who have found in the prophetic Scriptures references to the bodily aspect of Christ.

(*a.*) His want of personal comeliness some have thought was intimated by Isaiah. "His visage was so marred, more than any man." "He shall grow up before Him, as a tender plant, and as a root out of dry ground: He hath no form, nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." (Isai. lii. 14, liii. 2.) But this language has no reference to the material or bodily. It sets forth the estimate which His contemporaries and all who reject Him would put upon His character, claims, and work as the Messiah.

(*b.*) On the contrary, some have discerned in Ps. xlv. a setting forth of the Messiah as, in his personal appearance, "fairer than the sons of men." This view is equally foreign as the other to the meaning of the Spirit. The psalm fore-shows the spiritual excellence and glory of the great King and his kingdom.

(*c.*) But while there are no Biblical references to the bodily characteristics of the Redeemer, it is at the same time true that He was the perfect man,—perfect in all that constitutes humanity. His supernatural conception and birth, and His complete separation from sin, may properly be supposed to have prevented all physical deformity or defect, arising from that source. It is also true that, as the Lamb of God to be offered for sin, and the perfect realization of all sacrifices, it behooved Him to be without spot or blemish.

### 10. *Errors as to the Person of Christ.*

Full and explicit as are the data of Scripture for the true doctrine of the person of Christ, the refusal or the failure to accept these data in their natural and obvious meaning, and the desire to sustain some particular doctrinal system, have given rise to numerous and serious errors.

1. The doctrine of the Docetæ is probably alluded to by the Apostle John. (i. 14; 1 John i. 1-3, ii. 22, iv. 2, 3; 2 John vii.) They had their name from the Greek *Dokeō* = to

seem. They denied that Christ had come in the flesh. The Jesus of the Gospels was a phantasm, — something seeming, not real. Hence His birth, life, words, acts, and sufferings were all an illusion. Men thought they saw and heard Him, but they did not. This strange conceit sprung from their dualistic philosophy, according to which matter is essentially evil. It was incredible, therefore, not that Jesus Christ should be God, but that He should be man.

2. The doctrine of the Ebionites, as to the person of Christ, seems to have been somewhat later than that of the Docetæ. During the New Testament period, these Judaizing Christians are seen assailing the way of salvation, but not the person of the Saviour. The apostles said: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) These devotees of Ritualism said: "Except ye be circumcised, after the manner of Moses, ye cannot be saved." (Acts xv. 1.) Circumcision thus was of more moment than faith in Christ. In the second century, therefore, they were prepared to affirm that Jesus Christ was only human.

3. Apollinaris of Laodicea (370) denied the true and full humanity of the Redeemer. The eternal Logos, he said assumed to himself Sōma = a human body; and Psuchē = the life and force which animate the body; but He did not assume a rational soul. The place of that was filled by the divine mind. His argument was that the Logos and a true human soul in Christ, would necessitate two persons as well as two natures. The difficulty is, indeed, to us insuperable; but the result thus reached clearly conflicts with divine teaching. This teaching exceeds human comprehension; but it is not, therefore, either impossible or irrational. The view of Apollinaris was condemned by the second General Council of Constantinople (381.)

4. Nestorius, Patriarch of Constantinople (428), discriminated so sharply between the two natures in Christ, that he was charged with holding to the doctrine of two persons. This, however, he did not admit. His view began to be developed in connection with the term Theotokos = mother of God, which increasing reverence applied to Mary. The man Christ Jesus, he said, was born; but God was not born. Mary, therefore, was not the mother of God. The meaning

of Nestorius is plain and true. It would have been better for the Christian faith and Church, if men had been content in this matter, with his form of expression. It is true, at the same time, that the Scriptures are more free in their use of language than the view of Nestorius would sanction. Regarding the one personality as the great and controlling element in the case, they freely attribute to that personality the acts and affections of the two natures. With them, "the Child born" is also "the mighty God, and the everlasting Father." (Isai. ix. 6.) Nor do they hesitate to say: "The Church of God which He hath purchased with His own blood." (Acts xx. 28.)

5. The teaching of Eutyches of Constantinople (448) was, in part at least, a reaction from Nestorianism. The one separated the two natures of Christ; the other fused them. At the incarnation, Eutyches said, the human nature of Christ was merged into or absorbed by the divine nature, and, thereafter, did not exist. Indeed, its existence then must have been conceptional, not real. This view, also called the Monophysite = one nature, is essentially the same as that of Apollinaris, and was condemned by the Council of Chalcedon (451).

6. In the seventh century, an attempt was made, under the auspices of the Emperor Heraclius, to mediate between the General Church doctrine and that of Eutyches. The proposed mediating factor was Monothelitism = the doctrine of one will. Conceding the two natures, according to the Church view, it would conciliate the Eutychians by affirming only one will in Christ, which it would call the divine human. The sixth General Council, at Constantinople (680), condemned this view, and reaffirmed the catholic truth.

7. The Churches of the Reformation accepted the decisions of the great Councils, not, indeed, on the authority of the Councils; but, because those decisions expressed the true sense of Holy Scripture. Among the Lutherans, however, their doctrine of the presence of the body of Christ in the bread and wine of the Lord's Supper gave rise to an explanation of it, by the "Communicatio Idiomatum" = communication of attributes. If the body of Christ is

present in the sacrament, whenever and wherever it is celebrated, then His body must have ubiquity. But this it did not and cannot have, as purely human. By the communication to it of the divine attributes, however, it has the power of being everywhere. Luther expressed this view, in its substance, in answer to the inquiry: "How can the body of Christ be everywhere?" The exposition and elaboration of it as a doctrine were after Luther's death.

This notion has no ground in Holy Scripture. It conflicts with all the Scriptures teach as to the real and abiding humanity of Christ. It had its rise in the exigencies of another doctrine, unscriptural and incredible as itself, and it originates more and greater difficulties than that which it was devised to remove.

8. Socinianism teaches that Jesus Christ is simply and only a man. Nothing whatever in the manner of His origin, in the constitution of His person, in His relations to the eternal past or future, differentiates Him essentially from Socrates, Mohammed, or any one else of human kind.

The older Socinians held that, while Jesus Christ was only a man, there was yet something supernatural in connection with His birth, that He was endowed with eminent gifts, both of nature and of the Holy Ghost, and that after His death He was exalted to a position of unique dignity and power. How far Socinians of the present day still hold these views it is not easy to determine. They have no authorized symbol. It exhausts the whole sum of their known and positive faith on this point to affirm Jesus Christ is only a man.

#### 11. *Result.*

Most of the views thus noted, though rejected by the Church, gained considerable numbers of adherents, and resulted in organizations. Nestorius is still revered by the Nestorians. Eutychianism is held by the Syrian Jacobites. The Monothelite view has its champions in the Maronites of Mount Lebanon. In recent times the speculative theologians of Germany have been fruitful in Christological conceptions. Such as do not proceed on a purely pantheistic

basis are largely new forms and phases of the old errors. According to the plain teaching of the Scriptures, and the constant faith of the Church, the true doctrine of the person of Christ embraces these factors, viz. :—

1. He is true and perfect man.
2. He is true and perfect God.
3. He is true and perfect man and God in the unity of two natures and one person for ever.



## CHAPTER XX.

### THE REDEEMER, CONTINUED.

IN connection with the person of the Redeemer, the Scriptures affirm a series of great facts, to be realized in His history as the God-man, and necessary in order to the accomplishment of His redeeming purpose. The first of these was His incarnation. After a life of sinless purity and unexampled beneficence, His incarnation was to be followed by His death. It was not possible, however, that He should be holden of it. Death must end in His resurrection. Resurrection will be followed and crowned by His ascension in glory to heaven.

#### 1. *The Messiah was to Die.*

(a.) This was implied in His being the seed of the woman, of the race of Abraham, and the family of David.

(b.) Isaiah foretold Him as one "cut off out of the land of the living," who "poured out His soul unto death," and who "made His grave with the rich in His death." (Isa. liii. 8, 9.)

(c.) Daniel said: "After threescore and two weeks shall Messiah be cut off." (Dan. ix. 26.) The Hebrew *yikarath* = cut off "never means any thing but excision: death directly inflicted by God; or a violent death at the hands of man." (Pusey, Lec., p. 183.)

(*d.*) Zechariah also prophesied concerning the Messiah. "Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered." (Zech. xiii. 7.) This smiting was plainly to be unto death.

### 2. *The Messiah did Die.*

The New Testament affirms that the Messiah did die. It does this with the utmost explicitness, and in almost every variety of form.

(*a.*) "Jesus cried with a loud voice, and gave up the ghost" (Mark xv. 37), — a common mode of expressing death. "The soldiers, when they came to Jesus and saw that he was dead already, brake not his legs." (John xix. 33.) As a dead man he was buried, according to the manner of the Jews. (John xix. 38–42.) From that time forward the New Testament makes this fact the ground of its most essential and distinctive doctrine; viz., the life of sinners by the death of Jesus Christ. (Acts xx. 28; Eph. i. 7; Heb. ix. 12; 1 Peter i. 19; Rev. v. 9.)

(*b.*) Conclusive as these testimonies are that Jesus Christ died, there is an accessory particular of special moment. As if on purpose to forestall and refute the dream of Paulus and his fellows, that the death of Christ was only seeming, and not real, only a prolonged swoon, the Holy Spirit caused it to be noted that "one of the soldiers with a spear pierced His side, and forthwith there came out blood and water." (John xix. 34.) It is a demonstration that the spear reached His heart, and must have caused death.

### 3. *His Death not for Himself.*

In the government of God, death is the wages of sin. That cannot occur apart from some connection with this. The death of Christ, therefore, could not have been on His own account; *i. e.*, it could not have come upon Him because of His personal desert.

(*a.*) Jesus Christ was sinless. At His birth He was "that holy thing." (Luke i. 35.) Through His life "He was holy, harmless, undefiled, and separate from sinners." (Heb. vii. 26.) When He died on the tree, "He knew no sin,"

but "offered Himself without spot unto God." (2 Cor. v. 21; Heb. ix. 14.) If in any sense there was iniquity upon Him, it was not His own iniquity. (Isa. liii. 6.) Judas Iscariot said: "I have sinned, in that I have betrayed the innocent blood." (Matt. xxvii. 4.) Pontius Pilate said: "I find no fault in Him;" and, washing his hands before the multitude, he further said: "I am innocent of the blood of this just person." (John xix. 4; Matt. xxvii. 24.) Once and again, the eternal Father said: "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17; Luke ix. 35.)

(*b.*) His death, therefore, must have been endured for the sin of others. There is no other conceivable alternative. If death is the wages of sin, and if Jesus Christ had absolutely no sin, then the death of Jesus Christ must have been the wages of the sin of other beings. And, inasmuch as with reference to His redeeming work "He took not on Him the nature of angels, but the seed of Abraham," His death must have been the wages of the sin of men.

(*c.*) This, consequently, is the uniform testimony of Holy Scripture. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "The Lord hath laid on Him the iniquity of us all." (Isai. liii. 5, 6.) "He hath made Him to be sin for us, who knew no sin." (2 Cor. v. 21.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) "Who His own self bare our sin in His own body on the tree." (1 Pet. ii. 24.) "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.)

(*d.*) These testimonies are but a few from a great number of precisely the same import. They express, definitely as language can, the idea and the fact of substitution of the death of Jesus Christ for the death of other men. In His death He was in the place of other men, enduring that which the divine law denounced upon them. He was thus in their place, under the power of infinite love, and according to the will of God the Father. (Rev. i. 5; John vi. 38.)



#### 4. *State of Christ after Death.*

Between the death of Christ and His resurrection there was an interval which the Scriptures designate as "three days." (John ii. 19-21; Matt. xii. 40, xxvii. 63, xvi. 21.) This measure of time is to be understood according to the usage of the Jews. A citation from the Jerusalem Talmud, by Lightfoot, shows that with them any part of a day was counted as a whole day. The Saviour was crucified and buried on Friday. On the third day after that, which we call the Lord's Day, He arose from the dead. What may be known of His state during this interval is learned only from the Scriptures.

I. His body was in the grave. The evangelists all relate that, upon the crucifixion, Joseph of Arimathea begged of Pilate the body of Jesus, and, having embalmed it, laid it in his own new sepulchre, which he had hewn out of the rock. The Evangelist John further states that Nicodemus participated in this act of embalming. (Matt. xxvii. 57; Mark xv. 42; Luke xxiv. 50; John xix. 38, 39.) The body of Jesus remained in this sepulchre until the morning of the first day of the week, when it arose and came forth. (Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1.)

II. His soul was in Hades. David foretold that the soul of the Messiah should not be left in Hades. (Ps. xvi. 10.) This implies that, after death, His soul was there. The Apostle Peter reasons from this as from a known and admitted fact. (Acts ii. 27.) To this extent, then, we have definite knowledge.

A. Some have supposed that upon His death the spirit of Christ went to the place of lost souls, — *i. e.*, to hell, — and preached to them the gospel. The alleged ground of this view is that Scripture which says, that Christ, "being put to death in the flesh, was quickened by the Spirit; by which also He went and preached to the spirits in prison; which sometime were disobedient" in the days of Noah. (1 Pet. iii. 18-20.)

(a.) This text is one of special difficulty. No interpretation of it yet suggested is so clearly correct as to have gained more than a partial acceptance. For this reason it

is scarcely proper to make it alone the ground and proof of even a minor article of faith.

(*b.*) This view of this text supposes a preaching of pardon and salvation to the lost; *i. e.*, to those who, having had their probation, died in impenitence, and had thus entered on their eternal state. It therefore contravenes the clear tenor of divine teaching; which is, that life is the time for gaining or losing the rewards of grace, and that probation ends at death.

(*c.*) Another interpretation of this Scripture is as exegetically tenable as this, and more in accord with the analogy of faith. Its various factors may be given thus:—

1. In this text the words *Sarx* = flesh, and *Pneuma* = spirit, mean the humanity and the deity of Christ, as they do in Rom. i. 3, 4.

2. Christ was put to death with respect to His humanity; *i. e.*, His whole humanity. We cannot restrict this death to His body. The constituent parts of a real man are body and soul. Whatever are the effects of death upon the souls of other men, those effects came upon the human soul of Christ. He suffered death with respect to His whole being as a man.

3. But He was quickened or made to live again by His deity. The dead Christ, considered as only human, would have remained dead for ever, apart from the coming in of a divine power. This power in this case was exercised by His own divine nature. He Himself foretold this when He said: "I lay down my life that I may take it again." "I have power to lay it down; and I have power to take it again." (John x. 17, 18.) "Destroy this temple, and in three days I will raise it up." "He spake of the temple of His body." (John ii. 19-21.)

4. Having thus stated that Christ was put to death as to His humanity, and quickened or made to live again by His divinity, or His own divine nature, the Apostle proceeds to state another fact in connection with this divine nature of Christ. "By it also," he says, "He went and preached to the spirits in prison." Whose spirits? The spirits of men who lived in the days of Noah, and were then "disobedient." Disobedient to whom, or to what? To Him who then

preached the gospel to them, and to the gospel He preached.

5. The result is this: As the eternal Logos, who became incarnate in Jesus Christ and was put to death by the wicked, "preached before the gospel unto Abraham" (Gen. xii. 3; Gal. iii. 8), so also this same eternal Logos preached the gospel to the men before the flood; the Spirit of God likewise striving with them (Gen. vi. 3), but in vain. When Peter wrote they had long been spirits in prison.

*B.* The Romish dogma as to the state of Christ in the interval between His death and His resurrection is a modification of that just stated, and has for its main ground the same Scripture. According to it, the prison to which Christ went was not the place of the lost, but the *Limbus Patrum* = the *Limbo* of the Fathers. This, it asserts, was the place of confinement and imperfection in which all the Old Testament saints who died before the coming of Christ were detained, until He delivered them. Going to this place after His death, He opened its doors, and at length bore the redeemed of all the preceding ages along with Him in His ascent to heaven.

(*a.*) The Scriptures know nothing of any such place as this in the world of spirits. Their only division of that world is twofold, — Gehenna and Paradise, or hell and heaven.

(*b.*) The particular text alleged in support of this view says not a word of the spirits of the godly of the ages before Christ. It expressly limits itself to the spirits of men who were disobedient before the flood and who perished then.

(*c.*) This view assumes that the atonement of Christ, so solemnly prefigured by the sacrifices of the old economies, was not sufficient to save, and did not save, the believing men and women who lived during those economies. This is an enormous error. Their faith looked forward to the sacrifice of Christ, then to be offered, as our faith looks backward to that sacrifice which now has been offered. Its divine virtue has been efficacious from the fall, as it will be to the judgment. To Abel and to Paul alike, it was the power of God unto salvation.

(*d.*) In the transfiguration of Christ, Enoch and Elijah are seen, not in or from any place of confinement, but in the freedom and glory of heaven, while Abraham and Lazarus were on the heavenly side of the gulf which cannot be crossed.

*C.* The Lutheran view is set forth in the "Form of Concord," Art. IX. According to it, Christ, having remained in paradise until the morning of the first day of the week, then went, in His whole person as the God-man, embracing His risen body (but before its manifestation to men), to the region of the lost. There He first assumed His power as king, there pronounced the divine condemnation, and, having overcome the devil and his angels, openly triumphed over them. (Guder in Herzog.) Besides the passage 1 Pet. iii. 19, 20, which is the primary ground of this and the preceding views, Col. ii. 15 is also adduced as pointing to the details of conflict and triumph.

(*a.*) This view embraces much more than do those Scriptures which are invoked for its support. Its details as to the body of Christ, the morning of the first day, the assumption of kingly power, and the divine sentence, have no place whatever in them.

(*b.*) It is at least possible that the "principalities and powers" of Col. ii. 15 are not infernal but heavenly ones. This is the exposition of Alford, and he adduces for it plausible arguments, both of exegesis and of theology.

(*c.*) The probably true meaning of 1 Pet. iii. 19, 20, has just been given. With reference to Col. ii. 15, a careful examination of it will show that what it sets forth as done, was done, not in the world of spirits, but on the cross. This triumph of Christ was there, where indeed men saw only defeat. The Son of God conquered by dying. His death is the fountain of life.

*D.* Others still, as Beza, Drusius, &c., would resolve the whole import of Christ's going into Hades, into the bare fact of His being buried. Hades therefore is only a synonym for the grave.

(*a.*) This view is altogether too limited. The body of Christ was buried. The soul of Christ, like the souls of all other men when they die, went into the world of spirits.

Besides the strong presumption for this, arising from the nature of the case, it is the clear teaching of Scripture that the soul of Christ was in Hades. (Acts ii. 27.) Etymologically, Hades means not merely the grave, but especially that world of which the grave may be said to be the door or way of entrance, — the unseen world, the world of spirits. Hades is the generic Greek word on this subject, corresponding to the Hebrew Sheol; and it embraces Gehenna = the place of wo (Matt. v. 22, x. 28), and Paradise = the place of happiness (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7); *i. e.*, it embraces hell and heaven. When the rich man died and opened his eyes in Hades, he was in torment, and, therefore, in Gehenna. When Lazarus died, and was borne by angels into Hades, he was in peace and blessedness; and, therefore, in Paradise, on the celestial side of the impassable gulf. (Luke xvi. 19–26.) When, after His death, Christ went into Hades, we know it was into its regions of bliss; for He said to the penitent thief crucified with Him: “To-day thou shalt be with me in Paradise.” (Luke xxiii. 42, 43.)

### 5. *Resurrection of Christ.*

Death could not hold Jesus Christ under its power. (Acts ii. 24.) Having, by death, met the claims of that law, to which He freely made Himself subject, He had both the right and the power to take again the life which He had laid down. At the appointed time, therefore, He arose from the dead.

#### 1. *The Word.*

The most frequent, as also the most specific, word in the New Testament, to express the fact and doctrine of resurrection is Anastasis = a standing up again; *i. e.*, of that which has fallen, or been struck down. (Matt. xxii. 23; John v. 29; Acts i. 22, xvii. 18; 1 Cor. xv. 13; 2 Tim. ii. 18; Heb. vi. 2; Rev. xx. 5, 6.)

#### 2. *Affirmed of the Body.*

The leaven of the Sadducees, as well as of the Pharisees, gained an early entrance in the Church. Among the Corinthians some said, “there is no resurrection,” *i. e.*, of the

body. (1 Cor. xv. 12.) They resolved the doctrine, probably, into some experience or change of the soul. Hymeneus and Philetus said, "the resurrection is past." (2 Tim. ii. 18.) They too, doubtless, had some potent exegesis by which facts of history become only forms of thought. Even the resurrection of Christ, with the Docetæ, was not real; it was an illusion. Down to the present day there are those who would consign the doctrine of the resurrection to the category of dreams, and interpret the Scriptures which reach it, as meaning the entrance of the soul into another world and upon a higher life. The plain fact, however, is, that the Scriptures constantly predicate resurrection of the body, never of the soul. It is this flesh which falls down and crumbles in ruin, that is to stand up again.

(a.) It was the body of the widow's son which arose. (Luke vii. 11-15.) It was the body of Lazarus which arose. (John xi. 44.) At the crucifixion, "the graves were opened; and many bodies of the saints which slept arose." (Matt. xxvii. 52, 53.) "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John v. 28, 29.) It was because Paul preached, not the immortality of the soul, but the resurrection of the body, that the Epicureans, Stoics, and others of his Athenian audience, mocked. (Acts xvii. 18-32.) His undeniable theme in 1 Cor. xv. 3-58, is the resurrection of the body. It is sown, he says, *i. e.* the Sōma = the body, is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. And so it is this corruption puts on incorruption, and this mortal puts on immortality. In harmony with all this, it was the body of Jesus Christ which was raised from the dead. (John ii. 19-22, xx. 11-14.)

### 3. *Story of the Jews.*

On the morning of the first day of the week after the crucifixion of Christ, His body was gone from the sepulchre where Joseph had laid it. There is no question by any one of this fact. What had become of it?

(a.) Soon as this fact was made known to the chief priests, they assembled with the elders to determine what should be

done. The result was, that, with the liberal use of money, they would induce the Roman guard to give this account of the matter: "Say ye, His disciples came by night and stole Him away, while we slept." (Matt. xxviii. 11, 13.)

1. Up to this time, the disciples of Christ had shown the greatest timidity, and were in no mood for so desperate an attempt. And plainly they did not regain their courage, until, to their own astonishment, they were compelled to believe the Lord was risen, by His actual presence among them. (Luke xxiv. 36-43.)

2. This alleged state of the case was precisely that which the Jewish authorities had made special efforts to prevent. In the first place they sealed the sepulchre; *i. e.*, they stretched a cord across the great stone at its entrance, securing each end in the rock, and then affixed to it the official seal either of Pilate or of the Sanhedrim. In the next place, having obtained a band of Roman soldiers from Pilate, they stationed them at the sepulchre effectually to guard it. These soldiers were subject to a stern discipline, and inured to watching. If they slept, they did it, each one, on peril of death. It was, moreover, the time of the full moon, at which time the passover always occurred; and this itself would render an attempt to evade such a guard, and carry away the body, as impossible as perilous.

3. These witnesses convict themselves either of stupidity or of falsehood. In either case their testimony is worthless. If they were asleep, what could they know of the matter? Men in sleep neither see nor hear. If they were not asleep, where was the body? This fabrication of so self-confuting a story is itself a witness to the truth.

#### 4. *Hypotheses of Rationalism.*

Spinoza and Semler denied the resurrection of the body of Christ. What is so designated was realized wholly in some figurative way; as, for example, in the influence of Christ on men. Swedenborg and his followers, as Bush, predicate resurrection of the soul. It emerges into freer being when the body dies. Paulus and some others deny that Christ died. There was, therefore, no place for His resurrection. His sufferings induced exhaustion. He

fainted or swooned. In this state He was buried. In the sepulchre, the aroma of the spices restored Him. After living a short time among His friends, He disappeared.

(a.) All such views are simply evasions or denials of the divine testimony. The Scriptures most explicitly say that Jesus Christ died, was buried, and rose again. This is the centre of their history. This is the ground and power of their reasoning. Paul affirmed that if Christ is not risen, the whole gospel is in vain. (1 Cor. xv. 12-19.)

(b.) The causes which the Scriptures assign for the death of Christ were more than sufficient to effect it. His death was the very end for which these causes were brought into action. He was condemned to be crucified. This of itself would have been fatal. The evangelists say it was fatal. Not until He was already dead, did the spear of the soldier pierce His heart. But if there could be doubt before, this made it longer impossible.

##### 5. *Proof of Christ's Resurrection.*

Historic events have their proof in observation or in testimony. Witnesses of them know their occurrence by means of their senses of sight or hearing. Others know them by the testimony of the witnesses. If the witnesses are competent, the events they attest take their character and place as real history. From the nature of the case, the proof we have of the resurrection of Christ is the testimony of the witnesses.

(a.) The official witnesses of the resurrection of Christ were the apostles. Others indeed of the Christian community had the same personal knowledge in this matter which the apostles had; but it is on their authority we receive the extraordinary fact. They were designated by Christ Himself for this purpose. (John xv. 27; Acts i. 8-22; ii. 32, iii. 15.)

(b.) These witnesses were thoroughly competent; *i. e.*, they had ample knowledge and the highest integrity.

1. They had ample knowledge. For three years before His death they were in almost constant attendance upon the Saviour. They were familiar with His form, size, fea-



tures, voice, and whatever gave Him individuality. They saw Him arrested, and put to death on the cross. They knew of His burial, and were in close sympathy and contact with those who prepared spices and ointment to embalm His body. On the third day after they saw Him die, they saw Him alive again. He spoke to them. He reasoned with them. He showed them the scars of His wounds. He ate with them. For forty days He remained on the earth to assure and instruct them, and, by many infallible signs, showed them the reality of His person and His identity with their crucified Lord. (Luke xxiv. 36-49; John xx. 19-30, xxi. 4-24; Acts i. 3, 4.)

2. Their integrity was complete as their knowledge. Strange as it seems, they did not expect the resurrection. The words of the women who announced it they regarded as an idle tale. The report of the two disciples from Emmaus did not convince them. When Jesus Himself came and stood in their presence, they were affrighted, and thought Him to be a spirit. Thomas persisted in his unbelief, against the united testimony of his fellow apostles, that they had seen the Lord. They all required demonstration. Nothing but the clearest and most convincing proof overcame their incredulity and compelled their faith. Then indeed they were confident. They knew whereof they affirmed. The resurrection, thus demonstrated both to their senses and their reason, was their joy and song. They lived and labored to spread the knowledge of it; they suffered and died to attest it. (Mark xvi. 10-13; Luke xxiv. 10, 11, 36; John xxi. 24-29.)

3. The testimony which they gave was explicit. And they gave this testimony at once. They gave it in Jerusalem. They gave it first to the men who crucified the Lord. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death." (Acts ii. 22-24.) David, "seeing this before,

spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." (Acts ii. 31, 32.) "But ye denied the holy one and the just, and desired a murderer to be granted unto you: and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses." (Acts iii. 14, 15.) And so, through their whole ministry, both to the Gentiles and the Jews, "with great power, gave the apostles witness of the resurrection of the Lord Jesus." (Acts iv. 33.)

4. God Himself confirmed their testimony by endowing them with supernatural gifts and powers. By clear historical data we connect these men not only with the person of Jesus Christ as His disciples, but also with works of mercy and power like those which He wrought. These were the seal of God to their testimony and their work. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark xvi. 20.) "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His will." (Heb. ii. 4; Acts ii. 43, iv. 30, 31, v. 12, xiv. 3.)

5. The effects of their testimony affirm its truth. The Christian Church; its sacred word; its day and ordinances of worship; its powers of civilization as well as of regeneration; the light, purity, peace, and manifold blessings, which, for eighteen centuries, have come to individuals and communities from evangelic ideas, principles, and activity,—all these certify that the apostles were the true witnesses of God.

#### 6. *Its Relation to the Claims of Christ.*

To effect resurrection from death exceeds the power of creatures. Life is in God alone, as its source. He originates it wherever it exists. The renewed life of Christ, therefore, was an effect of divine power. He himself foretold that He should die. He also as clearly foretold that He would rise again. (Matt. xvi. 21, xx. 18, 19; Mark ix. 31, xiv. 27, 28; John x. 17, xii. 32, 33.) His resurrection from the dead was thus made the ultimate test of His

claims. If He had not arisen, it would have been thereby proved that He did not come from God. Christianity would have been shown to be without a divine origin. But He did arise from the dead. No other fact of all history is more signally attested. It became a fact by the power of God. No other power could make it a fact. It was, therefore, the testimony of God to the character and mission of Jesus Christ. It put the seal of the Most High on Him whom men rejected. By it, God decisively certified to the world that Jesus was not only the son of Mary, but also the Son of God; and that through Him the world might be saved. This was most powerfully declared by His resurrection. (Rom. i. 4.) And the whole gospel of salvation for lost men was thus divinely authenticated as everlasting truth.

#### 7. *Nature of Christ's risen Body.*

It has been asked, Whether the resurrection body of Christ, in its nature and properties, was the same body which Joseph laid in the grave; or whether it had undergone that change which awaits the bodies of the saints at the resurrection of the just? In other words, Was it His psychical or natural body, or was it His spiritual body? (1 Cor. xv. 44.)

(a.) The risen body of Christ seemed to be the same body which died and was buried. The verdict of the senses, whether of sight, touch, or hearing, was, It is the same body. (Luke xxiv. 39.)

(b.) It was necessary that it should be the same body. Upon this fact rested the proof of Christ's resurrection. Upon His resurrection rested the ultimate proof of His divine claims. When, therefore, the disciples were affrighted by His sudden presence, and thought He was a spirit, He said to them, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke xxiv. 39.)

(c.) Some phenomena, however, in connection with His risen body have an aspect, which, it is thought, implies the spiritual. His presence with the disciples when the door; were shut indicates a supernatural ingress. But this is

not certain. If it were so, it might be accounted for without the supposition of a spiritual body. That the disciples, on the way to Emmaus, should not know Him, has also been thought to imply an essential bodily change. But this was because "their eyes were holden." When, therefore, in the breaking of bread, their eyes were opened, they knew Him. (Luke xxiv. 16-31.) That Mary, at the sepulchre, did not know Him from the gardener, may be explained in the same way. When, also, it is said that He vanished out of the sight of the two disciples, as their eyes were opened, it no more implies a change in His body, than when at Nazareth, they led Him to the brow of their hill to cast Him down headlong; "but He, passing through the midst of them, went His way." (Luke iv. 30.)

(*d.*) It seems most probable, then, that the resurrection body of Christ was the same body which was crucified and buried; *i. e.*, His psychical or natural body. This becomes certain, when we learn that "flesh and blood cannot inherit the kingdom of God." (1 Cor. xv. 50.) The term "flesh" is indeed often used in the New Testament in an ethical sense, as meaning our depraved moral nature. In this instance, however, this sense is not admissible. As one of the essential constituents of the natural or psychical body, the term "flesh" is used here to denote that body. The whole discourse of the apostle necessitates this meaning. The psychical body, therefore, cannot inherit or enter the kingdom of God. But the resurrection body of Christ was psychical. It was a body of flesh and bones. (Luke xxiv. 39.) The change into the spiritual body had not then taken place. This was probably wrought in connection with His ascension to heaven.

### 8. *The Ascension of Christ.*

Having risen from the dead, and remained with His disciples for forty days, furnishing them clear evidences of His identity with the Christ who was crucified, and instructing them more fully in the things of the kingdom of God, the Redeemer ascended in glory to heaven. This was the logical and necessary sequence of His resurrection. Indeed, it was its real completion. As with the other great

facts of Christianity, so with this: we receive it on the testimony of the men appointed by the Saviour to be His witnesses; and whose testimony was confirmed by heavenly signs. (Mark xvi. 20.)

(a.) The ascension of the Messiah was foretold in the Old Testament. "Thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." (Ps. xvi. 10, 11.) "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men." (Ps. lxxviii. 18.) The New Testament interprets both of these passages of the ascension of Christ. (Acts ii. 25-35; Eph. iv. 8.)

(b.) The Saviour Himself signified this fact, when He said: "What and if ye shall see the Son of Man ascend up where He was before" (John vi. 62); and still more clearly when He said to Mary, "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." (John xx. 17.)

(c.) The evangelists give this testimony: "While He blessed them, He was parted from them, and carried up into heaven." (Luke xxiv. 51.) "So, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." (Mark xvi. 19.) "While they beheld, He was taken up; and a cloud received Him out of their sight." (Acts i. 9.) "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11.)

(d.) Subsequent Scriptures indirectly attest the same fact. "Who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i. 3.) Stephen said: "I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts vii. 56.) Paul exhorted, "Seek those things which are above, where Christ sitteth on the right hand of God." (Col. iii. 1; Rom. viii. 34; Eph. i. 20, 21; 1 Pet. i. 21; Rev. v. 6-13, vii. 9-17.)

(e.) Those who deny the resurrection of Christ, or resolve it into some spiritual fact, do the same with His

ascension. It is a myth, or a figure, or the ascendancy of Christian ideas. Priestly, while seeming to admit His resurrection, suggested that the body of Christ still remains on the earth. The Lutherans also feel it necessary to adjust this Scripture fact to their doctrine of "Communicatio Idiomatum" = the communication of the divine attributes to Christ's humanity. He did not, therefore, ascend to heaven. Exercising His before repressed powers, He became invisible and omnipresent.

#### 9. *At the Right Hand of God.*

God is the infinite Spirit. When, therefore, He is spoken of as having hands, it is in adaptation to the capacities of men. It is only by the aid of analogies we can reach true ideas of the infinite. In the sphere of the social and civil usages of the nations, and especially in the East, to sit at the right hand denotes special honor, power, and happiness. As applied to Jesus Christ, the expression means that He has been exalted to divine honor and power in His theanthropic person, *i. e.* as the God-man, and also that in that person He exercises divine dominion. (Matt. xxviii. 20; Phil. ii. 9-11; Rev. iii. 21.)

#### 10. *Body of Christ in Heaven.*

At His ascension, it is probable that the body of Christ underwent that change necessary to fit it for its new sphere and relations of being. The natural or psychical body became a spiritual body. It was glorified. Paul therefore calls it "His glorious body." (Phil. iii. 21.) What this imports we shall know when we see Him as He is. (1 John iii. 2.) Both John and Paul affirm that then we shall be like Him. Even the body of our humiliation will be made like the body of His glory. (Phil. iii. 21.) We also know that our resurrection body will be spiritual, incorruptible, and clothed with power. (1 Cor. xv. 42-44.) These qualities, therefore, belong to the glorious body of Christ.

(a.) Some have thought that in the body of Christ transfigured on the mount (Matt. xvii. 1-9), there was an anticipation of His glorified body. Doubtless that extraordinary scene was meant to be a foreshadow. "When our Lord

was transfigured," said Jerome, "He did not lose His form or aspect, but He appeared to His apostles as He will appear to all at the day of judgment." It is not probable, however, that the substance of His body was then changed any more than was that of Moses on Sinai, when His face shone by reason of the exceeding glory around Him. (Ex. xxxiv. 29-35.)

(b.) Does the glorified body of Christ bear in itself any marks of its earthly condition? Has it any identifying features? As, though ineffably changed, it is essentially the same body, there seems nothing improbable in such a supposition. In the Apocalypse, when He whose name is the Word of God goes forth with the armies of heaven, "He is clothed with a vesture dipped in blood." (Rev. xix. 13.) Still more definitely, in the symbolism of this wonderful book, the enthroned Redeemer appears "as a lamb that had been slain." (Rev. v. 6-12, xiii. 8.) The marks of its bloody death are thus seen on the symbolic lamb, notwithstanding all the surrounding glory. It has been inferred, therefore, that they are seen on Him who is thus symbolized,—the true Lamb of God slain on Calvary, and slain from the foundation of the world. (1 Peter i. 18-21; Rev. xiii. 8.)



## CHAPTER XXI.

### MEDIATOR AND MEDIATION.

THE most general view of the office and work of the Redeemer is expressed by the terms Mediator and Mediation. He is called "the Mediator" in 1 Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24; and He is called "a surety" in Heb. vii. 22. This last word expresses a particular aspect or part of the Mediator's office or work.

#### 1. *The Word Mediator.*

In the Greek of the New Testament, the word for Mediator is *Mesitēs*, from *Mesos* = the middle and *Eimi* = to

go. Etymologically, therefore, it means one who goes between, or in the middle. This radical idea adheres in it in all writing, secular and sacred. In actual usage, it embraces the additional ideas of variance and reconciliation. "A mediator is not a mediator of one;" *i. e.*, of one part or party. (Gal. iii. 20.) In order to a mediator, there must be parties, and these not agreeing, but dissident. A mediator is one who goes between such parties to reconcile them.

(a.) The word "mediator" does not itself indicate in what way or by what means mediation is to be made and reconciliation effected. It only expresses the general position and function of him who comes between parties at variance that he may unite them. The way and means of the process, in any particular case, would depend on the character and relations of the parties at variance, and on the nature of the reasons which had separated them.

(1.) In the case of a mere misapprehension between the parties, which clearer or fuller knowledge would remove, the mediator would need only to explain or be an Interpreter.

(2.) In a case where deliberate wrong had been done by one of the parties, something more would be necessary. In such a case it would behoove the mediator to seek the clemency and favor of the offended party; and thus be an Intercessor.

(3.) If, further, the case were such that there were grave liabilities in law and right resting on the offending party, which from any cause he might fail to meet, it would be requisite for the mediator to obtain for him, or himself become, a sponsor, or to use the New Testament word *Egguos* = a Surety or Bondsman.

(4.) And, still further, if these legal and moral obligations resting on the offending party were such as he could not in his own person or by his own resources satisfy, it would behoove the mediator to take them upon himself, and actually meeting them become his Redeemer or Redeemer.

## *2. Application to Christ.*

In the Scriptures, the word "mediator" as applied to Jesus Christ, has this definite meaning, viz: He comes between



men and God, separated and at variance by reason of sin, to effect their reconciliation, in harmony with eternal truth, right, and holiness. And while the word "mediator" does not itself indicate how this can be done, or what is necessary in order to it, the Scriptures most clearly show the case to be such that every phase and element of mediatorial function above noted must meet and become actual in the office and work of the Mediator between God and men.

### 3. *Qualifications.*

In case of variance between men and men, and especially between men and God, it is not any one, or every one, who may act as mediator. There must be fitness. Underlying all other qualifications, there must be the essential one of equality with the parties at variance. If the parties themselves are unequal, then the mediator must have equality with the highest. For an inferior party to accept the mediation of one above him would not only involve no condescension, but would be rather a privilege and honor. For a superior party, however, to accept the mediation of an inferior would involve a condescension that could not be required; and which, in strict equity, could not be conceded. This feeling and these principles are universally recognized. They are embodied in what men call their codes of honor. Far back in patriarchal times, they had this very definite expression: "For He, *i. e.* Jehovah, is not a man, as I am, that I should answer Him; neither is there any days-man = mediator between us, that might lay his hand upon us both." (Job ix. 32, 33.) Along with equality, there must also be ability and willingness to do whatever a true reconciliation may require.

### 4. *These Qualifications in Christ.*

In the person of Jesus Christ are the qualifications necessary for the mediator between men and God. They exist in Him by virtue of His unique constitution as the Theanthrōpos = the God-man, and they exist in no other being. As there is but one God in the Universe, so there is but one God-man.

(*a.*) He has an original and essential equality with God ; and by this fact is fitted for the divine side of the work. No mere man could mediate with God ; for, besides essential inequality, no mere man was free from sin. Absolutely all men needed a mediator. And no angel, however glorious, could mediate with God : for besides essential inequality, still amounting to infinite, no angel had the ability to do what the divine law required in order to reconciliation. That law, in its claims upon the angels, as well as upon men, is commensurate with their powers.

(*b.*) He also has a real and essential equality with men ; for, in order to this, He assumed into vital union with His divine nature our common humanity. This, of course, was not necessary to meet any demand upon the Mediator arising from human dignity. It was, on the contrary, an infinite condescension. He became a man, that He might thus truly bring Himself under the law which men had broken, and which, as their Mediator with God, it was necessary for Him to vindicate and honor, by obedience and by suffering. With what emphasis the Scriptures set forth this human element in Christ as the Mediator may be seen especially in the Epistle to the Hebrews. (ii. 9-18 ; iv. 14-16 ; v. 1-9.)

### 5. *Objection.*

It has been objected to this view of the qualifications of a mediator, that the Apostle Paul applies this name or title to Moses, thus : " The law was ordained by angels, in the hand of a mediator." (Gal. iii. 19.) Moses, then, was the mediator of the law of God ; *i. e.*, through him God gave it to men. But Moses, though equal to them, was not equal to God. And yet he was a mediator.

(*a.*) In this passage Moses is not named. Nor, indeed, in the epistle from which it is taken. Most of the early Christian fathers, as Origen, Victorinus, Hilary, Jerome, Chrysostom, and Augustine, understood it of Christ ; *i. e.*, the unincarnate Logos. This was the view also of Calvin. Some of the German exegetes refer it to the Metatron, or the angel of the covenant. This is really the same as the patristic view, for the angel of the covenant was the unin-

carnate Logos. If this is the meaning of the passage, the objection falls.

(*b.*) Doubtless, however, that is the more obvious and natural interpretation of the text which refers it to Moses. In this view, almost all modern scholars concur. The objection above noted is fully met as follows, viz. : —

Moses acted on that occasion, not as between the absolute Godhead, represented in the person of the Father, and the people of Israel. He acted as between this people and the angel Jehovah, who was the real Mediator. He acted as a mere messenger, bearing the divine law to them, after the finger of God had written it. The term “mediator;” therefore, is not used here in its primary and full sense. It is used with only an inferior and accommodated meaning. Milton gives both an exact and impressive view of the matter when he says : —

“The voice of God  
To mortal ear is dreadful. They beseech  
That Moses might report to them his will,  
And terror cease. He grants what they besought,  
Instructed that to God is no access  
Without mediator; whose high office now  
Moses, in figure, bears; to introduce  
One greater, of whose day he shall foretell,  
And all the prophets, in their age, the times  
Of great Messiah sing.”

*Paradise Lost*, B. XII. line 235.

### 6. *Necessity of Mediation.*

There was no obligation upon God to redeem sinful men. On the supposition, however, of his doing so, there was a necessity, not merely for mediation in some general view of it, but for mediation embracing all those factors which enter into the mediation of Christ. The grounds of this necessity, and the general Church view with reference to it, have been indicated in Chap. XIX. 1, 2, 8. The law of God is the divine expression of perfect truth, righteousness, goodness, and holiness. On its perfect observance depends not only the manifest glory of God, but also the highest well-being of creatures. Sin is the violation of this law, a counteraction of its intended beneficent results, and a defiance of Him who made it. The honor of God and the

interests of the universe require that the law shall be maintained. From the nature of the case, sinners can neither renew themselves in holiness, nor repair the law which they have broken. Nor can any other creatures do these things for them. This law rests upon all creatures alike, and it requires of all creatures absolute perfection. If, then, sinners are restored, it must be by one over whom the divine law has no original jurisdiction ; who yet, by his own voluntary act, shall come under the law, and so redeem. The result thus expressed, the Scriptures show to be the fact in connection with the mediation of Christ. And surely such a fact must have come from a divine necessity.

(*a.*) On this point a singular view was held by many of the Church fathers, which reached, in the Latin Church, down to the time of Anselm. It retained the ground idea of satisfaction, in connection with the mediation of Christ ; but it was satisfaction to Satan. As he had overcome man, and in him his race, they were his spoil, his prey, his subjects. God might indeed rescue them by His power, but this would conflict with justice ; *i. e.*, justice to Satan. He therefore pays a ransom. That ransom was the death of His only begotten Son. Origen set forth this view in his Commentary on Matthew xx. 28. So prevalent did it become, that, in the twelfth century, Abelard said : “ Omnes Doctores nostri post Apostolos, in hoc conveniunt ” = all our teachers since the apostles agree in it. For not holding it, Bernard said Abelard ought to be chastised with rods rather than reasoned with. In the Greek Church Athanasius maintained the Biblical doctrine ; and in the eighth century John of Damascus began so vigorous an opposition to this Patristic conceit, that it was abandoned earlier in the East than it was in the West.

(*b.*) The Arminian view as to the necessity of the mediation of Christ has varied. Theologians of the general class called Arminian present extremes. Some of them have developed their system towards Calvinism ; others of them, in the opposite direction, towards Pelagianism. Formerly many of them coincided in this matter with Socinus. At the present time the more prevalent view is probably that expounded by Grotius in his work on “ The Satisfaction of

Christ," though it conceives of satisfaction more loosely or vaguely than Grotius did. According to it, the necessity of the mediation of Christ by atonement, in case sinners should be saved, was relative, not absolute. It was grounded not so much in the divine nature and law, as in that which was expedient for men. It is not, therefore, so much an expression of the righteousness of God and vindication of His law, as it is a means of impressing sinners, and calling into action their various susceptibilities. The obedience and death of Christ, therefore, were not a real satisfaction of law and justice; but God graciously "accepts them as a sufficient ground for the bestowment of salvation upon men; this sufficiency consisting not in the intrinsic value or merit of Christ's work, or the infinite dignity of His person, but in the sovereign appointment of God." (J. P. Smith, 453. Cunningham, H. Theol. 301-323.)

(1.) This view conflicts with the apparent teaching of the Scriptures. They make one of the two great parts of salvation to be deliverance from the curse of the law; and they declare that "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.)

(2.) It, in fact, gives up the principle of satisfaction to the law and justice of God, and makes the atonement a measure not of righteousness but of expediency; or a mode of action not to maintain divine rights and honor, but only to secure benefits to sinful men.

(3.) In giving up the principle of a true satisfaction, it impeaches the goodness of God, in subjecting His only begotten Son to so dread an experience as that of Bethlehem, Gethsemane, and Calvary, which, according to this view, was not necessary.

(4.) It tends to undermine the deity of Christ. If it was not a necessity that the law of God should be vindicated and honored by the obedience and suffering of the Redeemer of sinners, then it was not necessary that the Redeemer should be a divine person. Some properly endowed creature could have made known the will of God, and could have made also touching manifestations of pity and love.

(c.) The Socinian view utterly rejects the idea and fact of propitiation, or of satisfaction to law and justice. Ac-

ording to it, righteousness is not so of the nature of God that he must unvaryingly be and do what righteousness requires. He therefore asks no more from men than that they repent of their sins, and do right for the future. The only ground of pardon is personal feeling and action. The Scriptures do indeed speak of Jesus Christ as the Mediator between God and men ; but this means that He is a Teacher of Truth. He removes the misapprehensions men have concerning God ; and especially He shows them that God is placable, and so He mediates between them. His death, moreover, was not a sacrifice or an atonement ; it was only an example and a confirmation, — an example of patience and fortitude in suffering, and a confirmation of the truth of His teaching.

(1.) This view assumes that what men need to know of God is, that He is placable, that He is love, and that this knowledge will win them. This is only a partial truth. Men need to know God as He is, in his full-orbed being and glory. And even this knowledge alone will not save them. In proportion to its clearness and fulness, if the heart is not right, it will stimulate aversion.

(2.) It rests the government of God on a principle which, operating in connection with human law and government, would soon destroy them ; to wit, that penitence sufficiently expiates crime, and commands impunity for the criminal. See that vile seducer of virtue ; that robber of the widow and fatherless ; that wretch who has fired the sleeping city ; that assassin whose hands are still reeking with human gore ! What shall we do with them ? Nothing, — this view says, — except to pardon them. Why ? They are in tears ; they are weeping. What folly !

(3.) It is in direct antagonism to the plain and constant teaching of Holy Scripture. This affirms that the death of Christ was a sacrifice for the sins of men, and is made available for them on the principles of substitution and imputation. (Isa. liii. 4-12 ; Dan. ix. 24-27 ; Matt. xx. 28 ; John i. 29 ; Rom. iii. 24-26, iv. 23-25, v. 17-19 ; 2 Cor. v. 19-21 ; Heb. ix. 12-28 ; 1 Pet. ii. 24 ; 1 John ii. 1, 2, iv. 10 ; Rev. i. 5, 6, v. 9-12.)

(4.) Its explanation of the death of Christ is, over and

above its perversion of Scripture, inadequate and erroneous.

(*a.*) Inadequate. The death of Christ did indeed furnish an example of meekness, gentleness, and patience in suffering, as the prophet (Isa. liii. 7) foretold it would. Considered, however, in a purely human view, and apart from the burden of sin upon him, which Socinianism denies, did his death exhibit any signal fortitude? What deep agitation and agony in Gethsemane when "His sweat was, as it were, great drops of blood!" (Luke xxii. 44.) What depression and almost despair on the cross, when He cried, "My God! my God! why hast Thou forsaken Me!" (Matt. xxvi. 36-44, xxvii. 46.) In numberless instances weak and timid disciples of Christ have met suffering and death in triumph and with songs.

(*b.*) Erroneous. The death of Christ did not confirm the truth of His teaching. It was impossible that it should. It proved, doubtless, His own deep convictions; that He Himself thoroughly believed what He taught. But mere death has no power to prove truth, or disprove falsehood. Many a man has died the champion of error. His death for it proved his sincerity, not its truth. The appointed and final test of the claims of Christ was His resurrection from the dead. Had He not come forth alive from that grave where they laid Him, His claims would thus have been shown to be false. But He arose from death. This fact was God's attestation to the truth of all which He had taught men; and, therefore, of this, — "The Son of Man came . . . to give His life, *i. e.* to die, a ransom for many." (Matt. xx. 28.)

### 7. *Doctrine of the Romanists.*

The Romish body has elaborated a doctrine of mediation which equally contravenes both reason and the Scriptures. It is devised so as to harmonize with and support other heretical parts of their complicated system. According to it, Christ is, indeed, a Mediator; but He is one of many. The saints and angels are also mediators. In formulating this doctrine, the Romanists make these distinctions; *viz.* :—

(*a.*) Jesus Christ is Mediator, not in His divine nature,

but only according to His humanity. He could not, therefore, enter upon His work of mediation until He became incarnate. Hence the fiction of *Limbus Patrum* = the Limbo of the Fathers; *i. e.*, that place in the world of spirits, where all the Old Testament saints upon their death were confined, until, after His own death, Christ delivered them. Since He mediates only as a man, He could not release them, until He became a man.

(*b.*) The saints and angels also are mediators. As compared, however, with Christ, there is this difference: they are mediators only of intercession; He is Mediator of both intercession and redemption. The moral ground of their procedure is, in both cases, the same; *i. e.*, their own personal merits. These saints and angels have done works of supererogation; *i. e.*, they have loved and served God more or better than His law requires. The surplus of merit, thus accruing, may avail for those for whom they intercede.

(1.) The Scriptures plainly teach that the redemption of men is effected, not by the humanity of Christ, but by His one theanthropic person, the God-man. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) "The Church of God, which He hath purchased with His own blood." (Acts xx. 28.) "Had they known it, they would not have crucified the Lord of glory." (1 Cor. ii. 8.) "Who, through the Eternal Spirit, *i. e.*, His own divine nature, offered Himself without spot to God." (Heb. ix. 14.)

(2.) The Scriptures are profoundly silent, except as to one Mediator between God and men. They have not a word of saintly or angelic mediators interceding for us in heaven. Their uniform testimony is: "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." (John xiv. 6.) "I am the Door; by Me if any man enter in, he shall be saved." (John x. 9.) "For, through Him, we both have access by one spirit unto the Father." (Eph. ii. 18.) "Having, therefore,



boldness to enter into the holiest, by the blood of Jesus . . . let us draw near." (Heb. x. 19-22.)

(3.) This Romish view is irrational as it is unscriptural. It assumes that the saints and angels who are mediators for us before God have divine attributes. They must have presence, knowledge, and power like those of God, or it would be in vain to invoke them. Three devout Romanists call at the same time, on the same saint. They implore his special aid. These suppliants live in different and remote countries, — Europe, Asia, and America. If the saint is omnipresent, he can hear them. If he is not omnipresent, what then? And as the number of suppliants increases, so does the number increase of those whom, by no possibility, the saint can hear or aid. Besides which, this saint and all the saints need, as imperatively as we do, the one Mediator to whom we all have equal access.

(4.) It leads to, and indeed requires, the worship of creatures. The divine law says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.) The Romish theology, it is true, has devised a distinction between the worship to be rendered to the saints and angels, and the worship to be rendered to God. This it calls *Latria*; that it calls *Doulia*; the one superior, the other inferior. In both cases alike, it is religious honor. And, however this distinction may serve a theory, it is probably of very little practical moment with the great mass of the people. Images, paintings, showy ceremonials fill their imaginations and hearts with the saints and angels, and they worship them; whether with *Latria* or *Doulia*, they do not think or know. When the beloved John, overcome by the glory of the angel who showed him the Apocalyptic wonders, fell at his feet to worship him, the angel said: "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God!" (Rev. xix. 10.)

## CHAPTER XXII.

## CHRIST AS A PROPHET.

THE terms "mediator" and "mediation" are generic. In connection with the Messiah, they include His specific offices and work as Prophet, Priest, and King. This three-fold distinction has its ground in the Scriptures. In both of their parts, they clearly set forth the Redeemer of Men, in these several characters.

(a.) The distinction, therefore, was recognized by the Jews. "The Messiah," say the Rabbins, "has a threefold dignity, — the Crown of the Law, the Crown of the Priesthood, and the Crown of the Kingdom."

(b.) Hence also it is found in the Church almost from the beginning. There are traces of it in Justin Martyr, Clement of Alexandria, Cyprian, Chrysostom, Theodoret, Augustine, and Aquinas. Eusebius notes it distinctly. (Ev. Dem. IV. 15 ; and E. H. I. 3.) After the Reformation, it came into general use by theologians, especially those of the Reformed Churches. The Lutherans did not so soon nor so generally adopt it. More recently, Ernesti, Reinhard, Knapp and some others have taken exception to it as not expedient in scientific or systematic theology. It is, however, so wrought into the substance of Holy Scripture, and it so contributes to definite and true ideas, that the Church will not readily put it aside.

I. *Meaning of Prophet.*

Like all important terms the word "prophet" has its etymological meaning, and then this meaning as variously modified by use.

(a.) Our English word "prophet" is from the Greek *Prophētēs* = one who speaks before. The preposition *Pro* may refer either to time or to place. If to the former, a prophet is one who speaks before the time ; *i. e.*, who declares or foretells things to come. This special sense often gives place in usage to the more general one of presenting

truth to men, without the idea of before or after. In the Greek classics, *Prophētēs* means one who speaks in the stead of, or on the behalf of another, as well as predicts things in the future. As Aaron spoke for Moses, so the prophets spoke for God. (Ex. iv. 16.)

(*b.*) The Hebrew words for prophet are *Nabi*, *Roch*, and *Chozeh*. The first of these means one who pours forth utterances, as a fountain its waters. The other two mean seers, not necessarily foreseers, but yet seers by eminence, as if in comparison with other men they were endowed in this respect with special gifts.

(*c.*) Apart from etymology, and in actual fact, the prophets were men, by whom God, *i. e.* the *Logos*, made known divine truth. Sometimes they were the media of revelations, both as to the present and the future. Sometimes they explained and enforced revelations already given. A prophet, then, in the full sense of the word, was a teacher; but he was also more than a teacher. He not only bore witness to and explained the truth already revealed, but he also, as the organ of God, revealed new truth. His sphere was not only the present or the past, he also lifted the curtains of the future.

### 2. *Proof of Christ's Office as Prophet.*

As this threefold view of the office and work of the Redeemer has its ground in the Scriptures, so in them is to be found its proof as a fact. According to their teaching, Messiah was to be and is a prophet.

(*a.*) This is implied in His name as the *Logos*, or the Word of God. Words are the means of expression. By them we make known our thoughts, will, feelings, the whole internal state and movement of the soul. Christ expresses God to men, — His being, His attributes, His sovereign will, and all the truth we have concerning Him. He is therefore the *Logos*, or the Word of God.

(*b.*) It is also implied in various names given to Him in the Old Testament, as the Angel, the Counsellor, and Wisdom. He bears these names because, in an eminent sense, He communicated and still communicates divine truth to men. Accordingly, He Himself said that, in all the per-

sonal revelations of God during the Old Economies, the only begotten Son, *i. e.* He Himself, was the Revealer. (John i. 18.)

(*c.*) Moses foretold Him as a prophet. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." (Deut. xviii. 15.) That this referred to the Messiah, or the Christ, is made certain by the New Testament application of it. (John i. 45; Acts iii. 22-26.) Not improbably this special prediction of Moses gave form to the conception of the Messiah by the Samaritans. They looked for Him as the great Teacher. (John iv. 25.)

(*d.*) Isaiah is equally explicit. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." (Isa. lxi. 1, 2.) Our Lord read these words in the synagogue at Nazareth, and applied them to Himself thus: "This day is this Scripture fulfilled in your ears." (Luke iv. 17-22.)

### 3. *In what Sense Christ a Prophet.*

In the application of the term "prophet" to Jesus Christ, it requires to be used in its most perfect sense. All other inspired teachers were only His media or organs of communication. He is the original and infinite source of truth. They received it from Him, and conveyed it to others according to His will.

(*a.*) As the eternal Logos, Christ fulfilled His office of prophet from the beginning, as will presently be shown. His formal designation to it, however, as the incarnate Logos, was of necessity in time and on earth. It took place at His entrance on His public ministry, in the scene at the Jordan. (Matt. iii. 13-17.) Then was the required washing with water. (Ex. xl. 12; Lev. viii. 6.) Then also was the divine anointing. (Ex. xl. 13-16; Lev. viii. 12.) Accordingly, at once upon this, the temptation by Satan intervening, He came to Nazareth, and publicly declared

that the Lord had anointed Him for His ministry, according to the words of the prophet. (Luke iv. 16-22.) It was only a repeated attestation of this fact, when, at the transfiguration, the Almighty Father said : "This is my beloved Son, in whom I am well pleased ; hear ye Him." (Matt. xvii. 5.)

#### 4. *Fitness for His Office.*

As with reference to His whole office and work as mediator, so with reference to this particular part of His office and work, the perfect fitness of Jesus Christ arises from His unique and mysterious constitution ; so that He was and is the one theanthropic person, the one God-man.

(a.) As God, He perfectly knows all things. (John xvi. 30.) He is full of grace and truth. (John i. 14.) He is the wisdom of God. (1 Cor. i. 24.) In Him are hid all the treasures of wisdom and knowledge. (Col. ii. 3.) He is in the bosom of the Father. (John i. 18.) Whether, therefore, He makes known the divine nature, perfections, and purposes, or the mysteries and destiny of created things, He can say, "We speak that we do know, and testify that which we have seen." (John iii. 11.) He is a prophet having omniscience.

(b.) As man, He meets an essential want of sinful creatures. It seems impossible that such creatures should have direct intercourse with God. He said, even to Moses, "Thou canst not see my face : for there shall no man see me, and live." (Ex. xxxiii. 20.) The face of God means "His direct, immediate, intrinsic self. The essential power of God is irresistible. The essential wisdom of God is inscrutable to the creature. The essential holiness of God is unsupportable to that which is tainted with guilt." (Murphy.) There is need, therefore, of a mediator of revelation as well as of redemption. Hence, when the unincarnate Logos came down on Sinai with only some fitting symbols of His presence, it was more than the people could bear. "They said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die." (Ex. xx. 19 ; Heb. xii. 19.) When, on the contrary, the incarnate Logos, the supreme prophet in the form of a

man, spoke to the multitudes on the Mount of Blessings, they heard with wonder, but also with delight. This contrast of effects, in the two cases, impressively shows the special value of the human element in Christ as our prophet, as well as with reference to His work for us as our priest.

#### 5. *How He executes it.*

In answer to the question, How doth Christ execute the office of a prophet? the Westminster divines reply: "Christ executeth the office of a prophet in revealing to us, by His word and Spirit, the will of God for our salvation." (S. C. 24.) The analysis of this shows that the prophetic action of Christ has for its mode revelation; for its means, the word and the Spirit; for its matter, the will of God; and for its end, our salvation.

While, however, the mode of Christ's teaching has been, and is, by revelation, the manner and means of revelation have been various along the successive dispensations.

(a.) During the period from the fall to the incarnation, it was by theophanies, by angels, by visions and dreams, by symbols and institutions, and by inspired men. (Chap. VIII. 1.)

(b.) During the New Testament period closing with the first century, it was by His own personal ministry, as a man among men, and by apostles, evangelists, and prophets, under the power and in the light of the Holy Ghost, He being sent by Christ for this purpose. (John xvi. 7-14.)

(c.) During the period since that, and until the Saviour shall come in glory, it has been and will be by His completed word, the Scriptures; by the ordinances of worship which He appointed; and by the internal illumination and power of His Spirit in the minds and upon the hearts of men.

#### 6. *Extends through the Ages.*

The prophetic office of Christ has been executed by Him from the fall of man, and will be until the judgment. Indeed Christ, as the eternal Logos, was the sole Manifestor of God to man and angels before the entrance of sin. What-

ever may be seen of the divine Being, nature, and perfections, in the created universe, is due to the action of Christ as the Creator; "for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." (Col. i. 16; John i. 3; Heb. i. 2.) In the more definite sense, however, of His prophetic office as connected with redemption, it is certain that it reaches through the ages.

(*a.*) He not only created the world and man, but He instituted the Sabbath; He gave the law of Eden, imparting all the instruction which man then received; and He announced that first promise, the living germ of the whole gospel. (Gen. i. 1, ii. 1-3; John i. 1-14.)

(*b.*) All the theophanies, or personal revelations of God, during the former dispensations, were made by Him as the Logos; and this is He who afterwards became flesh, and dwelt among us as Jesus Christ. (John i. 1-14, 18.)

(*c.*) In His divine nature He made known the will of God to men in the days of Noah (Gen. vi. 3; 1 Pet. iii. 19, 20); and it was His Spirit in the prophets which testified of the sufferings of Christ, and of the glory which should follow. (1 Pet. i. 11.)

(*d.*) It was He who, as the Angel of the Covenant, led Israel from Egypt to Canaan, and gave that whole body of instruction and legislation — social, civil, ethical, and religious — which makes up so large a part of the Pentateuch. (Isa. lxiii. 8-12; 1 Cor. x. 4-9; Heb. xii. 24-29.)

(*e.*) After the cessation of prophecy, of which His Spirit was the inspirer, He came in His own divine human person, and for three years "spake as never man spake" concerning the love and the counsels of God in redemption. (John vii. 46.)

(*f.*) At His ascension to heaven He gave gifts unto men, — apostles, prophets, pastors, and teachers, who, as His servants, are to continue the work of religious instruction and culture until we all come in the unity of faith, and of the knowledge of the Son of God, unto perfection. (Eph. iv. 8-13.)

(*g.*) By His Spirit in the evangelists and apostles, He

completed His revealed Word, which, with its gospels, its epistles, and its wondrous Apocalypse, is to shine in this dark place, "until the day dawn and the day-star arise." (2 Pet. i. 19.)

### 7. *Its Special Sphere.*

All knowledge, physical and metaphysical, arises from and rests upon data originated by Christ as the Creator. He executes His prophetic office, however, with specific reference to His work of redemption. His teaching has therefore a distinctive character and aim. It moves in the sphere not of the material and the secular, but in that of the spiritual and the sacred. It does not therefore deal directly with the arts and sciences, with social or civil economics, or with systems of jurisprudence and forms of government. As proceeding from perfect knowledge, it, of course, must accord with all facts in nature; and it presents principles and inculcates a spirit which must underlie all human societies and governments, if they would be lasting and beneficent. But the great purpose of Christ as the Mediator, and relative to men, was to save them. Leaving them, therefore, to work out secular problems for themselves, He communicated, from time to time, such knowledge as was essential to the end He had in view. And this knowledge could come only from God. With reference to earthly things, observation, experience, and study on the part of men would bring out, sooner or later, the needful issues. The problem of salvation was one of another kind. Human wit could not solve it. Who by searching can find out God? On what page in nature is the record of pardon? By what effort of reason can the sinner gain holiness and heaven? The teaching of Christ, therefore, whatever the vehicle of its conveyance, or the drapery it wears, whether of narrative, or precept, or poetry, or parable, or argument, has its centre and sum in this: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)



8. *Its Characteristics.*

Besides those qualities of the teaching of Christ which it may have in common with that of all who at any time have correctly taught religious truth, it has also certain distinctive characteristics which differentiate it from all other teaching, and by which it stands alone. It is original, infallible, authoritative, and complete.

(a.) It is original, He being the Fountain of Truth, and its Source, therefore, to all men. (John xiv. 6.)

(b.) It is infallible, as coming from Him who has perfect and infinite knowledge. (John xvi. 30; Rev. xix. 12.)

(c.) It is authoritative, as expressing the mind and will of the Supreme Teacher and Ruler. (Matt. vii. 29, xxviii. 18.)

(d.) It is complete; not absolutely, or in the sense that there is no more truth to be known, but relatively, as meeting all the moral and religious needs of men in this world. (2 Tim. iii. 16, 17.)

9. *Its Execution now.*

The prophetic action of Christ ceased, for the present dispensation, on the closure of the New Testament; *i. e.*, neither in His own person nor by inspired men has He since that period given any supernatural revelations of truth. (Rev. xxii. 18, 19.) No man, and no body of men, have had any authority or power from Him for this purpose. There have indeed been some pretences to this, but there have been no divine credentials. It is true, however, that all that illumination of the minds of Christian men, in the study of divine truth, which comes directly from the Holy Ghost, is to be referred for its origin to the prophetic office and work of Christ. In the gracious arrangements of the Godhead for salvation, the Son is subordinate to the Father, and the Spirit to the Son. Christ therefore sends the Spirit to effect the purposes of redeeming love; and the whole work of the Spirit has its legal and moral cause and ground in the mediatorial work of Christ. (John xv. 26; 2 Cor. i. 22; Eph. i. 17, 18, iii. 14-16.)

## CHAPTER XXIII.

## CHRIST AS A PRIEST.

MEN most pressingly need divine instruction ; they must perish without a divine redemption. Christ, therefore, is not only a prophet, He is also a priest. "The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchizedec." (Ps. cx. 4.) The Jewish Church understood this psalm of the Messiah. Our Lord and His apostles expressly applied it to Him. (Matt. xxii. 41 ; Acts ii. 34 ; 1 Cor. xv. 25 ; Heb. i. 13, v. 6, vii. 17-21, x. 13.) The New Testament also declares that Christ is the great High Priest whom the priests of the former economy prefigured, and in whom they and all their sacrifices had their complete realization. (Heb. iv. 14-16, ix. 11-28, x. 1-22.)

1. *Meaning of Priest.*

In connection with this part of the office and work of the Redeemer, it is of special importance to gain clear and Scriptural ideas. The cross of Christ is the centre of the Christian system. The nature and relations of that death upon it are of supreme moment. Our conceptions of them will be according to our conceptions of priesthood and sacrifice.

(a.) Some would find the root of our English word in the Latin *Præsto* = to stand before. In this view a priest is one who stands before God in sacred ministrations. The idea thus gained is a fitting one ; but this derivation is not tenable. It is now generally conceded that our word "priest" comes from the Greek *Presbuteros*, which is the comparative of *Presbus* = old. It denotes, therefore, primarily, not office, but age. It was taken by the Church from the Jewish synagogue. As the rulers of the synagogue were always men of mature age, — *i. e.*, literally a body of presbyters or elders, — the term soon came to denote the office which they bore. Neither the presbyters of the synagogue nor those of the Church were priests. Their office was one not of sacrifice, but of instruction and rule.

(*b.*) The Hebrew word for priest is Cohen. Its etymology, and, therefore, its radical meaning, are in doubt. (Cremer, p. 279.) The Old Testament calls the priests those "who come near to the Lord;" *i. e.*, in sacred ministrations. (Ex. xix. 22.) The New Testament describes the priest as "ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. v. 1.) This expresses the central and constitutive idea and function of priesthood. The office of the priest, therefore, is not one of instruction and rule, it is one of sacrifice. By sacrifice he makes atonement. On the ground of atonement he offers intercession. By benediction he symbolically applies the blessings gained by intercession in view of atonement.

(*c.*) In the New Testament the Greek word used to express the idea of Cohen = priest, is Iereus; and this, again, has its exact equivalent in the Latin Sacerdos. Both these words, therefore, denote one whose specific and characteristic function it is to offer sacrifice for sins, and then to perform those further acts of intercession and benediction which are necessary to carry the idea and purpose of sacrifice into effect. In contrast to this, the presbyter is one appointed by Christ to preside in the church of God, and, by guidance and instruction, to build it up in faith and holiness. The sacrifices he offers are those spiritual sacrifices of prayer and praise (Heb. xiii. 12) which have their ground, both of being and acceptance, in the one perfect and never-to-be-repeated sacrifice of Christ. (Heb. iv. 14-16, vii. 19-28, ix. 24-28, x. 9-14.)

(*d.*) The word "priest," therefore, is never applied in the New Testament to the officers or ministrants of the Christian Church. They are called apostles, prophets, evangelists, presbyters, bishops, pastors, and teachers, but never priests. The reason is, that in the Christian Church there are no priests, in the official sense, except the one great High Priest of our profession, Jesus Christ. The Papists, therefore, and Prelatists generally, mislead the people, and pervert the Scriptures, by retaining the name of priest, and pretending to retain the reality. They also invade the office and the glory of the infinite Saviour. In the essen-

tial idea and function of it, as pertaining to men, priesthood belonged to the economy which had "a shadow of good things to come," but which, those things having come, has vanished away. (Heb. viii. 13, x. 1.) Its whole idea and function now concentrate, and are realized, in the person and work of Jesus Christ, and are to be most sacredly held as pertaining solely to Him.

(e.) It is, however, to be noted that, in the New Testament, the collective body of believers is called "an holy priesthood, to offer up spiritual sacrifices," and "a royal priesthood, to show forth the praises of God." (1 Pet. ii. 5-9.) They are also said to have been made "kings and priests unto God." (Rev. i. 6, v. 10, xx. 6.) But this language is figurative. It is also universal. It applies equally to the whole company of the redeemed, from the babe in Christ to the hosts in glory. They are priests also in the same sense in which they are kings; *i. e.*, in a spiritual sense. They therefore "offer spiritual sacrifices." Besides which, both their priestly and regal character, in this spiritual sense, come from their incorporation by faith into Christ.

## 2. *The Levitical Priests.*

There were then priests under the law. Their real significance, however, was not in themselves. The Church had need of types and shadows until their divine substance should be present. The old economy, therefore, was pervaded by an inspired symbolism. As the ancient prophecy foretold the Messiah, so the ancient priesthood prefigured Him. Not only were the sacrifices which they offered deeply significant, but the priests also who offered them had a like character. Those prefigured the one great sacrifice of Christ; these prefigured the one great Priest who should offer that sacrifice. Those sacrifices and those priests had not the slightest divine force, except as they pointed and led to Him of whom they were the figure, and by whom all that which they signified has been accomplished.

### 3. *Their Consecration.*

These prefiguring factors in the Old Economy may be found in the form of consecrating the Levitical priests to their office.

(a.) There was first the washing with water or baptism. It signified the need of internal purity in Him whose office it was to come near unto God.

(b.) There was then the investment with the priestly robes. It was thus indicated that the priest should be endowed with gifts and graces, alike peculiar and beautiful.

(c.) Then followed the anointing with costly and fragrant oil. It imported the richness of those gifts of the Spirit, which surpass all the endowments of Nature, however rare and exalted.

(d.) Next was the sin-offering, or the sacrifice of expiation. It was for the personal sins of the priest. It most impressively taught him his own need of the same salvation which, by sacrifice and intercession, he sought for the people.

By these successive acts those priests were fully consecrated ; or, to use the Septuagint word, were made *Teloi* = perfect ; *i. e.*, officially perfect. This is the meaning of that Scripture which says, " that Christ was ' *Teliosai* ' = made perfect through sufferings (Heb. ii. 10) ; *i. e.*, fully consecrated by sufferings, officially perfect, or perfect with reference to His official work.

### 4. *Realized in the Consecration of Christ.*

This process in the consecration of these typical priests, had its realization, not literally, but in all those higher respects to which the figures pointed, when Christ, the great High Priest of our profession, entered upon His office. In some things, the case of Christ was of necessity exceptional. He was a priest, not after the order of Aaron the Hebrew, but after the order of Melchizedec the Gentile. He sprung, therefore, not from the priestly tribe of Levi, but from the royal tribe of Judah. Besides which, the sinlessness of His character precluded the sin-offering for Himself. Where, however, His unique person and charac-

ter did not prevent, He submitted Himself to the righteousness of the law, *i. e.* the ceremonial law, as being in Himself and His office, the reality which that law shadowed forth. In His official inauguration, therefore, may be noted the following things :—

(*a.*) Baptism. It was as literal a conformity to the Levitical requirement as His circumstances would permit. It signified not the need, but the fact of His internal purity, as the Priest of priests, to draw near unto God in the behalf of men.

(*b.*) There was next, not the literal putting on of the priestly dress, for this would have signified that the divine reality was still wanting ; but the full possession of those special and glorious endowments of which the sacred robes were a figure. He put on not the shadow, but the substance.

(*c.*) There was also the anointing, not indeed with the oil of myrrh, cinnamon, calamus, and cassia (Ex. xxx. 23), a rich and fragrant compound ; but with the direct unction of the Divine Spirit poured upon Him without measure, of which the sacred compound was only a sign.

##### 5. *The Sacrifice of Christ and those of the Law.*

In executing His priestly office, Christ offered Himself a sacrifice unto God. This is the constant teaching of the New Testament. (Eph. v. 2 ; Titus ii. 14 ; Heb. vii. 27, ix. 14.) Very often also, as if to preclude any possible thought that the offering of Christ was not a true sacrifice, and that He saves men in some other way, the Scriptures specify His blood as really shed by Him, and as that by which He made atonement. “It is the blood,” said the Spirit in the Old Testament, “that maketh an atonement for the soul.” (Lev. xvii. 11.) Christ, therefore, not with the blood of animals, but “by His own blood entered in once into the holy place, having obtained eternal redemption for us.” (Heb. ix. 12.) We also enter into the holiest by the blood of Christ. (Heb. x. 19.) We are redeemed by His blood. (1 Peter i. 19.) We are justified by His blood. (Rom. v. 9.) We are cleansed by His blood. (1 John i. 7.) We have peace by His blood. (Col. i. 20.) We come nigh to God by His blood. (Eph. ii. 13.)

We make our robes white in His blood. (Rev. vii. 14.) We overcome by His blood. (Rev. xii. 11.) In the new song of heaven they sing of His blood. (Rev. v. 9.) Christ then was not only the true priest whom all the Levitical priests typified ; He was also the true sacrifice which all the Levitical sacrifices prefigured. "Through the Eternal Spirit, He offered Himself, without spot, unto God." As therefore there was a correspondence between the consecration of those priests and His consecration, so there was a correspondence between those sacrifices and His sacrifice.

(a) A legal sacrifice was required to be taken from animals the most harmless, or the most useful, or both, as doves, kids, lambs, and bullocks. This requirement reached its true significance in the innocence, meekness, patience, and beneficence of Christ.

(b.) A legal sacrifice must be within certain limits as to age. With the exception of doves, the sacrificial animals must not be under one year, nor over three years old ; a requisite pointing to that period in animal life called its prime. It intimated that the great sacrifice should be offered when His humanity was in its fresh yet full vigor, which was the case with Christ when He went up on the cross.

(c.) A legal sacrifice must also be without defect or blemish ; *i. e.*, it must be perfect in its kind. This was realized in the spotless perfection of the great sacrifice in all His faculties, and in His whole character ; He being holy, harmless, undefiled, and separate from sinners.

(d.) A legal sacrifice further must be the property of him who offered it. This right of ownership was imperative. It conditioned the moral benefits of the offering. The right of Christ in Himself and over Himself, was perfect and absolute. When, therefore, He took the place of sinners, by becoming their substitute, a legal connection was established between His sacrifice and those for whom it was offered, and the resulting moral benefit was secured.

#### 6. *Import of a Legal Sacrifice.*

Should we translate into words the act of an intelligent Israelite under the law offering a sacrifice of expiation, it

would read as follows, viz.: This sacrifice is the most solemn of all offerings unto God. In it the life of an animal, on whose head the offerer lays his hands, is taken away; its life for his life. There is, therefore, in his act:—

(a.) A penitent confession, as if the offerer said, My life is justly forfeited, for I have sinned against God. I offer, therefore, this life, which He requires at my hand. There is also

(b.) An earnest supplication, as if the offerer said, In the view of the blood of this sacrifice, may my sins, which are thus confessed, be pardoned.

(c.) This whole transaction rests upon the principle of substitution, — the substitution of the slain animal for the sinning man. This substitution of the animal has its authority in the divine will, and its legal and moral power as representing the substitution of the Lamb of God. It is not possible that the blood of animals, considered in itself alone, should take away sin; but His blood can do it, which their blood by divine appointment represents.

How this idea of sacrifice and this principle of substitution had their intended and complete realization in Christ, in His office and work as a priest, is written as with a sunbeam on the pages of the New Testament, and especially in the Epistle to the Hebrews. Its whole peculiarity, and its exceeding beauty and richness, are found in its development and illustration of the great verities of the Christian faith out of the Levitical prefigurations.

#### *7. Origin of the Priestly Office of Christ.*

When, from the facts which have given historic existence to the priesthood of Christ, we proceed to its source, we find it to be the divine love. “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” (John iii. 16.) This, indeed, comprehends the whole mission and action of Christ for the salvation of men, of which, however, His function as priest is the centre and the most vital. And here is not only the second person of the Trinity. This signal statement reaches to the absolute and undivided Godhead, and reveals the fountain of redemption there.



The mission and work of Christ did not give rise to the love of God; the love of God gave rise to them. They were a divine device, by means of which the love of God might have a righteous expression. Exact justice would have enforced the law, and God would still have been glorious in holiness. And even love would not set aside the law, or compromise the authority and honor of God. It harmonized what seemed to be in absolute antagonism. By its means "mercy and truth met together; righteousness and peace kissed each other." (Ps. lxxxv. 10.) Love gave the holy Son of God to save the sinful sons of men.

#### 8. *Proceeds according to a Covenant.*

This impulse and device of divine love were not an after-thought; *i. e.*, relative to the fall of man. In the order of nature, indeed, and of logical relation, they had their rise from that; but, in the order of time, and as existing in the mind of God, they were before it. They are the expression of an eternal purpose, and proceed according to an eternal covenant. It would result, indeed, from any rational conception of God, that He must act intelligently, and, especially that in His moral government, infinite and unchanging intelligence would preside. In the matter of redemption, the Scriptures clearly show that it entered into the counsels of the Trinity, and was arranged by a covenant.

(*a.*) Some theologians speak of the covenant of redemption and the covenant of grace. This distinction recognizes a truth. The covenant of redemption, in its aspects towards men, is a covenant of grace. These, however, are but one covenant. "The counsel of peace" (Zech. vi. 13) was between the Father and the Son; but it was on the behalf of those who should be saved. The Son entered into it, not in His independent being as God, but in view of, and in connection with, His office and work of mediation. He was, therefore, not only a party to the covenant, He was also, on account of His people, its Mediator. As existing between the Father and the Son, it is the covenant of redemption; as embracing blessings for sinful men, it is the covenant of grace.

(*b.*) The existence of this covenant as a fact pervades the Scriptures, not so much in the way of formal statement as by assumption, allusion, and reference. At times, it has a verbal expression. "I have made a covenant with my chosen." (Ps. lxxxix. 3.) The form here is indeed Davidic, the meaning is Messianic. Hence we read of "the sure mercies of David," made sure by "an everlasting covenant." (Isa. lv. 3.) Hence, also, we read of Him who is the true David as "the messenger of the covenant" (Mal. iii. 1), and "the mediator of the covenant" (Heb. viii. 6, xii. 24), and "the surety of the covenant" (Heb. vii. 22), and, still further, of "the blood of the covenant." (Zech. ix. 11; Heb. x. 29, xiii. 20.)

(*c.*) The stipulations of this covenant are thus given in Isaiah: "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many, for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." (Isa. liii. 10-12.)

(*d.*) The date of this covenant is shown by the Apostle Paul, when he says: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect," "in hope of eternal life, which God, that cannot lie, promised before the world began." (Tit. i. 1, 2.) God, then, before the world began, promised eternal life. Promised it to whom? Not to men, for they did not then exist. Nor to the angels, for how could a promise to them be a ground or object of hope to Paul? The solution is, promised to His only begotten Son, as about to become the Redeemer of men. He promised it to Him, not for Himself. The Son already had eternal life in His own right. He promised it, therefore, for His seed, of whom by faith Paul was one, and who also was an apostle "according to the promise of life which is in Christ Jesus." (2 Tim. i. 1.)

(*c.*) There are, consequently, in the Scriptures numerous references to this great transaction, and of the most decisive character. "That He should give eternal life to as many as thou hast given Him." (John xvii. 2.) "Chosen in Him before the foundation of the world." (Eph. i. 4.) "Thy people shall be willing in the day of thy power." (Ps. cx. 3.) "I have manifested thy name unto the men which thou gavest me." (John xvii. 6.) "I pray for them which thou hast given me." (John xvii. 9.) "Grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.) All these references are not only clear, but they reach back to the time and place of that glory which the Son had with the Father before the world was; *i. e.*, into eternity.

#### 9. *Involved His Incarnation.*

In order to the execution of His office as priest, it behoved the Son of God to come into this world. This was the theatre of human sin and ruin. This was to be the battle-field of redemption.

(*a.*) It behoved Him to come not merely in the sense of His essential being and presence as God. In this sense He was in the world from the beginning.

(*b.*) Nor yet only by a theophany or divine manifestation, whether in the form of a man or an angel. In this sense He often came to His people along the patriarchal and Mosaic dispensations.

(*c.*) But in the sense of incarnation. It was necessary for the eternal Logos to assume into union with Himself a human body and soul in one divine-human person. This He did when He was born of Mary, and dwelt among men as Jesus Christ. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." (Heb. ii. 14.)

(*d.*) Incarnation, then, was in order, at last, to death. The covenant stipulated, "His soul shall make an offering for sin." "He shall pour out His soul unto death." He must, therefore, come out of the sphere of absolute God-

head into that of creatureship, into the capability of obedience and suffering. It was thus only He could be made Telios = perfect for His priestly office and work, and be able to effect a true and vicarious atonement. Hence the evangelic record of His miraculous birth, His sinless and beneficent life, and His voluntary and sacrificial death.



## CHAPTER XXIV.

### THE PRIESTLY WORK OF CHRIST.

THE one great office of Christ as Mediator has its threefold division in His specific offices of prophet, priest, and king. In like manner in connection with His office of priest, there is a threefold division of his work.

#### 1. *Its Several Parts.*

The priestly work of Christ was prefigured by that of the priests under the law. It corresponds, therefore, in its various parts to that of those priests.

(a.) They, first of all, made atonement by the offering of sacrifice. Christ also did this, when, "through the Eternal Spirit, He offered Himself without spot to God;" He Himself being both Sacrifice and Priest. (Heb. ix. 14.)

(b.) They then made intercession, on the ground of atonement; of which the fragrant and burning incense was the symbol. Christ also, having completed His sacrifice, does this continually, not "in the holy places made with hands," but "in heaven itself," "in the presence of God, for us." (Heb. ix. 24.)

(c.) They, further, pronounced the benediction, which signified the impartation of the blessings, obtained by the preceding acts, to the worshippers. Christ also does this, without ceasing, in the influence and work of the Holy Spirit sent by Him to apply the redemption which He has purchased. (John xiv. 16, 17, xvi. 7-14; Acts ii. 32, 33.)

### 2. *Its Special Object.*

The special object of the work of Christ as priest, and with respect to men, would, of course, correspond to the distinctive nature and end of priesthood.

(a.) It was not, therefore, to teach men. He does this ; but He does it in His office and work as a Prophet. (Isa. xlii. 1-9 ; John i. 9.)

(b.) Nor was it to govern men. He does this ; but He does it in His office and work as a King. (Dan. vii. 13, 14 ; Matt. xxviii. 18 ; Phil. ii. 9-11.)

(c.) As a priest, Christ came to save men. Sin had whelmed them in ruin. His priestly work had its ground and end in this fact. Its special object, therefore, is salvation. This is implied in His name Jesus = the Saviour. It is certified by numerous Scriptures. "The Son of Man is come to save that which was lost." (Matt. xviii. 11.) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) "Him hath God exalted to be a Saviour." (Acts v. 31.) "Whosoever shall call on the name of the Lord shall be saved." (Acts ii. 21.)

### 3. *Mode of Effecting it.*

By what means is this special object of the priestly work of Christ accomplished? How, by His action as a priest, does He save men? The obvious answer is by atonement, intercession, and benediction. The obvious answer, because these are the distinctive acts of a priest as such. If Christ saves men as a priest, then it must be by His priestly action ; and priestly action is constituted by, and summed up in atonement, intercession, and benediction. Apart from these there can be no priesthood and no priest. Accordingly the Scriptures teach, and the Church from the beginning has held, that, in order to save men, Christ, as the great High Priest, offered Himself for our sins, and then by His own blood entered into the holy place, *i. e.* heaven, having obtained an eternal redemption for us, and that there He ever lives to make intercession, and to apply the benefits of His one offering. (Heb. iv. 14, vi. 20, vii. 24,

25, ix. 12, 14, 24, 28, x. 12 ; Rom. viii. 34 ; 1 John ii. 1.) While, however, the whole action of Christ as a priest is thus the divine means of redemption, the primary factor in that action is His sacrifice. By this He made atonement. This is the ground of both his intercession and benediction. The Scriptures therefore lay special emphasis on His sacrificial death, as the procuring cause of salvation.

(a.) Sometimes they affirm, in strictly literal terms, that in His death, Christ suffered and died for us, or for our sins. The number of texts of this class is large, especially in the epistles of Paul. (Rom. iv. 25, v. 6-8, viii. 32, xiv. 15 ; 1 Cor. viii. 11, xv. 3 ; 2 Cor. v. 14, 15 ; Heb. ii. 9-17 ; 1 Pet. ii. 21, iii. 18 ; 1 John iii. 16 ; Rev. v. 9.) In these and similar texts, the specific thing which Christ is asserted to have done was done by His dying. The salvation which they represent as wrought by Him, was wrought by His death. The relation of His death to us, they set forth, as a substitution for our death.

(b.) Sometimes they represent Christ in His sufferings and death as receiving the treatment due to sinners. "He hath made Him to be sin, who knew no sin ;" *i. e.* to be viewed and treated as a sinner, "for us," *i. e.* on our account, "that we might be made the righteousness of God in Him," *i. e.*, that we might be viewed and treated as righteous on His account. (2 Cor. v. 21.) "He hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) The curse was against us. He bore it in our stead.

(c.) Sometimes they represent Christ in His obedience unto death, as having our sins upon Him, and thus bearing them. They are laid upon Him as a burden, and, like the scape-goat on the great day of atonement (Lev. xvi. 21, 22), He bears them away. "Surely He hath borne our griefs, and carried our sorrows." "The Lord hath laid on Him the iniquity of us all." (Isa. lii. 4, 6.) "Christ was once offered to bear the sins of many." (Heb. ix. 28.) "Who His own self bare our sins in His own body on the tree." (1 Pet. ii. 24.) "Behold the Lamb of God, which taketh," *i. e.* beareth, "away the sin of the world." (John i. 29.)

(*d.*) Sometimes they represent the death of Christ as a sacrifice of expiation. They compare it with the sacrifices of the law. They declare those sacrifices to have been but types of this, and that their whole power was derived from this fact. This aspect of the truth pervades especially the Epistle to the Hebrews. The death of Christ therefore was not for a confirmation of His doctrine, as indeed it could not be, but it was for an atonement. "Now once in the end of the world, hath He appeared to put away sin," — *dia tēs Thusias* = "by the sacrifice of Himself." (Heb. ix. 26, vii. 27, x. 12; 1 John ii. 2.)

(*e.*) Sometimes they represent the death of Christ as a *Lutron* = ransom, or a price paid, by which sinners are bought back or redeemed. "The Son of Man came to give His life a ransom for many." (Matt. xx. 28.) "Who gave Himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 18, 19.) "By His own blood, He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.)

In these various ways, and in others equally plain, do the Scriptures exhibit the great truth, that, however much we may admire and exalt the teaching, example, and whole influence of Christ upon men, it was specifically and exclusively by His obedience unto death, in the place of sinners, He made atonement, and so effects their salvation.

#### 4. *Meaning of Atonement.*

The word Atonement has in itself no ambiguity. In usage, however, it has a twofold meaning.

(*a.*) Its verbal meaning is seen by pronouncing it, at-one-ment; *i. e.*, the state of being at one, or in harmony. Where men who have been at variance, at length agree, there is literally an at-one-ment. In this verbal sense, the word expresses a result, not that by which the result is gained. The only instance of its use in our English New Testament is in Rom. v. 11, and there it has this mean-

ing. "By whom we have now received the atonement ;" *i. e.*, by Christ, we have received or come into this state of reconciliation and favor with God.

(*b.*) In theology the word atonement is more commonly used to denote that part of the priestly work of Christ by which He made satisfaction to the law and justice of God for the sins of men, and in view of which men are saved. In this use it expresses, not the result effected, but the means by which it is effected ; not reconciliation itself, but that which reconciles.

### 5. *Specific Biblical Views of it.*

This theological meaning of atonement is that which is set forth in the Scriptures. It will serve both to explain and impress it, to glance at some of the principal terms employed by the Holy Spirit in its exhibition.

(*a.*) In the Old Testament the fundamental Hebrew word is *Kepher* = to cover, commonly rendered to atone. According to it, sin is expiated or atoned for by covering it. The word *Kepher* does not itself indicate what the covering must be, or how sin can be covered. This, we learn, either from the adjuncts of the texts where the word occurs, or from the specific teaching of other parts of the Scriptures. From these, it appears that sin is atoned for by covering it, or putting between it and God that infinite Sacrifice which was prefigured by the sacrifices of the law.

(*b.*) In the New Testament there are three specially important words in this connection.

1. *Katallangē* = a change, or an exchange ; *i. e.*, in the Scripture meaning on this subject, a change from enmity to love, and so reconciliation. God and man are at variance by reason of sin. *Katallangē* is the exchange of that variance for its opposite feeling and state. The word itself, however, does not indicate how, or by what means, the exchange is effected. This we learn, as before, from its adjuncts, or from other Scriptures which relate to the subject. These show that the exchange is brought about, or that we are "reconciled to God, by the death of His Son." (Rom. v. 10.)

2. *Apolutrōsis* = deliverance by a ransom, or by the



payment of a price. Man is defiled as to his nature. He is condemned by the divine law. He is led captive by Satan. Christ delivers him from this character and state, by redeeming or buying him back into the character and state which he had before sin. Here, again, the word itself does not show us, at what price or by what ransom, the deliverance is accomplished. We learn this, as in the previous instances, by the adjuncts of the word, or by other Scriptures. These reveal that as the ransom price for sinners, Christ gave His life; that we are bought back, not by silver and gold, but by the precious blood of Christ. (Matt. xx. 28; 1 Pet. i. 18.)

3. *Ilasmos* = propitiation. This word takes us into the sphere of sacrifice, and expiation by means of it. Both Jews and Gentiles perfectly understood the meaning of *Ilasmos*. When, under a sense of sin against God, they would make a propitiation, they approached the altar, and laid upon it the sacrificial victim. *Ilasmos* expresses both the result and its means. Christ is our *Ilasmos* by being our Sacrifice. (1 John ii. 2.)

(c.) If now we combine and formulate these ideas, we may repeat that the atonement of Christ is that satisfaction to the law and justice of God, for the sins of men, which as the one Great High Priest He made by His own obedience unto death, and on the ground of which He carries on His acts of intercession and benediction in heaven.

1. That the atonement of Christ was a satisfaction results from the very nature of the office and work of a priest, and is also of the essence of all Scripture testimony on the subject. He rendered a perfect obedience to the precepts of the law for us, and so met that claim. He redeemed us from its curse, by being Himself made a curse for us, and so met that claim. It could ask no more. Its demands were satisfied.

2. That it was also vicarious, or a substitution, is as certain as that it was a satisfaction. He was not under the law for Himself, and He owed nothing to it on His own account. His obedience to it, therefore, and His death under it, must have been for others. Hence with one voice the Scriptures say that He acted and suffered for us,

on our account, in our place. "He bore our griefs and carried our sorrows." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." "The Lord hath laid on Him the iniquity of us all." (Isa. liii. 4-6.)

### 6. *Meaning of Redemption.*

The words atonement and redemption are often used as synonymes. From the views just given it will be seen that one is the cause, and the other the effect. Atonement is the ground and means of redemption: redemption is the result of atonement. Atonement provides salvation: redemption is salvation. Hence the apostle says, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. i. 7.) The forgiveness of sins is here the equivalent of redemption, and we have it. We have it, moreover, through the blood of Christ; *i. e.*, by means of His atonement.

(*a.*) Redemption consists of two parts, — the one legal, the other moral. That removes condemnation, this restores holiness. The one is justification, the other is sanctification. They culminate at length in glory.

(*b.*) These two parts of redemption are effected, — the one directly by the work of Christ, the other directly by the work of the Spirit, who is sent by Christ, to accomplish His redemptive purposes. The work of Christ meets the demands of the law. In view of it, the believing man is justified. The work of the Spirit renews the depraved nature, and re-forms the sinner in the divine image. By means of it, the believing man is sanctified.

### 7. *Active and Passive Obedience.*

In connection with the obedience of Christ, theologians have made the distinction of active and passive. By the former is meant that perfect obedience which He rendered to the precepts of the law in His life. By the latter, the sufferings which He endured in meeting the penalty of the law in His death. The one was exemplified in His action,

the other in His passion, both which action and passion entered into the necessary ground of our salvation.

(a.) This distinction is intelligible and not without value. The great theologians of the Reformation all made it. According to Turretin, the Lutheran Cargius was the first to question its validity. He afterwards retracted his opinion. Piscator, of the French Reformed Church, and Cameron, of Saumur, renewed the discussion. They did not deny the distinction of the active and passive obedience of Christ, but they denied that His active obedience had any direct relation to men. This obedience, they said, Christ owed to the law for Himself; it could not, therefore, be imputed to us, or enter into the ground of our acceptance with God.

(b.) This is an error. Christ was made under the law, not for Himself, but for us. In His initial purpose, and in every step of that purpose, His gracious interposition was wholly on our account, and not at all on His own. The law claimed our perfect obedience, as well as our death for disobedience. Christ therefore rendered the one, and endured the other. By the last, He redeemed us from the curse of the law. By the first, He met for us the condition of life. That condition was, Do, and thou shalt live.

### 8. *Did Christ suffer the Penalty of the Law?*

Those theologies which reject the doctrine of atonement, and those also which receive it as grounded on expediency, rather than on righteousness, do not need to discuss whether Christ suffered the penalty of the law. They proceed on the assumption that He did not. In their view, there was no necessity that He should. With the Federal Theology, or the Theology of the Covenants, the case is different. It must answer this question in the affirmative. Its essential principles and the whole power of its logic compel to this conclusion. It has proved, perhaps, the most embarrassing point in this theology. On the supposition that the penalty of the law was co-extensive, not only with the legal effect of Adam's first sin, but also with all the effects of it, embracing bodily, spiritual, and eternal death, it has been difficult, indeed it is impossible, to show that Christ suf-

ferred the penalty of the law. Theologians of this class, therefore, have, to some extent, differed in their exposition of the matter.

1. That prince among theologians, John Owen, expressed not only his own view, but that of many others, when he said, "The punishment which our Saviour underwent was the same that the law required of us, God relaxing His law as to the persons suffering, but not as to the penalty suffered." And this great man, in his discussion with Richard Baxter, insisted on this view as one of vital moment. The penalty suffered, he said, must be "idem" = the same, and not merely "tantundem" = an equivalent. This, however, with his view of the penalty of the law, is utterly impossible. Christ did not suffer either spiritual or eternal death. Through life and in death, He was sinless, and, after three days in the grave, He rose again.

2. The more general view, therefore, has not been that of Owen. It affirms that "Christ did not suffer the very same penalty which sinners had incurred; but that He suffered what was a full equivalent, or an adequate compensation for it; that His suffering was virtually as much as men deserved, though not the same." (Cunningham, *Hist. Theol.* Vol. II. p. 306.) This view was set forth by Mastricht in his *Theology*. Turretin attempted to unite "the two views as being both true, though in somewhat different respects, and as not essentially differing from each other." Accordingly, in arguing against the Socinians, he said: "Christ did pay what was due by us, the same, not, of course, in its adjuncts and circumstances, but in its substance; His suffering, though temporary in duration, being because of the infinite dignity of His person, properly infinite in weight or value as a penal infliction, and thus substantially identical in the eye of justice and law with the eternal punishment which sinners had deserved." (Cunningham, Vol. II. pp. 305-311.) In this view, God relaxed His law, both as to the persons suffering and as to the penalty suffered.

(a.) The difficulty with this view, as with that of Owen, arises from its conception of the penalty of the law, as being bodily, spiritual, and eternal death. By it, indeed,

the transient instead of the eternal death of the Redeemer is fairly accounted for by the infinite dignity of His person. But what provision does it make for that element of the penalty of the law constituted by spiritual death? And how does it differ, not in the form of it, but in the essential principle of it, from the "pœna vicaria" = vicarious punishment, to be noticed presently in connection with the view of Limborch?

3. On a point of so much theological moment, it cannot be improper to present some further considerations.

(a.) What law of God is the law involved in this special matter? Beyond dispute, it is the law given in Eden. Christ, as the Second Adam, came to save men from the ruin brought upon them by the sin of the First Adam. The law which he broke, acting as the head of his race, was that definite law concerning the fruit of the tree of knowledge of good and evil. In no other act of Adam was He their representative. By that act he fell, and they in him.

(b.) What, in any case, is the penalty of a law? Certainly, it is not any or every effect which may follow upon its violation. Properly speaking, the penalty of a law is that specific effect or punishment which the law itself ordains to be inflicted on the transgressor. Other and most serious consequences may come upon him, as the natural and inevitable result of his crime; but these are not the penalty of the law. That is simply and only what itself prescribes and exacts in the case. The penalty of the law against murder is death by hanging. The sense of guilt in the bosom of the murderer, the stings of conscience, the goadings of remorse, the detestation of men and God: all these are real and terrible; but the law does not originate or inflict them. It has nothing to do with them. They come from his crime, not from the law. Its penalty is inflicted and exhausted when the murderer is hung until he is dead.

(c.) What was the penalty of the law of Eden? The words of the law are: "In the day thou eatest thereof, thou shalt surely die." Its penalty, then, was death. What death? In the natural and obvious meaning of the word, physical death. That this is the true meaning, is seen in

the sentence upon Adam immediately after his sin: "Dust thou art, and unto dust shalt thou return." Accordingly, we are taught, "By one man sin entered the world, and death by sin." (Rom. v. 12.) What death? Not what may death mean elsewhere; but what does it mean here? Pelagius said spiritual death; Augustine and Chrysostom said physical death. They rightly thought the argument of the apostle required this sense. Again, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22.); *i. e.*, death came by Adam; life comes by Jesus Christ. What death and what life are intended? The whole chapter relates to the death of the body, and the resurrection of the body from death. "For since by man came death, by man came also the resurrection of the dead." Whatever other effects, therefore, came upon Adam and his race as the result of sin, they were not the penalty of the law. That was the death of the body.

(*d*). But was not spiritual death somehow included in the penalty? By no means. It was included in sin, as its natural and inevitable result; but not in the penalty of the law. How could it be? What is spiritual death? It is sin itself; or that spiritually depraved state into which, by reason of its own nature sin brings the soul. The law does not require it of men, nor impose it upon them. It is that which the law forbade, and by which it was broken. It is not a legal effect, but the effect directly of sin. The penalty of the law is that death which the law threatened in order to prevent sin, and which it inflicts because of sin. The law required man to be holy; and never, in precept or penalty, has it required him to be unholy.

(*e*). Did not the law ordain eternal death? The law says nothing of eternity in this connection. It simply ordained death. Death of the body was the enactment of the law; death of the soul was the natural and inevitable result of sinning. With reference to both body and soul alike, the death thus incurred must, from the nature of the case, be eternal. Neither a dead body nor a dead soul can restore itself to life. Nor can any mere creature restore them. The eternity of death is not a thing of legislation, but of nature and necessity. Where there is death, it must be endless, apart from a divine interposition.

(*f.*) The penalty of the law, then, was not sin, nor any of the natural consequences of sin. It was death. Christ suffered it literally and fully when, on the cross, He laid down His life. He did not suffer spiritual death, or eternal death. He could not; nor did the law require it. But with respect to His whole Humanity, He came under the power of death, just as all men do when they die. For this end, He "was made flesh;" God "prepared Him a body." (Heb. x. 5.) Hence, "He bare our sins in His own body on the tree." (1 Pet. ii. 24.) Hence, too, we "are dead to the law by the body of Christ." (Rom. vii. 4.) Moreover, we are "reconciled by the body of His flesh" (Col. i. 21, 22); and "we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. x. 10.) Having rendered a perfect obedience to the precepts of the law, and having also suffered its penalty, both in the behalf of men, He had thenceforth a right to employ the whole resources of His wisdom and power in counteracting and removing all the dread consequences of man's transgression. (Chap. XVIII. 7.)

4. The answer of the Arminian theology to the question whether Christ suffered the penalty of the law was elaborated by Limborch. According to him, not only was Christ Himself a substitute for sinners, but His death was also a substitution. It was not that which the law denounced upon men, but something different in the place of it. He therefore called it "*pœna vicaria*" = vicarious punishment. It was a punishment "*vice pœnæ*" = in the room of a punishment. When, therefore, Christ made atonement for our sins, there was a substitution, both as to the persons making the atonement and as to the punishment by which it was made. This is the doctrine of the Arminian theology as such. At the same time, the sounder Arminian divines have often, especially in their conflict with Socinianism, ably set forth the true doctrine of the substitution and satisfaction of Christ. On the contrary, some theologians, of the general class called Calvinistic, as Drs. Jenkyn and Beman, have on this point maintained the view of Limborch. It conflicts, however, with the clear teaching of Holy Scripture, and with all the logical elements of the

generally accepted doctrine of the Church. (Cunningham, Vol. II. p. 310.)

### 9. *Extent of the Atonement.*

In discussing what is called the extent of the atonement, theologians have often failed of satisfactory conclusions, because of the indefiniteness of terms. What is meant by the extent of the atonement? Its own intrinsic quality, worth, and power, are one thing; its actual application to men, so that they are saved, is another thing. It would, perhaps, contribute to more definite ideas should we ask, How far is the atonement, considered in itself, sufficient for the salvation of the lost? How far, also, is it, in fact, efficient with respect to this great end?

(a.) By the sufficiency of the atonement is meant its intrinsic worth and adequacy, and its worth and adequacy in the sight of God, for meeting the claims of the law and the wants of sinners, so as to honor the one and save the other. In this view, its sufficiency is literally infinite. It is, therefore, ample for the human race. Had it pleased God, in bringing many sons to glory, to bring every child of Adam, there would have been no need of another or greater atonement than that which was made by Jesus Christ. It is not possible that there should be a greater. In its intrinsic nature and value this is as sufficient and as fully adapted to meet the case of those who are not saved by it as of those who are, of Balaam and Judas as of Isaiah and Paul. This divine quality and power of it result from the infinite greatness of the Redeemer, who, though having a human nature, was at the same time a divine person. The infinite excellence and glory of the person of Christ imparted an infinite fulness and merit to His obedience and death.

(b.) By the efficiency of the atonement is meant, not its intrinsic power, but its power when applied by the Spirit of God. In every such instance it is divinely effective; the sinner is saved by it, or on the ground of it. While, therefore, with respect to its sufficiency, it is infinite, with respect to its efficiency it is, in fact, limited, limited by the special work of the Holy Ghost, and this work is com-



mensurate with the eternal and perfect will of God. Considered in itself, it would, if accepted, save the world. Considered relative to its actual application, it saves only those who believe in Jesus Christ, and they believe in Him whom God makes willing in the day of His power.

#### 10. *Counter Views.*

The teaching of Holy Scripture, relative to the work of Christ as a priest, is uniform and plain. The differing views of men as to the import of that teaching are not owing to itself. They result from the fact that, consciously or unconsciously, men impose their own ideas upon the Scripture, and give shape and color to its testimony, according to the demands of their dogmatic, or philosophic systems. It is a fact, therefore, that when theological speculatists reach the point of discarding the Bible as having divine authority, they commonly concede that its distinctive and essential truths are just those formulated in the great confessions of the Church. Those counter views of the atonement noted below are mainly philosophical speculations, and not Biblical inductions. It is, moreover, common to them all that, impliedly, they deny or ignore the real priesthood of Christ. In stating them here, it is impossible to give all their variations of form and detail. What is aimed at is a definite expression of their essential principles and results.

1. The Socinian view wholly rejects the idea of atonement by sacrifice. Christ saves us, it affirms, not by His obedience and death, but by His teaching and life. He made known to men the divine mercy and love, and He showed them, in His own example, what God would have them to be. If, therefore, they turn from sin and do right, they will be saved. In other words, Christ accomplished His mission to this world by light in the form of truth and life.

(*a.*) Like every other view which denies the obedience and death of Christ to be a true satisfaction to the divine law and justice for the sins of men, this also sets aside the essential nature and character of God. According to it He is not infinitely and immutably righteous, so that He must immu-

tably be and do that which righteousness requires. It makes this divine attribute give place to the divine love, acting as a mere sympathy, or as a passion.

(*b.*) It misconceives the real nature of sin. It assumes that sin is only ignorance, and therefore that light will remove it. But sin is far more than ignorance, and light alone will not remove it. "The light shineth in the darkness, and the darkness comprehended it not." (John i. 5.) "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.)

(*c.*) It also mistakes the true nature of salvation. This is determined by the nature of that from which men are to be saved. Sin has vitiated their souls, and subjected them to condemnation. The one is its natural, the other its judicial result. To be saved, therefore, they must be delivered from both of these,—from moral defilement and legal penalty. It is obvious that mere teaching has no power to effect this. It is the nature of light to reveal, but not to purify or to justify.

(*d.*) It contravenes the whole mass of the divine testimony. This, indeed, everywhere magnifies the teaching and the example of Christ, with reference to the ends to which they pertain; but it constantly assures us that salvation comes by the obedience of Christ, by the blood of Christ, by the death of Christ. (Rom. v. 19; Rev. v. 9; Rom. v. 10.)

2. The Mystical view had its rise in the Neoplatonism of Origen and Clement of Alexandria. In the ninth century, it received a fuller philosophical expression from John Scotus Erigena. It was the ground of the Mysticism of Tauler. At the Reformation, Osiander and Schwenkfeld connected it with their views of justification. It pervades the current speculative theology of Germany. It may be traced to some extent in such English writers as Maurice, Stanley, Kingsley, and Robertson; and is not without adherents in the United States, especially in the German Reformed Church.

According to it we are saved, not by the death of Christ, but by His incarnation. The work of Christ was not ob-

jective and for us, but subjective and in us ; not by His sacrifice on the cross, but by His divine nature acting upon our human nature. In the person of Christ, and by incarnation, God became essentially united with man, not merely with the man Christ Jesus, but with what is called our generic humanity, which, of course, becomes individualized in the successive units of the race. This presence of God in us, and, indeed, a part of us, is a divine life and power permeating our whole being to transform it, — to effect, in fact, an apotheosis. In this way not the death of Christ, but His incarnation, saves us.

(a.) This is purely a speculation. For the most part it is found in connection with that false theory of the incarnation which makes it a necessity of creatureship and not of sin. It was therefore as requisite for the unfallen angels as it was for fallen men. But the Scriptures explicitly teach that the Son of God came into this world — *i. e.*, that He became incarnate — to save sinners. They never intimate any other end as to creatures. If, therefore, there are creatures who are not sinners, the incarnation had no reference to them.

(b.) It assumes and logically necessitates a result which is absolutely impossible : not only that men shall become like God, but that they shall become the same as God. Its necessary process is one not only that sanctifies, but that deifies. The divine in the human assimilates the human to itself. When the assimilation is complete, the result must be deity. Scotus avowed the conclusion. "Creator et creatura," he said, "unum est" = the Creator and the creature are one. Tauler also said : "As truly as God has become man, so truly has man become God."

(c.) It leaves all those of our race who lived and died before Christ without salvation. According to it, men are saved by His incarnation. His incarnation has this power to save, because by it the divine nature came into essential union with the human nature, and henceforth efficiently acts upon it. The conditions of the process then and thus begun do not permit it to move backward. The humanity of the past is dead and buried. Schwenkfeld saw the difficulty and accepted it. "Under the former economies," he

said, "there was no salvation. Patriarchs and prophets perished."

(*d.*) It denies the work of the Spirit as that is represented in the Scriptures, and ascribes it to Christ. They teach that the Son of God redeemed men by His death, and that the Spirit of God renews and sanctifies them; *i. e.*, originates divine life in their souls, and carries it forward along its successive stages till it becomes perfected in the life of heaven.

(*e.*) It runs counter to all the testimony of the Scriptures on the subject of human redemption. The sum of that testimony is: "Christ hath redeemed us from the curse of the law." How? By His incarnation? By imparting to us the divine nature? By the assimilating power of that nature making us also divine? No. He redeemed us by "being made a curse for us." (Gal. iii. 15.)

3. The Moral view, in the essential principles of it, is the same as the Socinian. Their difference is in form and expression. Some, indeed, who hold the moral view differ from the Socinians with reference to other points of doctrine, and especially as to the person of Christ. His death, however, was not a sacrifice for sin. He made by means of it no expiation or atonement. There is no such justice in God as required it. The divine justice is embodied in the laws of the universe, and is expressed in their natural operation. Sin punishes itself in its inevitable consequences. To be saved from its penalty one needs only to stop sinning. The sinner against God, therefore, has only to sin no more, and all penalty ceases. Transform him, therefore, in moral character, and he will be saved. The great problem consequently is to transform men. The influence of Christ bears upon this transformation. That of all good men is the same in kind and operates to the same end, but the influence of Christ is eminent. It proceeds from His exalted character, His admirable teaching, and His disinterested and beneficent acts. Some writers, in setting forth this moral view, emphasize the death of Christ. It was not, indeed, a propitiation; it had no reference to divine law and justice as satisfying them; it exerted no power with respect to God as a righteous Being, enabling Him to

be just, and yet to justify the ungodly. It was meant to act only upon men. By it Christ sealed His testimony with His blood, and especially furnished an unexampled instance of self-sacrificing love. Such a death touches human feeling; such love cannot be easily resisted. It subdues men; it transforms them. This transformation removes from them the ground of penalty; the removal of that carries the penalty itself; and thus they are saved. They are saved, too, by Christ: not, indeed, by Him alone, but by Him eminently. The influence exerted by Him in the matter is greater than that of any other; greater than that of all others. We therefore take His name, and we render Him praise and glory.

(*a.*) This view is refuted, both by those arguments which refute Socinianism, and those which sustain the view of the Church. Like most errors it has in it something of truth: but the same truth is in the Church view; and it is there in its true and most influential relations. The love of Christ, as shown by His death, is a most wonderful love; but never does it seem so wonderful as in the light of the Scripture doctrine of atonement.

(*b.*) It gives a very inadequate expression of the truth, with respect even to natural law. In connection with such law, sin does indeed often punish itself, in the consequences it brings. But in many a case, these consequences remain long after the sin which incurred them. Refraining from sin will, of course, prevent consequences of further sin; but not those of sin already committed. A man who has ruined his physical constitution by dissipation and debauchery may become a temperate and chaste man. And this fact will have its effect not only on his character, but also on his physical condition, for the rest of his life; but by no means will it remove the penalties or consequences of his former violations of natural law. The seeds and pains of death are in him, nor will they let go their terrible hold until he dies.

(*c.*) In connection with social and civil law, this view is seen to be still more untenable and absurd. Society and the State, in order to exist, must have just laws. Law, to be any thing more than a name, must have just penalties.

Penalty, to effect its designed end, must be justly inflicted. If, therefore, a man violates law, he must be punished. The being, and still more the well-being, of society require it. Not to punish the criminal, would be, so far, a license to crime. The general license of crime would bring chaos, terror, and ruin. But this moral view says, Society should not punish the criminal ; certainly not, beyond the moment of his repentance. Sin punishes itself. This man has indeed the guilt of murder upon him ; but the fact grieves him so that he will never commit murder again. This change of his murderous disposition removes from him the ground of penalty. With the removal of its ground, the penalty itself should go. Indeed, there should be no punishment for criminals, except where they wilfully persist in sinning. Suppose such a theory carried out, in some human society, how long could that society live? And while it continued to live, how fearful would it be to be a member of it !

(*d.*) This moral view is conceded to be powerless as to the supreme want of men. One of its ablest advocates says : if we would be really at peace with God, and feel that we are so, we must put our thoughts and acts into the moulds and forms of the altar. "Without these forms of the altar, we should be utterly at a loss, in making any use of the Christian facts that would set us in a condition of practical reconciliation with God." (Bushnell, *Vic. Sac.* p. 535.) That "Christ was once offered to bear the sins of many ;" and that, "after He had offered one sacrifice for sins for ever, He sat down on the right hand of God," — are among the Christian facts. But now, do not misunderstand them. Christ was no priest. He offered no sacrifice. He made no atonement. He did nothing to satisfy the law and justice of God for sinners. Such ideas have no truth in them. The death of Christ was simply one of self-sacrificing love. There flows out of it an unequalled moral power, intended to act upon men, not upon God ; intended to move them, melt them, transform them. But in what way, by what means, is this power to become effectual? "What is Christ for? How shall He be made unto me the salvation I want?" In this way. I need

more than this moral power, touching as it is. I must go to the altar ; I must use its forms ; I must adopt its ideas ; I must enter into its feelings ; I must have a sacrifice. "One word — He is my sacrifice — opens all to me." My sins are upon Him, I count Him my offering, I come unto God by Him. By His blood I am saved. (Vic. Sac. p. 535.) In other words, this moral view has no power of salvation, except we first put it out of sight, and then suppose and act upon as divinely true, that which it holds to be utterly false.

4. The Governmental view had its origin with Grotius, in his work on the "Satisfaction of Christ." In a greater or less degree, it pervades the entire Arminian theology. Since the time of the younger President Edwards, it has also characterized the otherwise Calvinistic theology of New England. In his celebrated work, Grotius made use of the current theological terms, but with a new or different meaning. While therefore it had the look of being orthodox, it was not so, and the Socinians rightly charged him with having yielded the essential principles of the Church doctrine. He deduced the necessity of the atonement, not from the nature of God as infinitely and immutably righteous, nor yet from the law of God as the expression of His nature, but from the single conception of Him as the sovereign moral Governor. It was made, neither to satisfy divine justice, nor to punish human sin, but in behalf of the order and well-being of the Universe. The sufferings of Christ were indeed penal and vicarious ; but they were not a punishment demanded by the law and justice of God. They were only such a punishment as in His view was necessary to show men His hatred of sin, and His fixed purpose to protect the Universe against it. It was, therefore, not an expiation, but an instruction. By means of it, God taught men a great truth, in connection with a most conspicuous and most impressive example. The American modification of this view, deducing it from the principle that all virtue is summed up in benevolence, does not change its essential character.

(a.) Like all the other views now named, it gives up the infinite righteousness of God, as an essential and immuta-

ble perfection of His nature. But it is, in fact, as impossible for God not to be righteous, as it is for Him not to be God.

(*b.*) It misconceives the nature and end of punishment, and changes the culprit into a benefactor. Suffering is not necessarily punishment. It is of the essence of punishment, that it be inflicted by justice, and therefore that it be deserved. But, according to this view, sin is punished, not for its demerit, or because it deserves to be. It is punished to benefit the Universe. The sinner becomes thus, instead of a criminal, a martyr or a hero. Undoubtedly, among the effects of God's treatment of sin and sinners, are its salutary impressions on all moral agents; but then these impressions could not possibly be made, were not this treatment deserved, and inflicted because it is deserved.

(*c.*) It conflicts with the common views of men, and would shock their feelings if it were carried out in social and civil life. Beyond question, the prompt and just punishment of criminals inures to the benefit of society. But why does it? Because their crimes deserve to be punished. Law and justice are thus maintained and vindicated; and, as a result, the defences against crime are the stronger. Suppose, however, the punishment not deserved, not demanded by law and justice, and inflicted only under the general notion of the public good. Would not every sentiment of our common humanity pronounce it an outrage?

(*d.*) It assigns as the direct object of the death of Christ, that of which the Scriptures say nothing. In all their multiplied statements as to the reasons why Christ died, they never intimate that it was a thing of governmental policy. They say that Christ once suffered for sins, the just for the unjust, that so He might bring us to God; that God made Him who knew no sin to be sin for us, that so we might be made the righteousness of God in Him; that the Lord laid on Him our iniquities, and by His stripes we are healed; that He was cut off, not for Himself, but to make reconciliation for iniquity and to bring in everlasting righteousness; and that He was a merciful and faithful



High Priest in things pertaining to God to make, not moral impressions on the Universe, but "Ilaskesthai" = propitiation for the sins of the people. (1 Pet. iii. 18; 2 Cor. v. 21; Isa. liii. 4, 5; Dan. ix. 24-26; Heb. ii. 17.) And as if to preclude the possibility of all such views, whether Socinian, mystical, moral, or governmental, the Scriptures further say, that God set forth His Son Jesus Christ as "Ilastērion" = a Propitiatory Sacrifice, through faith in His blood, in order to make manifest His own righteousness in the forgiveness of sins; especially so to manifest His righteousness that He might be seen to be just, while yet justifying all those who believe in Jesus. (Rom. iii. 25, 26.) Jesus Christ, then, when He laid down His life, acted as our High Priest. The sacrifice which He offered was the sacrifice of Himself. By means of this, He made a true satisfaction to the divine law and justice for our sins. The glorious power of His death, over men and God, springs alone from these amazing facts.



## CHAPTER XXV.

### EXALTATION AND KINGDOM OF CHRIST.

THE state of Christ on the earth was His state of humiliation. It consisted in His being born of a woman; in His being made under the law; in His life of labor, poverty, reproach, and sorrow; in His death on the cross, and His burial with the dead. It was followed by His state of exaltation.

#### *1. Exaltation of Christ.*

By the exaltation of Christ, in its completed sense, is meant that state of honor, power, and happiness, into which He entered after His death and resurrection; and in which He now lives and reigns in heaven. Considered in its ground or reasons, it has a twofold aspect.

(a.) It is the reward of His voluntary humiliation as the Redeemer. "Who, being in the form of God, thought it

not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him ; and given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6-11 ; John vii. 4, 5 ; Acts ii. 33 ; Heb. xii. 2 ; Rev. v. 9-13.) There was therefore a connection of reward between the cross of Christ and His crown.

(*b.*) It was also in order to the completion of His work as Mediator. When, under the law, the High Priest had offered the sacrificial victim, he went with its blood into the most holy place, and there, in connection with the symbol of burning incense, made intercession. In like manner it behooved our great High Priest to go from the altar of sacrifice, "not into the holy places made with hands, which are the figures of the true ; but into Heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.)

## 2. *Its Several Parts.*

The principal and distinct stages of the exaltation of Christ are His resurrection, ascension, enthronement at the right hand of God, and His second coming in glory for judgment.

(*a.*) Some theologians would exclude the resurrection of Christ from this category. It was in order to His exaltation, they say, but it was not a part of it. It is a question of terms, rather than of meaning. The resurrection of Christ was not, of course, a part of His present state in heaven, but it was its necessary and incipient step. Certainly it does not belong to His humiliation. It wiped the reproach of that utterly and for ever away. Certainly, too, an event in which He triumphed over death and hell, and by which God set His own seal to His divine character and claims, conferred upon Him most signal honor.

### 3. *Foreshown in the Old Testament.*

So great glory of the Redeemer after His obedience unto death would almost necessarily be reflected in the revelations of the Old Testament. We therefore trace it there.

(*a.*) In the Pentateuch. The Seed of the woman was to triumph over the serpent. (Gen. iii. 15.) The gathering and homage of the nations were to be unto Shiloh. (Gen. xlix. 10.) The Levitical services on the great day of atonement set forth most impressively the entrance of Christ into heaven. (Lev. xvi.) The exposition of this matter in the Epistle to the Hebrews shows how really the gospel was preached in the symbolism of the law. (Heb. ix.)

(*b.*) In the Psalms. The resurrection of Christ and His ascension to heaven are foretold, (Ps. xvi. 10, 11, and lxxviii. 18.) His regal power and glory are the theme of Ps. xlv. and cx. That these psalms are to be so understood is plain, both from their contents and from the application made of them in the New Testament. (Acts ii. 25-31; Eph. iv. 8; Heb. i. 8-13.)

(*c.*) In the Prophets. Some of them reveal the Messiah in suffering and death. (Isa. liii. 1-12; Dan. ix. 24-27; Zech. xiii. 7.) Some of them, in their most exalted strains, reveal Him with the sceptre, the throne, and the crown. (Isa. ix. 6, 7; Jer. xxiii. 5-8; Ezek. xxxvii. 24-27; Dan. vii. 13, 14; Mic. v. 4; Zech. vi. 12, 13.) Thus, the Spirit of Christ, which was in them, testified beforehand the sufferings of Christ and the glory that should follow. (1 Pet. i. 11.)

(*d.*) Besides these testimonies of Holy Scripture, some adduce the supernatural ascent of Enoch and of Elijah to heaven as analogous to and predictive of the ascension of Christ. As naked facts, these events were alike. It is possible that the former were meant to foreshadow the last. The Scriptures, however, do not intimate it. There was, indeed, a moral connection between them. Not only Enoch and Elijah, but all the redeemed — all who rise from earth and enter heaven — do so because of the work of Christ, of which His ascension was an essential and authentic adjunct.

#### 4. *Functions of Christ in Heaven.*

Christ, by His own blood, entered into the heavenly holy of holies to consummate His work as our great High Priest. At the same time, having "offered one sacrifice for sins for ever, He sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.) Hence, in the apocalyptic revelations of things in heaven, He is represented as "a Lamb that had been slain;" indicating His continued character and work as a priest; and also as seated on the throne of God, having for His regal name the "King of kings." (Rev. v. 6-9; xix. 11-16.)

(a.) For the present dispensation the prophetic work of Christ ceased, in the sense and to the degree noted in Chap. XXII. 8, on the completion of the New Testament. In the sense and to the degree noted in the same chapter, He is still, however, the Supreme Teacher of men. One great and never-to-be-repeated part of His priestly work was also finished by His death of sacrifice and expiation. All that which the elder theologians called the acquisition of redemption, in distinction from its impetration and regal application, was done by the Redeemer while yet upon the earth. The remaining parts, therefore, of His official functions now are His priestly intercession and kingly rule.

#### 5. *His Continued Priestly Work.*

The whole work of Christ as a priest was prefigured in the symbolism of the law. It belonged to the priests then, having made atonement by bloody sacrifice, to intercede for and bless the people, on the ground of the atonement thus made. It was necessary, therefore, for the great High Priest of our profession, having made by the one sacrifice of Himself an infinite atonement for sin, to enter the most holy place for the further acts of intercession and benediction. These sacerdotal functions Christ now executes in the presence of God for us. By the one, He obtains those great blessings purchased for men by His sacrifice; and by the other, acting in this through the Spirit, He applies or bestows them, making them our actual possession.

(a.) Intercession is an element in all true prayer. Christian men and women, therefore, often and truly intercede with God for others. The intercession of Christ, however, is something more than prayer. It has elements which no prayer of creatures can have. It is an official act. It is grounded on His official work. It has authority and power from His official perfection. He has a right to ask eternal life for men ; for He can say, I bore their sins in my own body on the tree.

#### 6. *Mode of Christ's Intercession.*

Men have asked, How does Christ conduct His intercession in heaven? In what way? By what means? We have no definite revelation. The few scriptures which refer to this matter, refer to it as a fact ; and not to its mode. The implications in them are not, perhaps, decisive.

(a.) Analogy favors a literal intercession. In His office and work, both as a prophet and as a priest, Christ has, for the most part, proceeded in the most real and literal way. He has given us a real and literal revelation. He has offered Himself a real and literal sacrifice. All that was foretold as to His priesthood has, so far, been really and literally fulfilled. Antecedently, this seemed not only improbable, but impossible. It required that God should become man ; that He should lead a humble and sorrowful life ; and that He should die a most cruel death. But these seeming impossibilities have become facts. God was made flesh. He was poor, despised, rejected while He lived. He was put to death on the cross. Why should His intercession be less literal than His teaching and His sacrifice?

(b.) His prayer of intercession on earth (John xvii.) also favors the same view. Many, indeed, regard this beautiful and wonderful utterance as a specimen of His intercession in heaven. If this be so, then His intercession must be literal ; *i. e.*, by request and argument or plea. The words " If any man sin, we have an advocate with the Father, Jesus Christ the righteous " (1 John ii. 1), have a similar aspect. They not only suggest literal intercession, but have, likewise, a forensic look, as if there were accusations

against the saints which Christ answers and repels, while He also pleads for blessings. Many, therefore, — as Cyprian, Augustine, Luther, and the Lutheran theologians generally, — have held to “*intercessio verbalis*” = verbal intercession ; meaning that, by actual requests and arguments, the divine Redeemer carries on this part of His high-priestly work.

(*c.*) While it is admitted that there is nothing in this view incongruous to the nature and dignity of Christ as a man, it seems to some not to comport with His divine nature, and His kingly character and state. But He intercedes as a priest, not as a king. Nor can it be more unbecoming His divine nature to plead for men than it was to die for them. Many, however, as Calvin, Pictet, Owen, and the Reformed theologians generally, have preferred another way of conceiving of the intercession of Christ. It consists, they think, in His appearance in the presence of God for us. (Heb. ix. 24.) His presence, what He is, and what He has done, — all these speak, as it were, and are divinely eloquent. This view is thought to be favored by the heavenly symbol of the “Lamb as it had been slain,” constituting a permanent and powerful memorial of the cross, and the infinite sacrifice upon it.

(*d.*) In his chapter on the intercession of Christ, Turretin combines these views. It is made, he says “*vel fit expressis verbis*” = either by express words ; “*vel interpretative*” = or by the influence of His presence, character, and work of atonement. As the blood of Abel speaks, so does the blood of Christ ; but it speaks better things. (Heb. xii. 24.)

### 7. *Christ also a King.*

That the Messiah should be a King, as well as a prophet and a priest, was intimated in Eden when God said He should conquer Satan ; and again, when the nations were foretold as gathering, or becoming obedient, unto Shiloh. From the time of Samuel and onward, it was definitely expressed in many a prophecy. “I have set my King upon my holy hill Zion.” (Ps. ii. 6.) “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies

thy footstool." (Ps. cx. 1.) The forty-fifth Psalm is a beautiful description of the King, and the seventy-second Psalm, of His glorious kingdom. "The government shall be upon His shoulder." (Isa. ix. 6.) "A King shall reign and prosper." (Jer. xxiii. 5.) "One King shall be King to them all." (Ezek. xxxvii. 22.) "And there was given Him dominion and glory and a kingdom, that all people, nations, and languages, should serve Him." (Dan. vii. 14.) "The Prince of the kings of the earth." "Thou King of saints." "The King of kings and Lord of lords." (Rev. i. 5, xv. 3, xix. 16.) As all the prophets and priests of the former economies prefigured Jesus Christ, and had their whole reality in Him, as the one supreme Prophet and Priest, so all the kings of those economies prefigured Jesus Christ, and had their true realization in Him as the supreme King.

#### 8. *His Kingdom.*

This glorious King has a kingdom. In order to a true apprehension of it, and of what the Scriptures teach concerning it, there needs to be observed this threefold distinction.

1. There is the kingdom of the adorable and absolute Godhead, as represented in the person of the Father. This kingdom has its ground in the acts and rights of creation, and it embraces the Universe.

2. There is also the kingdom of the God-man, or of Christ as the Mediator. This kingdom has its ground in the acts and rights of redemption, and it embraces the redeemed. This is strictly and properly the kingdom of Christ.

(a.) The formal investiture of Christ with His dominion as Mediator, took place on His triumphal ascent from the cross and the grave to heaven. The fact and power, however, of His mediation were real and effective from the fall of man. His infinite atonement, to be made in due time, sent its redeeming influence backward as well as forward. It availed for Abel, Enoch, Noah, the patriarchs and prophets as fully as for the apostles of Christ, and for us. And it provided all the means and institutions of the past econ-

omies with reference to salvation, as really as with the same reference it provided and still provides the whole means and power of the glorious gospel.

3. There is still further a third kingdom, exceptional in its character, and limited as to its duration. It combines in itself the authority and power of the two preceding kingdoms. While retaining and exercising His own specific mediatorial dominion, Christ has also been exalted as the God-man and Mediator to universal empire. He participates now in the dominion of the absolute Godhead. He is King, therefore, not only of His redeemed Church, but also of the countless worlds.

(a.) "Pasa exousia" = "all authority is given unto me, in heaven and in earth." (Matt. xxviii. 18.) This is not His authority as God, for it is given to Him. Nor is it only that which belongs to Him as the Mediator, for it is "all authority" upon the earth below and in the heavens above.

(b.) God "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be Head over all things to the Church." (Eph. i. 20-22; also Phil. ii. 9-11.) Christ, therefore, is now not only the Head of the Church; He is also Head over "ta panta" = all things, the entire Universe, for the sake of the Church.

(c.) "To Him that overcometh will I grant to sit with me, in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. iii. 21.) According to this Christ has His own throne; *i. e.*, His proper and peculiar throne as the Mediator, on which He sits and rules His own special kingdom the Church, or the body of the redeemed. Besides this, He is now also "set down with the Father on His throne;" *i. e.*, the throne proper and peculiar to the absolute Godhead, which the Father represents. From this, He exercises jurisdiction, for the time being, over the Universe. The realms of nature and providence are under His control, in order to the accomplishment of His purposes of redemption.



9. *Its Nature.*

As Christ, in the person of the unincarnate Logos, made all things, so also He now upholds and governs them, the material and the spiritual. (John i. 2; Heb. i. 3.) "By Him were all things created." (Col. i. 16.) "By Him all things consist" (Col. i. 17); *i. e.*, the Universe is held together by Him in its present state, and in order to serve the ends for which He created it. All natural laws and processes are the established modes of His action. In the Scriptures, however, the kingdom of Christ in its special and eminent sense is neither material nor political. It is in this world, but is not of it. It co-exists with all human governments, but is the creature and subject of none. It is specially a moral and spiritual kingdom. Its seat is the souls of men. Its subjects are the regenerated. It contemplates sin, and seeks to remove it. Its means are the truth and the Spirit of God.

(*a.*) The rewards of obedience in the kingdom of Christ must be essentially spiritual. They are grace upon grace, reaching at length perfect holiness and glory. We are not warranted, however, in separating them wholly and absolutely from that which is material, even in the world to come. If heaven is a state, it is also a place. As a place, it concentrates all those attractions which ravish the eye and enchant the ear, as well as move and fire the soul.

(*b.*) The penalties of disobedience in the kingdom of Christ are perhaps not so much what it inflicts, as that from which it does not save. Men are condemned already. If they abuse and reject the grace of Christ, they remain under the power of sin and Satan. Is this power limited, in the future world, to the soul? If so, why are the bodies of the wicked raised? And those descriptions of the eternal wo, which bear so material an aspect, are they to be all resolved in figure?

10. *Its Extent.*

In the strict and proper sense of the kingdom of Christ, and considered in its subjects, it is commensurate, at any given time, not only with the visible Church, but with all

those who believe in and obey its Lord and King. During the period of the Millennium, it will so far prevail upon the earth as to embrace the mass of men who shall then live. (Isa. xi. 9.) In its completed fulness, it will embrace the whole body of the redeemed, from the fall to the judgment,—“A great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” (Rev. vii. 9.)

### 11. *Its Duration.*

It was said to the Messiah, “Thy throne, O God, is for ever and ever.” (Ps. xlv. 6.) “My covenant shall stand fast with Him. His seed also will I make to endure for ever, and His throne as the days of heaven.” (Ps. lxxxix. 28, 29.) “His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Dan. vii. 14.) “The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” (Luke i. 32, 33.) These Scriptures, and others like them, clearly teach that the kingdom of Christ as the Messiah, or as the God-man Mediator, shall be an eternal kingdom.

1. Objection. A statement by the Apostle Paul seems to conflict with this. Referring to events connected with the “parousia” = the second personal coming of Christ, he says, “Then cometh the ‘telos’ = the end, when He shall have delivered up the kingdom to God, even the Father. . . . For He must reign, till He hath put all enemies under His feet. . . . And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under Him, that God may be all in all.” (1 Cor. xv. 24, 25, 28). According to this, at a defined time in the future, Christ, as the God-man, will deliver up the kingdom to God, even the Father. The kingdom of Christ, therefore, will then come to an end. But how can this be, if, as the other Scriptures teach, His throne and kingdom are to be eternal?

2. Answer. The solution of this difficulty depends upon

what kingdom it is which is to be delivered up to God the Father.

(*a.*) Some, as Dr. Dick in his *Theology*, hold that the dominion of Christ, as God, will, of necessity, be eternal; but that His kingdom as the Mediator will close at the "telos" or end specified by the apostle. This view is utterly untenable. The above-cited Scriptures do not affirm the eternity of the kingdom of Christ as God. That is not their subject. They affirm the eternity of His kingdom as the God-man, the Mediator; in other words, of His mediatorial kingdom.

(*b.*) Turretin gives this explanation. The mediatorial reign of Christ, he says, contemplated three things: the acquisition of salvation, which was effected by Him on earth; the impartation of salvation, which He now effects in heaven; and its eternal conservation. The first of these was complete when He died. The second will be complete when all the elect are saved, which will be at the "telos" or end. From the nature of the case, the third must go on for ever. The cessation, however, of the two former, will be to that extent a delivering up by Christ of His kingdom. However much of truth this view may embrace, it is plainly inadequate. Its sum is, that Christ will deliver up the kingdom in part, and in part He will not deliver it up.

(*c.*) What is the kingdom to be delivered up? and which, therefore, was not to be eternal? According to the three-fold distinction, above noted, Christ, as the God-man, is now not only on His own throne as the Head of the Church, He is also with the Father on His throne, exercising an absolutely universal dominion with reference to the Church. He is on the Father's throne, and exercises this dominion, not as God, but as the God-man, the Redeemer. This honor and power were limited, from the first, as to duration. "Sit thou at my right hand," said the eternal Father, "until I make thine enemies thy footstool." (Ps. cx. 1.) When, therefore, He "had offered one sacrifice for sins, He for ever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." (Heb. x. 12, 13.) This session, therefore,

of the God-man as such on the throne of the absolute God-head, was not to be eternal. It was to cease with the subjugation of all His enemies. When this shall be effected, will come the Telos, or end. He will then deliver up this specific dominion, and thenceforth sit only upon His own throne; exercising His mediatorial power wholly within the sphere of the redeemed creation, or of the then perfected and glorified Church.



## CHAPTER XXVI.

### VOCATION.

IN that part of theology which treats of the application of redemption, the initial topic is vocation, or calling. When the obedience and sacrifice of infinite love are at length finished, and, as the result, "all things are ready," God invites or calls men to come unto Him in Christ, that they may receive pardon and spiritual life. This call is in the gospel, or, rather, it is the gospel.

#### 1. *The Gospel.*

"The modern word 'gospel,'" says Max Müller, "conveys no meaning at all." (Sci. Lan. p. 122.) It is plainly, however, a derivative from the Anglo-Saxon words God = good; and spell = history or news,—the compound result being good news. It is also plain that this Anglo-Saxon word "gospel" is a literal translation of the Latin Evangelium, and equally of the Greek Euaggellion, both alike meaning good news. In the specific Christian sense it denotes that good news from God which reveals and offers salvation to lost men.

#### 2. *Literal Expression.*

The gospel has a condensed and literal expression in passages like these: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him

should not perish, but have everlasting life" (John iii. 16); "Him hath God exalted . . . to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins" (Acts v. 31); "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) Such texts are seminal. They enclose the essence and substance of the divine message, — the germ and sum of truth touching man as a sinner, and Christ as the Saviour.

### 3. *Figurative Expression.*

But the Scriptures are not only didactic; in this great matter they often make use of figures most expressive and beautiful. At one time they tell us of "the pearl of great price;" at another of "the bread which came down from heaven," or of the "bread of life." Here flows "the living water;" or "the river of the water of life;" and there is spread out before us "the great supper," to which men are most earnestly invited. All these figures set forth differing and yet essential phases of the evangelic truth.

(a.) The pearl of great price intimates the incomparable worth of salvation. Men may therefore wisely subordinate every thing else to its attainment. There are "many goodly pearls" in God's treasures for men; but this pearl of salvation outweighs and outshines them all. (Matt. xiii. 45, 46.)

(b.) The bread of life suggests a different thought. Men are in woful want; sin has cut them off from divine supplies, and they are perishing with hunger. Christ as the living and personal Saviour, or the blessings of the gospel procured and bestowed by Him, are the true food of the soul. They as directly meet and satisfy its wants and woes as bread does the cravings of the starving body. They impart and sustain divine life. (John vi. 32, 33, 35, 41, 48, 50, 51.)

(c.) The living water presents another aspect of the same truth. In the spiritual view men are athirst as well as hungry. No earthly streams can satisfy them. They must have the living water, or they must die. The blessings of the gospel are this living water. They alone can quench this mortal thirst. They can do it. They are as perfectly adapted to meet all those pressing wants of the

soul as clear cool water is to relieve and refresh a parched tongue. (John vii. 37, 38; Rev. xxii. 17.)

(*d.*) The great supper has the same essential meaning. It involves, however, the accessory ideas of variety and abundance. At a feast there are not only bare bread and water, but delicacies and luxuries in profusion. So the blessings of the gospel are numerous and various as human wants, and they reach beyond naked necessity. When men are plucked from hell salvation is begun. It is not finished until they are crowned in heaven. Pardon is an immense blessing. Holiness is still greater. Their consummation is glory.

#### 4. *Right of Men to these Blessings.*

According to His purpose, "the Lord of Hosts has made unto all people a feast of fat things." (Isa. xxv. 6.) His table is covered with divine supplies: pardon for the guilty, holiness for the defiled, complete salvation for the lost. What right have men to come to this feast and appropriate these blessings?

(*a.*) The mere fact of their existence does not confer this right. If I spread my table with abundant and rich provisions, this alone authorizes no one to partake of them. There needs some further expression of my will before there can be rightful guests.

(*b.*) Nor does the further fact that men need these blessings authorize any one to appropriate them. This renders it desirable that men should have them, and it furnishes a strong motive to gain them if they may. But necessity is not equivalent to right.

(*c.*) These two facts, however, imply that God intends these blessings for some one; and they afford a presumption that He intends them for those to whose wants they so fully correspond. Where we see fitness or adaptation of things to each other, we naturally infer design.

(*d.*) It remains, then, that the real and only warrant men have to take the blessings of the gospel is the invitation of God. The case is analogous to that of a feast among men. The invitation of him who makes the feast renders it proper and right for any to come to it. So with the

feast of God. His invitation is the only warrant men have to appear as guests. If this invitation extends to the entire race, then the entire race has a right to appropriate the priceless blessings of the gospel.

(*c.*) This is a point of practical moment. Sometimes, under the impressions and convictions of the truth and the Spirit of God, the sinner is kept from the Saviour by this deception: The blessings of the gospel are indeed ample. They would meet all my spiritual wants. But I have no evidence that they were meant for me. I have no right therefore to appropriate them. He overlooks the obvious fact, that the invitation which God has sent him conveys and confers this right. His right to come to the feast of God, thus invited, is just as clear and certain as the right of God to invite him.

#### 5. *Grounds of the Divine Call.*

This gracious act of God is not one of mere sovereignty. Under His perfect government, the pardon of men and their reinstatement in His favor, must be in harmony with infinite truth and holiness. The divine call therefore goes out, on the same legal and moral grounds which underlie the whole plan and accomplishment of salvation. It is itself a part of that plan. It is one of the essential means by which salvation is to become a personal reality. Just as the provisions of the gospel rest upon the work of Christ, so the invitation to partake of them rests upon that work. Because Christ died, we preach the gospel. Because Christ died, the gospel we preach effects its blessed results.

#### 6. *Its Verbal Forms.*

In the New Testament, the Greek terms made use of in this connection are *Kaleō* = to call; *Klētōs* = called; and *Klēsis* = calling. These terms all express the same generic idea. In the actual usage of Holy Scripture we note these differences.

(*a.*) *Kaleō* the verb is the least definite. It occurs in the New Testament about sixty times. In all these instances, except two or three, it is used generically, and not with the specific meaning of an internal or effectual call.

(*b.*) Klētos the adjective occurs in the New Testament ten times. In half of these instances, it denotes what is meant by effectual calling. In the other half it expresses only the general idea of invitation.

(*c.*) Klēsis the noun occurs in eleven instances. In all these, except one, it is used to designate the special and internal call of God, in distinction from that which is only outward, and to the ear.

(*d.*) It is worthy of note that both the general and special ideas of these terms inhere in the Greek word Ecclēsia; which our English version renders Church. The Church is that body which God has called out of, *i. e.* out of the surrounding mass, or it is the elect body.

### 7. *Its Nature.*

The "terminus a quo," or the state from which the gospel calls men, is the state of sin and ruin. The "terminus ad quem," or the state to which it calls men, is that of grace and salvation. Hence the apostle designates it as "agia," = holy; and "epouranios" = heavenly. (2 Tim. i. 9; Heb. iii. 1.) It is holy, both because of its source, as coming from Him who is holy, and because of its end, as inviting to holiness. It is also heavenly, as coming from and calling to heaven. Both these terms disclose its spiritual and exalted nature.

### 8. *Its Conditions.*

Does the evangelic call come forth from God with conditions? The answer to this question depends upon the meaning of terms.

(*a.*) In the most general view, a condition is something which limits, in some respect, some other thing. All finite things come to pass, or exist, under conditions. God, who alone is infinite, is alone unconditioned.

(*b.*) In another and widely current view, a condition is that because of which, or in view of which as its efficient or its meritorious factor, something is effected or conferred. In this sense, the gospel Klēsis = call is without condition as pertaining to men. The sole meritorious cause of salvation, from its initial step to its perfect consummation, is



the righteousness of Christ; and its sole efficient cause is the Holy Ghost.

(c.) There is also a third sense of condition, not as involving merit, or as having efficiency, but as a fixed and necessary concomitant. In this sense, faith is a condition of salvation; *i. e.*, faith is that, not by whose virtue or power salvation is bestowed; but, without which, in fact, salvation is not bestowed. The result of the divine call is *dia Pisteōs* = through faith; and not *eneka Pisteōs* = on the ground or for the sake of faith. The necessity of faith is as an instrument, and not as an efficient or meriting cause. When the soul hears the gracious call, "Come unto me and have life!" it must answer as it comes:

"Nothing in my hand I bring;  
Simply to Thy cross I cling."

#### 9. *Its Limitations.*

The call of God in the gospel has these obvious and permanent limitations; the one resulting from its own nature, and the other from the will of God.

(a.) It is limited in its own nature to rational creatures, since they alone can understand it, and to sinful creatures, since they alone need or can accept it.

This self-limitation of the evangelic call would exclude neither men nor angels. Both these orders of created beings are rational, and both have been reached by sin.

(b.) It is limited by the will of God to men, to the exclusion of angels.

(1.) It is addressed only to men. Those, therefore, who speak and act in the name of God must be ruled by this fact. They may not call any whom God does not call.

(2.) For the work of redemption, Christ "took not on Him the nature of angels," but the nature of men. (Heb. ii. 16.) He made no atonement, therefore, for those once exalted but now fallen beings.

(3.) "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Pet. ii. 4.) "And the angels which kept not their first estate . . . He hath reserved in everlasting chains, under darkness unto the

judgment of the great day." (Jude, 6.) The whole interval, then, from the sinning of the angels to the future and eternal judgment, is punitive in its character, and not probationary or redemptive.

#### 10. *Universal as to Men.*

While, however, the gracious call of God does not extend to the angels, it is absolutely universal as to men. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.) It is impossible for language to express more clearly or fully the idea of universality.

#### 11. *Extends to the Non-Elect.*

This universality of the divine call must embrace the non-elect. The Scriptures furnish specific proof that it does. Who are the non-elect? It is impossible to know, except from the character and end of men. Those who live and die in sin most certainly belong to this class. God, however, tenderly and urgently calls such to Himself.

(a.) "Because I have called and ye refused; I have stretched out my hand, and no man regarded"—"I also will laugh at your calamity: I will mock when your fear cometh." "Then shall they call upon me, but I will not answer." (Prov. i. 24, 26, 28.) God calls, and men refuse. In their extremity they call, and God refuses.

(b.) "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." (Luke xix. 42.) There was a day of grace for Jerusalem. Its guilty population might have been saved. Persisting in sin, they perished.

(c.) On two occasions Christ uttered these decisive words: "Many are klētoi = called, but few are eklektoi = chosen." (Matt. xx. 16, xxii. 14.) The called, therefore, are not com-

mensurate with the chosen. These are few ; those are many.

### 12. *The Sincerity of God.*

Though the call of God is made to the non-elect, it is yet certain they will not regard it. Does not this fact impeach the sincerity of God in making the call ?

(a.) Considered in itself, the gospel is as perfectly adapted to meet the wants of the non-elect as of the elect. What are those wants ? Comprehensively two, — justification and sanctification, — the one effected by the work of Christ, the other directly by the work of the Spirit. On the supposition that the non-elect should all be saved, there would be necessary no other or greater provision for it than God has already made, and which in the gospel He offers freely to every human being.

(b.) If the non-elect will in faith and love accept the gospel, they will as certainly be saved as the elect. There is room in heaven for them. In the faithful preaching of the gospel, we not only may, but we must, tell every man that, if he will come unto Christ, he shall be saved. If we fail to do this, we fail to deliver the whole message of God.

(c.) The reason why the non-elect do not accept this offer and come unto Christ is not in their non-election, nor is it in the election of others, nor is it any thing in the gospel itself. It is only and wholly in their own will, controlled by their own depraved hearts. “Ye will not come to me, that ye might have life.” (John v. 40.)

Some few men have been so rigid in their construction of the doctrines of grace as to deny that we may preach the gospel to the non-elect. We may preach it before them ; *i. e.*, in their presence. This is a necessity of our circumstances ; but we may not address it to them. This notion is false and pernicious. They who hold it are not to be commended for their orthodoxy, so much as censured for their want of it.

### 13. *Twofold Distinction.*

Theology makes a distinction in the call of God to men, as external and internal. The one means the gospel simply

as a message or invitation from God reaching the ear and the intellect. The other means the gospel, not as a mere message or invitation, but as also having a divine power which works within and renews the soul. The internal call is also characterized as effectual.

(a.) This distinction is intelligible. It accords, too, with the usage of Holy Scripture. It notwithstanding blends things which are different and separable. In strictness of speech the call of God to men is external. It is the written or spoken word of the gospel. And, whatever may be the diversity of its effects, it is, in itself, always the same. The reason why it is sometimes effectual, and sometimes not, is not because of any change in the nature or matter of the call, but because the Almighty Spirit sometimes works with it, and sometimes He does not. According to this twofold distinction, the internal and subjective work of the Spirit is itself a part of the call, as well as the external word.

#### 14. *Effectual Calling.*

“Effectual calling is the work of God’s Spirit, whereby convincing us of our sin and misery, and enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Christ, as He is freely offered to us in the gospel.” (S. Cat.)

This definition is clear and comprehensive. It embraces that whole work of the Spirit in conviction, regeneration, and conversion, which the external call of the gospel contemplates, and which, at length, issues in complete salvation.

#### (a.) *Analysis.*

(1.) Effectual calling is a work, in distinction from an act. In the usage of theology, an act is external and transient, a work is internal and permanent.

(a.) Illustration. Justification is an act. It is a sentence of law external to him to whom it relates. It affects his legal state, not his subjective condition. And it is complete at once, so soon as the law has definitively spoken. Sanctification, on the contrary, is a work. It directly

touches character. It is within a man, upon his heart. It is also, not a sentence, but a process. It continues until the old man is crucified, and the new man is formed in the image of Christ. So with effectual calling. It is internal and permanent, affecting directly, not the legal relations of a man, but his moral character.

(2.) It is also a work of God, in distinction from a work of man. There is, indeed, a real synergism in connection with it, as will appear when we treat of regeneration. Meantime, in this general view, and having respect to the one efficient Agent in the work, both reason and the Scriptures assure us that Agent is God.

(3.) It is further a work of God, which effects these definite and vital results, viz. :—

- (a.) Our conviction of sin and misery ;
- (b.) Our illumination in the knowledge of Christ ; and
- (c.) The renovation of our wills. We are thus persuaded and enabled to embrace Christ.

*(b.) Exposition.*

(1.) The Spirit convinces men of sin and misery. How the Spirit does this we know only in part. It is certain that He opens truth before the mind, and especially that part of truth which we call the law. In some unwonted measure, He causes men to see and feel how spiritual and holy it is ; how deep and wide is its reach ; embracing thought, feeling, and motive, as well as audible word and outward act. The old divines called this the law work. Paul included it in his pregnant assertion that “the law was our schoolmaster to bring us unto Christ.” (Gal. iii. 24.)

This law work of the Spirit is indispensable. How can any one who does not see and feel himself a sinner, see or feel his need of a Saviour ? If he is not condemned, how can he need to be justified ? If he is not polluted, how can he need to be sanctified ? If he is not lost, how can he need to be saved ? This conviction of sin is primary as well as imperative. It lies at the foundation of all true spiritual life. Sinai is the point of departure for every soul that reaches heaven.

(2.) The Spirit also enlightens the mind in the knowledge of Christ. Conviction alone would breed despair. No sense of sin, however deep, can deliver a man from it. The deeper the sense of sin, if it be alone, the deeper the darkness and misery. A man deathly sick might be conscious of it to very agony ; but what would this avail him, so long as he had no knowledge of the only remedy? The sinner must be convinced that he is a sinner, but he equally needs to know that there is a Saviour. At Sinai, therefore, he must be told of Calvary. From out of the darkness and storm there, he must be pointed to the light and peace of the cross. From the doctrine of sin, he must be led on to the doctrine of Christ ; to the knowledge of His person, office, work, and of how He saves. The Scriptures, therefore, represent the preaching of the gospel, as the preaching of Christ. Its great and glorious truths all centre and are summed up in Him. So long, however, as the knowledge of Christ is only theoretic or intellectual, held by a mere mental comprehension, there is a third factor equally imperative.

(3.) The Spirit, therefore, as the next act in His gracious work, renews the will. The will in man is the executive faculty. In fallen man, it is dominated by his corrupt and perverted affections. As they love or hate, so it decides. Its renewal, therefore, implies their renewal. In the above definition of effectual calling, the word "will" is used in this extent of meaning. It embraces the affections, as well as the specific faculty of volition and decision.

Thus understood, the renewal of the will is the renewal of the moral nature, its tastes, sympathies, and powers, and the bringing of them into harmony with truth and holiness. These, when renewed, just as before, dominate the will ; but now in a different direction, and in order to a different end. The renewed moral nature, or heart, loves Christ, and as consequent upon this, the renewed will chooses Christ. The preceding conviction and knowledge are now both supplemented, and become saving by holy choice and love.

*(c.) Result.*

By these successive yet concurring acts of the Spirit, "He doth persuade, and enable us to embrace Christ as He is freely offered to us in the gospel."

(1.) The result, therefore, is twofold; persuasion, or the being persuaded, and ability. These things are distinguishable; but, in this case, they do not practically differ. Willingness, indeed, does not necessarily imply ability, any more than ability does willingness. Nor would they be equivalents here, if that which hinders the sinner from coming to Christ were a natural inability, or the want of a natural faculty; as when we say of a blind man, that he cannot see. He cannot see, because he has no seeing faculty. This is not the case of the sinner with respect to Christ. His inability is, indeed, real; but it does not consist in the want of a faculty. It is a dominant unwillingness. The faculty of will is in him as fully as it is in the saint; but he has no disposition to use this faculty aright. There is no extinction of his moral faculties, any more than there is of his moral nature; or of his physical and intellectual nature and faculties; but there is a perversion of them. They are under the control of his corrupt heart. When, therefore, by the work of the Spirit in conviction, illumination, and renewal he is persuaded, he is, at the same time, and by the same process, enabled. In this case, persuasion is itself power. The moment he is willing, he is also able; and he is able because he is willing. No new faculty is created or bestowed; but the already existing faculty is brought into a new and right state. It therefore acts in a new and right way; and so acting, it embraces Christ.

15. *Its Efficient Cause.*

The efficient Cause or Agent in this work has already been stated to be God; or, observing the personal distinctions of the godhead, God the Holy Spirit.

(a.) The efficient cause or agent, in any case, is that cause or agent, without which all secondary causes or agents are ineffectual; that power which is, not instru-

mental but causative ; which, whether exerted mediately or immediately, effects the result.

(*b.*) An efficient cause or agent no more excludes the action of secondary causes or agents in the sphere of mind, than in that of matter. In this last, God acts by laws and forces adapted to the nature of that on which He acts, and of the ends which He seeks to accomplish : but these laws and forces are not independent or self-efficient ; they have their being and power from God. It is so also in the region of mind, and with reference to spiritual results. In this region God often acts *per media* = by agents and means adapted to their use and purpose ; while He Himself still remains the ultimate and sovereign efficient.

(*c.*) The scriptural proof that effectual calling is a divine work, it will be more convenient to adduce in connection with the various parts of the work of the Spirit. As these successively claim our attention, it will be seen that there is no true spiritual process or result which, in the last analysis, does not proceed from and depend upon the will and power of God.

#### 16. *Ordinary Agents.*

In effectual calling God makes use of subordinate agents. Among these are the true ministers of the gospel. By a special separation and ordination of God, they are made co-workers with Him. So important is their agency, God has not only arranged that it shall be lasting as time, He has also declared that by it, in the specific form of preaching, it is His pleasure to save them that believe. (1 Cor. i. 21.) With them, however, we must connect as agents all who do true Christian work. These, as well as those, Paul meant when he wrote the encouraging and stimulating words, "For we are laborers together with God." (1 Cor. iii. 9.)

#### 17. *Essential Means.*

Besides agents there are also means. Agents are personal ; means are impersonal. The Christian minister is an agent. The gospel which he preaches is a means. And this means, though God must make it effective, is



notwithstanding essential. Men can come to Christ without the agency of other men ; but they cannot come without the influence of truth. They must know what it is to come to Christ ; and, to some extent, they must know Christ to whom they come. Coming to Christ is an act of the soul. It requires intelligence and volition, as well as emotion or affection. In order to it, therefore, truth must be before the mind. Truth presents all those objects of faith and love, in view of which, in the work of the Spirit, the soul acts. Hence the immense moment of preaching, and, in every way, diffusing truth. The sword of the Spirit is the word of God.

#### 18. *Common and Sufficient Grace.*

The doctrine of effectual calling, as now set forth, assumes that the power of the Spirit operating in it is special, both in degree and in the subjects of it. It is invincible ; and, therefore, in all in whom it operates it conquers. From both of these particulars the Arminian theology dissents. It affirms, on the contrary, a grace common to all men, and sufficient, if used, to save them.

(*a.*) Arminius said, "God cannot by any right demand of fallen man faith in Christ, which he cannot have of himself ; except God has either bestowed or is ready to bestow sufficient grace by which he may believe if he will." (Works, I. p. 383.)

(*b.*) The Confession of the Remonstrants says : "Sufficient grace for faith and conversion is allotted, not only to those who actually believe and are converted, but also to those who do not believe and, in fact, are not converted." (Ch. XVII.)

(*c.*) This language, both of Arminius and the Confession, is perhaps capable of an interpretation consistent with Biblical truth. In the development, however, of the system of Arminius, some of his followers have taught to the following effect, viz. :—

All men fell in Adam. By the fall they were utterly disabled as to any moral and spiritual good. But the fall was not their fault ; nor was the disability which it involved their fault. God, therefore, on account of the work of

Christ, the second Adam, and by way of compensation, removes the disability. He removes it by giving to every man living so much grace or such a degree of spiritual life and power that, co-operating with this grace in its tendencies towards the right and the good, he will attain to salvation.

(d.) This asserted grace or spiritual life and power would seem to be distinct, on the one hand, from the natural faculties of men, and, on the other hand, from what is meant by both the ordinary and special influences of the Holy Ghost. It is a *tertium quid* = a third something which re-endows the soul with the moral ability lost by the fall, and by the use of which men may regain the moral state from which in Adam we fell. This grace is called common or universal, because it is bestowed upon all men; and sufficient, because, if men co-operate with it, it is adequate to their salvation.

### 19. *Is there such Grace?*

If the above statement is correct, then this alleged grace differs:—

- (a.) From our natural faculties and powers;
- (b.) From both the ordinary and special influences of the Holy Spirit; and
- (c.) Men have it before they are regenerated. If they will co-operate with it they may effect their regeneration.

#### 1. *Proof.*

If this grace exists the proof must be found in our consciousness or in the word of God.

(a.) Consciousness cannot return a conclusive answer. Among the many like influences to which we are subject and of which we are conscious, from nature, reason, conscience, truth, and God, we could not distinguish this even if it existed.

(b.) Two special testimonies are adduced from Holy Scripture as proving the existence of this grace.

(1.) "That was the true light which lighteth every man that cometh into the world." (John i. 9.)

This text simply affirms that the Logos or Jesus Christ

is the original source and communicator of all true and divine light ; and that whosoever at any time or in any place is divinely enlightened is so enlightened by Him. It does not mean to affirm that every individual of the race has, in fact, the light of Christ.

(2.) "For the grace of God that bringeth salvation hath appeared to all men." (Tit. ii. 11.)

This text means that the grace of God is not restricted to nations, classes, or conditions of men. It comes to the Gentiles as well as to the Jews. It comes to male and female ; to rich and poor ; to masters and servants ; to the learned and the ignorant ; and it teaches all alike to live godly in this world, and in glorious hope of the world to come.

## 2. *Disproof.*

(a.) "That which is born of the flesh is flesh." (John iii. 6.) Flesh denotes here our fallen nature. It can beget only that which is like itself ; nothing but flesh. That which is not flesh is born of God.

(b.) "The carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. viii. 7, 8.) The carnal mind is the mind of the unrenewed man. It is enmity against God. It will remain so, until born again of the Spirit.

(c.) "And you hath He quickened who were dead in trespasses and sins." (Eph. ii. 1.) "But God, . . . even when we were dead in sins, hath quickened us." (Eph. ii. 4, 5.) This is true of all men, until God quickens them ; "dead in sins." Spiritual death does not exclude the mental and moral faculties ; but it does exclude spiritual life.

## 20. *Irresistible Grace.*

The term irresistible, as applied to the grace of God in effectual calling, originated with Augustine. He meant by it, not all grace, but the grace which regenerates. Nor did he mean that this grace regenerates the sinner against his will ; or by compulsion ; or that he cannot and does not

struggle against it. He meant that, in the specific work of regeneration, this grace at length overcomes the sinner ; makes him willing ; so that, freely and gladly, he yields to the power of truth and God. Augustine, therefore, meant what is most certainly true. This particular word, however, is somewhat ambiguous. The same truth would be definitely expressed by the word efficacious, or the word invincible. Efficacious grace, or invincible grace, would plainly mean, that grace which effects its purpose, however much it may be resisted. In the end, it subdues the soul to the Saviour.



## CHAPTER XXVII.

### REGENERATION.

REGENERATION is included as an essential part of it, in Effectual Calling. The Westminster symbols, therefore, do not treat of it, except as so included. This is true of all the older Theologies. It is, however, so vital a matter as to merit a distinct consideration.

#### 1. *The Word.*

In ecclesiastical Latin, we find the noun *Regeneratio* from the verb *regenero* = to re-beget, or reproduce. Our English word regeneration is just this Latin word transferred. In both the Latin and English, it is used to express the sense of the Scriptures on the subject.

#### 2. *Inspired Terms.*

In the Greek of the New Testament, the terms made use of by the Holy Ghost, to set forth what we thus call regeneration, are various, but deeply significant. The principal of them may be classified as follows, viz. :—

(a.) *Gennaō* = to beget ; *i. e.*, not naturally, but spiritually. The Saviour made use of this fundamental word in His conversation with Nicodemus ; and it is chiefly found

in the Gospel by John. With him, regeneration is a birth. This simple idea, however, is defined or explained by such adjuncts as "anōthen" = from above; or "ek tou Theou" = of God. Regeneration, therefore, is a divine birth. (John iii. 3-8.)

(b.) Ana-gennaō = to re-beget, or cause to be born again. This compound verb is peculiar to the Apostle Peter. (1 Pet. i. 23.) His meaning is the same as that of John. He expresses by "ana-gennaō" = begotten again, that which, in the fourth gospel, is expressed by "gennaō anōthen" = born from above; or by "ek tou Theou" = born of God.

(c.) The Apostle Paul uses several terms of like, and even of deeper, significance.

(1.) "Uioi Theou" = sons of God. (Rom. viii. 14; Gal. iii. 26.) These words retain the radical thought of a divine birth.

(2.) "Kainē Ktisis" = a new creation, or a new creature. (Gal. vi. 15; 2 Cor. v. 17.)

(3.) "Zōopoio" = to quicken the soul, or make it alive from death. (Eph. ii. 1, 5; Col. ii. 13.) This view was most impressively set forth by Christ when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John v. 25.)

It lies on the face of these Scripture terms used to express it, that regeneration can be no superficial thing. It plainly reaches the very ground and essence of the spiritual being.

### 3. *Definition.*

These data of Holy Scripture import that regeneration is the reproduction of spiritual life in the soul of man by the Spirit of God. For the purpose of clearer exposition and illustration, it will be convenient to formulate this truth, as follows, viz. :—

(1.) Considered as a work, regeneration is a work of God, by which He originates, in the soul of man, a holy disposition.

(2.) Considered as an effect, regeneration is that holy disposition which God originates in the soul of man, and which lays the foundation for all holy exercises.

(a.) What is here called disposition the great theologians of the past designated variously. Those of the Reformation called it "habitus" = habit; Charnock, "a gracious quality and habit;" Owen, an "habitual holy principle;" Edwards, "a new sense or principle of nature;" Bellamy, "a new divine and holy taste;" and Dwight, "a relish and disposition." By all this differing phraseology was meant to be expressed essentially the same thing.

(b.) President Dwight said: "In regeneration, the very same thing is done by the Spirit of God for the soul which was done for Adam, by the same divine Agent, at his creation. The soul of Adam was created with a relish for spiritual objects. The soul of every man who becomes a Christian is renewed by the communication of the same relish. In Adam this disposition produced virtuous volitions. In every child of Adam, who becomes the subject of virtue, it produces the same effects." (Theol. II. p. 419.)

(c.) So vital a change in the soul will affect, by way of result, its entire being and action. With reference to moral things, even the intellectual faculties are influenced and impeded by sin. While, therefore, these faculties are neither increased nor diminished by regeneration, they thenceforth act in a clearer light, with a truer freedom, and for higher and nobler ends. The new and divine life makes itself felt upon the whole man.

#### 4. *Physical or Moral Change?*

Is regeneration a physical or a moral change? The answer to this question depends upon the meaning of terms.

##### 1. *Not Physical.*

(a.) The word physical has its root and form in the Greek word Physis = Nature. Etymologically, then, a physical change is a change which affects the nature of that of which it is predicated. If we say the soul of man is sinful as to its nature, then etymologically, regeneration, or the making of that sinful soul holy, would plainly be a physical change; *i. e.*, a change as to its nature. Probably it was in this sense of physical that Owen said: "There is not only a moral, but

a physical immediate operation of the Spirit, by His power and grace, or His powerful grace, upon the minds or souls of men in their regeneration." (Works, III. p. 316.) Char-nock and others wrote in the same way.

(*b.*) In actual usage the word physical has greatly deflected from its etymological import. Often, and perhaps chiefly, it is now used as the contrast of spiritual. Thus we say, the physical man, the physical sciences, the physical Universe, meaning man as to his body ; the sciences which treat of matter, its elements, relations, and laws ; and the material Universe as distinct from the intelligent and moral. In this sense regeneration cannot be physical. Both, as a work of God, and as an effect in man, it is not upon matter but upon spirit.

(*c.*) There is a third sense of the word, somewhat cognate to the last, not indeed as involving the idea of matter, but as involving that of essence or substance. The soul has, and we are obliged to conceive of it as having, what we designate by these terms. It is not a mere thought ; nor is it a succession of thoughts or exercises. It is that which thinks, and which puts forth exercises. It has a real being, which we call essence or substance, distinct from its thoughts and exercises. Properly or improperly, some theological writers have called this physical.

(*d.*) Passing these various uses of the word, it is obvious that the nature of regeneration must be determined by the nature of sin. That is made necessary by this. It is the special and exclusive object of that to remove this. If, then, sin involves the essence of the soul, so must regeneration ; otherwise not. The Manicheans held that sin is a created substance infused into man. The learned but rough old Lutheran, Flaccius, maintained that sin is of the substance of the soul ; or that the substance of the soul is sin. Flaccius, however, had but few adherents in this matter among his fellow Lutherans ; while the Reformed theologians, without exception, rejected the notion as alike irrational and unscriptural. It was their sense, as it has been the sense of the Church from the beginning, that sin pertains directly, not to the physical but to the moral nature ; not to the substance of the soul, but to its dispositions and resulting acts.

It has its seat in what the Scriptures call the heart, in the inclusive sense of the affections and the volitions. Without these, there could no more be sin in men than there is in animals or in things. Regeneration, therefore, is a moral change.

### 2. *But Moral.*

What do we mean by a moral change? We mean a change which is congruous to the nature of the soul as a spiritual essence, and which affects not its texture or its faculties directly, but that other something, which we call taste, relish, or disposition; and by which is secured the right use of its faculties, their use in accordance with truth and holiness. As sin does not pertain to the substance of the soul, so, also, it does not destroy either the mental or moral faculties with which God created it. Since the fall, therefore, as before it, the soul has understanding, reason, judgment, memory, imagination, conscience, will, and the various affections. As sin does not take these away, so regeneration does not restore them. It does not originate *Essentia* = Essence, nor confer *Facultas* = Faculty; but, in some divine way, it does bring in *Dispositio* = Disposition.

### 5. *Allegation.*

Our theology, then, holds regeneration to be a moral change. At every now and then, however, it is charged with just the reverse. Men allege that it teaches regeneration to be a physical change, touching directly the essence and the faculties of the soul. The real ground of this charge is, not its own clear teaching, but an inference from the mental philosophy of those who make the charge. They affirm of the soul that it has, on the one hand, substance, involving its essential attributes or faculties; and, on the other, exercises or acts. This is the whole of it, essential faculties and their outflowing acts. And since we deny that regeneration is primarily a change of the acts or exercises of the soul, there is no alternative in their view, but that it must be a change of its substance and faculties. And, certainly, if we accept their premises, we must also accept their conclusion. If the soul consists only of this



and of that, then its regeneration must change either this or that.

6. *Answer.*

We do not concede these premises. They are false in philosophy, in religion, and in fact. There is a third something, in connection with the soul, which cannot be resolved either into its essence or into its exercises. Whether it is called a state, or taste, or relish, or tendency, or disposition, it is something which precedes the exercises of the soul, and is the reason why they are such as they are. It is also something which cannot be of the essence of the soul; for certainly the soul cannot exist apart from its own essence; but it can and does exist, without the same definite disposition. It may be disposed this way to-day, and that way to-morrow; but it is the same soul. Its essence must be identical and permanent; its disposition may be and is variable.

7. *Illustration.*

Here is a man who has a taste for the beautiful in Nature; a sort of esthetic sense, which instinctively responds to the varied beauty of the scenes around him. His whole being is filled with pleasure by it. Here is another man, having equally all the mental and moral faculties, but who looks upon precisely the same scenes, and sees and feels nothing. The forms and colors which meet his eye fail to excite any emotion, and to impart any enjoyment. In this case, the reason is, not that the substance of the man's soul is deficient, or that any of its essential faculties are wanting; but only that third something, which mediates between these faculties in view of such scenes in Nature; that something which we call taste, and which, though neither a substance nor an exercise, is yet most real.

But beauty in Nature is not the only beauty. There is the equally real and the higher beauty, which we call moral, — the beauty of truth, goodness, holiness, or, in its supreme degree, the beauty of God. Now, one man has a taste for moral beauty, and another man has no taste for it. In the view of that one, the infinite excellence of God excites love

and admiration ; in the view of this one, the infinite excellence of God excites aversion. The souls of these two men are the same as to essence and essential faculties ; but that something in them which gives character to their exercises is different. The one, therefore, is attracted by moral beauty ; the other is repelled by it.

### 8. *Proof of a Holy Disposition.*

What proof is there of a holy disposition, produced by regeneration, distinct, on the one hand, from the essence of the soul, and, on the other, from its exercises ? Precisely the same proof that the soul itself exists. We cannot see the soul. We cannot hear it. We cannot touch it. We are not directly conscious of it. It makes itself known to us by its acts. We are conscious of thinking, feeling, willing, and loving. We therefore irresistibly infer the existence of that which thinks, feels, wills, and loves. It is so with this holy disposition. We cannot see it, or hear it, or touch it, nor are we directly conscious of it. It makes itself known by its acts. We are conscious not only of choosing and loving, but also of choosing and loving that which is holy, and because it is holy. We irresistibly infer, therefore, the existence of that which leads us to choose and love holiness.

### 9. *Objection.*

It is objected to this view that it is of the very nature of holiness to be the result of volition or choice, and that volition or choice is determined to be holy or not holy by the character of the object which is willed or chosen. The whole weight of the Pelagian and of the Arminian doctrines as to regeneration rests upon this principle, — that actual volition or choice is indispensable to constitute holiness.

(a.) This principle directly contravenes Holy Scripture. It teaches that " God made man upright ; " " in the image of God ; " " in righteousness and true holiness." (Eccl. vii. 29 ; Gen. i. 26, 27 ; Eph. iv. 24.) On the contrary, this principle insists that God did not make man upright, but only with the capacity of becoming so, and that when cre-

ated man made himself upright by exercising an upright or holy choice. Holy Scripture also teaches that the character of the tree determines the character of its fruit ; and that, therefore, a good tree brings forth good fruit, and an evil tree brings forth evil fruit. (Matt. vii. 16, 17, xii. 33 ; Luke vi. 43-45.) This principle, on the contrary, insists that the fruit makes the tree good, and not the tree the fruit. The truth here is this : the character or quality of the tree determines the character or quality of the fruit. On the other hand, the character or quality of the fruit shows and proves, not makes, the character or quality of the tree.

(*b.*) This principle as directly contravenes right reason. "It is agreeable," says President Edwards, "to the sense of the minds of men in all ages, not only that the fruit or the effect of a good choice is virtuous, but the good choice itself from which that effect proceeds ; yea, and also that the antecedent good disposition, temper, or affection of the mind, from whence proceeds that good choice, is virtuous. This is the general notion, not that principles derive their goodness from actions, but that actions derive their goodness from the principles whence they proceed ; so that the act of choosing that which is good is no further virtuous than it proceeds from a good principle or virtuous disposition of mind, which supposes that a virtuous disposition of mind may be before a virtuous act of choice ; and that, therefore, it is not necessary there should first be thought, reflection, and choice, before there can be a virtuous disposition." (Works, II. p. 382.) The primordia of holy character are not simple and naked volitions, but the antecedent holy disposition, whence volitions must proceed that they may be holy. Holy volitions are not the cause of a holy heart : they are its effect.

#### 10. *Result.*

According, then, to our definition, regeneration, considered in its essential nature and as an effect, is that holy disposition which the Spirit of God originates in the soul of man, and which thenceforth is in him the ground of all holy exercises.

(*a.*) In this view, the thought of Martensen is seen to be as true as it is impressive. "Regeneration," he says, "is for the individual man what the coming of Christ is to the human race, — the absolute turning-point where the earlier development of character is broken off, and where a new and holy development of life begins, so that 'if any man be in Christ he is a new creature.' Those, indeed, who have been born again do not cease to be affected by the influences of worldliness and sin; but the root, the principle, the habit of worldliness and sin, has been struck and broken off, and a new root, principle, habit of thought, feeling, volition, and life, has been implanted or awakened in the soul. In the consciousness of the regenerate man, Christ has become the supreme object of spiritual attraction, — the sacred centre and end of spiritual activity and movement." (Ch. Dog., pp. 383, 384.)

(*b.*) In proportion as this change is great and vital, should care be taken to discriminate it from all its antecedents. They are preparatory to it, but they are not it. Especially is there need of caution that what we call conviction do not from the vividness it sometimes reaches, gain the place of the end, instead of one of the means in order to the end. "The awakened man is as yet only roused by grace, he is not actually endowed with grace." There are still wanting the holy disposition and the resulting holy volition. It is only when these essential factors are present, that regeneration is realized. All that goes before these, leaves a man still outside of the kingdom of God, while all that follows after assimilates him more and more to God, the infinitely glorious King of the kingdom.

#### II. *Gradual or Instantaneous?*

Whether regeneration is effected by a gradual process, or instantaneously, will be determined by men, according to their view of what regeneration is.

(*a.*) Considered in connection with its antecedents, attendants, and consequents, there is a process, and a life-long process; but considered strictly in itself it is instantaneous. God communicates or originates a holy disposition, and this is regeneration.

(*b.*) Every man living is either holy or unholy. "There is a period," says Dwight, "in which every man who becomes holy at all, first becomes so. At the period immediately antecedent to this, he was not holy. The commencement therefore of holiness in his mind was instantaneous, or it began at some given moment of time. Nor is it in the nature of things possible that the fact should be otherwise. All that can be truly said to be gradual, with respect to this subject, is, either that process of thought and feeling which precedes regeneration, or, that course of improvement in holiness by which it is followed." (Theol. II. p. 424.)

### 12. *Complete or Partial?*

Regeneration may be regarded either as complete, or as partial, according as it is viewed in itself, or in its subject.

(*a.*) Considered in itself, as a work of God, or as an effect in man, it is complete; *i. e.*, it occurs but once, and then wholly. The holy disposition is originated. The soul is born from above. The new spiritual life is imparted. The new creature is created. The renewed man is risen with Christ. The entire process and work following upon this initial step belong to sanctification.

(*b.*) Considered in its subject, or in its immediate effect upon the soul, it is partial. The just regenerated man has only the beginning of divine life. This is now to develop as from a seed, or a germ, and to increase until it shall pervade the whole being, and perfectly assimilate the child of God, in holy beauty, to his Heavenly Father.

### 13. *Differentia.*

As compared with conviction and conversion, regeneration is between them, that being its "dispositive" antecedent, and this being its necessary and blessed consequent.

(*a.*) Conviction is effected by the truth. It takes place therefore within the sphere of the intellect; though, in its second stage, the feelings are roused by the truth, which the intellect now so vividly apprehends. It also, in adults, always precedes regeneration, and, as Owen says, is "dis-

positive" to it; but it is not itself regeneration, nor does it necessarily result in it. Many men, whose conviction becomes deep and pungent, yet successfully resist the truth, and fall back therefore into a state of greatly increased insensibility and guilt.

(*b.*) Conversion, on the other hand, follows regeneration. It is its logical and necessary result. The renewed soul wills and acts according to its new and holy disposition; and this willing and acting, both flowing from and impelled by the internal divine life, are conversion. Those outward expressions of the new life in the soul which constitute conversion have for their objects—instead of error, sin, and Satan—truth, holiness, and God.

#### 14. *Efficient Author.*

Our definition affirms regeneration to be the work of God, and, observing the distinction of Persons in the Trinity, God the Holy Spirit. The meaning is that He is the Agent, whose power in the case is causative, not instrumental,—that ultimate power, which, whether exerted mediately or immediately, effects the result.

##### 1. *Proof from Scripture.*

(*a.*) Some Scriptures affirm God to be the Author of regeneration, explicitly. "Of His own will begat He us, with the word of truth." (Jas. i. 18.) "And you hath He quickened who were dead in trespasses and sins." (Eph. ii. 1; also Col. ii. 13; John iii. 6, v. 21.)

(*b.*) Some Scriptures affirm this of God, exclusively. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.) "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13; also John iii. 5; 1 Pet. i. 23; Tit. iii. 5.)

##### 2. *Proof from the Nature of the Case.*

The same point is equally clear from the nature of the case. Regeneration originates a holy disposition in the unholy soul, or it is itself that holy disposition. How is this possible without God? If indeed, it were something

less than this, only a change of choice, or purpose, or external act, then, under the power of motives, a man might regenerate himself, or the minister of the gospel, by the power of argument or eloquence, might regenerate him. If, however, the thing to be done lies back of both external action and internal volition, in the will itself, or in the corrupt and unholy disposition, then there must be some power to supplant or change that before any arguments or motives to holiness can act upon it, except only to excite its aversion.

(a.) *State of the Question.*

For this is the exact state of the question. God, in the gospel, calls men to be holy. Regeneration is in order to this specific result. Holiness, therefore, must be the essential motive, because holiness is the essential end. From its very nature, however, holiness cannot be a motive to an unholy soul. Such a soul is intensely averse to holiness. The more holiness is pressed upon it, the more it is disturbed and repelled by it.

(b.) *Illustration.*

Here is a man so constituted, physically, that a certain kind of food, rich and luscious in itself, and delicious to the taste of others, nauseates him. He cannot think of it without disgust. What motive to eat can that food present or be to him? No motive at all. All its power as a motive, in his case, is just the other way, — not to eat.

Here is another man, so constituted morally, with such a moral taste, that holiness disturbs him. His soul turns from it with utter dislike. How, then, can holiness be a motive to this man? Spread all the joys and glories of heaven before him, in their true character as holiness in its perfect consummation, and instead of being attracted by them, he will be repelled. In order that holiness may be a motive to him, we must heal and purify that corrupt taste; that anterior and interior disposition, and make it holy. When this is done, and by this, the man is regenerated.

### 3. *Proof from the Figures of Scripture.*

It is also plain that God must be the efficient Cause or Author of regeneration from those strong figures which the Scriptures use to represent it. Is regeneration a divine birth? Birth is not a man's own act; nor is it that of other men. Ultimately and efficiently it is that of God. Or is it a new creation? Can any man create himself? Or can other men, few or many, create him? Is not creating, incontestably, a work of God? Or is it the renewal of spiritual life in the soul, a rising with Christ, or a resurrection? Can any man raise himself from death? Can all men together raise him? Is not resurrection power the exclusive power of God?

#### 15. *Nature of the Divine Agency.*

The essential nature or characteristics of the divine influence in regeneration may be expressed as spiritual, immediate, and efficacious.

(a.) It is spiritual, as being congruous, both to the infinite Spirit, by whom it is exerted, and to the finite spirit, on which it acts. It is not a force, therefore, but an influence; not a force such as is necessary to impress or change a material substance, but an influence such as is suited to affect the temper, taste, or disposition of a rational agent, and, through this, his volitions, affections, and acts.

(b.) This influence of God in regeneration is also immediate. With reference to other spiritual results less vital than this, the action of the Spirit is *per media* = through means and agents of various kinds, but here it is direct. Unless the whole view of regeneration herein set forth is wrong, this must be the case. The essential difficulty to be reached and removed is in the soul itself, and not in its outflowing exercises and acts. The influence to reach this difficulty must be applied, and operate precisely where it exists. If the water of a fountain is poisoned and deathful, no application to its streams can possibly purify and heal it. Any effective remedy must operate within or upon the fountain itself. And the supposition of this direct divine influence on the soul is rational as it is imperative. It



implies nothing unphilosophical, but the reverse, that God, who made the soul and every moment sustains it, should act upon it, with or without media, according to its exigency and His will.

(c.) This divine agency, further, is efficacious. Up to a certain point in the process of salvation, it may be, and is resisted ; but, where God has so resolved, it will conquer. When the stage of conviction is passed, at that decisive point where spiritual death is about to give place to spiritual life, the action of the Divine Agent becomes irresistible. The gates and bars of adamant give way. The just now desperately struggling soul joyfully yields, according to that covenant word of Jehovah to His Eternal Son : " Thy people shall be willing in the day of thy power." (Ps. cx. 3.)

#### 16. *Man Active or Passive.*

In effectual calling, comprising the three great facts of conviction, regeneration, and conversion, there is a real and sacred synergism of God with men, and of men with God.

(a.) In conviction, there are action and reaction. The Spirit presses truth upon the soul, and the soul resists or yields to its power.

(b.) In regeneration, the soul is acted on. The Spirit subjects it to His own power, and originates within it a holy disposition or spiritual life.

(c.) In conversion, the renewed soul acts and co-acts. It turns from self and sin to Christ, and joyously puts forth the affections and exercises of its new and divine nature.

In the sense and to the degree thus noted, man is passive in regeneration. He is the subject of it, not its cause or its agent. His passivity, however, is that of a rational and moral being, and not that of a stock, or a stone, or of a mere animal. It is a passivity congruous to the nature of man. Since the Fall, as before it, man has that natural liberty of will with which he was created. He cannot dehumanize himself so far as to become either a thing or a brute. He must always have that natural liberty of will, just referred to, with whatever else rationality implies. The passivity,

therefore, which we ascribe to man in regeneration postulates two things, viz. :—

(a.) That the grace of God must begin the work ; since there is absolutely nothing in man, as dead in sin, in which, or by which, such a work can originate. And,

(b.) That the grace of God must itself effect some change in man before man himself can feel, will, or act as having spiritual life. That change which the Spirit of God does effect is regeneration. (Cunningham, H. Theol. I. p. 617.)

### 17. *Means of Regeneration.*

When we proceed to ask, What are the means of regeneration ? it will be seen that the question contemplates the human side of the matter, and embraces the whole work of effectual calling. The more common form of it, therefore, is, What are the means of grace ? *i. e.*, What are the means which God has appointed, first, in order to grace or spiritual life ; and then, in order to increase that grace or life until it reaches perfection ? These means are usually spoken of as the ordinary and the extraordinary. As they will necessarily come more fully in review in connection with sanctification, let it be sufficient here to say that, in the last analysis, they are truth in some form of expression and application.

### 18. *Office of Truth.*

What, then, is the office of truth in this great matter ? How does it act in order to the existence of spiritual life ? How does it act in order to increase that life when it exists ?

In the gracious work of the Spirit, the direct influence of truth goes before, and follows after, regeneration, in connection with the two stages of conviction and conversion. In these the Spirit works mediately, by the truth ; while, in regeneration, the Spirit works immediately upon or within the soul.

(a.) Before regeneration, the Spirit uses the truth, to arrest the attention, enlighten the mind, arouse and alarm the conscience, and show the sinner to himself, in his sin

and ruin. This is conviction. It is in order to regeneration. It is effected, instrumentally, by the truth.

(*b.*) After regeneration, the Spirit uses the truth, to awaken and call into exercise the volitions and affections of the regenerated soul. The truth does this by exhibiting those great objects of faith, hope, and love, in view of which the soul believes, resolves, admires, and adores. These holy affections and acts of the new-born soul are, not regeneration, but conversion,—the effect and the evidence of regeneration.

(*c.*) Between these two stages of the gracious process, which the Spirit effects mediately by the truth, stands regeneration, contemplated by the one, and followed by the other, itself the immediate work of God.

(1.) *Illustration.*

(*a.*) Suppose the case of a man born blind. Suppose that by the direct touch of divine power God heals him. In a moment, the film, cataract, or whatever was the cause of blindness, is gone. His eyes, in their whole substance and organism, are perfect. Suppose, further, it is blank midnight, that not a star twinkles above the gloom. The man is therefore still in deep darkness. He is no longer blind, and yet he cannot see. His visual organ is perfect, but he must wait for the light to come before there can be vision.

(*b.*) In such a case, who would pretend that the sun is the cause of the man's cure? It is the means of his seeing; it is not the agent of his healing. The same sun had shone upon him many a time as clearly as now, but his eyes were sightless. God has healed him by the direct exercise of His own power; and now, because of this, the sun is the means of his seeing. It is the necessary means, too, unless God shall change the fixed laws of Nature. In order to see, the man must have light.

(*c.*) Like this, is the influence of truth upon the soul, after its regeneration by the Spirit. It is the means of calling into exercise the volitions and affections of the soul, which God has divinely healed. It is the necessary means, too, unless God shall change the fixed laws of moral life

and action. Truth is the sun of the moral universe. It throws its light upon sin, and the new heart hates it and mourns because of it. It throws its light upon holiness, and the new heart loves it and longs and labors to possess it. God, Christ, the Holy Ghost, the excellence and beauty of virtue, the glory of heaven, all the great and sacred objects of faith, hope, and love, are brought before the soul and pressed upon it by the truth. It is the magnet of all holy affection ; it is the motive power, under God, of all holy action.

### 19. *Necessity of Regeneration.*

Regeneration presupposes sin, or that man is a sinner. In connection with him, as such, there are two main difficulties which must be removed in order to his salvation. Their removal is salvation. The one of these is legal, the condemnation of the law. The other is moral, the corruption of his nature.

(a.) The work of Christ has respect to the legal difficulty, and removes it. That work satisfies the law. Its result, therefore, is justification.

(b.) The work of the Spirit has respect to the moral difficulty, and removes it. This work renews and purifies the corrupt nature. Its result, therefore, is sanctification. Regeneration is its initial step. It makes the sinner holy, and so fits him for heaven.

(c.) The practical aspect of this distinction should be brought before the minds of men with the clearness of a sunbeam. We may suppose the impossible case of a sinner justified by the merits of Christ, but not renewed and sanctified by the power of the Spirit. To such a man heaven could not be heaven. Its perfect holiness would distress him. He would wander there and pine away in utter misery, not in spite of its glories, but because of them. No law is more real or inexorable than that, in order to happiness in heaven, the character of its citizens must correspond to its own perfect purity. In this view it was the Saviour said, with so deep emphasis, "Ye must be born again." (John iii. 7.)

*20. Its Evidences.*

The decisive evidences of regeneration are comprehensively two,—holy affections and holy acts.

(*a.*) Holy affections must spring from a holy heart. Their natural order is perhaps repentance, faith, hope, love, joy. But this is not their fixed order. Neither the way of the Spirit in His gracious work, nor the experience of regenerated men, is stereotyped. The new heart is the seat of all holy feelings. Which of these shall, in fact, be first called into exercise, depends on the posture of the soul at the moment of its renewal. If, just then, its view is fixed on self and sin, there will be abasement and grief; if, on the person and work of Christ, there will be trust, love, and adoration. Or if, at that moment, the view of the soul is more general, as, for example, the amazing grace of God in redemption, there will be wonder and gratitude. As a fact, therefore, certified by observation and experience, the spiritual phenomena, in immediate connection with regeneration, are various. Sometimes the most pungent sense of sin, and the deepest penitence in view of it, are felt after the renewed soul has been exercising itself in the acts of faith, hope, and love.

(*b.*) Holy acts must spring from holy affections. Nothing can be more certain. The Scriptures, therefore, lay especial stress upon these. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16–20.) Our holy affections must, indeed, be conscious affections. We can no more love truth and God without knowing it than we can any of the objects of this world. The Scriptures, however, seldom or never appeal simply to our consciousness as the proof that we have been born again. They appeal rather to our course of life; to our habitual actions. The real quality of our internal spiritual movements can be fully tested and known only by their outward expression. Holy obedience, therefore, is the conclusive evidence of holy character.

21. *Historical Differentia.*

The above view of regeneration is essentially the same as that held by the Reformers. They taught that in conviction and conversion there is the co-action of man and God ; but that in regeneration God acts and effects immediately and alone. This view is called Monergistic, God being the one efficient Agent.

*(a.) Arminian View.*

According to the Arminian theory, man concurs and co-operates with truth and God, not only in conviction and conversion, but also in regeneration ; as if the soul, dead in sin, could co-operate in the definite work of originating its own spiritual life. This view is called Synergistic, — man and God working together.

*(b.) Pelagian View.*

In the Pelagian system nothing of a moral quality can lie back of volition or choice. Holiness, therefore, consists in right choosing. In conviction and conversion man and God work together. In these two parts of the work it is synergistic ; but in the specific thing of regeneration, man alone works or acts. The truth and the Spirit may have excited and stimulated his soul, but he alone chooses God, and by the choice regenerates himself. This is Monergism, but on the human side. In the Augustinian view God, in the Pelagian view man, is the Monad ; *i. e.*, the ultimate and efficient power.

*(c.) Romish View.*

Theoretically the Romish view is synergistic, like the Arminian. The Council of Trent hurled one of its anathemas at all those who shall say, “that the free-will of man, moved and excited by God, does not co-operate by assenting or yielding to God, exciting and calling him, in order that he may predispose and prepare himself to receive the grace of justification.” (Sess. VI. Can. IV.)

In actual fact, however, the Romish view is magical. It effects regeneration, which is made to include justification

also, by baptism. This sacrament, as indeed all the seven, works by its own force, subject only to the intention of the priest, and conveys the grace which it signifies. As medicine operates on disease, and on the body in which the disease is, by its own inhering quality, so a sacrament operates on sin, and on the soul in which sin is, by its own power, and thus accomplishes spiritual results.

(d.) *Baptismal Regeneration.*

This notion of baptismal regeneration is not exclusively Romish. It is widely prevalent in all prelatiſ churches, whether the Greek, the Latin, or the English. It is a notion closely allied to the ſuperſtitious in religion; and which, where cheriſhed by the people, greatly aggrandizes the power of what is called the prieſthood. The leaſt objectionable theory of High Churchiſm on this point is, that baptiſm does not itſelf effect a ſubjective reſult, but a change of relation and ſtate. Men are brought by it from the outside world into the Church, where naturally and ordinarily the ſubjective change will follow. It is reaſonably ſuppoſed that this view has at preſent but few adherents. Prelatiſ and High Church principles on this ſubject eſſentially tend to the Romiſh realiſm. Baptiſm comes at length to effect not only a change of ſtate or relation, but a change of character. The ſign itſelf is that which it ſignifies. Baptiſm is regeneration. And ſo, in the name, and with the forms of religion, men go down to death.



## CHAPTER XXVIII.

### REPENTANCE.

TRUE repentance follows upon regeneration. Conviction of ſin, legal fears, and ſelfiſ anxiety and diſtreſs, pertain to the natural man. Godly ſorrow, like every other gracious affection, is born of the new heart.

1. *Verbal Forms.*

(1.) A glance at our English word Repentance reveals its immediate Latin derivation, though its real root is the Greek word *Poinē* = compensation or satisfaction for crime, and thus penalty. From this comes our English word "pain," and also the Latin *Pœna* = punishment. *Pœna* enters, as a constituent part, into such Latin words as *Punio* = to punish; *Pœnitet* = to be sorry for; and *Pœnitentia* = penitence. The adjunct *re* = again, with *Pœna*, expresses the specific idea that re-pentance is the penalty, or the painful result, which returns or comes back on any one, as the fruit of wrongdoing. The radical thought in the word repentance is pain, or painful experience.

(a.) Augustine insisted on deriving the Latin *Pœnitentia* = penitence, from *Punio* = to punish, instead of from *Pœniteo* = to be sorry for. *Pœnitentia*, therefore, was not the painful experience which sin naturally induces, but the punishment which the sinner inflicts upon himself on account of it. Under the influence of so great a name, it was not long before Penitence became Penance; not an internal feeling, but an external act.

(2.) In this matter, however, we have to do directly with the Greek words of the New Testament. Our word "repentance" is, indeed, intended to express their meaning, but it is important to examine the inspired words themselves. Of these there are two, — the verb *Metanoēō* = to perceive afterwards, with its noun *Metanoia* = an after-perception; and the verb *Metamelomai* = to regret or be sorry for.

(a.) *Metanoēō* means to perceive afterwards, and *Metanoia* an after-perception. A man, for example, performs any given act, and afterwards perceives its quality, *i. e.* its moral character. This after-perception of the quality of the act is *Metanoia*. In actual ethical use the word is restricted to wrong action; and the after-perception of its wrongness is *Metanoia*. Etymologically, therefore, *Metanoia* is a mental exercise or product. It belongs to the mind or the intellectual powers to perceive.

(b.) *Metamelomai* = to regret or be sorry for, expresses,



not perception but feeling. The act or exercise, therefore, so-called, does not pertain directly to the mind, *i. e.* the understanding, reason, and judgment, but to the will and affections. When a wrong action has been done, *Metameleia* = regret or sorrow, expresses that care and anxiety about it which result from *Metanoia* = or the perception that the act was wrong. Etymologically, therefore, the two words differ thus: the one is intellectual, the other emotional; the one is a perception, the other a feeling.

### 2. *Biblical Usage.*

In the use of these words in the New Testament, this etymologic distinction is not observed. They are both used to express the whole idea of repentance; not only the mental perception of the wrongness of sin, but also the corresponding moral feeling. The only observable difference between them is that *Metanoëō* and its noun *Metanoia* are used much the more frequently, while *Metamelomai* is infrequent; and in one instance it denotes remorse, or rather those mingled and unholy feelings which impelled Judas to hang himself. (Matt. xxvii. 3-5.)

(*a.*) On the ground of this fact Beza advanced the idea that in the Scriptures *Metanoia* alone denotes true repentance, and *Metamelomai* false repentance; and this idea has grounded itself, to some extent, in modern theology. It is not, however, tenable. In the few instances where it occurs in the New Testament, *Metamelomai* always denotes, with the exception just named, right feeling. This may be seen in the following passages: Matt. xxi. 29, 32; 2 Cor. vii. 8-10.

### 3. *Definition.*

The Westminster Symbols call repentance an "evangelical grace." The Confession describes it as follows; *viz.*, "By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteousness of the law of God, and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk in the way of the commandments of God."

oring to walk with Him in all the ways of His commandments.”

This statement is comprehensive of all the essential ideas which enter into true repentance as distinguished from the other graces of the Holy Spirit. We may condense them in this definition ; viz. :—

Evangelical repentance is such a sense of, and sorrow for sin, as lead to a new and holy life.

(a.) In this, and in any true definition of evangelical repentance, analysis will show a fourfold movement or action of the soul, partly intellectual and partly moral.

(1.) An act of the understanding in the perception of sin, — in its apprehension by the mind as wrong.

(2.) An act of the judgment in condemning the sin thus perceived, or rather in condemning both the sin and the sinner.

(3.) An act of the will, in renouncing the sin which the understanding has perceived, and the judgment condemns.

(4.) An act of the heart, in the sorrow it feels in view of sin, both as polluting to itself and dishonoring to God.

(b.) The accessory idea of amendment does not strictly enter into that of repentance. True repentance leads to a holy life ; and a holy life is the fruit and proof of true repentance. They are inseparable as cause and effect ; but they are not the same. The relation between them is like that between faith and good works. Neither these nor that constitute the interior spiritual change, in either case ; but both are its necessary outward expression.

#### 4. *Its Source.*

The immediate source of evangelical repentance is the regenerated heart, as, indeed, it is of all holy affections. The ultimate source of it is God in Christ, who, by the Spirit, as His gift and agent, renews the heart.

(a.) “ Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” (Acts v. 31.) Jesus Christ, therefore, gives repentance. In order to it, God exalted Him. It is, therefore, a kingly deed. On the ground of His work of atonement, He gains for men the opportunity for repent-

ance ; and He gives them the power ; *i. e.*, the holy disposition. He does not, however, bestow this gift immediately, by His own direct act. He does it by giving and sending the Holy Ghost, the divine Regenerator. The soul thus renewed becomes the immediate seat and source of all holy feelings and exercises ; and, among them, of evangelical repentance.

### 5. *Confession of Sin.*

True repentance gives rise to confession. This is the outward expression of the internal feeling. Such expression is impelled, and indeed made necessary, by the very nature of true repentance. Refusal, or neglect to confess sin, would be clear proof of continued impenitence.

(*a.*) The case of the prodigal son is an example. "When he came to himself," *i. e.* soon as he had a true sense of his sin, and a true sorrow on account of it, "he said, I will arise and go to my father, and will say unto him, Father, I have sinned !" (Luke xv. 17, 18.) This was not only natural, but, in the circumstances, it was necessary. With his then views and feelings he could not help it. It would have deeply distressed him to have been prevented from doing it. It is just so with every sinner against God, when "he comes to himself ;" *i. e.*, is restored to his right mind.

(*b.*) In both the Testaments, accordingly, the confession of sin is represented as indispensable to the divine favor. "He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy." (Prov. xxviii. 13.) "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) Hence, as one of the most imperative as well as impressive acts on the great day of atonement, the high priest laid his hands on the head of the substituted animal, and confessed all the iniquities of the people. (Lev. xvi. 21.) It was a sign for the ages.

### 6. *To whom to be made.*

It is self-evident that confession of sin is to be made to him against whom sin has been committed, whether he be man or God.

(*a.*) Sin against individual men is to be confessed to

them. "If thy brother trespass against thee, rebuke him ; and if he repent, forgive him. If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him." (Luke xvii. 3, 4.) "Confess your faults one to another, and pray one for another." (Jas. v. 16.)

(*b.*) Sin against associated men, as in civil society or in the Church, is to be confessed to them, as thus associated. The principle here is precisely as in the previous case, but with an enlarged sphere of application.

(*c.*) Sin against God is to be confessed to Him. And, it is to be remembered, that, in the last analysis, all sin is against God. Every fracture of the great law of right and love to men, is a sin against Him who made that law. We cannot wrong a creature without disobeying and defying the Creator. In connection therefore with all sin, confession must be made to God. It is a necessity arising from the nature of the case, and is pressed by the further fact, that God alone can efficiently and conclusively forgive.

### 7. *Essential Characteristics.*

What is confession of sin in the view of God? What must be its characteristics in order that it may be acceptable to Him? In any case confession will take its real moral quality from the views and feelings which inspire it. True confession is an outward form of true repentance. It is the feeling of the heart, expressed by words, in the ear of God. It is obvious from the Scriptures that such confession must have these characteristics :—

(*a.*) It must be sincere. Omniscient and infinite purity cannot but abhor deceit.

(*b.*) It must be unreserved and full. Intentional exception would be as criminal as intentional concealment.

(*c.*) It must recognize the law of God as just and good, alike in its precepts and in its penalty.

(*d.*) It must come from a broken heart ; a heart broken with sorrow on account of the sin it confesses.

(*e.*) It must be made in view of the cross ; *i. e.*, any expectation of good from it, or by means of it, must rest, not on the confession itself, but on the merits of Christ.

(*f.*) As in the case of repentance of which it is the expression, it must lead to newness of life, for only thus can it be proved to be genuine and holy.

### 8. *Romish Doctrine of Repentance.*

In the theology of Rome repentance is made to consist of three principal parts: contrition, attrition, and penance. Penance is divided into confession and satisfaction.

#### 1. *Contrition.*

Contrition is that sense of sin and sorrow on account of it, which result from a true view of its nature as polluting to men and odious to God; and also from love to God, against whom sin has been committed.

(*a.*) This is called perfect repentance. It furnishes an instance in which Rome has retained a great and vital truth. At the same time it also furnishes an instance of how Rome nullifies the truth it has retained. Besides, the human and vitiating adjuncts with which it is loaded, the Romish theology teaches that contrition is scarcely within the reach of the masses. It can be attained to, for the most part, only by the holy monks and nuns, or the great doctors and saints.

#### 2. *Attrition.*

Attrition is that sense of sin and sorrow for it which result, not from a true view of its nature, nor from any hatred to it as sin, but from the fear of its punishment. Such fear is natural, and it is not wrong, but it reaches no higher moral grade than self-love. It is just that which any criminal will feel in the presence of law and penalty, who yet escaping these, is ready to repeat his wickedness.

(*a.*) Some Romish writers maintain that attrition is sufficient in order to salvation, while others dispute this. The Council of Trent left the matter undecided.

#### 3. *Penance.*

The third great thing in repentance, and practically the greatest of the three, is, according to the Romish theology, penance. The Council of Trent affirmed this to be "truly

and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, so often as they shall sin after baptism." (Can. XIV. 1.) As a sacrament penance has various adjuncts, which will be noted in their own place. Meantime, and considered strictly in itself, it is the *Pœna* or punishment prescribed by the priest, and inflicted by the sinner on himself, as the outward expression of contrition, or attrition, or of both. It consists of whatever may afflict the body; as fasting, watching, scourging, saying so many prayers, or going on a pilgrimage. It is wholly external. It is doing or suffering something as a punishment.

(a.) With reference to the great mass of Romanists, repentance is just this penance, — this doing or suffering something by the physical man. In the Vulgate, the only authorized Bible of the Romish body, the Greek word *Metanoia*, which so invariably denotes an internal state or exercise of the soul, is constantly rendered "agite pœnitentiam" = do penance; and thus the teaching of the Holy Ghost is utterly subverted.

### 9. *Romish Confession.*

Penance as a sacrament is divided by the theology of Rome into "*confessio oris*" = confession of the mouth, and "*satisfactio operis*" = satisfaction by works. Only the first of these claims attention here. It is more commonly called "*confessio auris*" = confession in the ear, *i. e.* the ear of the priest, or auricular confession. Previous to the fourth Council of Lateran (1215), both opinion and practice in the Church in connection with this subject were various. By this council it was ordained that every adult among the faithful must make confession to the priest at least once every year, on penalty of excommunication and of the denial of Christian burial. The Council of Trent (1545–1563), whose decisions were formally confirmed by the Bull of Pius IV. (1564), further ordained: "Secret confession to the priest alone of all and every mortal sin, of which, upon the most diligent search and examination of our consciences, we can remember ourselves to be guilty since our baptism, together with all the circumstances of

these sins, because, without a perfect knowledge of them, the priest cannot make a true judgment of the nature and quality of men's sins, nor impose fitting penance upon them." The same council also ordained this secret confession as necessary to salvation.

(a.) The Scriptures teach no such doctrine of confession. It is repugnant to their whole spirit. Rome has attempted to force the words, "Confess your faults one to another" (Jas. v. 16) into this service, but it is impossible. The apostle, addressing Christians generally, says, Confess to one another. Rome says to each man and woman, Confess secretly to the priest. The one is laical, mutual, and open; the other is priestly, exclusive, and in solemn secret.

(b.) It makes a merely external act, which God does not require, essential to salvation. It thus overrides the authority of God by a decree of the Church, and contravenes the whole sum of Scripture teaching as to how men must be saved.

(c.) It not only requires of the priest an unscriptural work, but in connection with it ascribes to him a prerogative of God,—the power to forgive sin. "I, even I, am He that blotteth out thy transgressions, for mine own sake." (Isa. xliii. 25, xlv. 22.) When, therefore, Christ "said to the man sick of the palsy, Thy sins are forgiven thee," and the Scribes and Pharisees objected, "Who can forgive sins but God alone?" He conceded the truth of what they said, and at once showed Himself to be God by the performance of a divine work. (Luke v. 18-25.)

#### 10. *Absolution.*

In the Romish Church absolution is the logical sequence of confession, and it is held to be efficient. The poor, sinful priest dares to say, as if he were God, "Absolvo te" = I absolve thee. In the early Church, and down to the thirteenth century, the forms of absolution were either precatory or declarative, as they are now interpreted to be in the Lutheran and English Churches. A frequent form was, "Dominus absolvat te, et perducatur te ad vitam eternam" = may the Lord absolve thee, and lead thee to eternal life. Peter Lombard (d. 1164) was the first to teach

that God had conferred upon the priest the power, not merely of declaring the absolution of the sinner, but of effecting it. Thomas Aquinas (d. 1274) gave this view his support. In the Decrees of Trent it was declared an essential part of the Christian faith.

(*a.*) By centuries of spiritual domination, Rome impressed itself so deeply into historical Christianity that the Reformation, great and glorious as it was, effaced that impression only in part. In this matter of priestly absolution, the forms of the Lutheran and English Churches are Roman rather than evangelic. They rest them on the same texts (Matt. xvi. 18, xviii. 18; John xx. 22, 23) on which Rome rests its tremendous claims. They explain them, indeed, with qualifications. "If our confession be serious and hearty, this absolution is effectual as if God did pronounce it." (Augs. Conf.) "Whatsoever is done by way of orderly and lawful proceeding, the Lord Himself hath promised to ratify." (Hooker, VI. 4.) "Heaven waits and expects the priest's sentence here on earth; and what the servant rightly binds or looses on earth, that the Lord confers in heaven." (Sparrow, Rationale, p. 14.) "The priest gives pardon, not as a king, nor yet as a messenger, *i. e.* not by way of authority, nor yet only by way of declaration, but as a physician gives health; *i. e.*, he gives the remedies which God appointed." (Jer. Taylor, Repen. X. 4.) Such language, qualified as it is meant to be, puts upon the simple and plain meaning of Holy Scripture a sufficiently severe strain.

(*b.*) Dean Alford is less influenced by the traditional and hierarchical interpretation of these texts. On John xx. 22, 23, which enters into the form of ordering priests in the Church of England, he says: "The words closely considered amount to this, that with the gift and real participation of the Holy Spirit comes the conviction and therefore the knowledge of sin, righteousness, and judgment, and this knowledge becomes more perfect the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce the pardon of



sin and the contrary. The apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled to discern the hearts of men, and to give sentence on that discernment. (Acts v. 1-11, viii. 21, xiii. 9.) And this gift belongs to the Church in all ages, and especially to those who by legitimate appointment are set to minister in the Churches of Christ, not by successive delegation from the apostles, of which fiction I find in the New Testament no trace, but by their mission from Christ the Bestower of the Spirit for their office, when orderly and legitimately conferred upon them by the various Churches."

(c.) All these texts relate to what is technically called "the power of the keys;" *i. e.*, the authority of the Church exercised through its proper officers. It is probable that a fair and full interpretation of them, according to the tenor of Holy Scripture, would refer them, not to any discernment of the spirits of men and corresponding spiritual decisions concerning them, but to that official action grounded on the judgment of Christian charity, which admits men into the kingdom of heaven, *i. e.* the Church, or excludes them from it. In either case, this action rightly done will be approved by the great Head of the Church in heaven.

### II. *Evidence of Repentance.*

Amendment of life is the natural and necessary result of true repentance. It is, consequently, its decisive proof. "Bring forth therefore fruits meet for repentance." (Matt. iii. 8.) "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them." (Matt. vii. 16-20.) The principle thus asserted is obvious, and of universal application. All holy feeling will show itself in corresponding holy action. Holy action demonstrates the existence of the principles and feelings which impel it. To profess penitence for sin, and still continue in the commission of it, is a proof of hypocrisy, and can deceive neither men nor God.

## CHAPTER XXIX.

## FAITH.

THE ultimate and most general idea of what we call belief or faith is, that it is the assent of the mind to any proposition, affirmation, or statement as true.

I. *Its Nature.*

It is therefore, primarily, not moral in its nature, but intellectual. There is first the Perceptio = or the mental seeing of the truth, in any given case, and then, the Assensus = or the mental assent or response to the truth thus seen. These two acts of the mind make up the whole of belief or faith, in its primary and strict sense. Whether these mental acts will excite volition and feeling depends on the nature of the truth believed.

(a.) If the truth in question be purely mathematical, perception and assent are the whole process and the whole result. There can be no sequence of a moral kind.

(b.) If the truth in question be simply and strictly historical, there will be a moral sequence or not, according as the history involves the moral, or does not involve it.

(c.) If the truth in question is in its own nature moral, then belief of it will be followed by like or dislike, approval or disapproval, acquiescence in it, or conflict with it. There will be a moral sequence. This, however, is not belief or faith itself. It is the result of it in this particular instance.

Belief, then, is primarily intellectual. Whether in any case, and by way of result, it will pass over from the intellect into the heart, depends on the nature of that which is believed.

2. *Its Grounds.*

In this primary sense of it, belief may be founded on experience, testimony, or reasoning, or on all of these together.

(1.) Experience may be our own, or that of others. In this last case, it resolves, as to us, into testimony. Experience is necessarily personal. When, after repeated intercourse and transactions with a man, we have uniformly found him intelligent and honest, we have faith in him as to these qualities. Our experience assures us that he is intelligent and honest. In any case, where we see a certain effect always produced by a certain cause, our experience assures us, and therefore we have faith, that that cause will produce that effect.

(2.) Testimony may be of two kinds, — that of our own senses, and that of our fellow-men.

(*a.*) The testimony of our senses is, in fact, a part of our experience. An instance of it, as a ground of faith is, when any thing occurs within our sight, touch, taste, hearing, or sensitive faculty of any kind, and we therefore believe it.

(*b.*) The testimony of our fellow-men is a ground of faith, when any one on whose intelligence and veracity we rely certifies that such a thing is so, and we therefore believe it.

(*c.*) Testimony, as a ground of faith, is less direct than experience. At the same time, it has a far broader range. It brings to us the accumulated results of the observation and experience of men generally. If it comes from both competent knowledge and integrity, we give it an authority co-ordinate with that of experience itself.

(3.) Reason also is a ground of belief or faith. More accurately, faith is often the result of reasoning, and this in both Nature and Revelation.

(*a.*) In Nature. Why do we believe in the being of God? We believe, because we reason. On every side of us are innumerable effects. These effects demand an original and adequate cause. Such a cause, Reason finds only when by a true logical process it reaches the supreme fact of God.

(*b.*) In Revelation. Why do we believe in the doctrine of the Trinity? The Scriptures nowhere explicitly say that God exists in three Persons, the same in substance, and equal in power and glory. They do explicitly say, that God

is one God. They are even sternly monotheistic. But, besides this, they constantly represent this one God as Father, Son, and Holy Ghost. They constantly ascribe to these Three, personal qualities and acts. They also constantly ascribe to them divine attributes and works. Putting all the clearly revealed data together, Reason irresistibly infers the trinity, or the tri-unity of God.

### 3. *The Saxon Word Belief.*

Max Müller refers the word "belief," as he also does the word "love," to the same Sanscrit root, and thus makes their radical meaning the same. "It was taken," he says, "to express that irresistible passion of the soul which makes man break apparently through the evidence of the senses and the laws of reason, and drives him by a power which nothing can control to embrace truth, which alone can satisfy the natural cravings of his being. This is belief in its truest sense, though it dwindles down, in the course of time, to mean no more than to suppose, or to be pleased, just as 'I love,' which is derived from the same root, comes to mean, 'I like.'" (Sci. Lan. 2 Ser. p. 360.)

(a.) This account of the word "belief" is interesting, especially as intimating the prodigious power of belief on its emotional side, or its power as a feeling or passion where it really exists. A vivid exemplification of it, in this view, is seen in those saintly men and women of the old economy, "who through faith subdued kingdoms; wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong," and "of whom the world was not worthy." (Heb. xi. 33, 34, 38.)

(b.) The more general derivation, by scholars, of the word "belief," has been from the German *Glauben* = to believe. This, again, in the last step, comes from the Celtic root *Lau*, meaning the hand. The hand is that organ of the body by which we lay hold upon or grasp any thing external to us. We thus gain this ethical result. Belief or faith is the hand of the soul. By it the soul lays hold upon truth. In the evangelic view, by it the soul lays hold upon Christ, who is the Truth in living and personal embodiment.

#### 4. *The Greek Word Pistis.*

This Saxon word is of secondary moment. Neither it, nor the word "faith," which takes its form and meaning from the Latin *Fides* = trust, is used by the Holy Ghost. The vehicle of the New Testament revelation was the Greek language; and in it the constant term made use of to express what we translate as belief or faith is *Pistis*. This is regularly formed from *Peithomai* the passive of *Peithō* = to persuade. *Pistis*, therefore, expresses the result of *Peithomai*, or of, I am persuaded. When a man is persuaded of any thing, then, as to that thing he has *Pistis* or faith.

(a.) If we follow the genetic course of this word still further, we reach, as in the case of belief, an impressive ethical result. *Peitho*, according to J. P. Smith (*Theology*, p. 589), has for its ultimate root the obsolete word *Piō*; meaning to tie, or to make a thing fast by tying it to another. From *Piō* comes the noun *Peisma*, which means that by which we make a thing fast; as, the rope or cable of a ship. Attaching, then, to *Pistis* this radical sense, and faith is that by which the soul makes itself fast to truth; or, in the evangelic view, it is that by which the soul binds itself to Christ, as the living and personal Saviour whom the truth reveals.

#### 5. *Faith and Knowledge.*

This process shows that, while faith is primarily intellectual, in connection with Christian truth it must and does pass over into the moral. It awakens and impels will, feeling, and action corresponding to itself. We are thus furnished with the true grounds of distinction between faith and knowledge.

(a.) Knowledge is the product and possession of the intellect. It may be gained from experience, testimony, or reason; or from all of them: but it is held by the intellect alone. It is the apprehension and comprehension by the mind of truth, or of that which seems to be truth. It is, therefore, in its rudiments, at least, before faith, and is its foundation. Faith grounds itself on knowledge; and then, if it is evangelic, passing from knowledge and by knowledge into the

heart, it begets or becomes acquiescence, approbation, and trust. It is the mind that knows, it is the heart that feels. In the faith which saves, the mind and the heart combine and co-operate.

#### 6. *Their Mutual Relation.*

This in part answers the question, — What is the relation of faith and knowledge? In the true Biblical sense of faith, some degree of knowledge is a necessity in order to it. It is impossible for a man to believe in a doctrine or a person, without knowing in what or in whom he believes. Faith is not an instinct, nor is it a mere impulse. It is intelligent. In this it differs from credulity. Ignorance is credulous; but to believe we must know. Hence the apostle demands: "How shall they believe in Him of whom they have not heard?" thus making knowledge a prerequisite of faith. Hence, too, the immense moment, not only of sending the gospel to the heathen, that they may become acquainted with the great objects of faith; but, also, of expository and doctrinal instruction throughout the Christian world. In proportion to the clear and full knowledge men have of divine truth is the likelihood of their conversion; and of the largeness and power of their faith when converted. Intelligent Christians and intelligent Churches will be the most active and efficient.

#### 7. *How to be Qualified.*

Some degree of knowledge must be prior to faith. After the fact and process of knowing and believing have begun, there are action and reaction. Knowledge begets faith, and faith begets fuller knowledge. Each stimulates and enlarges the other. Now knowledge goes before faith; and now faith goes before knowledge. Augustine and Anselm, therefore, in the well-known dictum: "Fides precedit intellectum" = faith is prior to knowledge, must have meant by "intellectum," as Dr. Shedd explains, "The philosophical cognition of Christianity: Faith does not exist prior to any and every species of knowledge, but prior to scientific knowledge. It is an intelligent act; but it is not a scientific one." (Ch. Doc. I. p. 160.) Clement of Alexandria, meant this when

he said : " Faith is more elementary than scientific knowledge ; it is the foundation and rudimental material of such knowledge." Bernard, also, in this passage : " Science, *i. e.* scientific knowledge reposes upon reason ; faith upon authority. Faith possesses the truth in a close and involuted form, while science possesses it in an open and expanded one. Scientific cognition not only possesses the truth, but also the distinct and orderly comprehension of it. Faith is a sort of instinctive presage of truth that is not yet opened up before the mind. How, then, does faith differ from science ? In this, *viz.*, that although faith is not in possession of an uncertain or an invalid truth any more than science is, yet it is in possession of an undeveloped truth ; while science has the truth in an unfolded form. Science does not desire to contradict faith ; but it desires to cognize with plainness what faith knows with certainty." (Shedd, I. p. 183.)

#### 8. *Historic Data.*

This point is incidental and subordinate. It has been thus noted, because, since the time of Origen, it has held a place in theology ; and, since the time of the schoolmen, has been regarded, according to its adjustment one way or another, as indicating a certain philosophical and theological affinity or tendency. Origen, Augustine, Anselm, Calvin, and other great teachers who represent supernaturalism, have assigned the priority to faith. John Scotus, Abelard, and subsequent noted thinkers representing rationalism, have claimed the precedence for *Scientia* or knowledge. Sir William Hamilton resolved and decided the controversy in this way, *viz.*, " Augustine accurately says : ' We know what rests upon reason ; we believe what rests upon authority ; ' but reason itself must rest on authority ; for the original data of reason do not rest upon reason. They are necessarily accepted by reason on the authority of what is beyond itself. These data, therefore, are in rigid propriety beliefs or trusts. Thus it is, in the last resort, we must perforce philosophically admit that belief is the primary condition of reason, and not reason the ground of belief. We are compelled to surrender the proud ' *Intellige, ut credas* ' = know

that you may believe, of Abelard ; and content ourselves with the humble 'crede, ut intelligas' = believe that you may know, of Anselm." (Reid's Works, note *a*, sec. 5.)

(*a*.) There is a portion of truth in both these views when properly understood. Rudimental knowledge is a necessity in order to faith, while fuller and scientific knowledge comes after it, and is the ground and means of more faith. At the outset, knowledge is prior ; *i. e.*, some knowledge. In the subsequent course of divine grace, each, in turn, goes before, and each, in turn, follows after. They operate successively, — now as cause, and now as effect.

### 9. *Implicit Faith.*

In close connection with this point arose the distinction of implicit faith. It belongs especially to the theology of Rome. Soon after the Reformation, it began to be debated whether faith can exist without any knowledge. Bellarmine maintained that it can, and even that faith is better defined "per ignorantiam quam per cognitionem" = by ignorance than by knowledge. This faith of ignorance was called "fides implicita" = implicit faith ; and it was held to be sufficient for the salvation of the laity ; provided only they believe what the Church believes, though they are ignorant of what that is. Turretin called this "fides carbonarii" = the faith of the collier, who, on being asked, "What do you believe ?" answered, "What the Church believes." But "what does the Church believe ?" "What I believe."

(*a*.) This faith of ignorance is not faith. All true Christian theology will discard it. There is, indeed, a sense in which the terms "implicit faith" may perhaps be properly used. Here is a proposition which, on sufficient evidence, I believe ; *i. e.*, I believe it as I understand it, and to the extent of my understanding of it. This proposition, however, essentially involves much more truth than I now see in it, and much more, therefore, than I now consciously and explicitly believe. I may be said to believe this thus involved truth, because I believe that which contains it, as a seed contains the plant ; but this would be an inexact use of language. Many propositions and statements of the



Scriptures involve, doubtless, much more than we now apprehend. What we do apprehend we believe; and when we apprehend more, we shall believe more. Until we do apprehend, we can scarcely be said to have faith. The real implicity in all such cases is in the proposition believed, and not in the mind believing.

#### 10. *Temporary Faith.*

The further distinction of temporary faith defines itself. It has its ground in the parable of the sower. (Matt. xiii. 20, 21.) In that the Saviour said of the stony ground hearer, he "receives the word with joy; but, having no root in himself, dureth for a while, and then is offended."

(*a.*) According to this, a temporary faith means such a persuasion of truth, and such an impression by it, as produce a transient religious excitement and activity. In order to this, nothing more is necessary than the common influences of the Spirit acting together with those of truth. Indeed, the entire phenomena in such cases sometimes originate in sympathy alone. Feeling is contagious. Mere presence with those who are or who seem to be affected will affect others. And not unoften it is the case that men mistake the feeling thus excited in connection with religion for religion itself.

(*b.*) Even the actual impressions of the Holy Ghost on the mind, impressions adapted to lead men to Christ, may be mistaken for the result at which they aim. This is true of conviction of sin, the sense of one's need of Christ, and the earnest yet selfish desire for pardon and heaven. When this is so, there will be a pleasurable excitation of the feelings, and, it may be, of religious zeal. In all such cases, there is really and properly no faith, but only feeling; and the feeling having no root in faith, presently passes away.

(*c.*) Preaching should not be too continuously or exclusively emotional; *i. e.*, adapted and directed to excite the feelings. Its permanent substratum should be clear and sound instruction. Certainly, aim at the feelings of men. Strike thick and heavy blows at the conscience and heart. We must impress and arouse men if we would save them. But then, as the rule, reach their feelings through the un-

derstanding. Those will be apt to feel the longest and with the best results who know why they feel.

### 11. *Historical Faith.*

Historical faith is that credence which the mind gives to well-attested facts, secular and sacred. We read a narrative, a biography, a history, written by a competent and truthful man, and our minds accept his statements as true. With some religionists, as the Campbellites, this seems to be the whole of faith, and it is held to be saving.

(a.) Evangelic faith is, in part, historic. It is so necessarily. It accepts as true the facts of the evangelic record. Indeed, the doctrines of Holy Scripture are only generalized and formulated facts, and constitute the great objects of faith. It is, therefore, and must be, historic. It is also something more. What this is will appear in connection with saving or justifying faith.

### 12. *Speculative Faith.*

The word "speculative" is sometimes used in the sense of not practical; and a speculative faith, therefore, is a faith which is inoperative or dead. It is more correct to say that such a faith is one which comes from theorizing. An historic faith rests upon testimony; a speculative faith, on grounds of reason, true or false. The man who has it has speculated, on real or hypothetical data, and his conclusion takes its character from his process. He has speculated, and the result is speculative.

### 13. *Evangelical Faith.*

This exposition has so far related mainly to faith in the more general conception of it, as that act of the mind in view of truth which is common to men. For though, in one sense, "all men have not faith" (2 Thess. iii. 2), in another sense, all men have faith. But as men are justified by faith, and as all men are not justified, there must be some vital distinction in faith which is the reason for this difference in the result of it. It is a partial solution of the matter to say that, considered in itself, as an act or exercise, the faith of the Christian is the same as that of other men,

so far as that of other men goes ; but it differs from it, as proceeding from a different, *i. e.*, a renewed, disposition ; and also in the special and characteristic objects which it contemplates and on which it rests.

#### 14. *Definition and Analysis.*

Evangelical or saving faith is that act of the soul by which it receives and confides in the whole testimony of God in His word ; and especially His testimony concerning Jesus Christ as the Saviour of lost men.

(1.) Faith is an act, and not a quality ; *i. e.*, in its primary and strict sense, it is an act. It proceeds from a quality, *i. e.*, from the holy disposition ; and also from the nature of the truths it embraces, it logically and inevitably passes into the affections ; but, primarily, it is an act.

(2.) Faith is an act of the soul ; *i. e.*, not of the intellect only ; nor of the heart alone, but of both in union. If it begins in the intellect, it does not end there. From the nature of evangelic truth, which the mind perceives and to which it assents, the new heart cordially responds to it. It acts consequent upon, but in full harmony with, the action of the intellect.

(3.) Faith is an act of the soul which receives and confides in the testimony of God ; especially His testimony concerning Jesus Christ.

(*a.*) It receives the testimony of God. Here are the mental acts of perception and assent. The mind perceives the testimony as true ; and assents to it, or embraces it, so perceived.

(*b.*) It also confides in the testimony of God. Here are the moral act and feeling of approval and trust. Soon as the renewed mind receives the divine testimony, the purely intellectual acts of perception and assent pass over into the purely moral ones of approbation and reliance.

(*c.*) If we put these results into one again, or in synthesis, we have Perceptio, Assensus, Approbatio, and Fiducia, all entering into and essentially constituting saving faith ; Perceptio, or the mental seeing of the evangelic testimony as true ; Assensus, or the assent of the mind to the testimony thus perceived ; Approbatio, or the approval spring-

ing up in view of the testimony, not only as true, but also, as right and good ; and *Fiducia*, or that holy trust which is the blessed resultant of all the preceding factors.

(*d.*) Saving faith contemplates, in its proper place and degree, all revealed truth. The special and great object, however, in view of which it acts, so that it becomes saving, is Jesus Christ, in His person and work. Its special and saving act, therefore, is that by which the soul receives and rests upon Him as the living and personal Saviour. The old divines called this "closing with Christ," an act most personal as well as special, but involving all the elements of evangelical faith in its broadest view.

#### 15. *Fiducia or Trust Essential.*

The question has arisen, Whether *Fiducia* or trust is essential to saving faith? It had its origin in the views, on the one hand, of the Romanists, and, on the other, of the Sandemanians.

(*a.*) In connection with the notion of "implicit faith," some Romish theologians have made faith to consist, if not wholly, yet chiefly, in assent, though the assent should be utterly unintelligent. It is obvious, however, that real trust in the divine testimony requires some knowledge of the testimony trusted in.

(*b.*) The Sandemanians, and some others also, make faith to be exclusively assent, a purely intellectual act. Their reason is, that if we conceive of faith as including trust or any moral element, we thereby make justification depend on something else than the righteousness of Christ. This is an error. Faith is not the cause or ground of justification ; it is simply and only its instrument, that by means of which men are justified. The presence of a moral element in the mere organ or instrument of justification cannot affect its meritorious ground.

(*c.*) It seems clear, that the element of trust is not only essential to saving faith, but also that it is the specific thing which gives to faith its most distinctive and saving character, for it is precisely that by which the soul takes hold upon truth and Christ. Hence the Greek prepositions, which are the most used in the New Testament to

express the posture and acting of faith with reference to Christ, are *Eis* and *Epi* = on and upon; where the ideas of leaning upon, or resting upon, inhere in the words.

#### 16. *The Author of Faith.*

The Scriptures clearly teach that evangelical faith in men is to be referred to the grace and power of God. "The fruit of the Spirit is . . . faith." (Gal. v. 22.) "Even to them that believe on His name: which were born . . . of God." (John i. 12, 13.) "Jesus, the Author and Finisher of our faith." (Heb. xii. 2.) "For by grace are ye saved, through faith: and that not of yourselves; it is the gift of God." (Eph. ii. 8.)

(a.) After all that modern critics say, the plain logic of this last text requires the ancient interpretation of it,—that of Chrysostom, Theodoret, Jerome, and many more,—not only that salvation is of grace, or a divine gift, which, indeed, the apostle affirms, and did not therefore need to repeat; but that faith itself, the essential means by which this gracious salvation is to be realized, is also a divine gift.

(b.) Faith, though an act of man, is yet a gift of God, in the same sense that repentance is His gift. (Acts v. 31.) It is, by inclusion, in that work of God which originates spiritual life in the soul. Faith springs into being and action when He quickens those who are dead in trespasses and sins; and it does so, because of this divine quickening. (Eph. ii. 1-6.)

#### 17. *It has Degrees.*

While faith in Christ is the same in its nature in all those who have it, it has varying degrees of strength and manifestation.

(a.) "O ye of little faith." (Matt. vi. 30.) "If ye had faith as a grain of mustard seed." (Luke xvii. 6.) "O woman, great is thy faith." (Matt. xv. 28.) "I have not found so great faith; no, not in Israel." (Matt. viii. 10.) "Lord, increase our faith." (Luke xvii. 5.) "That . . . ye may grow up into Him in all things." (Eph. iv. 15.)

(b.) The comparisons of the Scriptures teach the same

thing. Sometimes they liken spiritual life, and impliedly, therefore, all its elements, to the springing corn, — “First the blade, then the ear, after that the full corn in the ear.” (Mark iv. 28.) At other times, they compare it to that least of all seeds, which, however, grows at length into a tree where the birds may rest. (Luke xiii. 19.) Again, the comparison is with the life of the body, which, from the mere babe, goes on through successive stages of growth to perfect manhood. (Matt. xviii. 3 ; 1 Pet. ii. 2.)

(c.) The actual history of faith, therefore, accords with this fact. In some it braves the fiery furnace, the den of lions, the pains of martyrdom. In some it is timid and trembling. It scarcely dares touch the hem of Christ’s garment from behind. And yet, little faith is real as great faith. It does not bring to the soul so much peace and joy ; it does not nerve it so for labor and conflict ; it does not do so much to honor the divine Master, but it is real. It forms the link of life between the soul and the Saviour.

### 18. *Faith and Works.*

The place and power of faith and works in justification and sanctification will be considered in connection with these topics. It is sufficient to notice here their relation to each other, which is that of cause and effect. All those works — which in the sight of God are good works — spring from holy principles and feeling. They do not, therefore, go before faith ; they follow after it. They are its fruit ; not its cause.

(a.) The works of men are conclusively tested only by the law of God. With respect to moral quality and value, they are really just what they are in His sight. What is His law in this connection ? “Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. x. 31.) “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” (Col. iii. 17.) “That God in all things may be glorified through Jesus Christ.” (1 Pet. iv. 11.) No work of man, whatever its form or appearance or natural effect, can be a good work in the sense of Holy Scripture, which cannot bear the test of this law.

(b.) The application of the law is obvious as is its letter. A man may feed the hungry and clothe the naked; he may build hospitals, endow colleges, support churches, and dispense his means with a princely munificence in all evangelic operations. What then? These works are good in themselves, in their form, and in their natural effects. Are they morally good? Suppose they are done "to be seen of men," or for any merely personal, selfish, or sinister end? Then, numerous and imposing as they may be, they are not good works, and they will gain no recognition or reward as such, from God. Suppose, on the contrary, and in the ultimate analysis of the feelings and aim of the doer, they are done "to the glory of God, and in the name of the Lord Jesus Christ?" Then they are good works. They meet the divine test, and they will have the divine approval and reward. It is obvious, however, that such works proceed, not from nature, but from grace. They show the existence and power of evangelical faith.

#### 19. *Can there be Salvation without Faith?*

The law of the divine government with reference to salvation is plain. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16; John iii. 16, 18, 36.) Does this law admit of no exceptions? By its own terms it contemplates those to whom the gospel is preached, and who are capable of receiving or rejecting it. It implies, therefore, two exceptions.

(1.) Those of the human race who are not capable of faith, as infants and idiots. That these may be saved, and that infants especially are saved, may be shown upon valid grounds of Scripture. When, in its increasing departure from the New Testament faith, the Church made baptism necessary to salvation, and taught, therefore, that none out of the Church could be saved, the sweeping consequences of these errors, of course, embraced little children. All the unbaptized dead, infants as well as adults, were lost. These errors, and their consequences, are rejected by scriptural piety.

(a.) From the time of Augustine to the Reformation, the dogma just noted was widely prevalent. Nor did Protestants escape, at once, from its power. Luther and Calvin were held by it. Even Wesley taught that infants cannot ordinarily be saved without baptism. "If infants are guilty of original sin," he said, "then they are the proper subjects of baptism; seeing, in the ordinary way, they cannot be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child; and that thereby they are children of wrath, and liable to eternal damnation." (Treatise on Baptism.)

This doctrine, however, never gained a place in any of the public Confessions of the Protestant Churches. That of Westminster expressly teaches that infants are elect; *i. e.*, that dying in infancy, it is the purpose of God to save them. This is the true meaning of the words, "elect infants;" *i. e.*, elect, not relative to other infants, but relative to the mass of men, who, not believing in Christ, perish. Infants dying, while they are such, are elect; *i. e.*, they are saved. So also in the Methodist Book of Discipline. In connection with the baptism of infants, the minister is directed to pray that the infant about to be baptized "may ever remain in the number of thy faithful and elect children." (Ch. III. Sec. II.) According, therefore, to both the Wesleyan divines and the divines of Westminster, infants are elect, and dying in infancy are saved.

(2.) Those of the human race who, though they have the capacity of faith, have no opportunity or means of it, as the heathen. Some of the earlier Fathers, especially in the Greek portion of the Church, as Justin Martyr, and Clement of Alexandria, held that the Logos exerted an influence upon the heathen by Reason, as He exerts an influence upon us by Revelation; as the result of which, some among them were saved. In the Latin Church, the errors above noted rendered this view impossible. At the Reformation, Zuingle and others expressed the opinion that such men as Socrates among the heathen were saved, not indeed by Reason, but on account of the work and merits of Christ; though in this world they were without the knowl-



edge of Him. When He should be made known to them, they would receive Him, and rest upon Him, as do all the saved.

(a.) Any valid opinion on this subject must have its ground in the Scriptures. Those who incline to the view of Zuingle make use of the statements and reasoning of the Apostle Paul in Rom. ii. 12-16, where he says that the heathen who have not the law, *i. e.* the revealed law or word of God, will not be judged by it in the final day; but that they will be judged then by the law which they have; *i. e.*, the law or light of Nature. It is argued, therefore, that if any among them live according to the law or the light which they have, they will be saved. No one need be anxious to refute this reasoning, though it is obvious to ask, if men can really be saved by the law or the light of Nature, why should there be the supernatural method of the Gospel, involving so stupendous facts as the incarnation and death of the Son of God?

(b.) Admit, however, the reasoning. The question will then be, Do the heathen live according to the law they have? Do they fully follow the light of Nature? Do they never, in moral matters, resist the dictates of Reason and Conscience? With reference to the great mass of the heathen, nothing of this kind can be pretended. It is a fearful arraignment of them which the apostle makes in Rom. i. 21-32. The truth of it has been certified by their own highest authorities. The picture drawn by the Roman Seneca is dark and appalling as is that drawn by Paul. Nor are the heathen of to-day, in any respect, superior to those of the old Greek and Roman world.

(c.) Still, it might be supposed that in the great heathen mass, reeking as it is with corruption, there are some exceptional souls, who are seeking after God, and who therefore may find him, by the power of Nature. The apostle, however, seems to quench even this hope when he says (Rom. x. 13-15) of the Jew and the Greek, "whosoever shall call upon the name of the Lord shall be saved;" the implication being that otherwise none will be saved. He therefore proceeds to ask, "How then shall they call on

Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent."

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## CHAPTER XXX.

### JUSTIFICATION.

JUSTIFICATION is consequent upon faith. This is the act of man; that is the act of God. The one manifests moral character; the other has respect to legal relation: both alike flow from divine grace. Luther was not mistaken when he said that justification is the doctrine of a standing or a falling Church. It is of the greatest moment to have clear and true ideas concerning it.

#### 1. *Postulates.*

(a.) The law of God is perfect and immutable, with respect both to its precepts and its sanctions.

(b.) The effect of sin is twofold, — moral and legal: it vitiates the soul itself, and also brings it under condemnation.

(c.) Salvation, to be real and complete, must nullify both these effects of sin: it must restore purity to the soul, and remove from it the condemning sentence of the law.

#### 2. *Terms.*

Our English words "justify" and "justification" come from the early ecclesiastical Latin. We first find them in Tertullian. The special terms made use of in the New Testament to set forth the divine idea of justification, are *Dikaioō* and its cognates. All of these have their root in *Dikē*, meaning, since the time of Homer, "justice;" and are used especially in connection with processes and results of law. In the New Testament *Dikaioō* means "to justify;" *i. e.*, not to make one just, but to declare one just. It is,

therefore, not an ethical term, but a forensic or legal one. When God justifies a sinner, He does not by that act make him righteous ; but, on the ground to be presently noted, declares him to be righteous in the view of His law. That work of God which is internal and spiritual, and which transforms the character of men, is designated by the terms "regeneration" and "sanctification." These remove that effect of sin which inheres in the soul itself, — *i. e.*, its corruption, — and restore moral purity. In addition to this internal work, and in distinction from it, the legal effect of sin is removed by justification.

(*a.*) The word *Dikaioō* = to justify, and its cognates, like all other words, are in themselves more or less flexible. They are not necessarily limited, by their own verbal quality or force, to the exclusive expression of either ethical or forensic ideas. Their actual meaning in any writer is to be determined by his actual use of them. Their meaning in Holy Scripture is to be determined by their usage there.

(*b.*) In his great work on Justification, Owen examines, after his thorough manner, the Biblical usage of these terms. He first shows that the dominant meaning of the Hebrew *Tsadik*, the Old Testament word in this connection, is, not to make a man righteous, but to declare him so. He then examines the New Testament word *Dikaioō* and its cognates, and reaches the same conclusion. According to him, these Greek words are almost uniformly used by the Spirit to denote an external and forensic act, and not an internal and spiritual work. No subsequent exegetical labor has materially changed this result of Owen. Dr. Cunningham presents the case thus : "There are many passages where it" — *i. e.*, the word "justify" — "must be taken in a forensic sense, and cannot admit of any other ; and there are none, or at least none in which the justification of a sinner before God is formally and explicitly spoken of, in which it can be proved that the forensic sense is inadmissible, or necessarily excluded ; and that it must be taken in the sense of making righteous." (II. Theol. II. p. 35.)

(*c.*) The Socinian and Romish theologians who make justification a subjective and spiritual work, and so confound

it with regeneration and sanctification, while constrained to admit the essential validity of the above conclusion, yet insist that in some instances the word "justify" is used in a moral, and not in a forensic sense. They adduce in proof of this the four following texts, viz.: "Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." (Rom. viii. 30.) "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) "The renewing of the Holy Ghost, which He shed on us abundantly, . . . that being justified by His grace, we should be made heirs according to the hope of eternal life." (Tit. iii. 5, 6, 7.) "He that is righteous, let him be righteous still." (Rev. xxii. 11.)

(1.) Whatever force this last text may seem to have had in favor of the Socinian and Romish view, entirely disappears upon the restoration of the true reading. That reading, as determined by the highest authorities, is, "He that is righteous, let him still do that which is righteous."

(2.) Were it conceded that in the remaining three texts the word "justified" is used in a moral instead of a forensic sense, this would not touch the incontestable fact, that in the great mass of other texts its sense is forensic and not moral, and these other texts embrace all those which directly relate to the justification of the sinner before God.

(3.) It is plain, however, on recurring to these texts, that there is nothing in them which necessitates any departure from the ordinary sense of "justify," as used in the Scriptures. On the contrary, they definitely express the subjective work of God in saving men by the terms "called," "washed," "sanctified," and "renewed," and so leave the word "justified" to express its own special ideas.

(*d.*) Some instances of the many which show the Scripture usage of "justify" are as follows, viz.:—

(1.) "But Wisdom is justified of her children." (Matt. xi. 19.) How is Wisdom justified of her children? Certainly she is not made just by them, but she is shown, approved, or declared to be so.

(2.) "For by thy words thou shalt be justified;" *i. e.*, not

made just by them, but judged according to them ; as is clearly brought out in the following antithesis : “and by thy words thou shalt be condemned.” (Matt. xii. 37.) Words do not make a man what he is, but they declare or show what he is, and he is judged accordingly.

(3.) “And all the people that heard Him, and the publicans, justified God.” (Luke vii. 29.) Most assuredly the people and the publicans did not make God just or righteous ; He is so essentially and eternally ; but they acknowledged, confessed, or declared Him to be just.

(4.) “God was manifest in the flesh ; justified in the Spirit,” &c. (1 Tim. iii. 16.) Whether by the Spirit here we understand His own divine nature or the Holy Spirit, the meaning is, not that the incarnate God was made just or righteous by the Spirit, but was shown, proved, declared, to be the Holy One of God, and the Saviour of the world.

Owen closes his examination of the New Testament texts on this point with these words : “In no one of these instances can the term”—*i. e.*, the term “to justify”—“admit of any other signification, or denote the making of any man righteous, by the infusion of a habit or principle of righteousness, or any internal mutation whatever.”

(*e.*) A briefer but a conclusive proof of the meaning of justification in the Scriptures is furnished by this fact, that they constantly use the terms justification and condemnation as the contrasts to each other. “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.” (Prov. xvii. 15.) “It is God that justifieth : who is he that condemneth ?” (Rom. viii. 33, 34.) “The judgment was by one to condemnation, but the free gift is of many offences unto justification.” (Rom. v. 16.) “As by the offence of one judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life.” (Rom. v. 18.) “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ;” and “there is therefore now no condemnation to them which are in Christ Jesus.” (Rom. v. 1, viii. 1.) So in all the Scriptures justification is the contrast to condemnation. What, then, is condemnation ? No one has

the slightest doubt as to its meaning. It is not an internal and moral state or quality. It is a sentence of law, not making a man guilty, but declaring him to be so. Justification, then, is not an internal and moral state or quality: it is a contrast sentence of law, not making but declaring a man just or righteous. Both the one and the other simply decide what a man is in view of the law; they do not make him what he is. Their function and force are not creative, but declaratory.

### 3. *Definition and Analysis.*

It is certain, then, that in the Scriptures, just as in the codes of men, justification means a forensic act, or declaration of law, and not an internal and spiritual work. The sum of the divine teaching concerning it is well formulated thus, viz: —

“Justification is an act of God’s free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone.” (S. Cat.) This definition sets forth the essential view of all the churches of the Reformation.

(a.) Justification is an act, and not a work. It changes the legal relation of the sinner: it does not change his moral character.

(b.) It is an act of God, and not of man. “It is God that justifieth.” Man is the subject of the act.

(c.) It is an act of grace, and not of justice; *i. e.*, it is an act of grace to the sinner. In a deeper view, indeed, justification proceeds on the ground of merit; the merit, not of the sinner, but of the Saviour. It is wholly of grace to the one, to the other it is of glorious justice.

(d.) It is an act of grace, by which God does two things, — He pardons all our sins, and He accepts us as righteous in His sight.

(1.) He pardons all our sins. But if we are justified, where is there room for pardon? Do not these ideas conflict? Are they not exclusive, each of the other?

The Scriptures use language relative to the sinner, according to the particular relation or aspect in which they

view him. As in Christ, he is justified. As in himself, he is still a sinner, and the effect of justification is not to make him otherwise. Its effect is to release him from the penalties of sin. But pardon does precisely the same thing. As therefore this legal effect of each is the same, the two terms are used, now the one, and now the other, to express this effect. But justification is more than pardon. It embraces it, in effect, but it goes beyond it. Pardon opens the prison door, and says to the criminal, Go free. Justification accounts him as righteous, and bestows upon him, therefore, the privileges and blessings of the righteous man. For,

(2.) God also accepts us as righteous in His sight. He does not accept us as righteous in ourselves, or considered in our own personal and moral being and character. In this view, we are not righteous. But, in this special and gracious act, God accepts us as righteous "in His sight;" *i. e.*, in the view which He is pleased to take of us in this divine transaction. What is this view?

(*c.*) He accepts us as righteous, only for the righteousness of Christ, received, and rested in, by our faith, and, therefore, reckoned as our own.

#### 4. *How can God justify Sinners?*

In the last step of this analysis we reach the heart of this great doctrine of Holy Scripture. It is utterly impossible that God should justify sinners as sinners. There must be some way or view in which they may rightly be regarded as just, or God cannot declare or treat them so. The judgment of God must be according to truth.

In any case of justification, whether under human or divine law, it must proceed on one of two grounds.

(*a.*) It must proceed on grounds directly personal to him who is justified. In this case, no sinner can be just, in the sight of God. Or,

(*b.*) It must proceed on grounds which, though not directly personal to him who is justified, may be rightly his in effect. In this case a sinner may be justified even before God, if, in place of his own merit, of which he has none, there may be an arrangement by which the super-

abounding merit of another may properly avail for him. It is on this ground that God does, in fact, justify sinners, He regarding the infinite merit of Christ as so theirs, that, because of it, they are truly and rightly justified.

### 5. *Substitution.*

One of the two great facts underlying this divine procedure is substitution. By this is meant that Christ graciously took the legal place of sinners, and met for them the claims of the law, which otherwise they must have met in their own persons ; if not by obedience, then by penalty.

(*a.*) Christ was able to do this, because though He was made under the law, He was originally above it, and the source of it. And even after the incarnation, His divine person was still above the law, not its necessary subject, but its essential Lord. That He was made under it, in any sense, or for any time, was not at all on His own account. It was purely an act of grace to sinful men. His whole obedience therefore, and His whole endurance in the legal place of sinners, as they were not demanded for Himself, might rightly accrue to the benefit of those whom in that relation He represented.

(*b.*) No other being than Christ was able to take this legal place of men, and become thus their substitute. Every creature, by the fact of being a creature, is under the law of the Creator ; *i. e.*, of God. And the claims of this law are necessarily commensurate with the powers of creatures, whether they be men or angels. It is impossible for any creature to get beyond or above the jurisdiction of law ; it is impossible, therefore, for any creature to become the legal substitute of any other creature ; seeing they both alike and equally are in the same legal condition and under the same legal obligation.

### 6. *Imputation.*

The other of the two great facts which underlie this divine procedure is imputation. This is the correlate of substitution. It consists in accounting the righteousness of Christ, which accrues from His perfect active and passive obedience to the law for men, as legally theirs ; so that



having thus met the claims of the law upon them, met them in Christ and by Christ, they are truly and rightly justified. This is imputation. It is not any transfer of moral character from Christ to His people, which is impossible, but a transfer of legal treatment ; so that the effect, *i. e.* the legal effect of His obedience for them, is as though they had rendered that obedience themselves.

(*a.*) Nothing is more common or better known in human society and government than these very things. Every father is the legal representative of his children, every husband of his wife, every guardian of his wards, every trustee of the corporation or estate for which he acts. The processes in our civil and criminal courts are filled with recognitions, in some form, of substitution and imputation ; one man becoming responsible to a certain degree and for certain purposes for another man. Or, go upon the exchange. As the multifarious and exciting transactions of trade go on, notice how constantly present are the feeling, principle, and fact of suretyship, the coming in of a third party between principals, and assuming legal obligations for others. In all these things there is an unconscious but clear and overwhelming vindication as reasonable and right of those great facts of substitution and imputation which are so conspicuous and so essential in the redemptive procedures of Almighty God.

#### 7. *Proof of Substitution.*

On the great day of atonement, the sacrificial victim on whose head the high priest symbolically laid the sins of the people was their substitute. That substitute prefigured the substitution of Christ, the Lamb of God. This idea and fact are interwoven in the whole texture of the Scriptures. A few passages will serve as a specimen.

“He was wounded for our transgressions ; He was bruised for our iniquities.” “The Lord hath laid on Him the iniquity of us all.” (Isa. liii. 5, 6.) “Christ hath redeemed us from the curse of the law, being made a curse for us.” (Gal. iii. 13.) “Who His own self bare our sins in His own body on the tree.” (1 Pet. ii. 24.)

These passages represent Christ as in fact in our place

in His sufferings and death. He was, therefore, our Substitute in those sufferings and in that death; for to be in the place of any one, and to be the substitute for any one, are just the same thing.

### 8. *Proof of Imputation.*

It is with imputation as it is with substitution. The idea and the fact pervade the Scriptures.

“The chastisement of our peace,” *i. e.* the chastisement by which our peace is procured, “was upon Him; and with His stripes we are healed.” (Isa. liii. 5.) According to this, the effect of the stripes upon Christ passes over to us. The wounding was His, the healing is ours. But, as that wounding was in the place of our wounding, *i. e.* as it was substitutionary, the healing comes to us on the ground of that substitution.

“Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.” (Rom. iv. 6, 7.)

(*a.*) God, then, imputes righteousness to men.

(*b.*) This righteousness makes those to whom it is imputed, blessed.

(*c.*) This righteousness, moreover, which is imputed to men and thus blesses them is a “righteousness without works;” *i. e.*, it does not result from the works of those to whom it is imputed. It is, therefore, not their own righteousness. Whose righteousness is it? Not that of other men, for they have none which can avail for themselves. “All our righteousnesses are as filthy rags.” (Isa. lxiv. 6.) Nor can it be the righteousness of the angels. They have none which is not necessary to their own perfection and standing before God. What remains? It is the righteousness of Christ, imputed to him who has no righteousness of his own.

### 9. *Office of Faith in Justification.*

The procuring and meritorious cause or ground of justification is the righteousness of Christ. Paul referred to it when he said: “That I may win Christ, and be found in

Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 8, 9.) It pleases God to impute this righteousness of our Substitute to us ; or to reckon it as ours to the end of our justification. But what is our own agency here? By what act of the soul does the righteousness of Christ take effect, so that on the ground of it we are justified?

The Scriptures teach that we are justified by faith. In this they are constant and explicit. Not only do they exclude from this specific agency all works of men, but they never ascribe justification to any other Christian exercise or grace. They never say that we are justified by patience, or hope, or love, or joy, but only by faith. The reason of this arises from the nature of faith. It is the hand of the soul. By it alone the soul lays hold upon Christ, and brings us into union with Him. As the hand of the soul, it embraces and puts us in possession of Him, whose righteousness is the ground of our justification. Its place and power, therefore, in this matter, are not those of a quality or moral virtue, but those of an instrument. We are justified, not because of faith, but by means of it. Instrumentally, it appropriates "the righteousness which is of God by faith."

#### 10. *Is not Meritorious.*

The Arminian view that we are justified by faith itself as comprehending evangelical obedience, and the Socinian view that we are justified by it as a moral quality or virtue, both assume that faith involves merit. Otherwise it could not be, as these views assert, the ground of justification. Of course, faith is right and good in itself and in its action, but is it meritorious?

(a.) Look at it in its purely mental aspect. The mind assents to that which it sees to be true. It cannot possibly do otherwise. In the presence of truth, seen by the mind to be truth, intellectual assent is a necessity.

(b.) Look at it, when from mere assent it has passed over into Fiducia or trust. Where can be the merit of confiding in that glorious Being, all whose perfections claim and deserve

our confidence? This is just what we ought to do; and merit cannot begin, until ought ends.

(c.) Consider faith in its wholeness, as that combined act of the mind and heart by which we receive and rest upon Christ for salvation. In this view, it is just the hand of the soul. It reaches out and takes hold of the Saviour. Is this act one of merit? See that drowning man reach out his hand and grasp the rope or plank thrown for his rescue from the life-boat or the shore. It is a vital act. He must do so, or perish. But who ever thought of ascribing merit to such an act? And what more does the perishing sinner do, when, with the hand of his soul, he lays hold upon Christ, and is saved.

### II. *Necessity of Works.*

The Scriptures are peremptory in excluding all works of men from the ground of salvation. These works are of great moment in their true place and relation; but they are not that by which the law of God is satisfied for the sins of men, nor that by which the dead soul is born into the eternal life. "By the deeds of the law, there shall no flesh be justified in His sight." (Rom. iii. 20.) This is true alike of saints and sinners. Works of the ungodly cannot save them. Works of the regenerated cannot save them. The Saviour of men is the Son of God.

(a.) Any works of men which can be conceived of as entering into the ground of justification must be good works; *i. e.*, works good in the sight of God. What are such works? We have seen (Chap. XXIX. 18) that works to be good in the divine view, must be good, not only in form and in natural effect, but also in motive and in aim. They must spring from the love of God as their ultimate source, and be directed to the glory of God as their final and supreme end. It is plain, then, that works good in the sight of God, good as tested by His requirements, do not arise from our unrenewed nature. They owe their being and quality to divine grace. They come, therefore, after justification, and cannot be either the ground or the means of it.

(b.) There is, however, in connection with salvation, a

necessity of works. "Faith, if it hath not works, is dead, being alone." (Jas. ii. 17.) The activity of faith is both a necessity of its nature, and the proof of its existence. The grace of God in the soul of man does not cease to be divine. It must have expression in the character and life. It is that good tree which bringeth forth good fruit. There is no other sphere where the law of cause and effect more certainly exists, or is more sure to operate. Works, then, evangelical works, are necessary. They are necessary, not as the ground of salvation; nor, in the proper sense of the term, as the condition of salvation: but to authenticate to us the fact that we are born of the Spirit; and then, as the fruit of the Spirit, to show forth the praises of God. The man who has not this testimony to this fact has no right to think himself a Christian. But, besides this evidential power, good works fill the earth with blessing; and, like the Son, they honor the Father. In the final day, they will be sure to be crowned with the rewards of grace.

### 12. *When Men Justified?*

As men are justified by means of or through faith, it would seem to follow that they are justified when they believe. Accordingly the apostle says that when men believe, they have that blessed fruit of justification, "peace with God." (Rom. v. 1.) In the act of believing, therefore, and by the act of believing, the transit is made by the soul, from the state of condemnation into that of justification.

(a.) The extreme opinions on this point are that of some who make justification to be from eternity, and that of others who make it not to be until the judgment. The one opinion confounds the purpose of God to justify, which is eternal, with the realization of that purpose, which is effected in time. The other opinion confounds the future formal and public declaration of the righteousness of the saints with the blessed fact of their present, individual, and most gracious acceptance with God.

### 13. *Differing Views.*

The Remonstrants, or Arminians, made faith itself the ground of justification. They used the word "faith," however,

as embracing works. Hence, Limborch said, in his *Christian Theology*, VI. 4, 32: "Let it be understood that, when we say we are justified by faith, we include those works which faith requires, and which as a fruitful mother she begets." It is common with the more recent theologians of this school to designate these works as an imperfect evangelical obedience, which, accepted for the sake of Christ, is the ground of our justification; *i. e.*, stating the matter nakedly but truly, our obedience justifies us. Holy Scripture and Christian experience reject the idea. It was Wesley himself who translated and sung Zinzendorf's hymn,—

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress."

The Socinians also made faith itself the ground of justification; but, in this view, as being a moral quality and a virtue. The excellence of faith gives it its justifying power. And so with all the moral virtues,—patience, candor, truth, generosity, love: they all justify men in the same way that faith does. In the Romish view, justification is effected by an infusion of righteousness into the soul; not the righteousness of Christ, but gracious habits, or a holy nature, proceeding from the Spirit, and infused by means of baptism. It thus makes justification an internal work; and identifies it, in its nature, with regeneration and sanctification. At an early period in the Lutheran Church, Osiander went back, in part, to the Romish view. He also made justification to be effected by and to consist in an infused righteousness. This righteousness, however, is neither the righteousness of Christ, nor the holy nature and gracious habits proceeding from the divine Spirit; but, literally, the essential nature or righteousness of God, the divine essence and life. He received this notion from some of the pre-Reformation Mystics. In the Protestant Church, he was the forerunner of those, here and there, who make the great fact of all history to be not the death of Christ, but His incarnation. In their view, the incarnation was not a necessity of sin, but of creatureship; it was not, therefore, so much in order to redemption, as to complete or perfect creation. By it, creature-being, necessarily imperfect and

limited, is raised up into the quality of creator-being. By it the life of God enters, organically, into the life of man. The God-life gradually pervades and assimilates the man-life. When this process begins, we are justified ; *i. e.*, this essential righteousness or life of God begins to be infused ; when the process ends, we are deified. When, therefore, from being human, we shall have become divine, our justification will be complete. These differing views have their origin and power in the will of man, not in the teaching of God.



## CHAPTER XXXI.

### ADOPTION.

It is the highest dignity and blessedness of a creature to be a son of God. The origin which it implies, the relations which it originates, and the results which it ensures, have no limit as objects of rational desire, except in the limitation of human thought. This is the dignity and the blessedness of all those among men, who are born anew of the Spirit and justified by faith.

#### 1. *Civil Sense.*

In the usage of men, and as formed by human law, adoption is the taking of a person, who has no natural right, to the relation and privileges of a child, and, by a voluntary and legal act, putting him into that relation, and conferring upon him those privileges.

(*a.*) In the Scriptures of the New Testament, the idea and fact of adoption are expressed by the Greek word *Uiothesia*. This is a compound form from *Uios* = son, and *Tithēmi* = to put or place. The resulting etymological idea is placing as a son, or putting in the place of a son. This word, *Uiothesia* = adoption, or sonship, occurs nowhere else than in the New Testament ; though that which it denotes seems to have been practised from the earliest times and among all nations. It obtained, especially among

the Romans, the great dominating world-power in the New Testament era. In their case, the act of adoption proceeded according to prescribed legal forms ; and, as to form, it was wholly a legal or forensic thing. At the same time, it must have had its origin in the internal feelings of those engaging in it.

### 2. *Biblical Instances.*

We find in the Scriptures of the Old Testament a number of instances of civil adoption, more or less definite and complete in their character.

(a.) Eliezer of Damascus is supposed by some to have been adopted by Abraham. The patriarch said, "I go childless, and the steward of my house is this Eliezer." (Gen. xv. 2.) "The steward of my house ;" *i. e.*, the son of my house ; he who will inherit my house, unless a son shall be born to me. This heirship of Eliezer, however, was probably only presumptive. Or, if he was, in fact, the heir of Abraham, in case the patriarch should die childless, it may have been on the ground of natural relationship, instead of on the ground of adoption.

(b.) Moses was adopted by the daughter of Pharaoh ; "and he became her son." (Ex. ii. 10.) She therefore gave him an Egyptian name, Moūses = saved from the water. He would consequently have inherited princely if not regal honor and power if, "when he was come to years," he had not "refused to be called the son of Pharaoh's daughter," and identified himself with the people of God. (Heb. xi. 24, 25.)

(c.) Jacob adopted the two sons of Joseph. (Gen. xlviii. 5, 6.) Machir adopted the sons of his daughter. Mordecai, also, "when her father and mother were dead," adopted the beautiful Esther. (1 Chron. ii. 21 ; Josh. xiii. 20 ; 1 Kings iv. 13 ; Esth. ii. 7.)

### 3. *Theological Relation.*

Turretin makes adoption a constituent part of justification, and so wholly forensic, both as to form and nature. The infinite merit of Christ, he says, being imputed to the sinner, two results accrue : (1.) The remission of the penalty



due to sin ; and, (2.) the bestowment of the reward due to righteousness.

(a.) These results do, doubtless, accrue to the believing sinner from the imputation of the merit of Christ. But this account of the matter does not seem to meet the full Scripture idea of adoption. In that idea it is as definite and distinct as justification, and is not, therefore, to be identified with it. It is rather a blessed result of both justification and regeneration. The one changes our moral nature ; the other changes our moral state. As a result of this thus changed nature and state, we come into that new relation to God which the Spirit calls adoption ; we pass from the outside company of the unholy and condemned into the inside company of the renewed and justified. There is in it both a legal and moral change. Regeneration gives us the nature and spirit of children ; justification gives us the rights and privileges of children. Adoption is the result, and differs from them as an effect from its cause.

#### 4. *Definition and Analysis.*

The Westminster divines define "adoption as an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God." (S. Cat.)

(a.) Adoption is an act, and not a work. It is, therefore, in itself complete at once. Its issues will flow on with increasing fulness of blessing for ever.

(b.) It is an act of God, and not of man. In this matter, man has no right or power to act. God alone can make men the sons of God. There may be the formal transfer of a man, by official authority, from the world into the Church, and so he may have the name of a son ; but if this is all, it is not the adoption of God. It reaches not only the external relation, but also the internal being and character.

(c.) It is an act of grace, and not of justice. From its nature, adoption contemplates those who are outside of the family, and who have no natural or legal right to be in it. In the case of men as sinners, they are not only outside of the true family of God, but exact justice would for ever pre-

clude their admission. There must be grace, therefore, or there can be no adoption.

(*d.*) It is an act of God's grace which effects this twofold result: (1.) Our reception into the number; and, (2.) Our right to all the privileges of the sons of God.

Owen gave this definition: "Adoption is the authoritative translation of a believer, by Jesus Christ, from the family of sin and Satan, into the family of God, with his investiture in all the privileges and advantages of the family."

### 5. *Biblical Proof of Adoption.*

With respect to its legal and moral ground, adoption is in the same category with all the blessings of the gospel, or with salvation itself. Underneath it is Christ. There is a statement, however, in this immediate connection, of special interest. "As many as received Him, to them gave He 'exousian'" = power, *i. e.* the right and privilege, "to become the sons of God, even to them that believe on His name." (John i. 12.) According to this, to believe on Christ is to receive Him. To those who receive Him He gives this "exousia" = not strength or ability in the dynamic or physical sense, but the right and privilege of divine sonship. This "exousia," or power, is partly legal and partly ethical. The high privilege which Christ gives to the believing sinner, as it proceeds on the ground of his perfect merit, is therefore both gracious and righteous.

That adoption is, indeed, a fact in the divine economy, has the clearest proof. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5.) "As many as received Him, to them gave He power to become the sons of God." (John i. 12.) "Beloved, now are we the sons of God." (1 John iii. 2.) "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba = Father." (Gal. iv. 6.) It is consequently a pervading representation of the Scriptures that believing men are "the children of God," "the sons of God," and "the sons of the living God."

(*a.*) If the just cited texts are examined in their logical

relation and sequence, they give this result : that God sent forth His Son that we might have adoption ; that to those who receive Him, as thus sent, He gives the power of becoming sons ; and, therefore, that those who are indeed Christ's are sons ; in whom, consequently, is the Spirit of Christ, filling them with filial love, and impelling them to cry, Father !

#### 6. *Natural Men the Sons of God.*

There is indeed a true and important sense in which all men, regenerate and unregenerate, are, and are called, the children or the sons of God.

(*a.*) They are His children by creation. "Have we not all one Father? Hath not one God created us?" (Mal. ii. 10.) The genealogy of man, as given by the evangelist, closes thus: "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." (Luke iii. 38.)

(*b.*) They are His children, also, as the objects of His continual care. He sustains what He created. It is His hand which opens and satisfies the wants of every living thing. (Ps. cxlv. 15, 16.) It is His sun which shines and His rain which falls upon the evil and the good. (Matt. v. 45.) It is His providence which embraces, in its vast reach, alike of discipline and of beneficence, the whole human race, and to Him alone the whole human race may look up and say, Our Father. (Job xxv. 3 ; Jas. i. 17.)

#### 7. *Also Civil Magistrates.*

In one instance civil magistrates are called "the children of the Most High." (Ps. lxxxii. 6.) They are even called Elohim = gods. (Ex. xii. 12, xxii. 28 ; Ps. lxxxii. 1.) The ground of this is plain. Civil magistrates are invested with and exercise that authority over men which in God is supreme, and which, in these human agents, is derived, ultimately, from Him. Hengstenberg maintains that none but the Jewish civil magistrates are called the children or sons of God, and on this ground, that the Jewish government alone was in fact a theocracy, and the Jewish magistrates therefore were the direct representatives and agents

of God. This view is scarcely as broad as that of the Scriptures. They teach that civil government, in connection with whatever form or nationality, is an ordinance of God. (Rom. xiii. 1, 2; 1 Pet. ii. 13, 14; Matt. xxii. 21.) All its rightful ministers therefore represent His authority, and may be properly called the sons of God. In this fact of civil government as a divine creation is the special ground of these titles of Christ, "the Prince of the kings of the earth," and "the King of kings, and Lord of lords." (Rev. i. 5, xix. 16.)

### 8. *Also the Angels.*

The angels also, in two or three texts, are called Beni Elohim = the sons of God. (Job i. 6, ii. 1, xxxviii. 7.) In their case, the reasons are that,

(a.) Like men, they also are creatures of God: He made them. Like men also, they are upheld and blessed by the divine hand.

(b.) Like civil magistrates, the angels, too, are clothed with authority, and so represent God. Hence the designation of them as "thrones, dominions, principalities, and powers." (Col. i. 16.)

(c.) Moreover, they now constitute the more immediate family of God, and dwell in His house in heaven.

### 9. *Characteristics.*

These grounds for this name with reference to men generally, to civil magistrates, and the angels, are natural. They arise from the fact and relations of creatureship. In the case of believing men, they are supernatural; *i. e.*, they proceed from grace. Creation, wonderful as it is, belongs to a lower and different order of divine doing than redemption. Those who are in Christ are children of God by a most gracious adoption, and also, that they may have the nature and spirit as well as the name and place of children, by a divine regeneration.

(a.) The relation thus originated between men and God is real. Civil adoption is not a nominal thing or a fiction. Whatever rights, privileges, distinctions, or possessions pertain to the adopter, become by a real legal tenure the

heritage of the adopted. When God adopts the believer, the act is real and effective. It makes the subject of it one of God's children. It brings him into God's family. It creates him an heir to the divine inheritance.

(*b.*) It is also most intimate. This would be so, in this case, were adoption wholly a forensic thing. The will of God would fix on those who had the spirit of children. But the divine adoption, though forensic in form, has its root in the renewed nature. That spirit is in the children of God, by which, in love and adoration, they cry, *Abba, Father.*

(*c.*) It is, further, an eternal relation. In this, as in all the manifestations of grace, "the gifts and calling of God are without repentance." (Rom. xi. 29.) God adopts His children in clear view of their personal demerit, and of all the difficulties and dangers which beset their way on earth. He provides that these difficulties shall be overcome, and these dangers averted. Neither life nor death can change the divine purpose, or frustrate the divine power. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 2.)

#### 10. *Its Duties.*

The duties which the adoption of God imposes upon His children are suggested by the nature of the relation.

(*a.*) They are, first, all those affections which children should feel for a Father, in this case intensified and supreme, because of the infinite excellence of God.

(*b.*) They are, then, that hearty and persistent obedience which will spring from true filial love. To such love the commandments of God are not grievous. (1 John v. 3.) "Thy statutes have been my songs in the house of my pilgrimage." "The law of thy mouth is better unto me than thousands of gold and silver." (Ps. cxix. 54, 72.)

#### 11. *Its Privileges.*

The nature of this divine relation also suggests what are its privileges to the child of God. They embrace the

affections, and the corresponding acts of God as his Father.

(a.) The divine Love. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1.) "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." (Jer. xxxi. 3.)

(b.) Access into the divine presence. Being "predestinated unto the adoption of children by Jesus Christ" (Eph. i. 5); "Through Him we both have access by one Spirit unto the Father," and "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 18, 19.) This is a part of "the glorious liberty of the children of God." (Rom. viii. 21.)

(c.) The gracious care of God, with reference to both present and future things, involving guidance, protection, training, and all bodily and spiritual supplies. "Your Heavenly Father knoweth that ye have need of all these things." (Matt. vi. 32.) "Casting all your care upon Him; for He careth for you." (1 Pet. v. 7.) "Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Ps. xxxvii. 5, 6.)

(d.) Divine Heirship. "Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." (1 Pet. i. 3, 4.) "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 7.) "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 16, 17.) "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 7.)

## CHAPTER XXXII.

## SANCTIFICATION.

I. *The Term.*

THERE is in the usage of the Scriptures a twofold sense of the word Sanctification.

(*a.*) It denotes the external setting apart or dedication of a person or thing to a sacred office or use. The Sabbath, the tabernacle, the temple, the priests, the sacrifices and gifts of the former economy, were all sanctified in this way ; *i. e.*, they were formally and solemnly consecrated or dedicated to the service and honor of God. In this sense, Jeremiah and Paul were sanctified from the womb ; *i. e.*, designated by God to His service in the ministry.

(*b.*) It denotes, also, an internal work and effect upon the heart or the moral nature of man, so that it is renewed, and from being dead in sins, is made alive unto God. This internal and subjective work begins in regeneration. A new and divine life is then originated in the soul. The increase of this life, until the child of God reaches "the measure of the stature of the fulness of Christ" (Eph. iv. 13), is what is here meant by sanctification.

2. *Definition and Analysis.*

" Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and enabled, more and more, to die unto sin and live unto righteousness." (S. Cat.)

(*a.*) It is a work in distinction from an act. It is, therefore, internal, progressive, and permanent.

(*b.*) It is a work of God's grace ; *i. e.*, divine grace is the initial and motive power. God works, and this impels the renewed man to work. (Phil. ii. 13.) In regeneration God alone works. In sanctification there is a blessed synergism. Man co-operates with God. What man does is made effectual by what God does.

(c.) It is a work by which "we are renewed in the whole man after the image of God;" *i. e.*, the nature of the work is spiritual renovation, the pattern or model of it is the divine image, and the extent of it is the whole man.

(d.) It is, further, a work which in its progress and results confirms and increases spiritual power, so that the believer becomes more and more free from sin, and more and more advanced in righteousness.

### 3. *Its Efficient Cause.*

In any case an efficient cause is that primary power which renders effective whatever means come in between itself and the result. That the efficient cause of sanctification is God, *i. e.* God the Spirit, is so constantly taught in the Scriptures as to make citations almost superfluous. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." (Zech. iv. 6.) "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "Ye through the Spirit do mortify the deeds of the body." "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 9, 13, 14.) "God hath from the beginning chosen you to salvation through sanctification of the Spirit." (2 Thess. ii. 13.) "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (1 Pet. i. 3.) "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which are sanctification in the concrete, are "the fruit of the Spirit." (Gal. v. 22, 23.) Those many passages, in which God is said to sanctify us, are to be understood of God the Spirit. In the personal absence of Christ, it is the distinctive office and work of the Holy Ghost to carry on and effectuate the whole work of salvation on the earth.

### 4. *Human Co-operation.*

This agency of the Spirit is exerted in connection with that of men. As a general truth, efficient causation is *per media* = through means. Instead of excluding second causes, it recognizes them, and makes them effectual.

(a.) In the domain of nature and providence, all except Atheists confess that God is the ultimate Efficient. Second



causes, whether the instrumentality of creatures or the laws and forces of nature, are not set aside ; but God acts in them and by them to accomplish his purposes. At the same time, they are powerless without God. The laws of nature are simply His ordinary method of working. He originated and established these laws, and He works by them unless He pleases to work otherwise. What is thus true in nature and providence is equally true in the sphere of grace.

(*b.*) As a fact, God has put us in relation to Himself for moral purposes and results, as *Sun-ergoi* = co-workers (2 Cor. vi. 1) ; and this, not only in doing good to others, but also with reference to our own salvation. In the synergism of the Bible, while we "work out our own salvation with fear and trembling," "it is God which worketh in us, both to will and to do." (Phil. ii. 12, 13.) The divine in-working stimulates and gives power to the human will and the human act ; and so Christian labor "is not in vain in the Lord." (1 Cor. xv. 58.)

(*c.*) God, moreover, has appointed means of sanctification, and requires us to use them, which he would not have done were not their presence and use in harmony with the action of the Divine Spirit. In regeneration the Spirit works on the soul as "dead in trespasses and sins." He, therefore, works immediately and alone. In sanctification the Spirit works on the soul, as renewed and in possession of spiritual life. He works, therefore, in accordance with the changed condition of the soul on which He works. Divine truth now has power over it. It is responsive now to the calls and claims of divine truth. The Spirit, therefore, uses truth, in whatever form may be most fit, to nourish and stimulate the new life of the soul, and draw out its affections and its powers.

##### 5. *Means of Sanctification.*

In a general view of them, the means of sanctification are the divine truth and the divine ordinances. As comprehended in this view, there may be specified as follows, viz. :—

(*a.*) The revealed word of God, *i. e.* the Holy Scriptures ; read, heard, and made the subject of devout meditation.

(*b.*) True prayer, not occasional merely, but habitual; and in its various forms, as private, social, and public.

(*c.*) A right use of the sacraments of the Church, and especially, in this connection, the Lord's Supper.

(*d.*) Practical and holy obedience to the requirements of the Gospel, and this as characterizing the daily life.

(*e.*) The various dispensations of Divine Providence should also be noted. God intends these for the testing, development, and perfecting of saintly character. They may be so viewed and so used as greatly to increase the life of God in the soul of man. The fires of affliction, in their effect upon Christian character, are often like the fire of the furnace upon gold.

(*f.*) Faith is also said to purify the heart. (Acts xv. 9.) It does this indirectly, by receiving and confiding in the truth; and then the truth, so received and cherished, exerts upon us a sanctifying power. Faith is thus "the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1); *i. e.*, it invests these future and unseen things with reality, and so renders them influential. If with the bodily eye men could look into eternity, the sight would deeply move them; it would bring that world into powerful action upon this. By faith the soul does look into eternity. Its amazing scenes become real; and the believer lives "as seeing Him who is invisible." (Heb. xi. 27.)

#### 6. *How Truth sanctifies.*

The Saviour recognized truth as a means of sanctification when He prayed to the Father: "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) So when he said to the disciples, "Now ye are clean through the word which I have spoken unto you." (John xv. 3.) So, also, the Apostle Paul, when he wrote, "God hath . . . chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.) In like manner Peter wrote, "Ye have purified your souls in obeying the truth, through the Spirit." (1 Pet. i. 22.) Truth then is a means of sanctification; not any truth, but divine truth. Hence Paul said, "We thank God . . . because, when ye received the word of God . . . ye received it, not

as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. ii. 13.)

(a.) Divine truth produces this effect, because it presents to the renewed mind all the great objects of holy affection, and also all the great motives to holy action. These objects and these motives are presented by divine truth alone. As by devout thought the soul more clearly and fully perceives their divine nature, grandeur, and glory, the more all its affections are excited and drawn out by them, and the more it is stimulated to become wholly conformed to them.

(b.) As an example, one of the great objects which truth presents to the renewed mind is the person of Jesus Christ, in His office and work as the Saviour. The more the regenerated man contemplates this glorious person in the light of truth, and the clearer and more vivid the view he gets of His character, office, and work, the more will he be filled with admiration, gratitude, and love; and the more will he be impelled to an unreserved consecration of himself to Christ, in all the gifts, labors, and sacrifices of a true faith. "Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

(c.) In a more general view, truth is to the soul what food is to the body. As we must eat and drink wholesome food, that the body may live and grow, so we must receive and digest divine truth, that the soul may live and grow; *i. e.*, that our spiritual life may be nourished, increased, and put forth its various activities with growing power and effect. "I have esteemed the words of His mouth more than my necessary food." (Job xxiii. 12.) "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." (Ps. cxix. 103.) "As new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." (1 Pet. ii. 2, 3.)

(d.) The power of truth in sanctification is in connection with and dependent upon the power of the Spirit. There is doubtless an adaptation of truth in itself to the mental

and moral nature of men. It commends itself to their reason and conscience. It is fitted to impress most deeply their feelings. Many a man has trembled, like Felix, in the presence and under the power of truth. According to the Lutheran and Arminian theologies, this power is wholly intrinsic; *i. e.*, in the truth itself. It converts and sanctifies men, therefore, not merely as an instrumental but as an efficient power. These theologies do not give sufficient weight to the fact that sin has corrupted our nature, and brought our faculties into disorder and conflict. Light alone cannot convert men. Multitudes constantly will, love and act against their convictions. The understanding and conscience are dominated by the heart. And when regeneration supervenes, the corrupt nature, with its lusts, is not at once and wholly eradicated. The flesh still lusts against the spirit, and is able to overcome all power but the power of God.

#### 7. *How Prayer sanctifies.*

That prayer is a means of spiritual benefits is plain from the historic and preceptive portions of the Scriptures. "O thou that hearest prayer!" is one of the names of God. (Ps. lxxv. 2.) Abraham, Moses, David, and all the prophets, were men of prayer. (Gen. xx. 17; Num. xi. 2; Isa. xxxiii. 13; Jer. xxxii. 16; Dan. ix. 4.) The apostles and the Divine Master himself were also men of prayer. (Matt. xiv. 23; John xvii. 1-26; Acts vi. 4.) God hears the prayer of the righteous, and their prayer is a delight unto Him. (Prov. xv. 28, 29.) While Daniel was yet praying, the Angel came unto him. (Dan. ix. 21.) The prayers of Zecharias and Cornelius were heard. (Luke i. 13; Acts x. 31.) The Saviour said that men ought always to pray, and not faint (Luke xviii. 1); and assured us that God is more willing to give the Holy Spirit to them who ask Him, than earthly parents are to give good gifts to their children. (Matt. vii. 11.) The apostolic injunction is, "Pray without ceasing." (1 Thess. v. 17.) "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." (Eph. vi. 18.) In heaven "the golden vials, full of odors" are "the prayers of the saints." (Rev. v. 8, viii. 3, 4.)

The general view just given in connection with truth, essentially answers the question, How does prayer sanctify? Some collateral thoughts, however, may be added.

(a.) True prayer implies and proceeds from right feeling; especially a sense of spiritual want, and a real desire that God will supply our need. This state of feeling is not only right in itself: it is also favorable to the influence of divine truth on the soul.

(b.) It is of the nature of prayer to be a means of blessing. The impulse of want is to express itself by request. Prompted by natural feeling, the child asks, and the parent answers; prompted by his new nature, the child of God asks, and God answers.

(c.) True prayer brings us into the immediate presence of God. In the essence of it, it is communion with Him. There is, therefore, no holier place than the mercy-seat, or where the means and influences which sanctify have greater directness or power.

(d.) It is a blessed fact that true prayer is answered. He that asks receives; he that seeks finds; to him that knocketh it is opened. (Matt. vii. 8.) God gives the Holy Spirit to them that ask Him. (Luke xi. 13.) The Holy Spirit is the efficient cause of all sanctification.

#### 8. *How Obedience sanctifies.*

Practical obedience is also a means of growth in grace. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.) "Then shall we know, if we follow on to know the Lord." (Hos. vi. 3.) "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth." (John xiv. 15-17.) "If ye keep my commandments, ye shall abide in my love." (John xv. 10.) "Hereby we do know that we know Him, if we keep His commandments." "Whoso keepeth His word, in him verily is the love of God perfected." (1 John ii. 3, 5.) "He that keepeth His commandments dwelleth in Him, and He in him." (1 John iii. 24.) "Ye have purified your souls in obeying the truth, through the Spirit." "Being

filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." (1 Pet. i. 22 ; Phil. i. 11.)

(a.) It is a law of our being that the due exercise of any faculty strengthens it. The arm becomes more muscular and powerful by proper use. The mind becomes clearer, stronger, and more comprehensive by appropriate discipline and exercise. It is so also with our spiritual faculties. Those who use them most, in accordance with the will of God, find this law operating in making them spiritually larger, stronger, and more conformed to the sinless One, Jesus Christ.

(b.) God graciously rewards such obedience. "Unto every one that hath shall be given ; and he shall have abundance." (Matt. xxv. 29.) "Thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord." (Matt. xxv. 23.) "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. i. 8.)

#### 9. *How the Sacraments sanctify.*

That the sacraments likewise are a means of progress in spiritual life and power, no Christian man can doubt. Indeed, many connect with them a power of sanctifying which is special in both manner and degree. From the views which are largely prevalent in some Protestant as well as Romish communions, one would suppose that the sacrament of the supper particularly stands apart and alone from all other means of grace ; unique in its character, and hedged about with promises of the special presence of Christ in it, and His special blessing upon all who partake of it. There is no ground for this notion in the Scriptures. On the contrary, there is not a promise in connection with it ; *i. e.*, there is no promise which singles out this divine ordinance, and connects with its observance special blessings. It is a means of spiritual benefits by virtue of its being a commandment of the great King, in the holy keeping of which, as of all His commandments, there is great reward.

(a.) The manner in which the sacraments sanctify is the

same as that in which the truth sanctifies. The sacraments are truth in symbols. They address the mind and heart, not directly, but through the senses. The truths, therefore, which they represent have increased power over us, especially over our feelings. Hence it often occurs that sacramental seasons are deeply impressive. In the bread and wine we see precisely the same truths concerning the Saviour which are written on the pages of the New Testament: but we see them not written; we see them in fit and touching figures; and we are now so constituted as to be affected more by sight than by testimony; by sensible impressions than by purely intellectual cognition and apprehension.

(*b.*) The Romish view of the sacraments will demand attention when we treat of the sacraments. It is sufficient here to advert to their alleged manner of operation. Rome teaches that grace inheres in the sacraments as a quality, or as a divine force, and is infused by them into the recipient. They act on the soul by their own power, as medicine acts on the body. There is but one real contingency: the priest must intend that they take effect. The character of the recipient is not essential. He may be lascivious, intemperate, profane, a thief or murderer; his heart in love with sin in every form: but if the officiating priest intends that the wafer shall be effectual, it will be, and the recipient will possess the divine grace. Bellarmin attempted to explain and deny this; but only by imposing on language a meaning which the common sense of men and the Scriptures condemn and reject.

#### 10. *Extent of Sanctification.*

Our definition affirms that sanctification is a work of God which "renews the whole man, after the image of God." This certainly is the divine idea. "For the perfecting of the saints," "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 12, 13.) "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of

our Lord Jesus Christ." (1 Thess. v. 23.) It is therefore the purpose of our divine Lord, with reference to the collective body of the redeemed, to "present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing, but . . . holy and without blemish." (Eph. v. 27.) All those, therefore, who are before the throne "have washed their robes, and made them white in the blood of the Lamb." (Rev. vii. 14.)

(a.) How the various means of sanctification, in connection with the work of the Spirit, act upon the soul, in order to this great end, is perhaps sufficiently plain, from the representations already made.

(b.) The sanctification of the body is a consequence of that of the soul. The body as mere matter can neither feel nor act in view of truth. It is, however, the residence and the instrument of the soul, and the soul controls it. Its sanctification therefore is indirect. The truth and the Spirit act upon the soul and sanctify it, and then the soul subjects the body as its organ to its own sanctified power. It represses its depraved lusts and its sinful acts, and makes it the instrument of righteousness unto God.

(c.) Many sins are of a nature to defile and destroy the body; as, intemperance, gluttony, and lust. They undermine its vigor and fill it with disease and corruption. The influence of true piety on the other hand favors bodily soundness, strength, and perfection.

### II. *When Complete.*

While sanctification thus contemplates the whole man, body and soul, it is not perfected at once. There is a process. In this respect the spiritual life is analogous to the physical life. It has its birth, its growth, its maturity. When does it reach perfection?

(a.) At the latest, it must be at death. The Scriptures assure us that the believing dead are blessed henceforth (Rev. xiv. 13); that when they are "absent from the body," they are "present with the Lord" (2 Cor. v. 8); and that when they depart from this world it is "to be with Christ" (Phil. i. 23). The Scriptures also assure us that Christ is in heaven, "at the right hand of God." (Rom. viii. 34;



Eph. i. 20; Col. iii. 1.) Into that world no sin can enter, nothing "that defileth" or "worketh abomination;" but only "they which are written in the Lamb's Book of Life." (Rev. xxi. 27.) The immediate entrance therefore of the saints at death into heaven is a clear proof that they are then free from sin. The Holy Ghost therefore represents them in the great congregation there as "the spirits of just men made perfect." (Heb. xii. 23.)

(b.) Do believing men and women become perfect in holiness before death? On different grounds, the Romish, Pelagian, and Arminian theologies affirm entire sanctification in this life; *i. e.*, that it may be, and in many cases is perfect.

(1.) The Romish view springs from its doctrine of baptism. According to it, baptism cleanses the soul from all sin, and infuses into it righteousness. It is thus enabled to do all which the divine law requires, and even more; for there may be and are works of supererogation. The law, however, is adapted to our condition. We are not under the ideal, *i. e.* the absolutely perfect law of God; but we are under one which, by means of the grace infused into us by baptism, we can obey. We have "concupiscence" still, but this is not of the nature of sin; and we commit "venial sins," but these are not of a nature to forfeit grace. They therefore do not prevent complete obedience to the law we are under, and consequently do not prevent complete sanctification.

(2.) The Pelagian view comes from its doctrine of sin. According to it, the soul received no damage by the fall; there is in it now, no more than before, any disposition or propensity to evil. It has, therefore, entire ability to obey the law of God. Sin is nothing but an intelligent and deliberately wrong choice. What has been called the Oberlin doctrine on this point is essentially Pelagian. At least they are the same with respect to human ability and human sin. If all sin consists in volition, and all men are perfectly able always to will right and do so, the result will be sinlessness.

(3.) The Arminian view has its ground in a supposed mitigation of the divine law. Believers, it says, are not

under the law which God originally gave to men. They are under the law of Christ, and this law is adapted to our condition as fallen creatures. Grace has brought down the divine law to our ability to meet it; though, at the same time, grace has carried up our ability beyond the plane of our natural powers. Besides this, only our voluntary sins come into the account on this subject. Our involuntary sins, our mistakes and imperfections, though when tested by the perfect law they need atonement, are not really sinful, and they are consistent therefore with perfection.

It thus appears that all those theologies which affirm entire sanctification in this life do it, either by attenuating sin, or by derogating from the divine law. The question, therefore, between these theologies and the Augustinian on this point is one of words rather than of things. Let the terms they use be used with the same meaning, and their conclusion cannot be essentially different. It is in favor of the Augustinian theology that it uses terms in their obvious and proper sense, that it regards sin as "exceeding sinful," and seated in the nature as well as in the acts of men, and that it maintains inviolate the law of God.

(c.) Reverting now to the question, Do believing men and women attain to perfect holiness in this life? the following data may help furnish an answer.

(1.) The question is one of fact; not one of possibility, or of obligation. God, who sanctified the man Christ Jesus from the womb, could sanctify wholly any or all of His people from the moment of their regeneration, if so it seemed good in His sight. Nor must it be forgotten that He requires of them, — "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.) "As He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. i. 15.) These words impose a perfect obligation. We are bound by them to be "renewed in the whole man, after the image of God." The question, then, is not one of possibility or of obligation: it is one of fact.

(2.) It is safe to affirm that all history furnishes, with one exception, no well-attested instance of perfect sanctification among men. Such instances have been alleged; but, where

they could be subjected to the true divine test, they have been found wanting. They existed in connection either with a defective estimate of sin, or with a defective estimate of the divine law; and the supposed perfection, therefore, was only imperfection.

(3.) The most signal instances of piety brought to our view in the Scriptures are those of men to whom imperfection cleaved. Noah was overcome of wine. Abraham prevaricated. Job justified himself rather than God. Moses forfeited his entrance into Canaan. David debased himself in the matter of Uriah. Isaiah cried out: "I am undone, for I am a man of unclean lips." Peter denied the Lord that bought him. John would call fire from heaven to destroy men. Paul said: "Not as though I had already attained; either were already perfect." In the Scriptures, Jesus Christ alone is sinless.

(4.) It is in harmony with this fact that the most saintly men along the ages since the apostles have confessed, and deeply deplored, their want of conformity to God. Indwelling sin was their burden. Augustine, Bernard, Anselm, Baxter, Edwards, Brainard, Payson, and such men in large numbers, seem to have had a deeper sense of sin, and of self-abasement on account of it, as they became holier and drew nearer to heaven.

(5.) All these facts accord with the teaching of the Scriptures. Our Lord taught us to pray daily, "Forgive us our sins." "There is not a just man upon earth, that does good, and sinneth not." (Ecc. vii. 20.) "In many things we offend all." (Jas. iii. 2.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.) Hence the whole course of the Christian on earth is represented as a conflict, not only with the world and the devil; but also with the flesh; *i. e.*, his own depraved nature and affections; and in this conflict, he is required to be faithful unto death, that he may receive the crown of life.

(6.) While such seems to be the bearing of facts and of the Scriptures with reference to this matter, the duty of all Christian men is pressing as it is plain. They are to be "followers of God as dear children;" they are to "live, not unto themselves, but unto Him which died for them, and

rose again ;” they are to “give diligence to make their calling and election sure ;” “forgetting those things which are behind, and reaching forth unto those things which are before,” they are to “press toward the mark for the prize of the high calling of God in Christ Jesus ;” and strive with their whole spiritual power, “that Christ may dwell in their hearts by faith ;” and, “being rooted and grounded in love,” they “may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge,” and “be filled with all the fulness of God.” (Eph. v. 1 ; 2 Cor. v. 15 ; 2 Pet. i. 10 ; Phil. iii. 13, 14 ; Eph. iii. 17-19.)

### 12. *Distinctions.*

In order to express the teaching of the Scriptures on the subject of saintly perfection, theologians have made the following distinctions, viz. :—

(a.) There is a perfection of sincerity. In this sense Noah and Job are said to have been perfect. (Gen. vi. 9 ; Job i. 8.)

(b.) There is, also, a perfection as to parts. By this is meant, that the Christian man is under the power of grace in all the members of his body, and in all the faculties of his soul ; and, therefore, more or less perfectly, he keeps the whole commandments of God.

(c.) There is, further, a comparative perfection. This is predicated of the saints of the New Testament, as compared with those of the Old Testament. These are called *Nēpioi* = babes or children (Gal. iv. 3) ; those are called *Telioi* = perfect (Heb. x. 14). The elders, indeed, obtained a good report through faith : but they received not the promise ; “God having provided some better thing for us, that they without us should not be made perfect.” (Heb. xi. 40.)

(d.) There is, further, an evangelical perfection. Believers, as viewed in themselves, are imperfect : they are perfect as viewed in Jesus Christ.

13. *Differentia.*

Justification and adoption are gracious acts of God, which change our relations to His law, and introduce us into the rights and blessings of His family. Regeneration and sanctification are gracious works of God, which change and purify our moral nature. The one originates spiritual life in the dead soul; the other gives it increase and power. Regeneration issues in sanctification; sanctification issues in glory.



## CHAPTER XXXIII.

## THE SABBATH.

1. *Its Meaning.*

OUR English word Sabbath comes from the Hebrew Shabbath = cessation, *i. e.* from labor, and hence rest. The Scripture meaning of the word, however, is not fully gained from its etymology. In this meaning, as determined by use, the Sabbath denotes a day, not simply of rest, but of rest from ordinary care and labor with reference to special acts and exercises towards God. It is a day of secular rest in order to sacred duties and enjoyment.

2. *By whom instituted.*

The Sabbath was instituted by Elohim, the Creator. This is made certain by the record of Moses. He who carried on the work of creation through the six days is He who sanctified and blessed the seventh day, or the Sabbath. (Gen. ii. 1-3.)

(a.) Elohim, the Creator, was God in the person of the Son; or that person of the godhead who afterwards became incarnate in Jesus Christ. "In the beginning, God created the heavens and the earth." (Gen. i. 1.) "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him; and without

Him was not any thing made that was made." "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." (John i. 1, 3, 14.) He, therefore, who became incarnate in Jesus Christ, while He was yet unincarnate founded or instituted this sacred day. Accordingly he said to the cavilling Pharisees: "The Son of Man is Lord also of the Sabbath." (Mark ii. 28.)

### 3. *When instituted.*

The plain statement of Moses is that God, the Creator, instituted the Sabbath on the close of his creational work, or on the seventh day. After narrating in detail the divine acts through six successive days, the record immediately adds, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." (Gen. ii. 2, 3.) If this record does not chronologically connect the Sabbath with the close of the creational period, it would seem impossible for language to do so.

#### (a.) *Objections.*

Strangely, however, there are some who deny this, and maintain that the mention of the Sabbath, in connection with the work of creation, is *per prolepsis* = by anticipation. They maintain that the Sabbath was not instituted until after the exodus of Israel from Egypt. None of these writers, whether before or since Paley, have presented the reasons for this view, with more perspicuity or force than he did in his *Moral Philosophy*. They are as follows, viz. :—

(1.) There is no mention of the observance of the Sabbath until after the exodus. (Ex. xvi. 5, 22–30.)

(2.) In the mention of it then, there is no intimation that it existed previous to that time.

(3.) There is, on record, no permission to the Israelites to dispense with its observance while they were in Egypt, which, it is assumed, they did.

*(b.) Answer.*

(1.) The first argument is founded on silence ; but silence proves nothing. The whole Biblical history of the world for two thousand years is condensed into a very few pages. Omission, therefore, of numerous and important things was a necessity.

(a.) From the birth of Seth to the flood, a period of about fifteen hundred years, there is no mention of sacrifice. Who can doubt that it was offered ?

(b.) From Joshua to David, a period of five hundred years, there is no mention of the Sabbath. Who supposes it did not exist, and was not observed with more or less care by the godly ?

(c.) From Joshua to Jeremiah, a period of eight hundred years, there is no mention of circumcision. It is certain, however, that through the greater part, if not the whole, of this period it was practised as God commanded.

(2.) The second argument is, that when at length the Sabbath is mentioned, in connection with the manna, there is no intimation of its being an already existing institution. Suppose this were so. The argument again is merely one from silence, and proves nothing. But the aspect of the narrative is not that which the argument assumes. The natural inference from it is, that the Sabbath did already exist. "Six days," said Moses, "ye shall gather it," *i. e.*, the manna ; "but on the seventh day, which is the Sabbath, in it there shall be none." "The Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days." (Ex. xvi. 26, 29.) This is not the language of legislation ; it is that of history. It does not ordain the Sabbath ; it only recognizes its existence, and makes arrangements accordingly.

(3.) The third argument is, that there is no recorded permission to the Israelites not to observe the Sabbath in Egypt. What is this but another argument from silence ? Besides, it assumes that the Israelites did not observe the Sabbath in Egypt. Who knows this ? If they did not, they neglected a divine ordinance ; but who can show that they did not ? Doubtless their circumstances there were

greatly adverse to their religious character, and their worship of the God of the covenant ; but the presumptions are that the truly pious among them would remember, and, so far as they could, keep holy the day which God had sanctified and blessed.

(c.) *Positive Arguments.*

The reasons, then, alleged for this view are inadequate. They have no real force. The positive arguments for the common view may be noted as follows, viz. :—

(1.) The clear and express testimony of Moses. His narrative connects the institution of the Sabbath immediately with the close of the creational period. The reason, therefore, which he gives, why it was instituted then is drawn from the creation. God, he says, sanctified and blessed the seventh day, because in it He rested from all His work which He had created and made during the preceding six days. It is impossible to express a more direct or a closer sequence of events.

(2.) Accordingly Jesus Christ said, "The Sabbath was made for man" (Mark ii. 27) ; *i. e.*, not for Jew or Gentile or Christian, as such, but for man, for the human race, and therefore when the human race began. The counter view denies this, and maintains that the Sabbath was made for the Jews !

(3.) When therefore in the wilderness, and before they reached Sinai, the Israelites were directed not to look for, or go out to gather, manna on the seventh day, the reason assigned was, "To-morrow is the rest of the holy Sabbath unto the Lord." (Ex. xvi. 23.) These words are narrative, not law. They recognize the Sabbath as an existing fact ; they do not call it into being. The legislation which they imply had gone before. We find the date and record of it only at the creation.

(4.) In harmony with this, the subsequent legislation at Sinai with reference to the Sabbath points back to its original institution. The law of the Sabbath then given is only a republication of the primeval law. Hence

(a.) The form of the law of Sinai, "Remember the Sabbath day ;" *i. e.*, literally, remember the day of rest.



What day of rest? The law assumes the existence of such a day, and then, as if to answer this question, goes on to designate it as the seventh day. (Ex. xx. 8-10.) Hence also

(*b.*) The reason of the law of Sinai. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Ex. xx. 11.) This reason is not local or national; it has nothing peculiar to Jew or to Gentile. It is drawn from the work of creation, and appeals therefore equally to all creatures.

(5.) It may be mentioned, not as a proof in the case, but as a fact, that the general Christian faith, as to when the Sabbath was instituted, was also that of the ancient Jews. The title of the ninety-second Psalm is, "A psalm or song for the Sabbath day." The Chaldee paraphrase calls it "a psalm or hymn which the first man said of the Sabbath." Rabbi Levi and others say: "The first man spoke this psalm." No doubt this is mere legend, but it shows how the Jewish Church understood its own sacred records as to the origin of the Sabbath, — that it was not Levitical but creational.

#### 4. *How sanctified.*

When Moses affirms that God sanctified the seventh day or the Sabbath, there can be no doubt as to his meaning. There was no communication to it of internal sanctity. Mere time is not capable of moral character. We can no more predicate such character of duration than we can of space, motion, weight, or extent. God therefore sanctified the Sabbath, not by infusing into it any moral quality, which is impossible, but by separating it from the other days of the week, and solemnly devoting it to the uses of religion, for the spiritual benefit of men, and for His own glory. He did this by His supreme authority as the infinite Creator.

#### 5. *How blessed.*

In a similar sense God also blessed the seventh day or the Sabbath. He did not impart to it something to be

experienced or enjoyed by itself. For this mere time has no capability, any more than it has for moral qualities. God blessed it by sanctifying it, by appointing it at the outset of time to be, in its proper use and influence, a means of blessing to men. He gave them each successive interval of six days for a proper attention to those duties and interests which pertain to this life. He consecrated the seventh day as a day for special attention to those duties and interests which pertain to the life to come ; and so made it a signal means of spiritual and eternal benefits. If now, after the flight of sixty centuries, we could gather into one view all the benedictions which have come to men from the Sabbath, their number and greatness would be beyond expression.

#### 6. *Traces of it previous to the Law.*

After the record of its institution on the seventh creational day, we have in the Scriptures no express account of the observance of the Sabbath until the exodus of the Hebrews from Egypt. There are, however, traces of a seventh day or weekly division of time which fairly imply the Sabbath. At the end of the days, Cain and Abel worship by sacrifice. (Gen. iv. 3.) After intervals of seven days Noah sends forth the dove from the ark. (Gen. viii. 8-12.) The three friends of Job, who probably lived before Moses, sat with him in silence seven days. (Job ii. 13.) Jacob, deceived in the matter of his wife, fulfils Leah's week, and then marries Rachel. (Gen. xxix. 27, 28.) While they were still in Egypt, the Israelites were required, in connection with the Passover, to eat unleavened bread for seven days. (Ex. xii. 15.)

(a.) These traces of the seventh day or weekly division of time, before the exodus from Egypt, do not furnish a positive proof of the observance of the Sabbath, but they are in harmony with its existence. They are just such as we might expect on the supposition that the Sabbath did then exist, and its existence is most probably their reason.

7. *Traces of it among the Nations.*

Like traces of the seventh day division of time are found among the Gentile tribes and nations. Homer, Hesiod, Callimachus, Linus, and Lucian, all apply the epithet "holy" to the seventh day. Homer calls it "the day on which all things were framed." Callimachus has almost the same words. Linus calls it "the birthday of all things." Philo says: "It is a festival celebrated, not only in one city or country, but throughout the whole world." Josephus says: "There is no city, Greek or Barbarian, in which the custom of resting on the Sabbath is not preserved." Eusebius says: "Almost all the philosophers and poets acknowledge the seventh day as holy." Porphyry says: "The Phœnicians consecrated one day in seven as holy." On the above testimony of Josephus the learned Selden says: "It proves the universal computation of time by weeks." He adds: "Sunday was the first day of the week from all antiquity." Grotius says "that the memory of the six days' work was preserved, not only among the Greeks and the people of Italy, by honoring the seventh day, but also among the Celts and the Indians, who all measured time by weeks." This weekly division of time also obtained among the Egyptians, the Assyrians, the Babylonians, and the Chinese. Oldendorf affirms that there were traces of it among the interior tribes of Africa.

(a.) This division of time then was universal, and also the idea of sacredness as attaching to the seventh day. How can we account for the fact? It has no astronomic reason, as have the monthly and yearly divisions of time. Nor is it supposable that it was derived from the Jews either before or after the exodus. Its universality demonstrates its origin to have been in something common to the human race. We find that something in those great acts of God in sanctifying and blessing the Sabbath when time and men began. On this day our first parents, with their children, approached the altar of worship. As the race multiplied, and spread out in diverging lines from the primeval centre, they carried this divine institution with them; nor could generations or centuries of increasing degeneracy, wholly efface its memory or its power.

8. *The Law of Sinai.*

The law of the Sabbath, as given in the moral code from Sinai, is just a republication of the law of Paradise. There are in it, therefore, no merely local or national aspects or bearings. It is as unlimited in its adaptation and authority, as are all the other requirements of the decalogue, which, like it, were meant, not for Jews or for Gentiles as such, but for man. (Ex. xx. 8-11.)

(a.) The civil and ceremonial laws, which God imposed upon Israel, were given later and by themselves. In them there are some adjuncts in connection with the Sabbath which have no place in the law of Paradise or in the decalogue. They were put into the civil and ceremonial laws, because they were intended only for the Jewish people. They relate to the manner of observing the Sabbath, the penalty for profaning it, and the additional reason for its observance, drawn from their deliverance from Egypt. (Ex. xxxi. 13-17, xxxv. 2, 3; Deut. v. 15.) All these adjuncts were peculiar to that people and that economy. They were meant to be and were all abolished with Judaism. But the abolition of these merely local and national accessories could not affect the original law. It only left it in its divine simplicity, and embracing in its beneficent reach the whole family of man.

(b.) Luther and Calvin, with others of the Reformers, seem to have thought that, by the abrogation of the Jewish economy, not only these Jewish adjuncts of the Sabbath were abrogated, but also the Sabbath itself; and that, while it remains our duty to publicly worship God, the time for this worship is not determined by any pre-Christian rule. It is obvious, however, that the decalogue was no part of Judaism as such. Though in its form, as we have it, it was given from Sinai, it simply condensed and re-enacted those great principles of morality and religion which were binding upon men from the beginning of the world, and which will be binding upon them until the world shall end. The law of the Sabbath, therefore, as it stands in the decalogue, has in it nothing local or national. It contemplates man as man. All the Jewish adjuncts of the Sabbath are to be found, not

in the moral law, but in the civil and ceremonial laws. When, therefore, these laws were abrogated, all those Sabbatic adjuncts were abrogated, but nothing more. The law of creation and of the decalogue remained just as they were from the first. The Spirit of Christ, therefore, which was in the prophets, looking beyond the abrogation of the old economy, still saw and foretold the Sabbath as a day of joy and blessing in the times of the Messiah. (Isa. lvi. 4-8, lviii. 13, 14, lxvi. 23.) Instead, therefore, of passing away with Judaism, the true Sabbath of the Lord would still exist in the gospel dispensation, to be observed by all men; and then, "the sons of the stranger," as well as the children of Abraham, "every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer."

(c.) More recently, Dean Alford represents a class of writers who also identify the Sabbath with Judaism, and who, therefore, maintain its entire abolition by the coming in of Christianity. The Christian day of rest and worship has its authority in their view, in the prescription of the Church. As confirming this view, they cite the following texts: Rom. xiv. 5, 6; Gal. iv. 9-11; and Col. ii. 16, 17.

Their main error is in identifying the Sabbath with Judaism. This is an utter mistake. As for the Scriptures they cite, in their true interpretation they have no reference whatever to the Sabbath of the creation, or of the moral law, or, what is essentially the same thing, to the Christian Sabbath. They relate wholly, as a fair and full exegesis will show, to Jewish days and observances of various kinds, whose authority passed away with Judaism, but which, notwithstanding, were cherished by many who came from among the Jews into the infant Church.

#### 9. *The Lawgiver.*

The original law of the Sabbath was given by God, in the Person of the Son; *i. e.*, by the unincarnate Christ. (See 2.) The Scriptures clearly teach that the republication of this law from Sinai was made by the same divine Person. With a special emphasis, therefore, it was that He affirmed,

in the words already quoted, "The Son of Man is Lord also of the Sabbath."

(a.) "And the Angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush." (Ex. iii. 2.) This Angel of the Lord presently says: "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. iii. 6.) From this same Being, as the "I am," Moses received his commission to deliver the children of Israel. (Ex. iii. 14.) To an attentive reader of the subsequent narrative it will be plain that He who is here called the Angel of the Lord, and also the God of Abraham, Isaac, and Jacob, and who sent Moses on his great mission, is the very same Being against whom the people murmured in the wilderness of Zin (Ex. xvi. 2), at Rephidim (Ex. xvii. 7), and beyond Hormah (Num. xxi. 4, 5); who descended upon Sinai in fire (Ex. xix. 18); who "spake unto Moses, face to face, as a man speaketh to his friend" (Ex. xxxiii. 11); and who, through all the journeyings of the desert, "led His people by the right hand of Moses," and "bare them and carried them all the days of old" (Ex. xix. 4; Isa. lxiii. 8-12).

(b.) The appearance of this Being to Moses was a theophany = a manifestation of God. Like manifestations had been made before to Hagar (Gen. xvi. 7-13), to Abraham (Gen. xxii. 11-18), and to Jacob (Gen. xxxii. 24-30); and they were afterwards made to Joshua (Jos. v. 13-15), to the people at Bochim (Jud. ii. 1-4), and to Manoah (Jud. xiii. 3-22.) All these, as in the case of Moses, were manifestations of God. But "no man hath seen God at any time;" *i. e.*, the absolute Deity as standing in the Person of the Father; "the Only-Begotten Son, which is in the bosom of the Father, He hath declared Him." (John i. 18.) This manifestation of God, then, was made in the person of the Son. He commissioned Moses, and was the constant divine Agent in all the subsequent history of the ancient people. The Apostle Paul, therefore, explicitly says that their murmurings and revolts in the wilderness against the divine One who led them were murmurings and revolts against Christ. They tempted Him. (1 Cor. x. 9, 10.)

(c.) The same conclusion results from the Scripture doc-

trine of Christ as the Logos, the Word of God, by whom alone God has been manifested in His person, will, and work, along the ages. All divine revelation has been made to men, as it was to Samuel in Shiloh. "The Lord has revealed Himself, by the Word of the Lord." (1 Sam. iii. 21.) Hence the office of the Logos, as the supreme prophet whose voice was heard at the creation, on Sinai, in the prophets and apostles, and whose voice is now heard from heaven. (Heb. xii. 25.)

#### 10. *Change of Time.*

It will be conceded, with reference to any rightful law, that to annul or change it requires an authority the same as, or co-ordinate with, or superior to, that by which it was enacted. The law of the Sabbath, therefore, as it was ordained, so it could be annulled or changed only by divine authority. With respect to the time of its observance, it is the belief of the Christian Church that the Sabbath has been transferred from the seventh day of the week to the first day by the authority of Jesus Christ.

##### (a.) *Authority for the Change.*

The authority of Christ to make this change results from its being divine authority. But, in this instance of its exercise, it is to be noted it was the exercise of divine authority by that definite person of the godhead, who, at the first, rested on the seventh day from all His work which He had made, and blessed the seventh day and sanctified it, and who afterwards re-enjoined its observance upon men in the decalogue from Sinai. The Scriptures leave no doubt on this point. In a special sense, therefore, He who became incarnate in Jesus Christ is the Lord of the Sabbath. In exercising His authority to change it, He exercised the same authority by which it was made.

(1.) Christ "was a minister of the circumcision." (Rom. xv. 8.) His personal ministry, previous to His death, was wholly within the old economy. He therefore sacredly observed the Sabbath of that economy, though He paid no regard to the Pharisaic perversions of it. Those acts of His, therefore, which bear upon the change of the Sabbath,

took place after His death and resurrection. As these events furnished the great reasons for the change, they must of necessity precede it.

*(b.) Proof of the Change.*

As a matter of fact, the immense mass of those who observe the Sabbath do it on the first day of the week. This has been a fact for many centuries. It began to be a fact upon the resurrection of Jesus Christ from the dead. His authority for making this change in the time of the Sabbath was expressed by His own personal acts, and by the official acts of His chosen agents, the apostles.

(1.) The acts of Christ have authority as well as His words. If He singled out the first day of the week, and put His name and blessing upon it by great and glorious deeds, need we wait for a verbal law to make it sacred to us?

(a.) On the first day of the week He arose from the dead. Through the seventh day He was in the dust and ignominy of the grave.

(b.) On the first day of the week He made special manifestations of Himself to His assembled disciples, and bestowed upon them special spiritual blessings. (John xx. 19.)

(c.) On the first day of the week He poured upon the waiting Church the promise of the Father, and inaugurated her career of teaching, conquest, and triumph. (Acts ii. 1-47.)

(d.) On the first day of the week, already then bearing His own name, the Lord's day, He gave to the beloved John the wonderful Apocalypse. (Rev. i. 10.)

By these acts, so memorable and full of blessing, Christ Himself put signal honor on the first day of the week, and made it sacred through the Christian ages. By eminence it is "the day which the Lord hath made; we will rejoice and be glad in it." (Ps. cxviii. 24.) The seventh day points to the creation; the first day points to the new creation.

(2.) The official acts of the apostles were in harmony with these personal acts of Christ. That these acts, like



their official words, should be held as authoritative, admits of no question. Christ appointed them for the very purpose of carrying out His will in the instruction and organization of the Church. After His resurrection, He remained with them for forty days, that they might have infallible proofs of that great fact; and during those days He gave them special commandments concerning His kingdom. (Acts i. 2, 3.) In accordance with His promise (John xvi. 13), He also sent them the Spirit of Truth to guide them into all truth, so far as related to their office and work in the Church as His official agents. Filled and guided thus by the Holy Ghost, their teaching and action must be authoritative. What, then, was the course of the apostles in this particular matter? It is certain, from the New Testament, that they observed the first day of the week, and not the seventh, as the Christian day of rest and worship. On this day they abstained from their secular avocations, they came together as the disciples of Christ to preach and hear the gospel, to break bread, *i. e.* in the Lord's Supper, and to offer their gifts unto the Lord.

(*a.*) "We came unto them to Troas, . . . where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." (Acts xx. 6, 7.)

(1.) This, it is probable, was something less than thirty years after the resurrection of our Lord, and doubtless shows the usage of the whole Church then.

(2.) It was a gathering of the disciples as disciples.

(3.) It was on the first day of the week, for which Paul and his companions seem to have waited from the preceding Monday.

(4.) It was for a sacred purpose, to break bread, in connection, of course, with the usual exercises of worship.

(5.) As befitting the occasion, Paul preached to them the glorious gospel.

(*b.*) "Now concerning the collection of the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by himself in store, as God hath prospered him, that there be no gatherings, *i. e.* collections, when I come." (1 Cor.

xvi. 1, 2.) This is as if the apostle had said, Let the now sacred first day of the week be the fixed day for devoting to the Lord such a portion of your worldly means as His blessing on your business or labors may enable you to devote. The fact that their worldly prosperity was to be the measure of their Christian liberality implies that the days of the week between the first days were to be occupied with secular affairs. The collection thus brought to our knowledge by the apostle, was participated in by the Churches of Galatia, and by those of Achaia, including Corinth, and of Macedonia. (Rom. xv. 26.) The apostolic directions concerning it were doubtless the same in every case. In both Asia and Europe, therefore, at this time, A.D. 54, the first day of the week was observed by apostolic authority as the Christian day of rest and worship.

(c.) While some, at least, of the apostles were still living, the name, "the Lord's day," came to be used instead of the first day. So prevalent was this use, that, in closing the sacred record, John wrote, "I was in the Spirit on the Lord's day." (Rev. i. 10). It was still the first day of the week ; but it was the day on which the Lord gloriously triumphed over death and hell, and came forth from the grave leading death captive. More definitely than the earlier name, it discriminated the Christian day of rest from the Jewish Sabbath and the Pagan Sunday. The apostle, therefore, or rather the Divine Spirit in him, put upon it his sanction.

### ii. *Importance of the Sabbath.*

All divine institutions contemplate human wants as well as the glory of God. The fact that "the Sabbath was made for man," implies that man needs it ; that its existence and proper use are necessary to his highest good. Science and history most conclusively show this inference to be true.

(a.) Man needs the Sabbath with reference to his Physical nature and powers. If he were only an animal, it provides for him influences without which he could not attain to animal perfection. Any piece of mechanism under constant strain and friction will soon wear out. The mechan-

ism of the human body is no exception. Labor must be succeeded by rest ; and this, not at irregular and distant intervals, but regularly and often. Hence, in nature night follows day. Its rest is imperative. Only a little while of entire deprivation of it would make an end of us. But this is not enough. Physiology shows that, in the course of months or years, we as much need the weekly rest, as in the course of days we need the repose of the night. The incessant labor of any man, or any people, regardless of the weekly rest, will presently impair their muscular power, their health, and their finances. The French decade proved that labor on the farm and in the workshop for nine successive days, without rest, is less productive than labor for six days followed by rest. The influence of the Sabbath enters essentially into the political economy of the nations. "The difference between Campania and Spitzbergen is trifling, when compared with the difference between a country inhabited by men of full bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on, quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines ; the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, — is repairing and winding up ; so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor." (Macaulay.)

(*b.*) Man needs the Sabbath with reference to his Intellectual nature and faculties. The mind is more delicate than the body, and is equally under law. Many a man of capacious intellect has sunk prematurely into the grave of a maniac or an idiot, or by his own hand, because, defying the divine law of rest, he would overtask his powers. Facts attested by the highest medical authority show that the weekly rest is as necessary for the mind as it is for the

body. The strings of reason and of life often break by too constant wear and tension. The rest of the Sabbath comes, if men will permit it, to change the current of thought, to lighten the load of care, and fill and refresh the soul by the truths and hopes of heaven.

(c.) Man needs the Sabbath with reference to his well-being as a Citizen. If any one truth in political science is clearer or more absolutely certain than any other, it is that popular liberty cannot exist apart from popular virtue. There can be no popular virtue without some due sense of God. There can be no such sense of God without those means to awaken and cherish it which He Himself has appointed for the purpose. Those who have no true fear of God will have no true regard for man. It was Lamartine who said: "A people having no God but selfishness, no judge but interest, no conscience but cupidity, will soon fall into destruction, and, being incapable of a republican government, because it casts aside the government of God, will rush headlong into the government of the brute, the government of the strongest, the despotism of the sword, the divinity of the cannon, that last resort of anarchy, which is at once the remedy and the death of nations without God."

(d.) Man needs the Sabbath with reference to his Religious interests in this world and for ever. So far as he is concerned, this is the supreme end for which God made the Sabbath. Relative to all the other means of grace and salvation, it is that central one around which they revolve, and by which they are brought to bear with the greatest effect. Its stated return arrests the strong currents of this world, and bids men look up to heaven. It calls them to those instructions of divine truth, and those acts of divine worship, which are adapted to enrich the intellect, to purify the heart, and to transform the life. Its power in these respects is shown by its history. Where men and nations reverently observe it, it is a fountain of various and immense blessings. Where men and nations profane and reject it, darkness and death abound.

## CHAPTER XXXIV.

## THE CHURCH.

1. *English Word Church.*

IT has been usual to derive the word Church from the Anglo-Saxon *Kyrk*, whence also come the Scotch *Kirk*, and the German *Kirche*. They all alike refer to place, and mean a place or house devoted to the Lord. Not improbably their true root is the Greek *Kuriakon*. This is a compound term from *Kurios* = Lord, and *Oikos* = house; *i. e.*, the house of the Lord. Like its derivatives, it refers primarily to place, and not to persons.

2. *Greek Word Ecclēsia.*

This word, however, is not used in the Scriptures to denote what they mean by the Church. The constant term employed in them for this purpose, except in figurative representations, is *Ecclēsia*. In contrast to *Kuriakon*, it refers primarily, not to place, but to persons. Etymologically, it means an assembly or body of people called out from the mass around it. This idea of separation pervades its use in the Scriptures.

(*a.*) It is applied to the crowd in the theatre at Ephesus. (Acts xix. 32, 41.) They were an *Ecclēsia* relative to the still greater number of outside citizens.

(*b.*) It is applied to the Israelites in the wilderness. (Acts vii. 38.) They were an *Ecclēsia* relative to the heathen around them, out of whom they had been called, and from whom they were separated.

(*c.*) It is applied to the whole body of the redeemed. "Christ is the head of the Church." "Christ also loved the Church, and gave Himself for it," "that He might present it unto Himself a glorious Church." (Eph. v. 23, 25, 27.) In these passages the Church is commensurate with the body of which Christ is the head, and for which He gave Himself. It is an *Ecclēsia* relative to the unredeemed.

(*d.*) It is applied to local bodies of Christians, meeting for worship; as "the Church in Jerusalem" (Acts ii. 47); "the Churches of Judea, Galilee, and Samaria" (Acts ix. 31); "the Churches of Galatia" (Gal. i. 2); and the various instances of "the Church in their house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Phile. 2). All these were *Ecclēsiai* relative to the non-Christian masses around them.

In the Scriptures, the word is used, by far the most frequently, in the two senses last noted; but its exact meaning, in any case, must be determined by its connections. In every sense and in every place, it denotes those called or gathered out of the general mass.

### 3. *Biblical Characteristics of the Church.*

In its primary Christian meaning, then, the *Ecclēsia* = Church is not the place of worship, but the body of worshippers. What are the characteristics of these worshippers, those which essentially distinguish them from other men? The Scriptures constantly designate them as *Klētoi* = the called; *Pistoi* = the believing; and *Agiōi* = the holy. (Rom. i. 7; 1 Cor. i. 1, 2; 2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 2; Rev. xvii. 14.)

(*a.*) They are *Klētoi* = the called, by the effectual inworking of the Holy Ghost. They have heard His voice, and come out of the world into the *Ecclēsia*, the chosen body.

(*b.*) They are *Pistoi* = the believing. Not only do they differ from other men, as to their religious state or relation, but they also have faith in Christ as the Saviour of the lost; and have, therefore, taken upon themselves His name, by coming into the Church.

(*c.*) They are further *Agiōi* = the holy. As the called and the believing, they have and they manifest a moral character, and they pursue a moral course, which the Scriptures designate as holy. And so inseparable is this quality from real Christian character, that the Spirit, assuming their profession to be true, invariably applies it to the members of the *Ecclēsia* or Church.

(*d.*) The personal material of the Church then makes it the body of the called, the believing, and the holy. But every distinctive association of men must proceed on the

ground of some common views, and unite in some common observances. We accordingly find, in the Scripture account of the Church, that its members hold a common faith; *i. e.*, revealed truth; and, as the badges and pledges of their Christian profession, observe those ordinances which are called Baptism and the Lord's Supper.

#### 4. *Figurative Conceptions.*

Besides these essential ideas expressed thus, in literal terms, the Scriptures make use of some most striking figures, to present and impress the true nature and function of the Christian Church.

(*a.*) It is the House of God. (1 Tim. iii. 15; Heb. x. 21; 1 Pet. iv. 17.) Here Christians constitute a family; God the Father, they the children, and the Church their common and blessed home. All those ideas and feelings of interest and love, connected with parents, children, brothers, sisters, home, we are thus taught, have a real and holy Analogon in the true Church of Christ.

(*b.*) It is the Temple of God. (1 Cor. iii. 16, 17, vi. 19; 2 Cor. vi. 16.) Here is the idea of sanctity, or of special sacredness, as resulting from the special presence of God. The Church is His dwelling-place. There, as nowhere else, except in heaven, God is, and reveals Himself. The symbols, the reality, and the most gracious manifestations of God, are in the Church.

(*c.*) It is the Body of Christ. (1 Cor. xii. 27; Col. i. 18; Eph. iv. 12.) Here we have deep intimacy, or, rather, absolute vitality of relation. What else so intimate and vital as the relation of the members to the body, and of the body to the head? The Church is that body, of which the called, the believing, and the holy, are the living members, and of which Christ is the living head.

(*d.*) It is the Kingdom of heaven or of God. This thought pervades the New Testament. The Church is the place of holy law and order. Ideas, affections, and influences of heaven, have jurisdiction there. There are the throne and crown of Christ.

5. *Definitions.*

(a.) "The visible Church consists of all those throughout the world that profess the true religion, together with their children." (Westminster Conf. XXV. 4.)

(b.) "A congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." (Ch. of England, Art. XIX.)

(c.) "A congregation of the holy, in which the gospel is rightly taught, and the sacraments rightly administered." (Augs. Conf. Art. VII.)

(d.) "Wherever we see the word of God sincerely preached and heard; wherever we see the sacraments administered according to the institution of Christ, — there we cannot doubt that the Church of God has some existence, since His promise cannot fail." (Calvin, Inst. IV.—IX.)

(e.) "An assembly of men, bound together by the profession of the same faith, and the communion of the same sacraments, under the government of legitimate pastors, and especially of the Roman Pontiff, the Vicar of Christ on earth." (Bellarmin, De Ecclesia, IV. 2.)

With the exception of the last, these definitions contain the same essential ideas, more or less fully expressed. That of the Westminster divines implies what is said in the others as to the word of God and the sacraments; and it brings into direct view the membership of the children of believers.

6. *Theological Distinctions.*

In order to express some other phases of truth concerning the Church which have ground in the Scriptures or in history, theologians have made the distinctions of universal and particular, visible and invisible, militant and triumphant.

(a.) *Universal and Particular.*

The Church Universal would embrace, strictly speaking, the whole aggregate of the redeemed, whether on earth or



in heaven. The term is, however, commonly used for the aggregate of professing Christians existing on the earth at any particular period. The Romanists apply it to their body on the pretence that it contains all who are in the Church; *i. e.*, that there is no Church except the Roman. Those, therefore, who are not in it, are not in the Church; and that Church, therefore, is universal.

A particular Church, or particular Churches, as contrasted with the Universal, mean those national, provincial, or otherwise local bodies, which, though differing, more or less, as to order, usage, and doctrine, profess to be Christian, and together make up the Church Universal.

These two terms are related to each other as a whole is to its parts, or as the parts are to their whole.

(*b.*) *Visible and Invisible.*

Visibility implies organization. The visible Church, therefore, is the Church viewed as an organized or corporate body, with its laws and modes of worship, and as embracing all those who in a formal and public manner profess to be Christians.

The invisible Church, on the contrary, is the Church as viewed apart from external organization and forms, and as embracing all the regenerated, both on earth and in heaven, the whole *Sōma* = or mystical body of Christ.

These two terms are not correlative. The visible Church may embrace some who do not belong to the invisible; and the invisible, some who do not belong to the visible. The parables of the tares and wheat, and of the net with fishes good and bad, furnish the Biblical ground of this distinction.

After the Reformation, the Papists were accustomed to ask Protestants this question: "Where was your Church before Luther?" or, if in England: "Where was your Church before Henry VIII.?" The answer was, it was invisible. Its Elements, or its members, existed, not in a distinct and visible organization, but scattered here and there, through the visible but corrupt organization then existing. Now, in the providence and by the grace of God, they have been called out and separated from that body, and made visible in an organization conformed to the

will of God. In his work, "The Mystery of Iniquity," &c., Mournay Du Plessis shows most clearly where the true Church was all the centuries previous to the Reformation, and then presses the Romanists to show where their Church was for the six centuries immediately after Christ. Sometimes, Protestants gave this answer, that the true Church before the Reformation had lost, not its being, but its visibility, by the many and great additions and corruptions, both as to truth and order, effected by the wickedness and power of Rome. The throwing off these additions and corruptions brought the Church again into visibility.

(c.) *Militant and Triumphant.*

The term militant conceives of the Church according to the constant representation of the Scriptures, touching both the individual Christian and the collective body of Christians, as in stern conflict with the world, the flesh, and the devil. Hence the stirring call: "Take unto you the whole armor of God." (Eph. vi. 13.)

The term triumphant conceives of the Church as having passed through this scene of warfare, as having gotten the victory, and entered upon the rewards and triumph of heaven.

7. *No perfect Church on Earth.*

"The purest churches under heaven are subject both to mixture and error." (West. Conf. XXX. 5.) The company of apostles had its Judas. The apostolic Church had its Ananias, Simon Magus, Demas, Hymenæus, Philetus, and Diotrophes. Some denied the resurrection, as in Corinth. Some denied justification by faith, as in Galatia. Some were Nicolaitanes, as in the seven Churches of Asia. Several of the parables of our Lord taught, not only this mixture of good and evil in the Church, but also that it would continue to the end of this dispensation. The tares and the wheat are to grow together until the harvest. Only "at the end of the world, shall the angels come forth, and sever the wicked from the just."

8. *No Church wholly corrupt.*

No true Church of Christ can be wholly corrupt. In the process of becoming so, it would cease to be a Church. It is also true that no professed Church of Christ is wholly corrupt. Those bodies which, in the common Protestant judgment, have receded most from "the faith once delivered to the saints," retain more or less of divine truth. The Socinians hold to the being and perfections of God, the exalted human character of Christ, and the special value and power of His teaching and example, and all the obligations of morality. The Romanists retain many of the fundamental doctrines of the gospel, though they have overlaid and corrupted them by human additions. Since the Reformation Rome has had its Bossuet, its Arnauld, and its Pascal. If the current interpretation of prophecy is correct, God will have His people in that body until its destruction. (Rev. xviii. 4-21.)

9. *Notes of the Church.*

Those marks or characteristics of the Church which distinguish it from all other organizations on earth, and show it to be the Church of Christ, are called the notes of the Church.

A. *Protestant Notes.*

By recurring to the definitions of the Church, as given above, it will be seen that in the Protestant view, the essential notes of the Church are these two, viz. :—

- (1.) The profession of the truth, or of the true faith ; and
- (2.) The due observance of the sacraments.

(a.) Here and there individuals have seemed to make the truth alone the essential distinction of the Church. Even Witsius said: "If a society devoutly professes the truth, as it was delivered by Christ, and by the prophets and apostles, you may safely recognize it as a Church of Christ. For, what is the Church but the pillar and ground of the truth?" (Creed, II. p. 365.) Witsius, however, really included the sacraments in what he calls the devout profession of the truth.

(*b.*) Notwithstanding this essential agreement of Protestants in the definition of the Church and in its distinctive marks, Prelacy, which bears the name of Protestant, denies the character of a true Church to all Protestant Churches, except its own. Since the time of Laud, 1633, a basis for this exclusive and excluding dogma has been found in the words "the due administration of the sacraments." Such an administration, it is said, requires a duly ordained ministry, and such a ministry exists only in connection with what is called the apostolic succession, and this succession is found only among Prelatists.

(*c.*) This vain conceit not only has no ground in Holy Scripture, but it was repudiated by the English Church for a considerable period after the Reformation. That Church held the other Churches of the Reformation to be true Churches of Christ. At most, there was only a want of regularity, it held, as touching their ministry: there was no want of validity. Burnet expressed the early view of the English Church when he said: "Men being in orders, or their being duly ordained, is not necessary to the essence of a sacrament, but only to the regularity of administering it, and so the want of it does not void it." (Exposition, Art. XIX.)

(*d.*) Even this view of the want of regularity, in the orders of other Churches than the Prelatic has no ground in the Scriptures. As man was not made for the Sabbath, but the Sabbath for man; so the Church was not made for the ministry, but the ministry for the Church. The call of God and the call of the Church are the essential factors of a true ministry; while ordination is merely a thing of order. It is the formal recognition and setting apart to his official work of a man whom God and the Church have already called and qualified. And, in the New Testament Church this thing of order was performed, not by prelates or diocesan bishops, for then they did not exist. It was performed by presbyters. The only instance of ordination expressly noted in the Scriptures is that of Timothy (1 Tim. iv. 14), and this was done "by the laying on of the hands of the presbytery;" *i. e.*, of the body of presbyters who were present. If Paul participated in the act, as some

suppose (2 Tim. i. 6), but which is doubtful, it was not because his participation was necessary to a true and valid procedure. The want of regularity in this matter of orders is not with those Churches which faithfully adhere to the usage of the apostolic Church, but with those who have forsaken that usage, and practise a mode of later origin, which has no authority, except the will of uninspired and ambitious men.

### B. *Romish Notes.*

According to the Romish view, that is the true Church, of which may be predicated unity, sanctity, catholicity, and apostolicity. These terms were taken from the early creeds, especially those of Nice and Constantinople, and are expressed in the accepted Romish symbol thus: "I believe in the One, Holy, Catholic, and Apostolic Church." While Protestants think that the notes which they apply to the Church express more definitely than these its distinctive characteristics as an organized body, they at the same time maintain, equally with the Romanists, the unity, sanctity, catholicity, and apostolicity of the true Church of Christ. The difference between them, on this point, is in their use of these terms, or in the sense in which they respectively understand and apply them.

#### (a.) *Unity of the Church.*

(1.) By unity, as predicated of the Church, the Papists mean a unity which is effected by organization, and is therefore external. It consists in the mere organic connection of the people with the priests and bishops, and of these with the pope as their common head. It is not a unity of divine life, truth, or love, but an organism of law and power.

(2.) Protestants, on the contrary, while they value proper organization, do not confound it with the unity of the Church. By this they mean an internal and spiritual unity which flows from the great and radical fact of regeneration. This makes men the partakers of a new life and a new nature. This life and nature are common to all the regenerated, since they are wrought in them by one and the

same Spirit. They have, therefore, "one Lord, one faith, one baptism," and look up in filial love to "one God and Father of all." (Eph. iv. 4-6.) They are therefore "all one in Christ Jesus." (Gal. iii. 28.) Union with Christ, by the presence and power of the Spirit, is the Unity of the Church.

(b.) *Sanctity of the Church.*

(1.) By the sanctity of the Church the Papists mean that which is formal and outward. They predicate it of the Church, just as it was predicated of the tabernacle, the temple, or any offering under the law, separated by proper religious rites unto God. In this sense the Jewish people were holy, even when in rebellion and idolatry. In this sense the children of believing parents are holy, while, as yet, they may be unrenewed by the Spirit. Hence, in the Romish view, the sanctity of the Church is not affected by the presence of even great wickedness on the part of people, priests, bishops, or the pope, who may be "the man of sin and son of perdition," and yet remain, according to this notion of sanctity, the Holy Father.

(2.) Protestants, on the other hand, while they value this external or formal sanctity, do not mistake or pervert it. They hold with the New Testament that all professing Christians are Agioi = saints, in this sense that they have been formally and publicly set apart unto God. But they also hold that this formal sanctity is only a sign of that which is far greater, the sanctity of the soul, which makes men like God, and the want of which in either the individual or the Church proves them to be without any vital union with Christ. It is not formal but essential holiness, which makes a man a true Christian, and a Church a true Church.

(c.) *Catholicity of the Church.*

(1.) The third alleged note of the Church is Catholicity. The Greek word *Katholikos* means general or universal, as when we speak of the general or catholic epistles; *i. e.*, epistles not addressed to any particular Church, but to all the Churches. In its first use by the fathers as character-

izing the Church, it had the sense of true or orthodox. When they affirmed of a Church that it was *Katholikos*, they meant that it was a Church which had the true faith, and the whole of it, in distinction from heretical Churches, which had rent the faith as the soldiers rent the seamless robe of Christ. Since the Reformation, the Romanists have reverted to the etymological sense of general or universal, and they apply it to their Romish body, as embracing all, in every place, who are Christians. In other words, they absurdly claim that the Papal organization is literally coextensive with the true Church, and then apply to it, as of exclusive right, the term Catholic.

(2.) Protestants, for good and obvious reasons, use this term as follows, viz. :—

(a.) They apply it to the Christian Church in contrast to that of the former economy. The Church among the Jews was designedly local and national. During all its period God suffered the nations to walk in their own ways. (Acts xiv. 16.) The Christian Church, on the contrary, is designed to fill the world and embrace all nations. (Matt. xxviii. 19, 20.)

(b.) They also use the term Catholic of the Church in its proper sense of general or universal, meaning by it the whole Church of God, in distinction from those fragments or portions of it existing in different local organisms, but which combined make up the whole.

(d.) *Apostolicity of the Church.*

(1.) The Romanists use the term Apostolicity of the Church as embracing these specific ideas ; viz. :—

(a.) That the Church of Rome was founded by the Apostle Peter.

(b.) That to him personally and alone were given the keys of the kingdom of heaven ; *i. e.*, supreme jurisdiction over the whole Church of God on earth.

(c.) That this high prerogative of Peter has been transmitted by personal and official succession from him to the Roman popes ; and thus that Church is apostolic.

(2.) This arrogant claim is without any valid ground in the Scriptures or in authentic history.

(a.) There is not a particle of reason for supposing that Peter founded the Church at Rome. It is morally certain that he did not. So far as historic data warrant an inference, it is this, that the converts from Rome on the Day of Pentecost founded the Church there on their return from Jerusalem. (Acts ii. 10.)

\* (b.) Though tradition asserts it, and many Protestants receive the assertion, there is no sufficient proof that Peter ever visited Rome in either his earlier or his later life. All the Biblical data bearing upon the point render it utterly improbable.

(c.) There is no proof that Christ conferred upon Peter any such prerogative as this Romish theory affirms, but just the contrary. If on one occasion he was addressed as having high authority (Matt. xvi. 19), on a later occasion the same authority was given to all the apostles (John xx. 21-23), and to the Church itself (Matt. xviii. 17, 18).

(d.) Supposing that Peter had this alleged supremacy, as most certainly he did not, there is not a shadow of proof that he conferred it, or any part of it, on the pastors of the Church in Rome. When Peter died, about A.D. 67, the Apostle John, at least, was still living, and continued to live and labor for the Church until about A.D. 100; and if this alleged supremacy vested in any one on earth, most certainly it vested in him.

(3.) Protestants hold to the apostolicity of every true Church. But what is apostolicity? What is necessary that a Church may be really apostolic? Not that it was founded by an apostle, in person, or by any one claiming a personal succession from an apostle. Even such Churches may become synagogues of Satan. That is an apostolic Church which is founded on, and lives according to, apostolic doctrine and order. Some of the first Churches were founded by apostles, and some were not. Beyond any reasonable question, the Church of Rome belonged to the latter class. They were, however, alike and equally apostolic Churches, if they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." (Eph. ii. 20.)



10. *Rhetoric of Bellarmin.*

Bellarmin, the most renowned, perhaps, of all the champions of Rome since the Reformation, elaborated this point, in his Book on the Church, until, instead of four notes, he had fabricated fifteen, as follows: (1.) The name Catholic; (2.) Antiquity; (3.) Duration; (4.) Amplitude as to number; (5.) Succession of bishops from the apostles; (6.) Agreement with the ancient Church in doctrine; (7.) Union of the members among themselves and with the head; (8.) Sanctity of doctrine; (9.) Efficacy of doctrine; (10.) Holiness of the life of the founders of the Church; (11.) The glory of miracles; (12.) The light of prophecy; (13.) The confession of adversaries; (14.) Their unhappy end; and, (15.) The temporal felicity of the Church and her defenders.

(a.) The great cardinal must have meant this for panegyric. It is impossible that such a man could have thought these things were essential and discriminating features of the Church, whatever truth there may be in some of them. Heretics have used the name Catholic. The apostolic Church had neither antiquity, nor duration, nor numbers in the sense of Bellarmin; but it was the true Church. Besides which, error has these marks as well as truth. The kingdom of Satan is far more ancient than the kingdom of the pope. The first six centuries had no Romish Church, as that Church exists to-day. Indeed, the present Romish Church has its date from the Council of Trent, some forty years later than the Reformation. By that council the errors and corruptions of preceding centuries were first fully recognized, formulated, and imposed on the faith of men by what is called ecumenical authority, on peril of damnation. Those novelties in doctrine, the immaculate conception of Mary, and the infallibility of the pope, of which Holy Scripture and the apostolic Church never dreamed, are only a fitting finish to the unhappy decrees of Trent.

11. *Identity of the Church.*

It has been made a question by some, whether the Church of God has been one and the same Church along the ages.

The question implies that a Church has existed from the beginning. That this is true requires no proof, except, perhaps, relative to the period from the fall to the flood. But, there, we find personal and saving faith as early as Abel. There, also, we find the ordinances of worship at the expulsion from Eden. There, too, we find preachers of righteousness, of whom Enoch and Noah are expressly named. There, moreover, in the days of Enos, men called themselves by the name of the Lord (Gen. iv. 26) ; and, later, there was a classification of them into the sons of God and those who were only the children of men (Gen. vi. 2). Besides which, the New Testament expressly places Abel, Enoch, and Noah in the catalogue of those saintly ones who obtained a good report through faith. (Heb. xi. 4, 5, 7.)

(a.) *Meaning of Identity of the Church.*

But what is meant by the identity of the Church ?

(1.) Not identity of form or of usages. These have been different in the Patriarchal, Mosaic, and Christian dispensations.

(2.) Nor yet an identity of persons. In its members the Church is necessarily composed of mortal men and women ; and, with respect to them, as well as with respect to the mass of men, one generation goeth and another cometh.

(3.) But a corporate identity. Through all the dispensations, the Church has had the same divine Head ; the same gracious charter or covenant ; the same spiritual life ; and the same holy laws and promises. In the State, for example, continuity and identity are maintained along its history, not by sameness of persons, but by its constitution and organic laws. Citizens die, but the State lives. It is so in the Church. By reason of its corporate sameness, while individual Christians die, the Church lives. In this corporate or covenant sense, the Church of God is one Church for ever and ever. Hence such Scriptures as these : "The Church of God, which He hath purchased with His own blood." "Christ loved the Church, and gave Himself for it ; that He might sanctify and cleanse it," and "present it to Himself a glorious Church." (Acts xx. 28 ; Eph. v. 25-27). The Church, therefore, is commensurate with all

for whom Christ gave Himself, whom He purchased with His blood, and who, at the last, will make up "the great multitude, which no man can number, of all nations, and kindred, and people, and tongues, before the throne, and before the Lamb." (Rev. vii. 9.)

(b.) *Proof of Identity of the Church.*

The exigencies of those who disfranchise the children of believing parents have led them to deny especially the identity of the Church in its Christian form with the Church in its Jewish and patriarchal forms. This identity, however, is not only firmly established by the Scriptures just cited, it is also shown and proved by some special considerations.

(1.) The covenant of God with Abraham, who is "the father of all them that believe" (Rom. iv. 11), was not only not personal to himself, but it was not limited to his seed according to the flesh. It expressly embraced the Gentiles. "I will be a God to thee : and to thy seed after thee ; and in thee shall the nations of the earth be blessed." (Gen. xii. 3, xvii. 4, 7.)

(2.) This covenant of God with Abraham, — the law ; *i. e.*, the Mosaic constitution, — which was four hundred and thirty years later, did not disannul, so as to make it of no effect. (Gal. iii. 17.) It was in force, therefore, after the law, just as it was before it. And, certainly, if the covenant was not annulled by the coming in of the law, much less would it be by its abrogation. The law was a schoolmaster to bring men to Christ, who is the sum and substance of the covenant. "The Scripture, foreseeing that God would justify the heathen," or the Gentiles, "through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) The gospel then was preached unto Abraham ; and the substance of the preaching was in the very words of the covenant, embracing not only Abraham and his seed, but also all the nations.

(3.) In accordance with these facts, the prophecies of the Old Testament constantly predict, not the destruction of the ancient Church, when the Messiah should come, but the accession to it of the Gentiles. "The Gentiles shall

come to thy light ; and kings to the brightness of thy rising." "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "Lift up thine eyes round about, and behold : all these gather themselves together and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth." "Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim." (Isa. xlix. 12, 18, lx. 3, 5.) In the view of these Scriptures, and others like them, the Zion they address is one and the same Zion, embracing at first, and chiefly, the Jews ; and then, when Messiah comes, the Gentiles.

(4.) The New Testament teaches the same thing. The believing Gentiles do not form an essentially new and different Church ; they come to Zion. The change in form and administration does not touch the underlying covenant, or the gracious promises, or the divine Lord and King.

(a.) "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) The kingdom of God here is the Church of God. It embraced then the Jews. Because of their rejection of the Messiah, it would be, not destroyed, but taken from them, and given to the Gentiles.

(b.) Accordingly, the Jews, the natural branches, were cut off from the good olive-tree, and the Gentiles were put in their place. (Rom. xi. 16-21.) The good olive-tree is a symbol of the Church. The cutting off of the natural branches did not destroy it. Its roots and trunk remained as the roots and trunk of the new branches which were grafted in. When, at length, therefore, God shall graft in again the natural branches, *i. e.* the Jews, He will graft them "into their own olive-tree ;" *i. e.*, the very same Church from which they were cut off.

(c.) Hence the Gentiles, who in time past "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise," are "now, in Christ Jesus . . . made nigh, by the blood of Christ ;" and "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 12, 13, 19.)

(*d.*) In harmony with all this, the apostle says, "the mystery" "which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel" (Eph. iii. 4-6); so that, whether Jew or Gentile, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

The Church of God, then, is one Church, through all time, and for ever.



## CHAPTER XXXV.

### THE MINISTRY.

ALONG the successive dispensations, the Church of God has had a divinely appointed Ministry, embracing its adorable Head, and those various agents who, under Him, have served in the offices of instruction and government.

#### *1. Head of the Church.*

The Head of the Church is the Lord Jesus Christ, in his unique character and person as the *Theanthrōpos*, or the God-man.

(*a.*) He cannot be the Head of the Church exclusively as man, for no mere man would be competent to so high an office, an office which involves not only the government of the Church, but also its eternal salvation.

(*b.*) Nor can He be the Head of the Church exclusively as God; for this office is given to Him. (Matt. xxviii. 18.) This, moreover, would be out of analogy with the fixed mode of divine action, especially in the domain of grace. Here the idea and fact of mediation are essential and all-pervading.

(*c.*) The proof that Christ holds this august position is copious and explicit. "Even as Christ is the Head of the Church." (Eph. v. 23.) "The God of our Lord Jesus Christ, the Father of Glory," "Set Him at His own right

hand," "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church." (Eph. i. 17, 20-22.) "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 18-20; also Acts ii. 36; Rom. iv. 19; Phil. ii. 9; 1 Pet. iii. 22; Rev. xvii. 14.)

(d.) But these Scriptures, it might be said, relate to the Church in its Christian form, and along the ages of the future. How does it appear that Christ has been the Head of the Church in all its forms, and along the ages of the past?

(1.) From the corporate identity of the Church, so that under whatever changes of form it has had one and the same Covenant, and one ever-living Lord. (Chap. XXXIV.)

(2.) From the fact that Christ, as the unincarnate Logos, having created the world, then instituted the Sabbath with its necessary ordinances of worship. (Gen. i. 1, ii. 3; John i. 1-4.)

(3.) From the fact that, as the only begotten Son, He alone has revealed God to men, and was, therefore, that Angel of Jehovah who appeared to the patriarchs; who went before the Church in the wilderness in the symbolic pillar of cloud and fire; who "redeemed" His people, and "bare them, and carried them all the days of old." (John i. 18; Gen. xxxv. 9-15; Ex. xix. 18; Isa. lxiii. 9.)

(4.) From the fact that, having given the original law of the Sabbath at the creation, He it was who republished it from Sinai, and gave to the Church then that body of ritual, civil, ethical, and religious precepts and instructions, which forms so considerable a part of the revealed word of God. (Ex. iii. 2-20, xix. 16-21; Acts vii. 38; Heb. xii. 24-26.)

### 2. *What Headship of the Church implies.*

This thus certified fact that Jesus Christ has been, and is, the Head of the Church, bears in it these two essential things, — supreme authority and vital relation.

(a.) Supreme Authority. All rightful office and power in the Church are derived from, and dependent upon, Christ as King in Zion. This was true under the old economies. With reference to the Christian Church, He made a special manifestation of His regal prerogative, "When He ascended up on high, leading captivity captive, and gave gifts unto men," "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 8, 11-13.) Whoever, in the matter of ecclesiastical legislation and office, sets aside, or adds to, the appointments of Christ, ventures upon a high crime. He invades the prerogative of the King.

(b.) Vital Relation. As Christ is the Head of the Church, so the Church is the body of Christ. The Scriptures love so to represent it. (Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. i. 23, iv. 12, v. 30; Col. i. 18, 24.) "Head and body are correlative, and organically connected. The body is no dull lump of clay, no loose coherence of hostile particles, but bone, nerve, and vessel give it distinctive form, proportion, and adaptation. So the Church is no fortuitous collection of isolated souls, but a believing *Sōma* = body, shaped, prepared, and life-endowed to correspond to its Head." (Eadie, Eph. i. 22.) Over and above the element of authority, there is between Christ as the Head of the Church, and the Church as the body of Christ, a relation, not of mere juxtaposition, but of divine life, sympathy, purpose, and power.

### 3. *Ministry of the Patriarchal Period.*

It seems certain that, during the patriarchal period, the father of each family was its priest to offer gifts and sacri-

fices unto God ; and that the chief or head of each tribe sustained this relation to that tribe. Hence, we see Noah offering sacrifice on Ararat. (Gen. viii. 20.) Hence, we see Abraham, Isaac, and Jacob, building their altar wherever they pitched their tent. Hence, also, we see Job, after the feast days of his sons, "sanctifying them, and offering burnt offerings according to the number of them all." (Gen. xii. 1-8, xxvi. 25, xxxv. 7 ; Job i. 5.) The ministry of Melchizedec likewise falls within this period. The specialties in his case did not affect his specific priestly character and function, so that he was any more a priest than were Noah, Abraham, and Job ; but while a priest, he was also a king, and this, seemingly, not of a mere wandering tribe, but of a community, whose central seat was a fortified city, afterwards known as Jerusalem, the earthly centre of the theocracy. That he was by eminence a type of Christ, or that Christ was a priest after the order of Melchizedec, and not of Aaron, is to be chiefly resolved by his dual character and office as both priest and king in one person.

#### 4. *Ministry of the Mosaic Period.*

During the Mosaic period, the Church was a larger and more complex organization than before. From the limits of the family and the tribe, it expanded and became national. Its ministry then embraced the high priest, the priests, the Levites, and the prophets.

##### 1. *The High Priest.*

The first in the high priestly line was Aaron, the brother of Moses, and of the tribe of Levi. He was made high priest by direct appointment of God. (Ex. xxviii. 1.) The apostle makes a significant reference to this fact, when he says : "No man taketh this honor to himself, but he that is called of God, as was Aaron." (Heb. v. 4.) On the death of Aaron, the high priestly succession was continued in the line of his third son, Eleazar, until the times of the judges. We then find Eli, a descendant of Ithamar, the fourth son of Aaron, in the office of high priest. In the reign of David, the succession was changed from



Abiathar to Zadoc, who was a descendant of Eleazar. In the later times of the Jewish Church, the high priesthood was subject to the caprice of corrupt rulers.

The special functions of the high priest, as distinct from those of the priests, were as follows, viz. :—

(*a.*) Once, each year, on the great day of atonement, to enter the holy of holies, and make atonement for his own sins, and for the sins of all the people. (Lev. xvi. 1–34; Heb. ix. 7.)

(*b.*) By means of the Urim and Thummim to obtain divine communications. (Ex. xxviii. 30; Num. xxvii. 21.)  
And,

(*c.*) As some maintain, to act as the final arbiter in all controversies; the high priest being in rank next to the king. (Deut. xvii. 8–11, xxi. 5; Ezek. xlv. 24.) These references seem to show that civil adjudications were common to the priests and Levites. It is certain, however, that when there was neither judge nor king in Israel, supreme authority vested in the high priest.

The high priest of the Jewish Church was pre-eminently a figure or type of Christ. Christ having now come in person, the figure or type has ceased. The sole High Priest of our profession is Jesus, who sitteth at the right hand of God, and ever liveth to make intercession for us. (Heb. vii. 11–28, ix. 11–28, x. 4–14.)

## 2. *The Priests.*

The ordinary priests of the Levitical economy were also of the family of Aaron, their office being hereditary and not elective. In the generic view, their function was to transact between God and the people in sacred things. In the special view, the distinctive priestly function was three-fold, viz. :—

(*a.*) To offer sacrifice, as the means, or rather as the symbol, of atonement.

(*b.*) To burn incense as the symbol of intercession; and

(*c.*) To bless the people, or pronounce the official benediction, as applying those gifts and benefits which atonement and intercession had obtained.

These were the distinctively sacerdotal or priestly acts.

In fact, however, the priests were also to a greater or less extent teachers of the people. They especially were to "teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses." (Lev. x. 11.) The prophet therefore said, "the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord." (Mal. ii. 7.)

### 3. *The Levites.*

The Levites comprehended all the male members of the tribe of Levi, exclusive of the family of Aaron. It was their office to assist the priests in whatever might be necessary or convenient, not involving distinctively priestly action. Their actual services, therefore, varied with the various periods and exigencies of the Church. At first they had charge of the tabernacle, with its sacred appurtenances, both when the tribes were encamped, and when on their march through the wilderness. They also assisted in slaying the animals for sacrifice. At a later period, and especially when the tabernacle gave place to the temple, besides having charge of the sacred utensils and the various preparations for worship, they were also the porters, treasurers, regulators of weights and measures, and the singers of the Hebrew Church.

### 4. *The Prophets.*

Those remarkable men, the prophets of the Old Testament, God seems to have raised up for the emergencies of the Church, rather than with reference to its ordinary condition and wants. Individual prophets appeared from time to time, almost from the beginning, but the prophetic order, and that succession of extraordinary teachers, whose writings form so important a part of the Bible, did not begin until during the judgeship of Samuel, himself also a prophet. Nor were the prophets limited, like the priests, to a particular tribe. They were called by the Spirit from all the tribes; and sometimes from the women, as well as from the men, of Israel. Miriam (Ex. xv. 20), Deborah (Jud. iv. 4), Huldah (2 Kings xxii. 14), Noadiah (Neh. vi.

14), the wife of Isaiah (Isa. viii. 3), and Anna (Luke ii. 36) were prophetesses.

The official character and function of the prophets have been noted (Chap. XXII. 1). Prediction was a signal feature of their teaching. God uncovered to their view the scenes and events of the future, and they rehearsed them to the then Church of God. Their great theme was the Messiah ; His person and work ; His humiliation and glory. It was a still larger part of their office to expound and enforce the word of God as already then revealed. The relation, therefore, of the prophetic office and work of the Old Testament to the New Testament revelation and Church, was twofold, viz. :—

(a.) That of confirmation and proof. Every genuine fulfilment of the “sure word of prophecy” incontestably shows that in it “holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. i. 21.)

(b.) That also of permanent instruction. Indeed, the whole record of the Old Testament, though largely preparatory and elementary, enters essentially into the sum and system of revealed truth. Each of the Testaments is rendered all the more clear and impressive by the light which shines upon each from the other ; and both are seen to be constituent parts of one divine whole.

##### 5. *Ministry of the Christian Church.*

The ministry of the Church in its Christian form — *i. e.*, the ministry which Christ has appointed — falls into two general classes, — the extraordinary and the ordinary.

###### I. *Extraordinary Ministry.*

By the extraordinary ministry is meant those teachers and rulers of the Church appointed by Christ at the time of its transition from the Jewish to the Christian form, and endowed by Him with special gifts to organize the New Testament Church, and begin and complete the New Testament revelation ; to wit, apostles, prophets, and evangelists.

(a.) This extraordinary ministry was made necessary by the exigency of the period. The Church is a divine insti-

tution. Its charter, its laws, and its form, under the old economy, were all ordained by God. No authority, therefore, except divine could rightly change even its form, much less its laws and charter.

(b.) Jesus Christ, as the divine Head of the Church, had this authority. His will is the law of the Church in all dispensations. It was not, however, His pleasure to attend in person to the various and numerous details connected with the reconstruction of His kingdom on earth. Having accomplished the one infinite sacrifice to which all the sacrifices of preceding time had pointed, it was expedient for Him to go away (John xvi. 7) ; to go up to the glory from which He came down. He therefore committed the whole work of reorganizing His Church to chosen men, whom He filled with the Holy Ghost, and endowed with supernatural gifts, for this great end. They bore thus His credentials, and spoke and acted in His name. As His authenticated agents, they were clothed with His authority. (John xvi. 7-15 ; Acts i. 2-8, v. 31, 32, x. 39-43 ; Rom. xv. 18, 19 ; Heb. ii. 4.)

(c.) The fact, however, that their office was extraordinary implied that it must be temporary. Soon as the necessity which required it should be met, the office would cease. The return of the ordinary and permanent in the state of the Church would leave only the ordinary and permanent in its ministry.

### 1. *The Apostles.*

The word "apostle" is from the Greek verb *Apostellō* = to send ; the noun *Apostolos*, therefore, means one who is sent, or an apostle.

(a.) Generic Sense. "The servant is not greater than his Lord ; neither, "ὁ ἀπόστολος" = he that is sent, greater than He that sent him. (John xiii. 16.) "Ἐπαφροδίτου, ἑμεῦ ἀποστόλου" = he whom you sent to minister to my wants. (Phil. ii. 25.) In this generic sense the word "apostle" is used of Barnabas (Acts xiv. 4-14) ; "the messengers of the Churches" (2 Cor. viii. 23) ; Silvanus and Timothy (1 Thess. ii. 6) ; and also of our Lord Himself. (Heb. iii. 1.)

(*b.*) Special Sense. The Saviour applied the term "apostles" to those twelve men whom He chose to be with Him during His personal ministry on earth; and whom, having specially endowed them for the purpose, He sent forth in His name, to inaugurate the Church in its Christian form, and to preach the gospel to the nations. (Luke vi. 12-16; Matt. xxviii. 19, 20.) When, therefore, theology and history speak of the apostles, the reference is to those twelve men who, by the appointment of Christ, held this special office. To this notable body Matthias was added, after the death of Judas; and, still later, Paul, either as the divine choice for that vacancy, or, which is more probable, as supplementing the original number with special reference to the Gentiles.

(*a.*) *Necessary Qualifications.*

In connection with the office of an apostle, as with all other offices of the ministry, there must have been the requisite age, and intellectual and religious character and endowments; but there were some specialties essential to apostolic qualifications.

(1.) In order to be an apostle, a man must have seen the Lord, especially after His resurrection, so as to be able to bear testimony to this most vital fact.

(*a.*) In the election, therefore, to fill the place of Judas, this was an indispensable condition. Not any or every disciple of Christ was eligible to this high office, though of eminent character and gifts; but from the general Christian body there must be ordained one who could give personal witness to the Redeemer's resurrection. (Acts i. 21-26, iv. 33.)

(*b.*) Paul vindicated his apostolic character and office against the insinuations of his enemies, by alleging, among other things, the fact that he had seen the Lord, even as the other apostles. "Am I not free? Am I not an apostle? Have I not seen the Lord?" (1 Cor. viii. 1.) It is chronologically possible that Paul saw Christ before He was crucified. Schrader and some others think this is his meaning when he says: "I have known Christ after the flesh." (2 Cor. v. 16.) Certainly he saw Christ at the time of his

conversion (Acts ix. 17), and not improbably on some subsequent occasions. (Acts xviii. 9, xxii. 17; 2 Cor. xii. 1-4.) Hence, after stating that the risen Saviour was seen of Cephas, of James, of all the apostles, and of above five hundred brethren at once, he adds: "and, last of all, He was seen of me also, as of one born out of due time." (1 Cor. xv. 8.) He could therefore testify to the fact of the resurrection of Christ.

(2.) In order to be an apostle, a man must have an immediate divine commission.

(a.) The original twelve therefore were chosen and ordained by Christ Himself. (Luke vi. 12-16; Mark iii. 14; Matt. x. 5.)

(b.) In the case of Matthias, this necessity of the divine choice was most expressly recognized. "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell." (Acts i. 24, 25.) Even the apostles felt that they had no power to make another apostle. They have recourse, therefore, to the King.

(c.) The case of Paul is also conclusive. Repeatedly he asserts and vindicates his true apostolic character and authority, on the ground that he was an apostle, not by the action of men, but "by the will of God." (2 Cor. i. 1.) "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." (Gal. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1.)

(3.) In order to be an apostle, a man must have immediate divine revelations.

(a.) This was clearly the case with the twelve. For three years they were instructed by Christ in person. After His death, and according to His promise, they had the special presence and illumination of the Holy Ghost. (John xvi. 12-15, xx. 21, 22; Acts ii. 4.) Consequently, one great part of the apostolic function was to go forth among men as the witnesses of Christ (Acts i. 8); both of His works and His words; and, not only, of what He said on earth, but also of His will as made known from heaven. Each one of them was therefore able to say with

Paul, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. i. 11, 12.)

(b.) So necessary was this direct divine instruction to an apostle, not only as to the great doctrines of Christianity, but also as to its well-known facts, that Paul, who was not present at the institution of the Lord's supper, instead of being left to depend for his knowledge of it on the other apostles, received a full account from the Lord Himself. (1 Cor. xi. 23; Gal. i. 15-17.) Nothing of his knowledge of Christianity, on the part of an apostle, could be at second hand. He must be able to claim for every part of his teaching, and for the whole of it, not the authority of another apostle, but the authority of Christ.

(4.) In order to be an apostle, and accepted as such, a man must have divine credentials. These credentials were given by Christ to the twelve. (Mark xvi. 20; Acts v. 12, xiv. 3; 1 Cor. ii. 4, 5; Heb. ii. 4.) Paul also had them, and appealed to them in confirmation of his apostleship. (Rom. xv. 18, 19; 2 Cor. xii. 12.) They were "ta Sēmeia" = the visible signs, which the divine Master enabled him to show in proof of his divine commission. And they were necessary. Men have no right to accept a fellow-man, as coming to them from God, unless he brings with him God-given credentials.

(b.) *Have the Apostles Successors.*

It is claimed by some, that the apostolate still exists, that the Christ-appointed twelve are continued in the indefinite multitude of prelatical bishops. Any individual and any Church can easily decide upon this proud pretension by applying the above fourfold test. If these bishops have seen Christ, if they hold their commission directly from Him, if they are inspired by the Holy Ghost, and if they can show "the signs of an apostle" by mighty works, then they are apostles. Otherwise, they are not. It is an evasion and perversion of truth, first to divest the New Testament apostolate of every thing essential to it, and distinctive of it, as compared with the New Testament pres-

byterate, and then claim that it still exists, and upon this claim arrogate apostolic character and authority. The apostolate, as constituted by Christ, and as realized and exercised by the men whom He chose to be apostles, was, in the nature and purpose of it, an extraordinary provision, and wholly ceased from the Church, at the close of the first century, on the death of John.

(a.) The Irvingites, or, as they prefer to be called, the Apostolic Catholic Church, hold that, in fact, the apostolate was extinct for centuries, until revived and restored in that body. It ceased, they hold, not by the intent of Christ, but as the natural result of spiritual deterioration in the Church. The return of the Church to its primitive condition with respect to faith and holiness involves the return of the apostolate.

(b.) That Christ meant the apostolate to be perpetual they argue from the record, that "when He ascended up on high . . . and gave gifts unto men," "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 8, 11-13.) In other words, all the various ministries of the New Testament, including that of the apostles, were to continue until the Church should become perfect.

(c.) The Church is the house or temple of God. (1 Tim. iii. 15; Eph. ii. 14-22.) The various ministries given by Christ were all necessary to build it, from its deep foundations to its lofty pinnacles. They were necessary, however, not all of them through the whole period of building, but each of them in its own time and for its own purpose. The apostles accomplished their appropriate and special work, and passed away.

## 2. *The New Testament Prophets.*

The prophets of the New Testament were not exactly correspondent to those of the Jewish Church, though they



had similar gifts. The Old Testament prophets largely predicted or foretold the things of the future. The general mind of the Church has perhaps fixed on this as their most distinctive characteristic. The New Testament prophets, also, sometimes predicted; as in the case of Agabus (Acts xi. 28, xxi. 10-12); and, perhaps, the daughters of Philip. (Acts xxi. 8, 9.) This, probably, was not usual; and with the exception of a sentence or two, nothing of their utterances entered into the permanent divine record. In this particular, the apostles themselves more nearly resembled the ancient prophets. Paul foretold the great apostasy in connection with the man of sin; and John, in the Spirit, gave to the Church the Apocalypse. The distinctive function of the prophets of the New Testament seems to have been the inspired exposition of truth already revealed, and the revelation of new truth, as demanded from time to time by the exigencies of the Church. Their utterances were not necessarily predictive; nor is it probable they were mainly so; but simply instructive, and intended for direction in matters of faith and practice, while the New Testament was still in process of preparation; and the full and permanent revelation of God was not in the possession of His people. (1 Cor. xiv. 4, 5, 22, 25, 29, 30.) The importance of such an office, in that particular period of transition and formation, cannot be easily overestimated.

### 3. *The Evangelists.*

As their name imports, the evangelists of the early Church were heralds of the glad tidings. Their labors were not limited to particular Churches; but, under the direction of the apostles, or led by the Spirit, they went from city to city, from province to province, and from country to country, to perfect Churches already founded, and to gather and organize new Churches. Theodoret, therefore, says, that "they went about preaching the gospel." The nature and extent of their work would require their continuance in the Church after the apostolic period. Eusebius says they were still numerous in the second century, and names Quadratus and Pantanus as among them. He also says: "They built up the Churches, where foundations had

been previously laid by the apostles." (III. 27.) In India, "there were even yet (A.D. 190) many evangelists who were ardently striving to employ their inspired zeal, after the apostolic example, to increase and build up the divine word." (V. 10.) Philip, one of the seven deacons, became an evangelist. (Acts xxi. 8.) When Paul was about to die, he enjoined upon Timothy: "Do thou the work of an evangelist." (2 Tim. iv. 5.) Titus, also, without doubt, belonged to this order of Christian workers.

(a.) The first age of the Church was pre-eminently its missionary age. It was not enough that the gospel should be preached, and a Church founded in Jerusalem. It resulted from the nature and end of Christianity, as well as from the command of Christ, that it should be aggressive; that it should invade the nations, and take possession of the world. It was for the most part a necessity, that the ordinary and permanent pastors and teachers of the Church should be preceded by the evangelists.

## II. *Ordinary Ministers.*

The ordinary and permanent officers of the Church, appointed by divine authority, were the presbyter or bishop, and the deacon. The various titles of watchman (Heb. xiii. 17), angel (Rev. ii. 1), pastor (Eph. iv. 11), ambassador (2 Cor. v. 20), steward (Tit. i. 7), teacher (Eph. iv. 11), and preacher or herald (1 Tim. ii. 7), do not point to so many different offices. They all point to one and the same office, that of the presbyter or bishop; and most impressively show its various phases or aspects, and its manifold and high duties. We find, therefore, that the directions which the New Testament gives as to the appointment, qualifications, and duties of the ordinary and permanent officers of the Church, relate exclusively to presbyters or bishops, and deacons. This fact furnishes a sufficiently clear proof that the New Testament did not contemplate the continued existence of any other such officers. If others exist, they have no divine sanction. (1 Tim. ii. 1-7, iii. 8-13, v. 17, 19; Tit. i. 5, 7.)

### 1. *The Presbyters.*

The word Presbyter, from the Greek Presbuteros, refers primarily to age. As an official name, it came into the Church from the synagogue. The rulers of the synagogue were commonly men of mature years, and, therefore, it was assumed of experience and wisdom. As the ruling body was thus constituted by men of age, the fact presently gave name to the body. The rulers were literally presbyters; *i. e.*, aged men: Presbyters, therefore, soon became their official name. Its transfer into the Church did not materially change its meaning. It denoted there, the teachers and rulers of the Church.

(*a.*) In the New Testament, the synonyme of Presbuteros = presbyter, is Episkopos = overseer or bishop. This name came into the Church from the Greek Civil Assembly. In its infancy, the Church was composed of Jews and Greeks. At a later though early period it reached to the Barbarians. As the term Presbuteros = presbyter would express the Jewish idea of its chief officer, so the term Episkopos = overseer or bishop, would express the Greek idea. Both terms, therefore, were adopted and used by the first Christians as having precisely the same meaning. The use of Presbuteros, however, was much the more frequent.

### 2. *Identity of Presbyters and Bishops.*

That the presbyters and bishops of the New Testament are officially identical is too plain to be reasonably denied. The most competent scholars in prelatie communions now admit it. Some of them, as Alford and Lightfoot, take pains to prove it.

(*a.*) The inspired writers use the two terms as synonymes, and, therefore, interchangeably.

“From Miletus, Paul sent to Ephesus, and called tous Presbuteros = the presbyters of the Church.” “And when they were come to him, he said unto them:” “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you Episcopos” = overseers, or bishops. (Acts xx. 17, 18, 28.) Here is perfect identity. The presbyters are bishops, and the bishops are presbyters.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Presbuteros = presbyters in every city ;” “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For ton Episcopon = a bishop must be blameless.” (Tit. i. 5-7.) Here, again, the identity is complete.

“Presbuteros = the presbyters which are among you I exhort, who am also Sumpresbuteros = a fellow presbyter :” “feed the flock of God which is among you, Episcopountes = exercising over it the office of bishops.” (1 Pet. v. 1, 2.) Here the presbyters, not only bear the name, but are exhorted to exercise the functions, of bishops. Their office as presbyters was the episcopal office.

(b.) The presbyters and bishops of the New Testament are required to have precisely the same qualifications. This will be seen by comparing Tit. i. 5-9, with 1 Tim. iii. 1-7. That these Scriptures refer to the same class of Church officers, *i. e.* presbyters or bishops, lies on their face, and will not be questioned. They require of them the same essential personal character, and then with reference to official character and functions, aptness for government and instruction.

(c.) In harmony with this, the Scriptures enjoin on presbyters and bishops precisely the same duties. They must be “apt to teach” (1 Tim. iii. 2), “able by sound doctrine both to exhort and to convince gainsayers” (Tit. i. 9); “to feed the Church of God, which He hath purchased with His own blood” (Acts xx. 28); and to do all this, “neither as being lords over God’s heritage, but being ensamples to the flock.” (1 Pet. v. 3.) The presbyters, also, “who rule well,” are to be “counted worthy of double honor, especially they who labor in the word and doctrine.” (1 Tim. v. 17.) In other words, they are alike to be faithful rulers and teachers in the house of God.

(d.) This official identity of the New Testament presbyters and bishops continued for more than a century after the death of the last apostle and the close of the canon of Scripture. When at length a change began, it came in gradually (“paulatim,” as Jerome said, little by little). The

pretension for it was, not holy Scripture, not apostolic direction, but convenience, expediency. It would be a safeguard against schism. It would be a centre of unity. It was long after the change began before it was claimed to involve the question of order. The so-called bishop and his presbyters were regarded as of the same order or essential rank, only to the former was conceded somewhat more of power. In time, indeed, the change was complete; the divine constitution wholly subverted; there stood proudly in its place that human product, Hierarchy.

(*c.*) While the original presbyters and bishops were identical as official persons, it may be noted that, in the New Testament, the presbyters are said to ordain. (1 Tim. iv. 14.) This is never said of bishops, except under the name of presbyters. Moreover, the apostles never use the term bishops with reference to themselves, but they do use with such reference the term presbyter. Peter said, "I who am a fellow presbyter." John said, "The presbyter to the Elect Lady." "The presbyter to the well-beloved Gaius." (1 Pet. v. 1; 2 John 1; 3 John 1.) And in the highest place in heaven, upon the four and twenty thrones, round about the throne, are four and twenty presbyters, as representing, doubtless, the whole Church of the redeemed. (Rev. iv. 4.)

### 3. *Prelatic Claims as to Bishops.*

Hierarchy claims that the bishop, as compared with the presbyter, is of another and higher order; and that it pertains exclusively to this higher order to govern, ordain, and confirm in the Church of God. The inferior presbyter may not presume to exercise these functions. If, to a certain extent, he rules in the particular Church in which he labors, he does so wholly as authorized by, and representing, the bishop.

(*a.*) This arrogation of government by the Prelatic bishop is in the face of Holy Scripture, and of the practice of the Church for centuries after Christ. In the above-cited passages, the Spirit of God enjoins upon the presbyters, *Poimanein* = to feed the Church of God; *i. e.*, literally to fulfil with reference to it the duties of a shepherd

(Acts xx. 28); and, again, to feed the flock of God, exercising, with regard to it, the office of bishops, "not by constraint, but willingly" (1 Pet. v. 2); ruling well, as well as laboring in word and doctrine (1 Tim. v. 17). In the presence of these divine commands, it is an amazing presumption that dares deny to the presbyters the power of government in the Church.

(*b.*) It is no less a disregard of the divine will to deny them the power of ordination. The only express and perfectly clear instance of what is currently meant by ordination noted in the New Testament, is one not even by the apostles, but by presbyters. Timothy, the evangelist (2 Tim. iv. 5), was ordained "with the laying on of the hands, tou Presbyteriou" = of the presbytery. (1 Tim. iv. 14.) Either before or after his ordination, probably at his baptism, he received some supernatural Charism or gift by the laying on of the hands of Paul (2 Tim. i. 6), but his induction into the office and work of the ministry was by the act of the presbytery. Whether Paul or any other of the apostles were present and participated in the transaction or not, we do not know, nor is it material. Whoever was present, the plain record of Scripture is that the presbytery, *i. e.* the body of presbyters, ordained or set apart Timothy to the office and work of the ministry. It shows us the usage of the apostolic Church, and was according to the divine arrangement.

The ordination of Paul to the ministry seems to have been special in its character. According to prelacy, he could be validly ordained only by the apostles. But they did not ordain him. For three years after he began to preach, he did not even see them. (Gal. i. 16-19.) The only human ministrant on the occasion seems to have been "a certain disciple at Damascus, named Ananias." He was probably a presbyter of the Church in that city. Certainly he was not an apostle. He, "putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost;" . . . "and straightway he preached Christ in the synagogues, that He is the Son of God." (Acts ix. 10, 17,

20.) At a later period he was set apart, with Barnabas, to a special work, unto which God called them, by "certain prophets and teachers in the Church that was at Antioch." (Acts xiii. 1-3.) In this case, also, there was the laying on of hands; but none of the apostles were present.

(c.) The third exclusive prerogative claimed by prelatical bishops is that of administering the so-called rite of confirmation. But this rite, as it exists and is practised now, is not of divine appointment. In the apostolic period, when the supernatural necessarily obtained to some extent, special gifts of the Holy Ghost were bestowed on believers, in connection with the laying on of the hands of the apostles, and of other ministers of the Church. (Acts viii. 17, xix. 5, 6.) This fact is made the ground of what is called confirmation; and confirmation is so peculiar and august that mere presbyters cannot administer it. But this fact ceased to be a fact on the cessation of the supernatural period. All the prelates in Christendom cannot now confer the Holy Ghost. The laying on of their hands, therefore, for this purpose, is a vain service. It is making use of a primitive sign, when the primitive power and reality are wholly wanting.

Assuming, however, this rite to be in itself a proper one, it may be asked, Which is the greater, — to regenerate men by baptism, or merely to supplement the grace thus received; to originate spiritual life, or only to increase it? Without doubt, the former. But the inferior presbyters baptize. They, according to the prelatic theory, can regenerate men by the sacred water, and bring them into the kingdom of God. They can do that which is greatest; but they cannot do that which is least.

#### 4. *Distinction of the Presbyters.*

In the New Testament account of the presbyters, there is made this distinction of those who rule, and of those who both rule and teach, or of ruling and teaching presbyters: "Let the 'Presbuteroi' = presbyters that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. v. 17.) Other Scriptures harmonize with this, as Rom. xii. 8; 1 Cor. xii. 28; Heb. xiii. 7: but this is the most explicit. Most plainly,

here are presbyters who rule well, and other presbyters who also fill the office of instruction.

(a.) That this is the meaning of the passage has been the judgment of the great mass of the most eminent scholars and divines of the various Churches since the Reformation, as Bullinger, Peter Martyr, Calvin, Beza, Turretin, Pareus, Piscator, Tremellius, Olivianus, Muscovius, Diodatus, Schlichtingius, Markius, the divines of the Synod of Dort, Whittaker, Usher, Lightfoot, Burnet, Fell, Whitby, Potter, Fulke, Dodwell, Owen, Doddridge, Bengel, Dwight, Olshausen, Neander, and many more.

(b.) Some of the more recent English exegetes give the sense of the passage as follows :—

“Therefore, the preaching of the word and teaching was not the office of all the presbyters ;” *i. e.*, some of them ruled only, without officially preaching and teaching. (Alford.)

“The concluding words certainly seem to imply two kinds of ruling presbyters, — those who preached and taught, and those who did not.” (Ellicott.)

“We find, from this passage, that there were some presbyters who were not teachers ;” *i. e.*, who did not perform the office of public instruction in the congregation. (Conybeare and Howson.)

(c.) Distinct traces of this divine arrangement are found in the time of Cyprian. In Epistle XXIII. he writes : “With the teaching presbyters, we were carefully trying the readers, examining, first of all, whether all things were found fitting in them.” “These,” his translator adds, “were a distinct class of presbyters, all not being teachers.” (Ante Nic. Lib. I. p. 68.) “We went forth, and saw before the entrance Optatus, the bishop, at the right hand, and Aspasius, the teaching presbyter, at the left hand.” (Ante Nic. Lib. II. p. 286.)

### I. *Objection.*

To this fact, as adduced in support of the polity of the Presbyterian Churches, it is said that all the presbyters of the New Testament were in orders, but the ruling presbyters of these Churches are laymen. This objection does



not come from exegesis or fact: it comes from dogma and prejudice. "Through contempt, they are called by certain prelatists, especially the disciples of Laud, lay elders or presbyters." (Voetius, Eccl. Pol. II. 1.) "The name lay elder or presbyter was applied to this officer by way of reproach and scorn, by his enemies." (Book of Ministers and Elders. London, 1649.) "This is now held as a lay office." "The divine original and authority of lay ruling elders are thrown upon the single text, 1 Tim. v. 17." (Dexter on Congregationalism, pp. 110, 112.)

## 2. *Answer.*

What is a layman? "One of the people in distinction from the clergy." (Webster.) Who, then, or what, are the clergy? "The body of men set apart and consecrated by due ordination to the service of God in the Christian Church." (Webster.) The ruling presbyters, then, in the Presbyterian Churches are not laymen. They are all set apart, by due ordination, to the service of God in the Church of Christ. In the Westminster formulas, therefore, they are called "governors ecclesiastical" and "elders" or presbyters, but never lay elders. "When persons are chosen to be governors of the Church, such are no longer laymen, but ecclesiastical persons." (Book of Ministers and Elders. London, 1649.) "No elder or presbyter of any kind is a layman, but an ecclesiastical office-bearer, ordained by the laying on of the hands of the presbytery, and appointed to the oversight of the flock and the discharge of spiritual duties. Nor does an elder sit in our Church courts to represent the laity: he represents the laity in no sense different from that in which the minister represents them. Both are chosen by the people, and both fill the one office in the Church; the only difference between them being one of education, of labor, and reward. The notion is plausible only from the fact that most ruling elders are engaged in secular pursuits. But all ministers at first were thus engaged. Even an apostle lived by his trade, as Paul repeatedly informs us; and it was a part of his charge to the presbyters or bishops of Ephesus "that, so laboring, they ought to support the weak." (Acts xx. 34, 35. Pro-

fessor T. Withrow, Apostolic Church.) The obvious truth is, that those who are duly chosen by the people of God, and duly set apart by the ministers of God, to spiritual functions in the Church of God, are not laymen; they are men in "holy orders;" and just such are the ruling presbyters or elders in the Churches called Presbyterian.

### 5. *Clergy and Laity.*

The distinction of clergy and laity, in its modern sense, did not exist in the apostolic Church. The great idea which then dominated was this, that all true Christians are therefore true priests. There were, indeed, offices and officers in the Church, but they were for the purposes of due order and greater utility, and not as entering into, or as required by, the essence, so to speak, of real priesthood. The only real priesthood, apart from that of Christ, was commensurate with real faith. Every believer, viewed as a believer, was competent to sacred offices.

(a.) The idea of order in this matter, as against that of essence or reality, became more distinct in the second century, and from that time gathered expansion and power, until at length all the Christian people were only common, and the clergy alone were sacred. The original sense of the Church, however, revealed itself, at every now and then, in the patristic writings. "We Christians," said Justin Martyr, "are the true high-priestly race." "All righteous persons," said Irenæus, "have the dignity of priests." "The souls of the righteous," said Origen, "are the altars on which are offered sacrifices well-pleasing to God." "Prayer," said Tertullian, "is the spiritual sacrifice which takes the place of the ancient sacrifices. We are the true worshippers and the true priests. All Christians now are what the Jewish priests were. The officers of the Church are for order; when they are wanting, the Christian people may administer the ordinances." "The true presbyter," said Clement of Alexandria, "is such, not as being ordained by men, but as being righteous; and, though not on the 'Prōtokathedria' = chief-seat now, he will sit down on the four and twenty thrones, judging the people, as John says in the Apocalypse." (Trypho, Chap.

CXVI. ; Con. Celsus, Book VIII. Chap. XVII. ; De Gra. XXVIII. ; De Bap. XVII. ; De Pen. X. ; Strom. Book VI. Chap. XIII.)

(*b.*) The real thought in these patristic assertions is, that the ultimate and essential factors of the true Church, and the true priesthood, exist in the believing Sōma = or body of Christ. Each genuine Christian man has in himself, as a Christian, the essential priestly unction and power, and to this extent is qualified for, and competent to, sacred functions. But in the ordinary and established state of the Church, and especially in its public aspect and administrations, order and its resulting benefits call for the selection of some from the common Christian brotherhood who, by their gifts or attainments, or both, as well as by their piety, are fitted for the most effective execution of sacred offices, and the most intelligent direction of sacred affairs.

#### 6. *Plurality of Presbyters.*

During the apostolic period, there was in every separate Church a plurality of presbyters. Paul said : "I left thee in Crete . . . to ordain presbyters in every city, as I had appointed thee." (Tit. i. 5.) Paul and Barnabas "ordained them presbyters in every Church." (Acts xiv. 23.) "From Miletus he sent to Ephesus, and called the presbyters of the Church." (Acts xx. 17.) The Church at Philippi also had its plurality of bishops or presbyters, as well as of deacons. (Phil. i. 1.) "Is any sick among you? Let him call for the presbyters of the Church; and let them pray over him." (Jas. v. 14.) The Epistle of James was encyclical, addressed, primarily, to all the Hebrew Christians scattered throughout Palestine, Egypt, Asia Minor, and the far East. It directs the sick in every several Church to send for the presbyters of that Church. It shows that the plurality of presbyters was universal.

(*a.*) Here is a New Testament fact, significant as it is certain. The apostles were inspired men, filled with the Holy Ghost. In organizing the Christian Church, they proceeded according to the will of God. What they did in their official character was as really an expression of the divine mind as what they wrote or preached. It was their

uniform practice to organize each local Church with a plurality of presbyters. Not an instance to the contrary can be found in the New Testament, or is implied. This constant feature, therefore, of the apostolic Churches was of divine appointment. It is essential to the complete scriptural constitution of every particular Church of Christ.

### 7. *The Deaconship.*

Our English word Deacon comes from the Greek Diakonos = one who serves, or a servant. The root of Diakonos has commonly been supposed to be Dia and Konis = one who is dusty from running, or, simply, one who is dusty without reference to the manner of it. Buttmann preferred to derive it from Diakō = to make haste. Its generic idea is that of service. In this general view, it may be applied to any office involving labor.

#### I. *Its Origin.*

When and how the office of deacon was introduced into the Church is yet to some extent in discussion. Two views have gained more or less acceptance.

(a.) The first may be called that of Mosheim, though Origen seems to have held it, and recently it has had the suffrage of such men as Kuinoel, Olshausen, and Whately. It maintains that, from the necessity of the case, the office of deacon existed from the very outset of the Church. It finds, therefore, deacons in the "Neōteroi" = young men, who appear in connection with the burial of Ananias and his wife. (Acts v. 6, 10.) It puts "Neōteroi" = the young men as the official contrast to "Presbuteroi" = the presbyters or aged men. It also sees in the acts of these young men on that occasion a performance of their official duties.

(b.) The second view is that which finds the origin of this office in the Church, on the occasion recorded in Acts vi. 1-6, when "the Grecians murmured because their widows were neglected in the daily ministrations;" *i. e.*, in the ministrations from the common resources of the Church in aid of its poor. To obviate this neglect, and remove all

ground of complaint, the apostles appointed "seven men of honest report, full of the Holy Ghost and wisdom," to take charge of "the daily ministration," while they devoted themselves exclusively thereafter "to prayer and the ministry of the Word." Not without good reason this view has commended itself to the general sense of the Church from the beginning.

### 2. *Its Nature.*

The true nature of this office is perfectly clear in this view of its origin. It was secular, and not spiritual. It was conversant with the money of the Church, its alms; its ministrations of whatever kind to bodily wants, not with the word, or the sacraments, or the rule of the body of Christ. In showing, therefore, why the office should be instituted, the apostles said: "It is not reason that we should leave the word of God," *i. e.*, the ministration of it, "diakonein trapezais" = to serve tables, *i. e.*, to look after the temporalities of the Church. Choose you, therefore, suitable men whom we may appoint over this business, *i. e.* this secular business, and we will devote ourselves wholly to matters of a spiritual kind. It is obvious, then, that the deacons were the official almoners of the Church, and had the care of its temporalities.

(*a.*) The first deacons were men of eminent spiritual gifts and power, if we may infer from the Scripture account of two of them, Stephen and Philip, and, as all Christian men ought to do, whether in office or not, they earnestly exercised their gifts and power for Christ and the Church. Their strictly official function, however, as deacons, was secular. It contemplated bodily and temporal interests and wants. Having indeed "used the office of a deacon well," both Stephen and Philip "purchased to themselves a good degree," — the one as a martyr (Acts vii. 57-60), and the other as an evangelist (Acts xxi. 8), and also "great boldness in the faith which is in Christ Jesus" (1 Tim. iii. 13).

### 3. *Prelatic Changes.*

The same influences which, from an early period, gradually perverted both the apostolic doctrine and order, until

hierarchy supplanted apostolicity, also changed the diaconate at length into what is called the third degree or the *Ordines Majores* = major orders, and invested it with a spiritual as well as secular character and function. In prelatial Churches, the place and duties of the deacons have varied, according to the will or exigencies of the ecclesiastical dignitaries above them.

(a.) The Romish view of the office of deacon is set forth in the Catechism of the Council of Trent (Ques. XX.) as follows:—

“It belongs to the deacon constantly to accompany the bishop, to take care of him when preaching, to assist him and the priest during the celebration of the divine service, and at the administration of the other sacraments, and to read the gospel at the sacrifice of the mass.” “To the deacon also, as the eye of the bishop, it belongs to investigate who lead lives of piety and religion, and who do not; who attend the sacrifice and the preaching at the appointed times, and who do not.” “In the absence of the bishop and priest he is also permitted to expound the gospel to the people; not, however, from an elevated place, to make it understood that this is not his proper office.” In the ordination of the deacon, the bishop, laying his hands upon him, and giving him a copy of the gospels, says: “Receive power to read the gospel in the Church of God, as well for the living as the dead, in the name of the Lord.”

(b.) In the English Prelatical Church, the office and work of the deacon are set forth in the form of ordination, as follows:—

“It appertaineth to the office of a deacon to assist the priest in divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scriptures and Homilies in the Church; and to instruct youth in the Catechism; in the absence of the priest to baptize infants; and to preach, if he be admitted thereto by the bishop. And, furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the curate.” In his ordination, therefore, giving him a copy of

the New Testament, the bishop says : " Take thou authority to read the gospel in the Church of God, and to preach the same, if thou be thereto licensed by the bishop himself."

The Church is a divine institution. It is the Church of God. His will is the law of its ministry, as well as of its teaching. It is a high presumption and a crime for any man, or any set of men, to subvert or change what He has ordained. All history shows that " the foolishness of God is wiser than men, and the weakness of God stronger than men." (1 Cor. i. 25.) Human corruptions of the divine work have wrought nothing but evil. The unbelief and atheism of the centuries since Constantine have had no more prolific cause than Hierarchy. Christianity has lived not because of it, but in spite of it.



## CHAPTER XXXVI.

### THE SACRAMENTS.

#### I. *The Word.*

THE word Sacrament, in our English tongue, is just the Latin Sacramentum transferred. It comes from the trilateral root Sac, whence also comes a whole class of words, as Sacer, Sacro, Sancio, Sanctitas, all involving the idea which we express by the word sacred or sacredness.

(a.) Its first known use was as a term of law. In that use it denoted the sum of money which, under the old Roman code, litigants were obliged to deposit with the court, a sort of fixed tariff or tax on lawsuits. This money was applied " ad sacra res " = to the support of sacred things ; *i. e.*, of religion, and it was called Sacramentum, because so applied.

(b.) At an early period it passed into military use, and denoted the oath of allegiance to the emperor or the commanding general, which every soldier took on entering the

army. Hence, it came to be used at length for a solemn obligation or oath of any kind. In this sense Pliny seems to have used it in his letter to Trajan concerning the Christians in Bithynia, when he says that, in their worship, they were accustomed to bind themselves by a sacrament or oath to do no wrong.

(c.) Many Christian writers have made use of this military sense of *Sacramentum* for a practical purpose. As the Roman soldier expressed his allegiance to his general or the emperor by taking the *Sacramentum* or military oath, so the Christian disciple, who is also a soldier, expresses his allegiance to Christ, by means of baptism and the supper of the Lord, these being thus *Sacramenta* = solemn declarations and pledges of his holy devotion.

## 2. *Its Use in Theology.*

In theology the word *Sacrament* is used to designate those ordinances which Christ appointed as the signs and seals of the covenant of grace, or of those spiritual benefits which that covenant provides and bestows.

(a.) This word has no place in the Scriptures. It may be doubted, whether its presence and use in theology have been wholly auspicious. Not improbably, it has contributed to invest the simple appointments of Christ with a mystery and dread which He never intended, and which, along the centuries, have wrought in aid of error and superstition. As far back as Tertullian, the Latin fathers made use of *Sacramentum* to express their conception of the Greek word *Mustērion* = a mystery; *i. e.*, a secret thing, and sacred because secret. The mysteries, as they were called, of the old pagan religions were not open to the public. They were profoundly secret to all except the initiated. The reason why they were thus secret was their alleged sacredness. Hence, in the popular mind, a specially sacred thing was a mystery, and a mystery was a specially sacred thing. It seems to have been this connection of these two words, as expressing the same thing, which led to the use of *Sacramentum* and *Mustērion* as synonyms. *Sacramentum* came thus into the vulgate version of the Scriptures as the equivalent of *Mustērion* or mystery. Its



presence in the Vulgate made it, in the ante-Reformation theology, the accepted and fixed technical term for what was then meant by a sacrament. The Reformation theology retained the term, though, to some extent, it modified its meaning.

### 3. *Definitions.*

(1.) "A sacrament is a visible sign of a sacred thing." (Augustine, A.D. 400.) "A sacrament is that by which, under cover of visible things, a divine virtue secretly effects salvation." (Gregory the Great, A.D. 590.) "A sacrament is an action conjoined with solemn words, by which are signified and exhibited gracious effects." (Thomas Aquinas, A.D. 1270.) These definitions are too indefinite, and would admit of an indefinite number of sacraments. Besides which, that of Gregory has the false and pernicious notion that a sacrament effects the grace which it signifies.

(2.) The authorized Romish view of the sacraments is to be found in the decisions of Trent. In its catechism that council says: "A sacrament is something presented to the senses, which has the power, by divine institution, not only of signifying, but also of efficiently conveying grace." (P. II. Ch. I. 2, 6.) In the discussions of the council, therefore, it was maintained that all the various things which Rome calls sacraments were instituted by Christ, and are sacraments in the same sense as baptism and the mass.

(3.) The symbols of Westminster express, substantially, the sense of all the Protestant Churches, when they say: "A sacrament is an holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers." (S. Cat.)

(a.) A sacrament, then, is an "ordinance;" *i. e.*, something duly appointed, and having, therefore, authority and permanence.

(b.) It is also a "holy ordinance;" *i. e.*, an ordinance whose sphere is not the secular, but the sacred, and whose character and purpose, therefore, correspond.

(c.) It is further a "holy ordinance, instituted by Christ;"

*i. e.*, an ordinance instituted, not by any one or every one, whether an individual or a Church, but definitely and exclusively by Christ, or divinely instituted.

(*d.*) It is likewise a "holy ordinance," instituted by Christ, to represent, seal, and apply spiritual benefits.

According, then, to this definition, a sacrament is a visible sign of a sacred thing, appointed by Christ to be a sign of that thing, and also to be a seal and pledge of it to those who truly believe. The appointment by Christ, with the purpose of the appointment, enters into the essence of a true sacrament. Turretin adds this important thought, that while the sacraments are appointed to represent and seal to us the grace which is in Christ, they are also appointed, on our part, to attest our faith, love, and obedience to Him.

#### 4. *Number of the Sacraments.*

The number of the sacraments turns on the definition of them, or on what they really are. In the general Protestant view, there are only two, — baptism and the supper of the Lord. Only these have been appointed by Christ, as visible signs, to represent, seal, and apply invisible grace. If, however, we adopt the definition of Augustine, there may be as many sacraments as there are visible signs of invisible things. Hence, some of the earlier Lutheran theologians spoke of other sacraments than the two. Even Melancthon, in the "Apology for the Augsburg Confession," said that nothing depended on the use of the word, or upon the number, so long as the thing itself is understood, and human institutions are not made equal to those of God.

(*a.*) The Romish body hold to seven sacraments; viz., baptism, the mass, confirmation, orders, matrimony, auricular confession, and extreme unction. This number of seven began to obtain currency from the time of Peter Lombard, in the twelfth century, and was fixed and made obligatory by the Council of Trent. Previously, among the Romish theologians, the number had varied from two to twelve, which last number was held by Peter Damianus.

(*b.*) In prelatial communions, not in connection with

Rome, and who hold to the two sacraments, confirmation is not regarded as a sacrament. It is, indeed, a visible sign of inward grace; and, in their view, is of divine origin; but it is rather a part of baptism, than a sacrament by itself. Baptism, they hold, is not really perfect without it. Confirmation, therefore, is the complement of baptism. Both are parts of one sacrament.

### 5. *Sacraments of the Jewish Church.*

That the Church of the Old Testament had its sacraments would seem to be plain from holy Scripture. Some theologians, however, have denied it. Their reason is, that what we call the sacraments of the former economy related to secular and national, and not to spiritual, blessings. But this reason is without reason. In the most express terms of it, the covenant of God with His people then embraced, not only privileges and distinctions pertaining to this world, but all the grace and glory which were treasured up in the Messiah. The blessing of Abraham, therefore, was also to come on the Gentiles through Jesus Christ. (Gal. iii. 14.) The sacramental character, too, of circumcision and the passover, is obvious. They were divinely appointed; and they were appointed to represent and seal spiritual truths and blessings.

(a.) Paul affirms that circumcision was a sign and seal, not of the national or the secular, but of "the righteousness of faith." (Rom. iv. 11.) Nothing could be more explicit, or more fully meet the whole idea and essence of a sacrament. God appointed it; and He did so, to signify and seal by it, as an outward sign, inward and spiritual grace.

(b.) The passover, in its primary aspect, had reference to a great temporal deliverance; but it is impossible to gain the whole scriptural view of it without seeing that it also pointed to an immensely greater spiritual deliverance. The pious Jew, in observing this ordinance, not only looked backward to the literal lamb whose sprinkled blood caused the angel of a temporal death to pass over, but also forward to Him whom that Lamb prefigured, and in view of whose blood, sprinkled on all them who believe, the angel of an eternal death would pass over.

### 6. *These Sacraments superseded.*

The Jews would, of course, deny that these sacraments have been superseded by any other. They therefore observe them, with more or less of fidelity, to the present day. As Christians, however, we hold that by the incoming of the Christian dispensation the former economy vanished away. (Heb. viii. 13.) It had served its purpose; and He who ordained all the dispensations brought in "the dispensation of the fulness of times," that "He might gather together in one all things in Christ." (Eph. i. 10.) When that former economy was thus closed, its various forms and signs came to an end with it. They could no longer have significance or authority in the Church unless reappointed by its divine Head.

(a.) Jesus Christ did not reappoint them. Instead of circumcision as the initiatory sacrament of the Church, He appointed baptism. This has the same sacramental and spiritual import which circumcision had. Baptism is the Christian circumcision. (Col. ii. 11, 12.)

(b.) Instead of the passover supper as the commemorative sacrament of the Church, He appointed the Lord's Supper, in which the symbolic bread and wine point, not to the body and blood of the paschal lamb, but to those of Him whom the paschal lamb typified,—even the Lamb of God, slain for the salvation of the world. Christ, therefore, as Paul teaches, is our Passover. (1 Cor. v. 7.) Nor is it without significance that the Saviour appointed this commemorative sacrament immediately on the close of His last observance of the Jewish one; intimating by this, His substitution of the one for the other.

(c.) Baptism and the Lord's supper are, in fact, in the Church now, in the place of circumcision and the passover, and have been ever since Christ ascended to His throne. They have this place by His direct and personal command. (Matt. xxvi. 26–30, xxviii. 19, 20.) As the inspired and official propagators of Christianity and organizers of the Church, the apostles enjoined and observed them, in the name of Christ.

### 7. *Baptism under the Old Economy.*

In the specific form and sense in which it is practised by the command of Christ in the Christian Church, baptism was not practised under the old economy. There were, however, then various prescribed religious uses and applications of water, which the New Testament calls "diaphorois baptismois" = divers baptisms. (Heb. ix. 10.) The general import of these baptisms admits of no doubt. In now and then an instance they were the means of a literal cleansing, but for the most part their use was symbolical. They set forth the necessity of holiness in all them who would belong to the true congregation of the Lord, and holiness to be effected by those powers of the divine Spirit which the cleansing water signified.

### 8. *Proselyte Baptism.*

From an early period the Jewish Church had its proselytes; *i. e.*, converts from heathenism to the worship of Jehovah. In the time of our Lord, and probably long before, these proselytes were of two classes, viz., the proselytes of the gate, and the proselytes of righteousness.

(*a.*) The proselytes of the gate were Gentiles whose religious convictions were such that they willingly came under obligation to observe what were called the seven precepts of Noah, viz., to renounce idolatry, revere the name of God, commit no murder, maintain chastity, refrain from all wrong, positively practise justice, and eat no blood. Upon taking this obligation, they were admitted to certain privileges among the Jews; such as, to reside within the gates of their villages and cities, and to worship in the outer court of the temple. From this circumstance this was called the court of the Gentiles.

(*b.*) The proselytes of righteousness were Gentiles more thoroughly penetrated with the religious spirit; who came under obligation to observe the whole law of Moses; and, consequently, were incorporated into the Jewish Church and nation. Their formal reception into Judaism was by circumcision, baptism, and sacrifice. If these proselytes had children, they were received with their parents in the

same way. Such children, like those of the Jews themselves, were regarded as now within the covenant.

(*e.*) This is the substance of the account as to the proselytes given by all the Jewish writers. Some modern critics have endeavored to bring doubt upon it, but without any sufficient ground. There is no conceivable reason why the Jewish Rabbis should give this account unless it were true; but it is their unanimous testimony. No special moment, indeed, attaches to the fact of proselyte baptism. It serves to show, however, along with the "divers baptisms" above noted, that the Jews were familiar with baptism as a religious rite, and as introducing men into a new religion. It furnishes thus an obvious reason why the baptism of John and of the disciples of Christ were not regarded as novelties, but rather, in the circumstances, as a matter of course.

### 9. *The Baptism of John.*

While Jesus the Messiah remained yet in Nazareth, in subjection to His parents, John the Baptist appeared as His herald. He came announcing the kingdom of heaven as at hand, and calling upon men to repent. The impression he made was wide-reaching and powerful. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. iii. 1-6.) What was the character of the baptism of John?

(*a.*) John was a minister of the circumcision. His time and sphere were wholly within the old economy. His baptism, therefore, belonged to it. Christian baptism, on the contrary, is the initiatory sacrament of the new economy; and, as such, was not instituted until after the death of John; and, indeed, not until after the death and resurrection of Christ. (Matt. xxviii. 19.)

(*b.*) The baptism of John was "eis metanoian" = unto repentance, in view of the Messiah as about to come. (Matt. iii. 11.) In distinction from this, Christian baptism is "eis aphesin" = unto remission of sins, in view of the Messiah as having come and made the divine atonement. He who submitted himself to the baptism of John expressed thereby his penitence as a breaker of the law, while he who

receives the baptism of Christ expresses thus his hope of pardon through grace.

(c.) The baptism of John made no reference to the Holy Ghost. Some of his disciples, therefore, whom Paul found at Ephesus, said: "We have not so much as heard whether there be any Holy Ghost." In instituting Christian baptism, the Saviour commanded that it should be administered in the adorable threefold name. The apostle, therefore, rebaptized those disciples of John, and so received them into the Christian Church. (Acts xix. 1-7.)

#### 10. *Baptism by the Disciples of Christ.*

In the fourth Gospel it is stated that Jesus baptized; not, however, in person, but by His disciples. (John iii. 22, iv. 2.) As Jesus Himself, like John, was a minister of the circumcision in His earthly state (Rom. xv. 8), and as this action of His disciples fell within the limits of the old economy, the baptism which they administered must also be classed with those various washings which that economy required or permitted. The kingdom of heaven had not yet come. It could not come until Jesus was crucified, risen from the dead, and glorified. Then, at length, the Spirit was given (John vii. 39), and the Church in its Christian form began its course of labor, suffering, and triumph. (Acts ii. 1-41.)

#### 11. *Institution of Christian Baptism.*

Baptism in the Christian Church, as its initiatory sacrament, must have its place and purpose by the will of Christ. He ordained it when He said: "All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. xxviii. 18-20.)

(a.) Here there is first given to Christ, in His person as the God-man, absolutely universal dominion. As the God-man; for, considered in His original and eternal deity, universal dominion was His already, by right and in fact. The

giving of it, therefore, demonstrates the reference to His mediatorial person. It is that donation to which Paul refers when he says: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.)

(b.) Next, Christ exercises this supreme authority in sending forth the apostles, and the whole succession of His servants in the ministry, on the sublime mission and work of the world's salvation. "Go ye, therefore, and make disciples of all the nations;" not only of the Jews, but also of the Gentiles. By this command He purposely set aside for ever the limitations of the old economy, and opened the covenant of God to the world.

(c.) Still further, Christ here directs His servants of all times how to make disciples of the nations, to wit:—

(1.) By baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; and,

(2.) By teaching them to observe, not what men may appoint, no matter who those men may be, but "all things whatsoever I have commanded you."

In this primary law of Christ, baptizing precedes teaching; and this is in harmony with the true idea of the Church, as embracing parents and their children. When the Church is established, the normal process is from baptism to instruction; *i. e.*, the offspring of believers are formally brought into the covenant of God by baptism; and then are to be diligently trained in the knowledge and obedience of the whole will of God. From the nature of the case, adults must have a measure of instruction before their profession of discipleship, that it may be an intelligent profession; but even with them the great bulk of teaching must follow their baptism. In one most important aspect of it the Church is the school of Christ, and the true disciple should be a life-long student of the word of Christ.

(d.) In these words, moreover, Christ gives His most gracious promise: "Lo, I am with you alway, even unto



the end of the world." This promise, with its mighty power of quickening and encouragement, sounds along the ages. It demonstrates that the duty of evangelizing the nations was not personal to the apostles alone, but rests with equal weight on all the ministers of Christ until this dispensation shall end.

We thus have the explicit and positive institution of baptism by Christ, as the initiatory ordinance of the Christian Church. All preceding baptisms, therefore, whatever their modes, adjuncts, or ends, belong to another category. None of them were Christian baptism. Christian baptism rests upon this definite command of Christ, and had no existence before it.

### 12. *Relation of Baptism to Circumcision.*

As circumcision in the Church was of divine appointment, it could be set aside only by divine authority. Christ had this authority, and when, by virtue of it, He abolished the old economy, He abolished with it all its peculiar forms and accessories. None of them could be rightly continued unless reappointed by Him. That He did not reappoint circumcision and the passover as the signs and seals of the still existing and unchangeable covenant, was a sufficient indication of His will concerning them.

(a.) It is a simple historical fact, that baptism has come in the place of circumcision as the initiatory sign and seal of the covenant, and has the same symbolical import. This has been so, ever since the resurrection and the ascension. None but the Jews will deny it, but they do not now constitute the Church. The kingdom of God has been taken from them and given to others. (Matt. xxi. 43.) They, the natural branches, have been broken off from the good olive-tree, and the Gentiles grafted in. (Rom. xi. 17-24.)

(b.) This fact is in accordance with the will and law of Christ. When He gave that command to make disciples of all the nations, He solemnly, and in express terms, put baptism in the place, which, until then, had been occupied by circumcision. It was thus a formal and public substitution of the one for the other.

(c.) The New Testament, therefore, recognizes baptism

as the Christian circumcision. (Col. ii. 11, 12.) The construction of this passage is somewhat involved, but its import is plain. The apostle says that the Christians of Colosse had been circumcised by being baptized; *i. e.*, baptism was the same to them that circumcision was to the people of God before them. Hence Justin Martyr said: "We have received, not carnal but spiritual circumcision, and we have received it through baptism." (Trypho, Ch. XLVIII.)

### 13. *Form of Christian Baptism.*

The formula of Christian baptism as given by the Saviour is as follows, viz.:—

"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

(*a.*) This formula embraces the Divine Trinity, in connection with the Divine Unity. It specifies three persons, the distinction between whom is marked by the careful repetition of the conjunction and article, thus: "The Father, and the Son, and the Holy Ghost;" while their essential unity is set forth by the emphatic singular "to onoma" = the name, instead of "ta onomata" = the names. The one name is common to and expressive of the threefold personality.

(*b.*) To baptize in the name of the Trinity, some understand as meaning to baptize by the authority of the Trinity. As in favor of this view they cite the words of Peter and John to the lame man at the gate of the temple (Acts iii. 6): "In the name of Jesus Christ of Nazareth," *i. e.*, by His authority, we say to you, "Rise up and walk." This, however, was not their meaning. They meant, not merely that their authority was from Christ; but, specially, that the power which should heal the man was from Christ. Besides which, the verbal and grammatical structure, in the two cases, is different. The apostles said: "En tō onomati" = in or by the name; the baptismal formula says: "Eis to onoma" = into the name.

(*c.*) The probably true import of the formula may be given thus: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," *i. e.*:—

(1.) Baptizing them into the solemn confession of all the

truth which the one name of the three divine persons implies ; and

(2.) Baptizing them into all the privileges and obligations which that truth, so confessed, presents and imposes.

#### 14. *Necessity of Baptism.*

By this baptism, men become, in a formal and public manner, disciples of Christ. They have thus their place in the school and Church of Christ. The question is asked: Is baptism indispensable to true and saving discipleship?

(a.) The necessity of baptism is relative, not absolute. Baptism does not confer salvation, nor effect, subjectively, the new spiritual life. Its necessity, therefore, does not proceed from its own nature. It belongs to the order of Christianity, and not to its essence. Christ appointed it as one of the ordinary and permanent badges of discipleship, as well as a sign and seal of the gracious covenant. It is thus an evidence of faith, and a fruit of obedience. When, in any case, it may be wanting, for reasons which do not imply conscious disobedience to the Saviour, its absence will not intercept the stream of divine life, or forfeit one's salvation. It is no more a saving ordinance in itself, than was circumcision. For a special reason, therefore, Paul said on one occasion: "I thank God that I baptized none of you," with the two or three exceptions which he proceeds to name. (1 Cor. i. 14, 17.) It is impossible that he should have so felt and spoken, if he had the slightest thought that baptism saves, or is regeneration. As a necessary result, however, of its own nature, a true faith will show itself in prompt and cordial obedience to all the laws of Christ, of which, to receive Christian baptism is one. As a general truth, therefore, those whom God calls and justifies and glorifies (Rom. viii. 30) will be found in the Church.

(b.) This truth, so understood, is a very different thing from the idea, which even Augustine had, that all those who die without baptism, even infants, perish. Still more does it differ from the dogma, as old as Cyprian, that there is no salvation except in the Church; *i. e.*, the visible Church: and this visible Church that particular one which, it is alleged, is the only Church, because of its external connec-

tion with a certain supposed succession of hierarchs. He who is not in the Church, said Cyprian, is a foreigner, a profane person, an enemy. No one can have God for his Father, who has not the Church for his mother. Even a martyr cannot be a martyr, if he is not in the Church. Such a one may love Christ and die for Him : but he can have no crown ; he must go to Gehenna. (Unity of Ch. Sec. VI. 13, 14.) It was more in the spirit of the divine Master, that Irenæus said : " Where the Church is, there is the Spirit of God ; and where the Spirit of God is, there is the Church, and every grace."

#### 15. *Synonymes for Baptism.*

In the New Testament there are two or three words used as synonymes for baptism, which may be noted before we consider those literal and distinctive terms which the Spirit employs with reference to the Christian ordinance.

(a.) In Mark (i. 44), Luke (ii. 22), and John (ii. 6, iii. 25), the word "Katharismos" = purification is used to designate some of the "divers baptisms" of Judaism. In all these instances, the thing signified by the rite is put for the rite itself.

(b.) In John iii. 5, and Eph. v. 26, the word "Udōr" = water, is apparently used for Christian baptism. In these instances, the ordinance bears the name of the element with which it is required to be administered.

(c.) To these may be added with possible though not probable truth the word "Phōtisthentes" = enlightened. (Heb. vi. 4.) The Syriac version, many of the early fathers, and some modern scholars, including Michaelis, render it baptized. It can scarcely be doubted, however, that the use of Phōtizō = to enlighten for Baptizō = to baptize belongs to a period after the apostles, and had its origin in patristic times and opinions.

#### 16. *Patristic Terms.*

In the early Church fathers, some terms are used for baptism which were both the cause and effect of deviation from the evangelic truth ; especially Phōtismos = illumination, and Gennēsis = regeneration.

(a.) Phōtismos = illumination is found first in Justin Martyr. In giving an account of baptism in the Church in his day, he says: "This washing is called Phōtismos" = illumination. (Apol. Ch. LXV.) The reason for this, he says, was that those who were baptized were first to some extent instructed in the knowledge of the Christian truth. Those thus instructed were called Phōtisthētoi = the enlightened or illuminated. As only those adults who were illuminated were admitted to baptism, the two terms presently became interchangeable: the illuminated were the baptized, and the baptized were the illuminated; baptism was illumination, and illumination was baptism. As a result of this fact, it is probable that we have the interpretation of Heb. vi. 4, just referred to; and then its transfer into so old a version as the Syriac.

(b.) The other and more mischievous word used by the fathers for baptism, Gennēsis = regeneration, was also employed by Justin. (Apol. Ch. LXV.) He does not seem to mean by it that baptism really regenerated men; but only that such as were supposed to be regenerated were admitted to baptism. With reference to adults, regeneration, real or supposed, was a condition precedent. In this case also, and by the same process as in the other, the words presently lost their distinctive force, and became, practically, synonymes: regeneration was baptism, and baptism was regeneration.

(c.) In a well-known passage, Irenæus expressed himself in the same way. "Christ," he says, "gave to His disciples the power of regeneration unto God, when He said, 'Make disciples of all the nations by baptizing them.'" (Her. III. 17.) He thus identified baptism with regeneration, at least in words. The natural and speedy result was the identification of the things. Within a generation or two, after the death of John, the external rite was superstitiously regarded as effecting the internal reality. Baptism with water was the regeneration of the Holy Ghost.

## CHAPTER XXXVII.

## THE SACRAMENTS, CONTINUED.

I. *Biblical Words for Baptism.*

THE specific and distinctive words in the New Testament, and in the Septuagint version of the Old Testament, for baptism are *Baptō* = to dip, and *Baptizō* = to baptize, with their derivatives, *Baptismos* and *Baptisma*.

(a.) *Baptō* = to dip. This word is never used in the Scriptures with reference to the Christian ordinance of baptism. According to Dr. Gale, it occurs about twenty times in the Septuagint version of the Old Testament and the Apocrypha, in all of which instances its meaning, he maintains, is to dip. (Ref. on Wall. Let. IV.) In the New Testament it occurs in Matt. xxvi. 23; Mark xiv. 20; Luke xvi. 24; John xiii. 26; and Rev. xix. 13. Three of these instances relate to the sop given to Judas, one to the dipping of the finger of Lazarus in water, and one to the vesture of the King of kings, dipped in, or, rather, stained with, blood.

(b.) *Baptizō* = to baptize. This is the word used by Christ, when He said: "Go ye, therefore, and make disciples of the nations, baptizing them." (Matt. xxviii. 19.) It is, therefore, the authoritative word,—the word of the law of Christ. It alone, therefore, with its derivative *Baptisma*, is used to designate Christian baptism. In the Septuagint version of the Old Testament it occurs twice,—in 2 Kings v. 10, 14, and in Isa. xxi. 4. In the Apocrypha it also occurs twice,—in Sirach xxxiv. 30, and Judith xiii. 7. In the New Testament *Baptizō* and *Baptisma* occur about a hundred times with reference to the baptism of John, the baptism of suffering and sorrow, the baptism of the Holy Ghost and of fire, and the distinctive ordinance of Christian baptism. (Matt. iii. 13, 16, xx. 22, 23, iii. 11, and xxviii. 19.)

From these statements it is seen that, while the Septuagint version of the Old Testament and the Greek of the

New Testament use both *Baptō* and *Baptizō* with reference to other baptisms, the one authentic word for the Christian ordinance is *Baptizō*. This is the word of the law as ordained by the King. It alone, therefore, and not *Baptō*, whose primary meaning is materially different, must control our view of the baptism required by Christ.

2. *Meaning of the Words.*

What, then, as shown by usage, is the meaning of these words? Unhappily, there is not unanimity of opinion with reference to this point. One considerable body of Christians makes conformity with its view of the mode of baptism essential to membership in the Church of Christ.

(a.) *Position of Immersionists.*

(1.) They identify *Baptō* and *Baptizō*, making them, in their primary sense, exact equivalents; and then they reason from them indiscriminately as to the mode of the Christian ordinance.

(2.) Making these words thus the same in their primary meaning, they insist that they are essentially, and therefore necessarily, modal; *i. e.*, that they express one definite and unvarying act or form of action, and this one definite act they make indispensable to valid Christian baptism.

(3.) They then further insist that this one definite act is dipping, or that *Baptō* and *Baptizō*, in their primary sense, mean, definitely and always, to dip; so that, in the language of one of their oldest confessions, "Baptism is dipping, and dipping is baptism."

(4.) "By commanding to baptize, Christ has commanded to dip only." (Dr. Gale.)

"The primary sense of the term *Baptizō* is to dip." (Booth.)

"My position is that *Baptizō* always signifies to dip, never expressing any thing but mode." (Dr. Carson.)

"In every instance the idea of dipping is conveyed; *i. e.*, by the words *Baptō* and *Baptizō*. (Dr. F. A. Cox.)

"*Baptizō* is causal of *Baptō*. The sense of the original must be, John caused the people to dip, or to be dipped, in water." (Mr. Stovel.)

“Baptizo, in the whole history of the Greek language, has but one meaning. It signifies to dip or immerse” (as if these were synonymes), “and never has any other meaning.” (Prof. Jewett.)

“Baptizō, during the whole existence of the Greek language, had a perfectly defined and unvarying import.” “It means to immerse, immerge, submerge, dip, plunge, imbathe, and whelm.” (Dr. Conant.) Is it possible, however, that the word should express all these specific and varying ideas and acts, and yet have only one “perfectly defined and unvarying import”?

These citations are taken from Dr. Dale's masterly work on Classic Baptism, to which, with his equally admirable work on Judaic Baptism, this chapter is specially indebted. Is this immersionist position tenable?

### I. *Baptō.*

(a.) *Baptō* is a modal word. In its primary sense, it expresses a definite act or mode of action. That act is to dip, or that mode of action is dipping. Dr. Gale says: “It is borrowed from the dyers, who color things by dipping them in their dye.” (Let. III.)

(b.) *Baptō* has also a secondary sense. This, indeed, was resolutely denied, until even Carson felt compelled to admit it. In this secondary sense it wholly loses its definite modal force. It still implies an act of some sort, but not any one definite act. In this sense it means to tinge, wet, stain, dye, all which things may be done without dipping, by pouring, sprinkling, rubbing.

#### I. *Classical Instances.*

(a.) Hippocrates says: “Epeidan Epistaxē imatia Bap-tetai” = when the liquid drops upon the garments, they are dyed or colored. Here *Baptō* loses every shade of its definite modal force. The effect which it represents is wrought, not by dipping the garments in the dye, but by dropping the dye on the garments.

(b.) The old Greek poem, ascribed by some to Homer and by some to Esop, says: “Kadd epes' oud aneneusen, ebapteto d'aimati limnē” = the frog fell breathless. Bap-



tized was the lake with blood ; *i. e.*, the blood of the dying crambophagus flowing into the lake tinged the water. Dr. Gale, indeed, affirms that the literal sense is, "the lake was dipped in blood," and resorts to hyperbole to save his system. Dr. Carson, on the contrary, denies any figure in the case, and affirms a secondary sense of *Baptō*: "The lake is not said to be dipped, but dyed with blood."

### 2. *Biblical Instances.*

(*a.*) Of Nebuchadnezzar, in his madness, it is said: "His body *Apo tēs drosou ebaphē* = was wet with the dew." (Dan. iv. 33.) *Baptō* here is divested of every particle of its primary force as meaning the definite act of dipping. Nebuchadnezzar was "*ebaphē*," baptized or wet; not by being dipped into the dew of heaven, but by the falling or deposition of the dew of heaven upon him.

(*b.*) Of the "King of kings and Lord of lords" it is said: "He was clothed with a vesture *Bebammenon* = dipped in; *i. e.*, stained with blood." (Rev. xix. 11-16.) The symbolism of the scene excludes the definite idea of dipped, and requires that of stained or dyed. The vision is identical with that which Isaiah had of the conqueror from Edom, with dyed garments from Bozrah, glorious in his apparel, and travelling in the greatness of his strength; the blood of whose enemies was sprinkled upon his garments, and stained all his raiment. (Isa. lxiii. 1-3.) In accordance with this view, it may be noted that the Syriac and Ethiopic versions of this text translate *Bebammenon* by a word which means to sprinkle, and that Irenæus, Hippolytus, and Origen in quoting it, instead of *Bebammenon* = dipped or dyed, have the word "*Errantismenon*" = sprinkled.

## II. *Baptizō.*

(*a.*) While *Baptō* in its primary sense is modal, *i. e.*, expressive of a definite act or form of action, to wit, to dip or dipping, *Baptizō*, on the contrary, in its primary sense, is not modal. It expresses, not action, but condition, the being within a surrounding element, without reference to any one definite act or mode by which that condition is brought about. Of course, action of some kind is implied

in effecting the condition ; but it may be washing, dipping, plunging, dropping, pressing, pouring, and, if continued long enough, sprinkling. Dr. Gale himself hit upon this truth while strenuously endeavoring to establish the contrary, when he said : “ Baptizō, perhaps, does not so necessarily express the action of putting under the water, as, in general, a thing’s being in that condition, no matter how it comes so ; whether it is put into the water, or the water comes over it.” (Let. III.) That this is the primary sense of Baptizō, Dr. Dale has irrefutably shown in the work above cited.

(*b.*) Baptizō, like Baptō, has also its secondary sense. In this sense, to use Dr. Dale’s words, “ it expresses condition, as the result of complete influence, effected by any possible means and in any possible way.” Dr. Dale demonstrates this by a careful analysis of all the instances which enter into and make up the Greek usage of the word. These instances show that Cupid was baptized by being swallowed ; Bacchus, *i. e.*, wine, was baptized by pouring water into it ; Panthias was baptized by eating a stupefying drug ; Cleinias was baptized by being asked puzzling questions ; one was baptized by getting into debt ; another by the pressure of taxes ; another, still, by the experience of sorrow ; Alexander, with many others, was baptized by drinking too much wine ; his army was baptized by marching through deep water ; Palinurus was baptized by the sprinkling of dew on his temples ; the Egyptian priests were baptized by sprinkling themselves with the water of Isis ; and so on, until the modes in which baptism may be effected, according to those who used the Greek tongue, become legion. (Dale C. B.)

#### 1. *Usage of the Septuagint.*

Baptizō occurs in only two instances in the Septuagint version of the Old Testament : 2 Kings v. 10, 14, and Isa. xxi. 4.

(*a.*) In the first of these, 2 Kings v. 10, 14, we have an account of the cleansing of Naaman the leper. The prophet directed him to wash either himself or the leprous part of his body seven times in the Jordan. In translating

this direction, the Septuagint uses the word *Louō* = to wash, as generic a word as possible, involving no reference whatever to a definite mode. In the whole account, this generic word *Louō* is used three times, and then *Baptizō* once, as expressing the same thing. In this case, therefore, the Septuagint seems to use the words as synonymes. According to it, to wash is to baptize, and to baptize is to wash, the act or mode being indefinite. As the result, Naaman was brought into a new condition. From being a leper he became clean.

This cleansing of the Syrian leper bears some analogy to the law of the leper for the Hebrews. (Lev. xiv. 1-32.) A son of Israel afflicted with the dread disease, in order to be cleansed from it, must wash. The word of the law is *Louō*, which is also the word of the prophet to Naaman. But the law further prescribed a certain sevenfold application of water, in correspondence with which Elisha bade Naaman wash seven times at or in the Jordan, which he did. In narrating this act of Naaman, the Septuagint expresses the sevenfold washing by *Baptizō* = baptize; while, in expressing the sevenfold application of water prescribed by the law for the leper, it uses *Epirrainō* = sprinkle. The healing and cleansing, therefore, effected for Naaman by *Baptizō* were effected for the leprous Israelite by *Epirrainō*; the words being thus practical synonymes. "For this shall be the law of the leper in the day of his cleansing." The priest shall take "the living bird, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed," "and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." (Lev. xiv. 2, 6, 7.) Accordingly, the psalmist, yearning to be cleansed from the leprosy of sin, cried out, "Purge me; or, as the Greek word is, sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. (Ps. li. 7.)

(*b.*) The other instance of *Baptizō* in the Septuagint version of the Old Testament occurs in Isaiah xxi. 4. Our English version has it, "My heart panted; fearfulness affrighted me." The Hebrew word thus rendered "af-

frighted" does not suggest dipping, plunging, sinking, pouring, sprinkling, or mode of any kind; but, for some reason, the Seventy translate thus: "E anomia me baptizei" = iniquity baptizes me. The baptizing agent or influence is iniquity. What and how is the baptism? The immersionist authorities differ. Turning away from dip, and even immerse, Dr. Gale translates *Baptizō* in this case as meaning to overwhelm; and Dr. Conant, as to whelm; while Dr. Carson says: "It does not mean that iniquity comes upon him in any mode; but it sinks him." (Dale, J. B. p. 287.) And yet Dr. Carson is he who lays it down as an immutable axiom, that "*baptizō* always signifies to dip; never expressing any thing but mode."

What then is the true idea? What did the Seventy mean by rendering "iniquity baptizes me"? The prophet has a vision of the fall of Babylon. He personates the proud but now doomed empire, especially as represented in its impious monarch. The time is that last night when Belshazzar made a great feast to a thousand of his lords, and drank wine from the golden cups taken from the Temple of Jehovah. That night, when in the midst of the wild carousal, a man's hand was seen tracing on the wall those sentences of doom. "And the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other." (Dan. v. 1-30.) Then it was his sin found him out; or, to use the Septuagint expression of it, then it was his iniquity baptized him. Under its influence, and by its effects, his whole condition was changed. His mirth gave place to terror. His kingdom passed from beneath his sceptre. His life ended in a sudden and bloody death. He was neither dipped nor sprinkled, neither immersed nor submerged, but thus his iniquity baptized him.

## 2. *Usage of the Apocrypha.*

In the Greck of the Apocrypha the word *Baptizo* also occurs in only two instances.

(1.) Judith "went out nightly" for three nights in succession, as the narrative shows, "into the Valley of Bethulia, and baptized herself in the camp, *Epi tēs pēgēs tou*

Udatos = at the fountain of water." (Judith xii. 7.) What was this baptism? How was it effected? The circumstances of it, the specific purpose for which Judith performed it, and the terms and structure of the passage, utterly preclude immersion.

(a.) Bethulia, situated on a hill or mountain, commanded one of the passes of Palestine. Rather than attempt its capture by assault, the Assyrian General Holofernes laid siege to it with an army of 182,000 men, besides "a very great multitude" of camp followers. This army "camped in the Valley" of Bethulia, at or near the fountain, and from this point "spread themselves in breadth over Dothaim, even unto Belmaim, and in length from Bethulia unto Cyamon, over against Esdraelon." On the second day of the siege, Holofernes seized upon the fountains of waters near the city, "and set garrisons of men of war over them." A little later this was also done to all "the waters and the fountains of the waters of the children of Israel." This was also done to that particular fountain "in the Valley of Bethulia in the camp," near the tent of Holofernes. Besides being the centre of the immense Assyrian hosts, it was also guarded by "a garrison of men of war." Judith could not have unclothed herself for dipping or immersion except in the presence of that garrison. It is mere trifling to say, that she might have had a dress for this purpose, and put it on in her tent. The narrative shows that her wardrobe was only such as she wore when she left Bethulia on her daring adventure; to wit, "her garments of gladness, where-with she was clad during the life of Manasses, her husband." (Judith x. 3.)

(b.) The purpose for which Judith "baptized herself at the fountain" also precludes the idea of immersion. That purpose was ceremonial purification. "Thy servant," she said to Holofernes, "is religious, and serveth the God of heaven day and night. Now, therefore, my lord, I will remain with thee; and thy servant will go out by night into the valley, and I will pray unto God." (Judith xi. 17.) On the same night, therefore, that "she went out into the Valley of Bethulia, and baptized herself in the camp at the fountain," she "sent to Holofernes, saying, Let my Lord

now command that thy servant may go forth unto prayer." But for this she must be ceremonially pure. She therefore washed or baptized herself at the fountain; then "she besought the Lord God of Israel," and then returned to her tent "kathara" = ceremonially pure. The mode, indeed, of her washing or baptizing for purification is not mentioned in the narrative; but we know that in most of the cases specified in the Levitical law, restoration to ceremonial purity was effected by the sprinkling of blood and water, or ashes, on the unclean; and we know of no case in which it was required to be done by immersion of the body. Hence, in one of the most explicit and precious of the Old Testament promises, the Holy Spirit specifies sprinkling as the divine mode of cleansing, thus: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. xxxvi. 25.)

(c.) The terms and structure of the passage also preclude the idea of immersion. Dr. Carson, indeed, says, it ought to be rendered "she dipped herself;" and he therefore affirms that she did dip herself in the fountain, or, at least, in a "stone trough" which may have been near it. Dr. Fuller says: "She bathed herself in the fountain, dressed, of course, in proper apparel;" though she took no clothing with her in her perilous attempt to allure and destroy Holofernes, except "her garments of gladness," which, with her various ornaments, made "the ancients of the city," and the Assyrian soldiers also, "wonder at her beauty very greatly." Dr. Conant, however, rejects both dipping and bathing. He thinks she "baptized herself" by "walking into the water to the proper depth, and then sinking down until the whole body was immersed."

The fatal fact with these different conjectures is, that they all add to the text, and the addition conflicts with it. The text explicitly says that Judith went "eis tēn pharanga" = into the valley, and that she baptized herself "en tē parembolē" = in the camp. These two prepositions express all the inness there was in this baptism; but in neither case was it inness in water. The water with which she baptized herself was not in the valley, nor in the camp,

except as these included the fountain; it was definitely in the fountain. She, however, did not baptize herself in the fountain. The text explicitly says that she baptized herself "epi pēgēs" = at the fountain. This preposition expresses the idea of nearness, and of nearness even to actual contact, but it also excludes the idea of inness. And as Judith baptized herself for ceremonial purification, not in the fountain, but at it, while a "garrison of men of war" was present, dipping, bathing, walking into, and sinking down, are out of the question.

(2.) "Being baptized from a dead body, and again touching it, what avails his washing or cleansing?" (Eccl. xxxiv. 25.)

(a.) This instance is alike clear and conclusive. Under the Levitical law, for a man to touch a dead body, was to contract ceremonial defilement for seven days. To remove this defilement and regain ceremonial purity, the law prescribed a definite process. (Num. xix. 1-22.) A red heifer without blemish, together with cedar wood, hyssop, and scarlet, must be burned to ashes. The ashes must then be gathered up and kept in a clean place without the camp. When any one was to be purified from the defilement contracted by touching the dead, a clean person, *i. e.* ceremonially clean, must take of these ashes and put them in a vessel with fresh or living water. This mixture was called the water of separation. The clean person must then take hyssop, and dipping it in this water, sprinkle it on the unclean man on the third day, and on the seventh day, and so he became clean. It is true the man must also *Louō* = wash himself in water on the seventh day, but this was not peculiar to this process. It was common to most, if not to all the ritual purifications. Much less was this the distinctive and vital factor in the case. It was a mere accessory. The cleansing was effected specifically by sprinkling upon the unclean the water of separation. The express law was "he shall purify himself with it," *i. e.* the water of separation, "on the third day, and on the seventh day he shall be clean." But, "whosoever toucheth a dead body and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel. Because

the water of separation was not sprinkled upon him, he shall be unclean." In this way a man was baptized from a dead body. He was baptized by sprinkling. Or more precisely, having been sprinkled with the water of separation, he was therefore and thus baptized.

(*b.*) It enhances the interest of this particular one of the "divers baptisms" of the Old Testament that in the New Testament the Holy Spirit makes it a special analogon to the only baptism which saves. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) The defiled Hebrew came to the sprinkling of the water of separation: we come to the sprinkling of the blood of Jesus. Both are baptisms. The one changed and the other changes the essential condition of their subject, and in that changed condition in either case was and is realized the intended and true baptism.

### 3. *Usage of the New Testament.*

In coming to the New Testament for the light which it sheds on the meaning of baptizō, it is the natural and logical order, to notice first those statements and facts, which, though recorded in the New Testament, belong notwithstanding to the Jewish economy. These, like those found in the Old Testament and the Apocrypha, preceded the institution of Christian baptism, and materially aid us in understanding both its manner and its significance.

#### 1. *Hebrews ix. 10.*

"Which stood only in meats and drinks, and 'diaphorois baptismois' = different baptisms and carnal ordinances, imposed on them until the time of reformation." The different baptisms thus specified were undeniably the washings or baptisms prescribed by the Levitical law in order to ceremonial purity, this signifying either the need or the fact of moral purity. These ceremonial washings the Holy Spirit here calls baptisms. However various they were, or whatever their modes, they were, in the view of God, baptisms.



(a.) How were these baptisms performed? What was their mode? In every instance where their mode is expressly stated, they were performed by sprinkling; in no instance by immersion. When it is not expressly said that they were performed by sprinkling, only the generic term to wash is used. The oil was sprinkled. (Lev. viii. 10, 11.) The blood was sprinkled. (Lev. vii. 2.) The water was sprinkled. (Num. viii. 7.) The ashes were sprinkled. (Heb. ix. 13.) Thus Moses, by sprinkling blood and water upon them, baptized or consecrated "both the book and all the people;" "the tabernacle, and all the vessels of the ministry." (Heb. ix. 19, 21.) Thus, too, the priests (Ex. xl. 12) and the Levites (Num. viii. 7) were baptized as one of the steps of their induction into office, by the sprinkling upon them of the water of purification. In connection, indeed, with the priests the indefinite term *Louō* = to wash, is used, but in connection with the Levites this indefinite word gives place to *Perirrainō* = to sprinkle, and this defines and determines that. Thus, moreover, they who were defiled by contact with the dead were baptized or purified from this defilement, by being sprinkled with the water of separation; *i. e.*, the water mingled with the ashes of an heifer. Thus, finally, the loathsome leper was baptized from that deepest of all the ceremonial pollutions by being sprinkled seven times with the blood of the bird which had been killed for the purpose.

(b.) Not only, then, were the various ceremonial washings of the law baptisms, declared to be so by the Holy Ghost (Heb. ix. 10); but sprinkling is a divinely appointed mode of baptism. Especially it is the mode which God appointed with reference to persons in those solemn passages of life when they were to be baptized from the deepest defilement, or baptized for the highest consecration. And more than this, it is the only clearly and expressly defined mode of baptism appointed by God in the Jewish Church unless the pouring of "the holy anointing oil" on the head of the high priest was an exception.

(c.) We reach thus a vital fact in connection with baptism. It must control our interpretation of other instances of Jewish usage, if, in respect to mode, they are left

indefinite. It may rightly control the usage of the Christian Church, as to the mode of baptism in it, unless it can be shown that God, who appointed this mode, has set it aside or appointed another in its place. It does, in fact, control some of the most impressive imagery, and of the most profound ideas in the Scriptures subsequent to the Pentateuch. Of the Messiah it is said: "So shall He sprinkle many nations;" *i. e.*, purify and save them. (Isa. lii. 15.) Of the work of the Spirit in the days of the Messiah it is said: "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. xxxvi. 25.) Of the regenerated it is said: "Their hearts are sprinkled from an evil conscience." (Heb. x. 22.) They are "elect, unto the sprinkling of the blood of Jesus" (1 Pet. i. 2), and are "come . . . to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 24.) Thus this one definite and divinely appointed mode of baptism under the law is used by the Spirit to set forth, in symbol, the largest privileges, the most vital and holy experiences, and the grandest hopes of the people of God.

2. *Matthew xv. 2; Mark vii. 3, 4.*

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat." "The Pharisees, and all the Jews, except they wash their hands oft, eat not." "And when they come from the market, except Baptisōntai = they baptize, they eat not. And many other things there be, which they have received to hold; as, Baptismois = baptisms of cups and pots, brazen vessels, and of Klinōn = couches."

(*a.*) These baptisms were not of divine appointment. Christ stigmatized them as "commandments of men." (Mark vii. 7, 8.) Their only importance, therefore, is in the fact, that they show what latitude of meaning baptizō has in the usage of the Greek New Testament.

(*b.*) Though they were of merely human origin, they were universally practised. "The Pharisees and all the Jews," is the statement of the evangelist. Hence, there would be found in every Jewish house water-pots, like those

mentioned in connection with the marriage of Cana of Galilee. (John ii. 1-6.)

(c.) The object of these baptisms was not bodily but ceremonial purity. The whole statement concerning them grew out of the censure of the disciples by the Pharisees that they ate *Koinais chersi* = with common hands ; *i. e.*, common, not as being soiled, but as not being ceremonially purified. In all such baptisms, the true principle, as to the extent of the washing, was expressed by Christ when He washed the feet of Peter. (John xiii. 9-11.) "Not my feet only," cried the impulsive disciple, "but also my hands and my head ;" *i. e.*, my whole body. The more water, he thought, and the wider its application, the better. Jesus calmly replied, "He that is washed needeth not save to wash his feet, but is clean every whit." As if He had said : "This act of mine is symbolical. It represents spiritual truth. It is not necessary, therefore, in order to express its true significance, or its real and great moment, to apply the symbolic action and element, to but a portion of the body."

(d.) What was the mode of these baptisms? It is worse than futile to answer, "By dipping, or by immersing wholly in water, for this only is the meaning of *Baptizō*." Numerous and undeniable facts in the usage of the word, both secular and sacred, demonstrate this answer to be erroneous. They demonstrate that the whole idea and force of *Baptizō* are realized in thoroughly changing the condition of persons and things in any mode. Besides which, so far as mere mode is concerned, God himself has defined and declared sprinkling to be baptism. He appointed this to be the usual and most impressive mode in the "divers baptisms" of the old economy ; and He makes use of this mode, in both the Old and the New Testament Scriptures, to represent to men the impartation of the greatest spiritual blessings.

(1.) The baptism of cups, pots, and brazen vessels would probably be effected by scouring and rinsing them ; or by rinsing them without scouring ; or by simply putting them in water : for such was the threefold requirement of the law in the baptism or cleansing of such utensils. (Lev. vi. 28, xi. 32, xv. 12.)

(2.) For the baptism of the Klinai or couches, on which the Jews reclined when eating, the law had no prescription. Convenience, therefore, if not necessity, would adopt the usual and divinely appointed mode of sprinkling. Dipping or immersion of these things would be, to say the least, most injurious and difficult; injurious, by keeping the couches constantly wet; and difficult, from their size and weight. It was possible, indeed, that every Jewish house should have under its dining-room a large cistern or baptistery; and overhead ropes and pulleys, by which the Klinai could be let down and hoisted up; and certainly it was possible, as Dr. Carson suggests, that all the dining couches throughout the Jewish world should have been made so as to be taken in pieces in order to be dipped or immersed; but both the suggestions are absurd. The Klinai were baptized by aspersion.

(3.) The baptism of persons remains.

If it was a baptism of the whole person, before every meal, and whenever a Jew came in from out-door business, of which there is no evidence in secular or sacred history, then such baptism, as to its mode, would follow the general usage in the ritual purification of persons, and that usage was sprinkling.

If, on the contrary, this baptism was partial, that of the hands only, and for ceremonial cleansing, then it would follow the usage of such baptisms; *i. e.*, it would be by sprinkling or pouring. The householder himself, or his servant, would draw water from those everywhere present water-pots, and sprinkle it or pour it on his hands, and so he would be baptized.

(4.) This mode of washing, or baptizing, was a custom among the Eastern nations, including the Jews, from immemorial time. Far back as in the reign of Jehoshaphat, Elisha the prophet is described as "Elisha, the son of Shaphat, which poured water on the hands of Elijah." (2 Kings iii. 11.) This expresses the fact that he had been the servant of that extraordinary man. That this was the mode of washing or baptizing at meals in the time of Christ, and is referred to in the passages above cited, is further probable from the fact that the baptizing not only

took place previous to eating, but was repeated in the progress of the meal. "It was a custom of the Jews," says Clement of Alexandria, "to *pollakis epi koitē baptizethai* = to be baptized often upon their couch;" *i. e.*, the couch on which they reclined while at the table. Dipping, or immersing, in such a case, would be impossible; pouring or sprinkling practicable and convenient.

### 3. I *Corinthians* x. 1, 2.

"I would not have you ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea;" or, by the true rendering, by the cloud and by the sea. (I Cor. x. 1, 2.)

(*a.*) "The cloud," *i. e.* not any cloud, but that supernatural pillar, which was dark by day and light by night, which was the symbol of the divine presence, and in which, at times at least, that presence dwelt.

(*b.*) "Under the cloud," *i. e.* not underneath it in the local sense, but under it in the sense of a guide and a protection. Its permanent locus or place was before the people of Israel. On this occasion it left its ordinary position; "it went from before their face, and stood behind them;" "between the camp of the Egyptians and the camp of Israel." (Ex. xiv. 19, 20.) In making this transit, it may have passed locally over the tribes; but this took place before their march across the sea, and therefore before the baptism.

(*c.*) The baptism effected on this occasion embraced the whole people of Israel, amounting to more than two millions of persons. This fact in connection with the limited time for the baptism — a few hours only — precludes every idea of dipping or plunging, whether in detail or in the mass. Undeniably, too, whatever its mode, it was a baptism of infants as well as of adults.

(*d.*) The agency in this baptism, or that which effected it, was twofold, — the cloud and the sea. Our version, it is true, renders "in the cloud and in the sea." But this is a manifest error. The cloud and the sea were not the elements in which, but the means by which, the baptism was

wrought. The Greek preposition *En* here rendered "in" very often denotes instrumentality. "Thou leddest thy people like a flock *En* = by the hand of Moses and Aaron." (Ps. lxxvii. 20.) "Thou leddest them in the day *En* = by a cloudy pillar; and in the night *En* = by a pillar of fire." (Neh. ix. 12.) "In the daytime also He led them *En* = with a cloud, and all the night *En* = with a light of fire." (Ps. lxxviii. 14.) The historical facts in the case also compel this sense. The Israelites were not in the cloud at any time. During their passage across the sea the cloud was behind them. Nor were they at any time in the water of the sea. That was wholly on either side of them, so that they marched on the bed of the sea as on dry land. The Scriptures emphasize this fact, that the covenant people went over literally on dry ground. They were, therefore, baptized, not in the cloud nor in the sea, but by them, or by means of them.

(*e.*) Here, then, was a notable baptism. It was a baptism, for the Spirit of God so affirms. It was also a baptism unto, or, rather, into, Moses; *i. e.*, into the full acknowledgment of his divine mission, and into the privileges and the obligations conferred and imposed by that mission thus acknowledged, just as baptism into the name of the Trinity is a solemn confession of all the truth which the one name of the Three persons implies, and into all the privileges and obligations which that truth so confessed presents and imposes. This baptism, also, was wrought by means of the cloud and of the sea. There was no dipping or immersing into them, but they acted on the people. Even Dr. Carson was obliged to say that here there was no immersion in water.

(*f.*) The mode of this baptism, then, was not by dipping or immersing into any element. During it, the position of the people was standing upright, and their action was that of walking or marching. If there was the application of water to them in any mode, it was most probably of rain from the clouds, or of spray from the sea. Could we know that (Ps. lxxvii. 16, 17) in the words, "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water," refers,

as is probably the case, to the passage of Israel across the Red Sea, this suggestion would become a certainty.

(*g.*) It is more probable, however, that this baptism of Israel was without any application of water. The cloud and the sea baptized the people by being the means of thoroughly changing their condition of thought, feeling, and consequent action, as to Moses. The cloud by going from before their face and standing behind them as a defence against the Egyptians, by "troubling the hosts of Egypt, and taking off their chariot-wheels, so that they drave them heavily," and the sea by parting its waters to furnish the fugitives an open and dry way across it, and then by returning and covering "the chariots, and the horsemen, and all the host of Pharaoh, so that there remained not so much as one of them," visibly and most decisively attested to them that God had indeed sent Moses to be their savior and leader. Up to the very hour of these great acts, they had been full of doubt and unbelief, and poured out bitter complaints against Moses, as if he had deceived and betrayed them. But the cloud and the sea scattered doubt and infused courage. By their supernatural action they said, articulately as with words, Moses is the servant of God. Yield to him the confidence and obedience which his thus attested divine mission demands. They did so. The cloud and the sea baptized them. "Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord; and they believed the Lord, and His servant Moses." They recognized His divine mission. They accepted His divine leadership. They exulted in its privileges. They came under its obligations.

(*h.*) Such, then, was the baptism of all the children of Israel by the cloud and by the sea.

If water was applied to them in any mode, it was most probably by pouring, dropping, or sprinkling.

If water was not applied to them, and the baptism was effected by the controlling influence of the cloud and the sea, resulting from their supernatural action, as was the probable fact, then, contrary to the dogma so vehemently affirmed by some, mode is not an essential factor in real baptism. (Dale, J. B., pp. 293, 294.)

4. *Baptism of John.*

The baptism of John is noted here with reference only to its mode. This is generally assumed to have been dipping or immersion. That it was so there is no proof and no probability.

(a.) John was a Levitical priest. His ministry, though in some respects exceptional, fell wholly within the old economy. In baptizing, he would doubtless conform to the modes used by the ministrants of that economy. When they baptized men from defilement, or baptized them in the process of consecration to office, they did it by aspersion or sprinkling.

(b.) John came baptizing, —

(1.) En tē Erēmō = in the wilderness of Judea (Matt. iii. 1);

(2.) En tō Jordanē = in the Jordan (Matt. iii. 6);

(3.) En Bethabara = in Bethabara beyond Jordan (John i. 28); and

(4.) En Ainōn = in Enon near to Salim (John iii. 23).

In all these specifications, the preposition used is the same, and it is used to denote, not the element in which, but simply the region or place where, John baptized. Now, it was in the valley of Jordan, where there was a river; then, it was in the desert or wilderness where there was no river. At one time, it was at or near Bethabara, on the eastern side of the Jordan valley; at another time, it was at Enon, probably in Samaria, where there were springs of water. These springs were not at all needed by John, for the purpose of baptism; but they were a convenience, and a necessity to the multitudes who came to his baptism. When he baptized at the Jordan, he probably stood, as a matter of convenience, in the water.

(c.) Among those whom John baptized, was Jesus. About to enter on His public ministry, Jesus came to John, a Levitical priest, to be baptized, that so He might fulfil, as far as His exceptional character and circumstances would permit, the law, which required the baptism of ministers of the Old Testament when inducted into office. John would, of course, employ the mode prescribed for such cases, which,



as we have seen, was sprinkling. In this instance, therefore, standing in the Jordan, at such depth as would be most convenient for his action, John, doubtless, took water in his hand, and with it aspersed the head of Jesus. This is all that the law required, and this is all that was done by John. The early Greek fathers, therefore, so represent it. Using the Greek as their mother tongue, they certainly knew the meaning of *Baptizō*. Hippolytus of the second century says: "Not only did the Lord approach John, without royal retinue, but, like a mere man, He bent His head to be baptized." (A. N. Lib. II. 83.) Gregory Thaumaturgus, of the same century, also, represents John as saying: "How shall I touch thy undefiled head? How shall I stretch out my right hand over thee, who hast stretched out the heavens? How shall I stretch out my servile fingers over thy divine head?" "O Lord, baptize me. Stretch out thy divine right hand, and crown, by thy touch, my head." To whom Jesus replied, and then "the Baptist, having heard these things, stretching out his trembling right hand, baptized the Lord." (Quoted by Dale, John B., p. 405.)

##### 5. *Baptism of the Holy Ghost and of Fire.*

"I, indeed, baptize you *En udati* = with water, unto repentance; but He that cometh after me is mightier than I; whose shoes I am not worthy to bear. He shall baptize you *En Pneumati agiō, kai puri* = with the Holy Ghost and with fire." (Matt. iii. 11; Acts i. 5.) These words had a special and visible fulfilment on the day of Pentecost. (Acts ii. 2-4.) How then did Christ baptize with the Holy Ghost and with fire on that memorable day? The thought of dipping or immersing into the Holy Ghost and fire is absurd, and disproved by the record. Christ poured or shed down upon the disciples the Holy Ghost, and the tongues of flame; and brought them under their complete influence. "This is that," said Peter, "which was spoken by the prophet Joel. It shall come to pass, in the last days, saith God, that *Ekcheō* = I will pour out of my Spirit upon all flesh." (Acts ii. 16, 17.) "This Jesus," "having received of the Father the promise of the Holy Ghost, He, Exe-

chee = hath shed forth this, which ye now see and hear." (Acts ii. 32, 33.) In all baptisms with the Holy Ghost, Christ is He who baptizes. He never dips. He never immerses. He always pours out (Isa. xxxii. 15; Ezek. xxxix. 29), or sheds forth (Acts ii. 33; Rom. v. 5; Tit. iii. 6), or sprinkles (Isa. lli. 15; Ezek. xxxvi. 25; Heb. xii. 24). This is the constant view of the two Testaments. They use water as a symbol of the Spirit (Isa. xlv. 3; John vii. 38); and this "River of God is full of water." (Ps. lxv. 9.) They represent the Holy One, as coming down upon men, "like rain upon the mown grass: as showers that water the earth." (Ps. lxxii. 6; Hos. vi. 3; Joel ii. 28, 29; Zech. xii. 10; Acts i. 8, ii. 17, 18, 33, viii. 15-17, x. 44, 45, xi. 15, 16.)

#### 6. *Baptism on the Day of Pentecost.*

"Then they that gladly received his word, were baptized; and the same day, there were added unto them about three thousand souls." This was the first instance of Christian baptism.

(a.) The number baptized, the necessarily brief time for this service, and the known want of facilities in Jerusalem for immersion, all render this mode utterly improbable. On the other hand, the apostles were familiar with the divinely appointed modes of the Jewish Church; and they had just seen and felt how their glorified Lord baptized with the Holy Ghost and with fire. Neither those modes nor this divine baptism could suggest dipping. In her holiest services, the ancient Church sprinkled the appointed element on those who were to be purified or consecrated; while Christ effected His wondrous baptism, by shedding forth upon them the Holy Ghost and the tongues of fire. "Almost without doubt, this first baptism must have been administered, as was that of the first Gentile converts (Acts x. 47), by affusion or sprinkling; not by immersion. The immersion of three thousand persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam for that purpose." (Alford.)

7. *Baptism of the Eunuch.* (Acts viii. 26-39.)

On his way from Jerusalem to Ethiopia, the eunuch is sitting in his chariot, and reading in the Old Testament Scriptures concerning the Messiah. The particular passage engaging his attention when Philip joined him was Isa. lii. 13-15, liii. 1-12.) The prophet there states that the Messiah would sprinkle many nations, and then foretells His previous suffering and death. Philip opens to him the meaning of this scripture, when, on coming to some water, the eunuch expresses a desire to be baptized. The chariot stops; they descend to the water; and Philip baptizes him.

(a.) What water this was, cannot now be known, whether a fountain, or pond, or some small stream, which last, however, the known character of the region renders improbable. Jerome says, it was a fountain, and that in his day it was still pointed out to travellers.

(b.) There was no preparation for immersion. According to the narrative, the eunuch descended, just as he was, from his chariot to the water; and, having been baptized, he returned, just as he was, from the water to his chariot.

(c.) It does not, by any means, prove that this baptism was by immersion, because our English version says that they both went into the water, and came up out of the water. If there was water enough to go into, they might have gone into it, and then Philip baptized the eunuch just as John baptized Christ. But, besides this, the original Greek does not make it necessary to suppose that they went into the water. The full force of the prepositions rendered into, and out of, is often expressed by to and from; and, for any thing that appears to the contrary, may be so here.

(d.) As the idea of baptism was, probably, first suggested by the prediction that the Messiah would sprinkle or baptize many nations, — *i. e.*, bring them under His gracious power, so that they would reverently acknowledge Him, — so it is altogether probable that the mode thus indicated would be followed by Philip; especially as this was the well-known ancient mode; and, as there is so sufficient reason for believing, it was employed in the baptism of Christ and on the day of Pentecost.

### 8. *The Baptism of Paul.*

“And immediately,” *i. e.* when Ananias laid his hands upon him, “there fell from his eyes as it had been scales; and he received sight forthwith; and, ‘Anastas, ebaptisthe’ = having risen up, or standing up, he was baptized.” (Acts ix. 18.) When, later in life, Paul gave an account of his conversion, to the Jews (Acts xxii. 16), he represents Ananias as saying to him, “Anastas baptisai” = stand up and be baptized.

(*a.*) This statement is explicit and conclusive. Paul stood up and was baptized then and there. He was baptized while he stood. To say, in behalf of any theory that he stood up, and then did this, or did that, or did something else, especially that he went out to one of the rivers of Damascus, is to do violence to the plain language of the Spirit, and to add to the word of God. As directed by Ananias, Paul stood up, in order to be baptized; and the action thus begun, *i. e.*, in his rising up, was not intercepted by any thing else, until it was completed by his baptism. As Paul was baptized while standing, immersion was impossible. As Ananias, once a devout Jew, but then a devout Christian, was familiar with the sacred usages in such cases, it is most reasonable to believe that he baptized Paul by affusion or aspersion; and that this instance therefore was in conformity with all the preceding.

### 9. *Baptism of Cornelius and his Company.*

“Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” (Acts x. 46-48.)

(*a.*) This case also is clear. While Peter was yet speaking the words of the gospel, the Lord Jesus baptized with the Holy Ghost all those who were present, as He baptized the disciples on the Day of Pentecost. The Holy Ghost fell upon them. He was poured out upon them, and they spake with tongues and magnified God. Having thus received the divine reality, Peter directed that they should also receive the appointed sign of that reality, — the bap-

tism with water. Who in such circumstances could think of dipping? The glorious Lord had just baptized them with the Holy Ghost, poured out upon them as a heavenly shower. (Ps. lxxii. 6.) So far as practicable the symbolic baptism would be effected in the same way. This, too, would be in harmony with all their views, as derived from the divinely appointed modes of the ancient Church, and from the usage of the Christian Church up to that time.

(b.) "The article here should certainly be expressed. Can any man forbid the water to these who have received the Spirit? The expression is interesting, as showing that the practice was, to bring the water to the candidates; not the candidates to the water. This, which would be implied in any circumstances, is rendered certain, when we remember that they were assembled in the house." (Alford.)

#### 10. *Baptism of the Failer and his House.*

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts xvi. 33.) This baptism was administered soon after midnight, and in a prison in Philippi. Suddenly converted by the truth and power of God, the jailer was at once baptized into the profession of Christ. To suppose this was done by dipping, or by immersion, is to suppose that which, in the circumstances, was extremely improbable. Roman prisons were not provided with baptisteries. Every intelligent reader knows that the prisons of the ancient world were most dismal abodes. It is equally improbable that the baptism took place at the river outside of the city. Indeed, this is impossible. The reasonable supposition is, that the jailer was baptized by Paul, as Paul was baptized by Ananias; that standing up, he and all his took upon them the name and the obligations of Christ, in accordance with the well known and most sacred usage.

Such are the instances of baptism noted in the New Testament, in connection with which are also noted the circumstances in which they occurred. For the reasons given, it is not probable that any of them were by dipping

or immersion. Nor is it probable that this mode had any place in the Church in the first century. It came in later. It was a result, not of the meaning of *Baptizō*, but of that growing view and feeling which, at length, made baptism magical. Before the fourth century it was universal. In baptism, men and women were not only immersed, but they were immersed three times, and they were immersed naked.

#### II. *Romans* vi. 3-7.

“Therefore we are buried with Him by baptism into death.” From the time that immersion gained a place in the Church, these words of Paul have been held by many as referring to it, and showing therefore that it was the mode of baptism in the apostolic period. To say the least of it, this is a doubtful interpretation.

(a.) The burial of Christ was not effected by dipping, or by immersing into the earth. No grave was dug, as is now the custom, to the depth of six or eight feet; nor was the body of Christ let down into any such excavation. On the contrary, being lifted up, it was placed in the side of a rock, on a niche or shelf, hewn out for the purpose. It lay above the surrounding earth, and was borne to the place where it lay through an upright door. Nothing in the process of so placing the dead body of Christ corresponded to dipping or to immersion.

(b.) The complete passage from which these words are taken is highly figurative. Being crucified with Christ; being planted with Him; being raised up with Him; and then walking with Him in a new life, as well as being buried with Him,—all occur in it as differing figures, by means of which to set forth the same truths, our death to sin and our new life unto God. So intimate and sacred is the connection, or rather identification, of the true believer with Christ, that, when Christ was crucified, he was crucified; when Christ died, he died; when Christ arose from the dead, he arose, and now walks with Him in the newness of a holy and divine life: all of which things are solemnly professed in baptism, and all of which things are really effected in their spiritual import by that baptism of the Holy

Ghost which the baptism by water represents. When God "sprinkles clean water upon men" (Ezek. xxxvi. 25), *i. e.*, subjects them to the renewing powers of the Holy Ghost, then it is that they die, and are buried, and live again with Christ.

#### 4. *Subjects of Baptism.*

By far the greatest portion of the Christian Church has held, from the beginning, that baptism is to be administered to all those who believe in Christ and to their children.

(*a.*) If the Church of God is one Church ; if its covenant, or divine organic law, is one covenant ; if it has been changed, along the successive dispensations, in only its forms of administration and order of service, and not in its essential constitution and character, as has been shown Chap. XXXIV. 11, then the baptism of the children of the Church is of divine obligation. God required the seal of the covenant to be applied to the offspring of His people. That command has never been revoked. When, at the opening of the present dispensation, and by the authority of Christ, the seal of the covenant was changed from circumcision to baptism, the covenant itself remained unchanged. Since then, therefore, just as before, it embraces parents and their children ; and its new seal is to be applied as God commanded.

(*b.*) Jesus Christ, therefore, gave the command to make disciples, not of one nation only, but of all the nations, by baptizing them. (Matt. xxviii. 19.) Previously, the Church had been localized among the Jews, and disciples were made, *i. e.* so far as the formal and public act was concerned, by circumcising them. This extension of the area of the Church, and this change in the formal mode of entrance to it, did not contemplate or provide for any change in the persons who should compose it, except that thenceforth they should be the Gentiles as well as the Jews. It was still to consist of those who believed and their children. Had not this been the intent of Christ, it would have been necessary for Him to change not only the seal of the covenant, but the covenant itself. Up to that time, and by divine ordination, it had embraced the children of the people

of God. If, therefore, from that time, these children were to be excluded, it was necessary there should be a divine law repealing the former. But there was given no such law. The apostles, consequently, going forth on their Christian mission, would feel it their duty to apply the seal of the covenant to the children of Christian parents. It was that with which they had always been familiar. It entered into their essential conception of the Church of God. It was associated with their strongest and holiest feelings.

(c.) We therefore find that the apostles did, in fact, so understand the will of Christ. When, on the Day of Pentecost, Peter said, "Repent and be baptized, every one of you," he added as a reason, "For the promise is unto you and to 'tois teknois' = your children." (Acts ii. 38, 39.) Paul, too, clearly taught the covenant holiness of the children of believers when he said, "If the root be holy, so are the branches." (Rom. xi. 16.) Especially was it then a question of deep interest, What is the status of those children whose parents are, one a Christian and one not? In the Jewish Church, such a question would seldom arise. It was far otherwise in the beginning of the gospel. Often then the husband would be a pagan and the wife a Christian; or the husband a Christian and the wife a pagan. What as to the children of such parents? Paul answers, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." (1 Cor. vii. 14.) He did not mean that the husband was rendered subjectively holy by the faith of his wife, or the wife by the faith of her husband, but federally holy, — holy with respect to the divine covenant; so that the children of such parents were also holy, not subjectively, but in the view of the same covenant, so that they came within its gracious provisions, just as though both their parents were believers.

(c.) It is equally plain how the apostles understood the command of Christ from their recorded acts. In the scanty details of apostolic life and labor, there are several instances of the baptism of families: that of Cornelius (Acts x. 2, 44-48); that of Lydia and her household (Acts xvi. 14, 15);



that of the Philippian jailer (Acts xvi. 33) ; and that of the household of Stephanas (1 Cor. i. 16). These instances are definitely noted, and clearly show the apostolic practice. It is precisely that which would arise in their circumstances and under their commission. The apostles were converted Jews, and would, of course, bring disciples into the Church by baptism, just as had previously been done by circumcision. The thought of excluding the children of believers from the covenant of God would never enter their minds. Family circumcision had been practised in the Church, by the will of God, along the ages. The only change now made is, that, by the will of God, in the place of it is family baptism.

It is futile to say that in these families there may have been no children ; for, on the contrary, there may have been children, and probably were. Children are implied in the idea of family. Indeed, the Greek word *Oikos*, rendered in our New Testament House or Household, so essentially embraces the idea of children, that the old Syriac version of the second, if not the first century reads : Lydia and her children, the jailer and his children. In any case, here are the principle and the fact of family baptisms. In those many such baptisms by the apostles, of which there is no record, but of which, in view of those recorded, there can be no reasonable doubt, there probably were many children. The faith of their parents brought them to the God of the covenant.

(*e.*) As the natural result of these facts, it is a further fact, that, from before the close of the apostolic period, the baptism of the children of Christian parents has prevailed in the Church.

(*I.*) Polycarp was a disciple of John, and at the opening of the second century, or in A.D. 107, was pastor of the Church in Smyrna. Pearson fixes his death in A.D. 148, others, in A.D. 167. At the time of his martyrdom, he was certainly eighty-six years of age. If this occurred in A.D. 148, he was thirty-eight years old at the death of John ; if in A.D. 167, he was then nineteen years old. When urged to escape death by denying Christ, he said, "Eighty-six years have I served Him," or been His disci-

ple. His most probable meaning was, that when a child he was made a disciple by baptism.

(2.) Justin Martyr was born, some suppose, in A.D. 89; others in A.D. 100. According to Cave, in A.D. 140, he presented his first apology to the Roman emperor. In this apology he says: "There are many men and women among us, sixty and seventy years of age, who were made disciples to Christ from children; and I glory that I can show many such from every nation." (Ch. XV.) Sixty and seventy years backward from A.D. 140, bring us to A.D. 70, and A.D. 80; or twenty and thirty years before the death of the Apostle John. These men and women were made disciples when children. In stating this fact, Justin uses the very word which was used by Christ in the command: "Go and make disciples of all the nations, baptizing them," Many, then, who were still living in A.D. 140, were made disciples to Christ by baptism when they were children, in A.D. 70 and A.D. 80, or in the time of the apostles. It is impossible to suppose that the baptism of these children was without the apostolic sanction.

(3.) Irenæus was a disciple of Polycarp, and, though born in Asia Minor, became, as early as A.D. 177, the pastor of the Church in Lyons, in Gaul. His work against heresies was written at about the same date. In it he says: "Christ came to save all, who by Him are regenerated unto God,—infants, little children, boys, youth, and older persons." (II. 24, 4.) What Irenæus meant by regenerating unto God, he himself expressly states thus: "Christ gave to them the power of regenerating unto God when He said: 'Go, and make disciples of all the nations, baptizing them.'" Be his theology true or false, his testimony is plain. The baptism of infants and little children was practised in the Church then, and Irenæus found the authority for it in the command of Christ.

(4.) Lardner places Tertullian as a writer at about A.D. 200. That the baptism of children was prevalent in the Church at that time, is clearly shown from his opinion and advice with respect to it. From a superstitious notion as to its nature and effect, he thought, that, in the case of many persons, it would be preferable to delay baptism, and

among these he included children. What were his reasons? Not that their baptism was not authorized by Holy Scripture and the practice of the apostles. Tertullian knew of no such plea. The whole ground of his advice was this, that the sponsors of the children might incur danger, either by failing on their part to meet their obligations, or by the development of evil in the children themselves. In the same connection, and for similar reasons, he also advises that all the unmarried, even though having faith in Christ, should delay baptism until after their marriage. (Bap. Ch. XVIII.) Tertullian's testimony, as to the fact of infant baptism in the Church of the second century, is all the more weighty, because it was incidental, and from one who wished the fact otherwise.

(5.) Origen was born at Alexandria in Egypt, about A.D. 185, and died at Tyre, A.D. 254, in the seventieth year of his age. Beyond question, he was the most learned man of his period in the Church. Knapp states that he was baptized in his infancy. This is probable, but scarcely certain. His parents may not have become Christians until after his birth. His father, Leonidas, died at length a martyr. Had he not been baffled by the love and resource of his mother, Origen would have died with him. In the end he did die from the effects of imprisonment and tortures to which he was subjected for the sake of Christ. His testimony as to infant baptism is as follows, viz.: "According to the usage of the Church, baptism is given even to infants." (Hom. VIII. on Lev.) "Because by baptism natural pollution is taken away, therefore infants are baptized." (Hom. Luke ix.) "For this cause it was that the Church received an order from the apostles to give baptism even to infants." (Com. Rom. viii.)

The Council of Carthage met in A.D. 253. There were present sixty-six pastors of the African Church. The question had been raised, not whether the children of the Church should be baptized, but whether their baptism must take place on the eighth day. It was decided that the law of baptism did not, like that of circumcision, bind its administration to a particular day. Later, Augustine said, that the baptism of children was received from the apostles, and was

held by the whole Church. Even Pelagius, whose theology was sadly embarrassed by this Christian ordinance, said: "I have never heard of even any impious heretic who refused baptism to infants." When at length, in A.D. 1150, the Petrobrussians renounced this constant usage of the Church, it was on the ground that infants cannot be saved.



## CHAPTER XXXVIII.

## THE LORD'S SUPPER.

THE second and commemorative sacrament in the Christian Church is the Lord's Supper.

I. *Its Institution.*

Accounts of its institution are given in the first three Gospels. (Matt. xxvi. 26-30; Mark xiv. 22-26; Luke xxii. 17-20.) Its institution and first observance are also implied in the Gospel by John xiii. 21-30. On the conversion of Paul, our Lord Himself gave to him an account of the matter, essentially the same as those given by the evangelists, but somewhat fuller, to wit: "That the Lord Jesus, the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 23-26.)

(a.) The same night in which He was betrayed. This was either the first evening of the passover, or the evening immediately preceding it. The Synoptical Gospels all say it was the evening of the first day of unleavened bread; *i. e.*, of the passover. (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.) Some, notwithstanding, have thought that the narra-

tive of John implies the institution of the supper on the evening before the passover. It is obvious, however, that the indefinite terms of the fourth Gospel should be interpreted in accordance with the definite statements of the synoptists. Chrysostom resolved the difficulty by saying, that "our Lord ate the passover at the right time; but the high priest, and those who were with him, when they should have eaten it, were engaged in plotting against Christ to destroy Him; and then, that they might eat it afterwards, would not go into the hall of Pilate, since that would defile them." One of the most satisfactory discussions of this point may be seen in Andrew's *Life of Our Lord*.

(*b.*) In either case, it was the night of the passover to Jesus, in which He celebrated the commemorative ordinance of the ancient Church for the last time; in which He delivered those remarkable discourses in John xiv.–xvi., and offered His high-priestly prayer, John xvii.; in which also occurred His agony in Gethsemane, His betrayal by Judas, His arrest by the Roman band, and that mock trial before Annas and Caiaphas. All these things He clearly foresaw and deeply felt, but they could not turn His thoughts or love from His disciples or from His Church.

## 2. *Its Name.*

This ordinance is probably referred to as "the breaking of bread" (Acts ii. 42, 46, xx. 7); but its definite name in Holy Scripture is "Kuriakon Deipnon" = the Lord's supper (1 Cor. xi. 20). It was so called because it was appointed and is observed by the authority of the Lord, and also as a special memorial of Him along the ages. He is its author, and, primarily, its object.

(*a.*) After the apostolic period it was called the Eucharist. This name was taken from the circumstance that, in connection with the cup, the Saviour "eucharistēsas" = having given thanks, gave it to the disciples. In A.D. 140 Justin Martyr wrote of the celebration of the Lord's supper then, as follows: "The president of the brethren having given thanks, the deacons give to each of those present a portion of bread, and of the wine mixed with water; and

this food is called among us Eucharistia = the thanksgiving." (Apol. LXX.)

(*b.*) Later, this ordinance was called the blessing, the offering, the mystery, the sacrifice. It would have conduced to the preservation of Christian simplicity and truth had the Church made exclusive use of the divine name. Even the term Eucharist diverts, to some extent, the mind from the specific idea intended by this ordinance, to wit, that of commemoration; while the term Sacrifice is made to hold in itself the whole monstrous dogma of Rome.

### 3. *Time of Observance.*

In consequence of its connection with and supersession of the passover, the first observance of the Lord's supper took place in the evening. This fact was merely incidental, growing out of the circumstances. It was not meant to be obligatory on the Church.

(*a.*) What was the usage of the apostles cannot now be certainly known. In one instance, when the disciples came together, on the first day of the week, to break bread, it was in the evening, for Paul continued the service until after midnight. (Acts xx. 7.) We can scarcely, however, infer from a single instance, which may have been controlled by special reasons, the general usage. If the breaking of bread, referred to in Acts ii. 42, 46, was the Lord's supper, as most suppose, there would seem to have been no limitation as to time.

(*b.*) In the beginning of the second century, we learn from a letter of Pliny to Trajan that the Christians of Bithynia celebrated the Lord's supper in the night. This, however, was plainly as a measure of safety against persecution, and not as the original and established practice of the Church. In later centuries, the Covenanters were, in like manner, obliged to worship God, when and where they could, to avoid death at the hands of the Cavaliers.

(*c.*) Among the ancients the Deipnon or supper was the principal meal; and great feasts, especially marriage feasts, were wont to be had in the night. From such festivities was perhaps derived the Apocalyptic conception of the

marriage supper of the Lamb, when the Bride shall have made herself ready, when the food of heaven will fill the table, and the whole company of the redeemed will sit down together with the glorious Saviour and King. (Rev. xix. 6-9; Matt. xxvi. 29.) But there will be no night there. (Rev. xxii. 5.)

#### 4. *Its Relation to the Passover.*

In the evangelical narratives, our Saviour is represented as instituting the Lord's supper, immediately upon His last celebration of the passover. Making use of the elements which were on the table before Him, He appointed the bread and the wine, in the sacramental use of them, to be the symbols of His own body and blood as the Lamb of God slain for the sins of the world.

(a.) The passover feast was no longer adequate. The divine covenant had now reached a new and fuller stage of development, and required such a change in its commemorative sacrament as should more perfectly express its enlarged significance. As a memorial, the passover pointed directly to a temporal and national deliverance, and only indirectly to a spiritual one; but now there was needed a direct memorial of a spiritual and world-wide salvation. Besides which, so far as the passover had a typical or prophetic aspect, it was now fulfilled by the coming and sacrifice of the antitype, the true Lamb of God.

(b.) The passover, therefore, as a sacrament, did, in fact, cease on the establishment of the Church in its Christian form. Instead of retaining it in the Church, the inspired and official agents of Christ and propagators of Christianity observed and enjoined the new ordinance of their divine Master. The necessary result from this fact is that the Lord's supper came in the place of the passover, as a sacrament of the Church by the will of Christ.

(c.) Paul therefore said: "Christ, our passover, is sacrificed for us" (1 Cor. v. 7); *i. e.*, the Jewish paschal lamb is no longer our passover, but Christ, whom that lamb prefigured. He is our passover. We no longer eat of that; we partake instead of those elements which Christ appointed to represent Himself.

### 5. *Its Elements.*

The elements to be used in this ordinance are bread and the fruit of the vine. These were definitely appointed by the Lord Himself. Whether they are indispensable to a right observance of the ordinance has been made a question. When these elements can be had, probably no one having a due regard to the example and will of the Saviour would be willing to administer or receive this sacrament without them. In so extreme a case as where bread and wine are not possible, the law of necessity might, perhaps, properly operate. That law is, that necessity knows no law. Witsius thought that in such a case those elements most fully analogous to the elements appointed by Christ might be rightly used.

(a.) Our Lord made use of unleavened bread. He did so because of the then circumstances. Immediately following the passover, the Lord's supper was instituted at the season of unleavened bread. At that season no other bread could be had. The Saviour, therefore, used the bread actually before Him on the passover table. Had that bread been leavened instead of unleavened, He no doubt would have used it.

(b.) The usage of the Greek and Latin Churches differs in this regard. The former insists that the sacramental bread must be leavened, resting its view, so far as Scripture is concerned, on that interpretation of John xviii. 28, which makes the celebration of the passover by Christ to have been on the day preceding its appointed time, and when, therefore, leavened bread would still be in use. The Latin Church, since the eleventh century, has equally insisted on the contrary view. In both cases alike, it is making a mere incident essential.

(c.) Among Protestants, usage in this matter is optional and various. As we are not bound to the time of evening, or to the posture of reclining in the observance of this ordinance, so it is immaterial to its proper celebration whether we use bread with leaven or without it. As at the first supper there was no leaven, so it is almost equally certain that on subsequent occasions in the apostolic Church there



was leaven. The first disciples celebrated the Lord's supper weekly, if not daily, and beyond doubt made use of such bread as at the time was most convenient.

(*d.*) With reference to the fruit of the vine, it was doubtless mingled with water ; as was always the case, according to Jewish testimony, with the wine of the passover. The fruit of the vine was, of course, the juice of the grape. Whether in this case it was fermented or not fermented is a question in debate. For some reason, the Holy Spirit never uses the word *Oinos* = wine, in connection with the Lord's supper. This word would have denoted that form or kind of fruit of the vine or juice of the grape which was in current use, and which certainly was often fermented and intoxicating. It is, perhaps, a fair inference from the law of the passover that the wine made use of in connection with it was not fermented ; and, if this be so, then that used by the Saviour was not fermented. The law of the passover, while it definitely forbade leavened bread, also forbade all leaven during that period. "Even the first day, ye shall put away leaven out of your houses." "Seven days there shall be no leaven found in your houses." "Neither shall there be leaven seen with thee in all thy quarters." (Ex. xii. 15, 19, xiii. 7.) This would seem to exclude for the time every thing that would cause fermentation, and every thing that had been fermented, while the reason for the exclusion of leaven from the passover bread would be equally strong for its exclusion from the passover wine.

#### 6. *A permanent Ordinance.*

It would result from the nature of the case that the Lord's supper, having been appointed by Christ as one of the two sacraments of the New Covenant, it should continue to be observed by His people, until by His authority it should be set aside. Divine laws, unless self-limited, require divine authority to annul them. In this instance, indeed, the law is indefinite as to time ; but this very fact implies the permanency of the sacrament. "This do," He said, "in remembrance of me." Do it, not until a certain time, but, impliedly, through all time, so long as by reason

of my absence you will need to remember me. In the account, therefore, of this ordinance which the Saviour gave to Paul He said : " For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 26.) It was meant, therefore, to continue in the Church until Christ " shall appear the second time, without sin, unto salvation." Like some blessed bow of promise, it was meant to span the ages, from Calvary to the heavenly Mount Zion.

#### 7. *How often to be celebrated.*

With respect to the frequency with which this ordinance of commemoration is to be observed, the Saviour gave no law. He simply said : " As often as ye do it, do it in remembrance of me." He sought to have its divine character and purpose kept in view, but left the frequency of its observance to the regulation of Christian judgment and love. Some have thought that at the first it was celebrated daily. This is by no means certain. While Peter and Paul were yet living, the disciples seem to have gathered at the Lord's table on each Lord's day. Along the centuries since the first, the practice of the Church has been various, fluctuating between the extremes of daily and yearly communions.

#### 8. *Who may partake.*

The Lord's supper is an ordinance of Christ for the Church. At its first observance, Christ Himself was present with His disciples. He was present not merely as the man Christ Jesus, but as the divine Head of the Church, — showing His power as such by abolishing the old and instituting the new sacrament. The disciples were present not merely as men, but as disciples ; *i. e.*, of Jesus. They constituted then His Sōma, or mystical body, and they represented the Church of the future. Their primary qualification was an avowed faith in Christ. They accepted Him as the Messiah. They gave themselves to Him in a holy allegiance and love. All who profess like faith in Christ, and give to Him a like allegiance and love, may rightly come to the table of the Lord.

(a.) All those who observe this ordinance in memory of Christ, should partake of both the appointed elements. This is His will. When, therefore, He presided in person, He gave both the elements to all who were present. His command, too, is explicit. He who says to His people: "Take, eat, this is my body;" also says with reference to the cup: "Drink ye all of it." And He adds: "As often as ye eat this bread and drink this cup, ye do show the Lord's death."

(b.) In A.D. 1415 the Council of Constance conclusively forbade the cup to the people. The real reason for it was to make a still broader distinction between the clergy and the laity, and increase the already enormous clerical power. Possibly, too, as the wine so distinctly asserts itself to all the senses of the recipient to be wine, after the consecration, it was not expedient to subject the faithful to so great peril. The alleged reason was that, as the whole body and blood of the Lord are in the bread, the giving of the cup to the people is not necessary. Besides this, it was said that, in giving the most sacred element of Christ's blood to the people, there was danger of spilling, and so desecrating it. It is obvious, however, that no such thoughts occurred to the divine Redeemer.

#### 9. *Object of the Lord's Supper.*

While like baptism the Lord's supper also is a sign and seal of the divine covenant, the Saviour connected with it this definite and distinctive purpose, that it should be a holy and constant memorial of Himself, and especially of His death, until the close of this dispensation. In connection with the bread, He said: "This do in remembrance of me." In connection with the cup, He said: "This do in remembrance of me." When, further, He gave the reason for this observance, He said: "As oft as ye eat this bread and drink this cup, ye do show, or openly proclaim, the Lord's death till He come." He therefore appointed the bread to be the symbol of His body, and the wine of His blood; and by their sacramental use He is held up before the mind of the Church, and most impressively set forth to the world. "He left a remembrance of Himself to us,"

said Sedulius, of the eighth century, "even as if one that were going on a far journey should leave some token with him whom he loved, that, as oft as he beheld it, he might call to memory his benefits and love." (On 1 Cor. xi.)

(a.) The due remembrance of Christ embraces all that He was in His pre-existent life and glory as the eternally begotten Son of God. It embraces all that He became by incarnation, and all that He did and suffered, being incarnate, for the salvation of the world. It embraces all that He now is, and all that He now does, at the right hand of the Majesty on high. His body and blood, in symbolic representation, bring all these things into vivid remembrance.

(b.) While it is the special purpose of this ordinance to cherish and perpetuate the memory of Christ, the proper use of it acts on the spiritual life of every true believer to increase that life, and bring out on his character the clearer image of the Lord. At the same time this power is common to all the divine ordinances when made use of according to the divine will.

#### 10. *The Presence of Christ in the Lord's Supper.*

Since the Reformation, few questions have been discussed more copiously or with more heat than this,—How is Christ present in the sacrament of the supper? It has been assumed by most of the disputants, not only that Christ is present in this ordinance, but that He is present in it in some special and eminent way and sense,—in a way and sense in which He is not present in other ordinances of His own appointment.

(a.) Among the Reformers, Zwingle was the least influenced by his previous views of the nature and design of the Lord's supper. With him it was a commemoration of the death of the Lord. The bread and wine used in it were fitting emblems of His body and blood. In the sacramental participation of these emblems, they bring before the mind of the Christian those great evangelical truths which stimulate sacred thought and feeling, and so give impulse and power to the spiritual life. He doubtless would have been willing to say, that Christ is spiritually present with His

people when they devoutly and believingly observe this divine ordinance.

(*b.*) In his various writings on the sacraments, Calvin was extremely anxious to conciliate Luther; that so, if it might be, the Churches of the Reformation could present an unbroken front to the common enemy. He therefore pressed his own views in the matter, as far as possible, towards those of Luther; and especially he sought modes of expression which might render his views less objectionable to the great German. He could not, however, admit a bodily presence of Christ in this sacrament. But He affirmed His real presence; and this real presence was not exclusively a spiritual one. There was besides, he said, a certain efflux from the glorified body of Christ which came upon the faithful recipients of the symbolic body and blood, and wrought its own special effects, and so Christ was present.

(*c.*) The view of Luther is expressed by the word "consubstantiation." The bread and wine of the sacrament remain bread and wine; they undergo no change of substance or qualities by means of consecration; but in, with, and under these elements, there is the literal body of the Lord. He is present in, with, and under the bread and wine, as literally as He was in the manger, or upon the cross. In this one respect the view of Luther differed from the Romish in only this: he affirmed the bodily presence of Christ in the sacrament in connection with the bread and wine; the Romish view affirms the bodily presence of Christ in the sacrament, because the bread and wine have been actually changed into His actual person.

(*d.*) With reference to this prolonged and earnest controversy, whose echoes have not yet died away, it may be pertinent to ask,—Where in Holy Scripture is there a word relative to the presence of Christ in the sacrament of the supper in any other sense or manner than those in which He is present in connection with all the divine ordinances when they are rightly observed? Where in Holy Scripture is there a word which directly promises or affirms any presence of Christ in this particular sacrament? If that word can be found, let it be adduced. Doubtless many

Christian men and women have most precious and sacred memories in connection with the supper of the Lord; doubtless it has often been to trusting and loving disciples a special means of grace and blessing; so that in it, like John, they have rested on the bosom of Jesus: but this was not because of any presence of Christ in this sacrament different in manner or kind from that presence which he vouchsafes to his people in connection with all the appointed means of their communion with Him.

#### II. *Romish Doctrine of this Sacrament.*

That simple ordinance of Christ which the Scriptures call the Lord's supper has been converted by the Romish body into what it calls the sacrifice of the mass. With its multiplied and imposing accessories, this is the centre and power of the Romish service. The essential doctrine is, that the bread and wine are not symbols of the body and blood of Christ, but that when the priest pronounces the words, "Hoc corpus est" = this is my body, they are instantly changed into His literal body and blood. They are no longer bread and wine, except in appearance; but have become "the body and blood, the soul and divinity, of Jesus Christ." The catechism of the Council of Trent affirms that "Christ, whole and entire, is present in each particle of either species." Englehardt says, "In the act of consecration, all the hosts, *i. e.* the wafers, by means of the secret intention of the priest, and the enunciation of the words of consecration, are united into one matter and one substance; and what was before bread, now becomes entirely the body of Christ. Every bit of bread, and every drop of wine, contains the whole Christ." (Hagenbach, II. 99.) The alleged proof of this stupendous dogma is, Christ said, "This is my body." Having thus from the sacramental elements created the Lord, the priest then proceeds to offer Him a sacrifice for the living and the dead.

(*a.*) After uttering the words, "This is my body," Christ still called the bread which he had consecrated and broken, bread; for, giving the consecrated elements to His disciples, He said, "as oft as ye eat this bread, ye do show the Lord's death." (1 Cor. xi. 26.)

(*b.*) If this inexorable literalism must control the interpretation of the words of Christ, in this sacrament, then the cup is changed, not into the body and blood of Christ, but into the New Testament ; for He said, "This cup is the New Testament, in my blood." (1 Cor. xi. 25.)

(*c.*) The testimony of the senses is direct and conclusive. Nothing can be more so. We are so constituted, that we must accept and act upon it, in the affairs of life. This testimony most positively certifies that no change is wrought in the bread and wine by the words of the priest. To the sight, the touch, the smell, the taste, they are, after consecration, precisely what they were before it, and what all bread and wine are. And this is true, not only with reference to some men, and some of the senses. The senses of all men, and all their senses, utterly disprove the alleged change.

(*d.*) Chemical analysis of substances and qualities conclusively demonstrates what they are. A man who should deny the results of such analysis, competently made, would be thought insane. Subject, then, the bread and wine of this sacrament, after their consecration by the priest, to this test. The result will show that they have not undergone the slightest change ; that in substance and qualities they are still bread and wine, nothing less and nothing more. The bread, therefore, will still satisfy hunger and nourish the physical life ; and the wine, if fermented, will still exhilarate and intoxicate.

(*e.*) The clear and constant usage of Holy Scripture, in similar forms of expression, forbids the Romish interpretation of Christ's words, "This is my body." According to that usage, their plain meaning is as if He had said : "In this sacrament, and for the purpose it contemplates, this bread represents my body, or is a symbol of my body." All the languages of men are pervaded by the same usage. Some Biblical instances of it are as follows, viz. :—

(1.) In the Old Testament. "The three branches are three days." (Gen. xl. 12.) "The three baskets are three days." (Gen. xl. 18.) "The seven good kine are seven years ; and the seven good ears are seven years." (Gen. xli. 26.) "The seven thin . . . kine . . . are seven years ; and

the seven empty ears . . . shall be seven years." (Gen. xli. 27.) "Judah is a lion's whelp." "Issachar is a strong ass." "Naphtali is a hind let loose." "Joseph is a fruitful bough." (Gen. xlix. 9, 14, 21, 22.) "The Lord is my rock." (Ps. xviii. 2.) "The Lord God is a sun and shield." (Ps. lxxxiv. 11.) "Thy word is a lamp." (Ps. cxix. 105.) "These bones are the whole house of Israel." (Ezek. xxxvii. 11.) "Thou art this head of gold." (Dan. ii. 38.) "These great beasts are four kingdoms." (Dan. vii. 17.) "The rough goat is the king of Grecia." (Dan. viii. 21.)

(2.) In the New Testament. "Ye are the salt of the earth." "Ye are the light of the world." (Matt. v. 13, 14.) "I am the bread of life." (John vi. 35.) "I am the door of the sheep." (John x. 9.) "I am the vine; ye are the branches." (John xv. 5.) "That Rock was Christ." (1 Cor. x. 4.) "This Agar is Mount Sinai in Arabia." (Gal. iv. 25.) "The seven stars are the seven angels of the Churches." "The seven candlesticks are the seven Churches." (Rev. i. 20.) "The ten horns, which thou sawest, are ten kings." (Rev. xvii. 12.) "The woman, which thou sawest, is the great city." (Rev. xvii. 18.) "The fine linen is the righteousness of the saints." (Rev. xix. 8.) "I am the bright and morning star." (Rev. xxii. 16.)

These instances show that, in the Scriptures, as in all secular writing, the substantive verb is constantly used in the sense of to signify, to represent, to set forth as in figure: and they necessitate this sense in the words of Christ; "This is my body." The unvarying usage of the Divine Spirit, in every similar form of expression, demonstrates the meaning here. For centuries, therefore, the disciples of Christ read these words, and celebrated this ordinance, without dreaming of transubstantiation.

(*f.*) That such a dogma, in utter conflict with the laws of matter, the demonstrations of science, the evidence of the senses, the dictates of reason, and the obvious teaching of the word of God, should be believed by men, would be incredible, except for the fact. Many have devoutly believed it. Many believe it still. It shows the tremendous power of special and skilful religious training through successive generations. Even Luther, until God set him free,



embraced this dogma with all his heart. On his journey to Rome, while yet a devout papist, nothing so deeply shocked him as seeing the priests laugh in secret over the mass, and hearing them say, "Panis es, et panis manebis" = bread thou art, and bread thou shalt remain. (Bungener Co. Trent., p. 243.) Soon, however, the light of truth shone around him. Almost at the outset of his course, 1520, he said, "The nearer our masses are to the first mass of Christ, the better they will be; the greater the distance between them, the more pernicious they are." The first mass of Christ was the perfectly simple yet beautiful ordinance of the Lord's supper.



## CHAPTER XXXIX.

### ESCHATOLOGY.

IN the term Eschatology = doctrine of the last things, theologians embrace death, the resurrection, the final judgment, and the future world.

#### I. *Death.*

Cicero defined death to be "discessus animi a corpore" = the departure of the soul from the body. Tertullian defined it as "disjunctio corporis animæque" = the separation of body and soul. These things take place in connection with death; but it may be doubted whether they constitute it.

##### 1. *Its Phenomena.*

The phenomena which death presents to our notice are as follows, viz. :—

(a.) The Physical. Respiration and pulsation cease. The blood stops its flow. The flesh becomes cold, and the muscles rigid. Susceptibility to pleasure and pain is utterly extinct. The most delicate body may be beaten, mangled, burned, without a quiver. Chemical laws and processes at once begin to operate, and at length resolve it into dust.

(*b.*) The Spiritual. These phenomena are various, and, at times, conflicting.

(1.) There are instances in which the soul seems to decline with the body. As to any intelligent and intelligible expression of itself, it sometimes seems to fail before the body. It is, apparently, a wreck while the animal life remains in vigor. Such cases are, doubtless, only seeming. They result, not improbably, from medicine, disease, age, or some cause acting, not directly on the soul, but on the bodily media of its communication with the external world. They involve, therefore, not any real decay of the faculties of the soul, but only an obstruction, or a failure of the material means of its expression. Hence, in even extreme cases of this kind, the soul flashes out occasionally in the strength and brightness of its original state.

(2.) There are other instances, on the contrary, in which, while the body is in process of decline and dissolution, the soul manifests unwonted activity and power. Instead of decay and extinction, all the indications are the reverse. Almost at the last gasp of the dying body, the soul soars and triumphs. The most remarkable phenomena of this kind have, perhaps, occurred in connection with Christian men and women on their death-bed. Often they have illapses of the future into their souls, or they are, as it were, so projected out of the body into the sphere of spirit, that the realities of eternity seem to begin while they are yet in time. In calm and full possession of their intellectual powers, they see the glories of heaven; they hear the songs of heaven; they feel the bliss of heaven. Like Stephen, they see Jesus on the right hand of God. Many a pastor has been stimulated by such scenes to a new and holier devotion in his work.

## 2. *Biblical Representations.*

The Scriptures present death to our view under differing aspects, some of which are exceedingly impressive.

(*a.*) In their most literal expression of it, it is a return of the body to the dust and of the spirit to God. "Then shall the dust return to the earth as it was: and the spirit shall return unto God, who gave it." (Ecc. xii. 7.) The ground

of this representation is Gen. ii. 7. Death, then, does not affect the body and soul alike. The one it resolves into dust ; the other it restores to God.

(*b.*) A conception of death prevalent among the Hebrews, and especially the Patriarchs, was that of being gathered to their fathers or their people. (Gen. xv. 15, xxv. 8, xxxv. 29, xlix. 33.) They were conceived of as having gone by death into a place and company by themselves, and by death, also, their children were gathered unto them. The place of this gathering was Sheol = not the grave merely, but that invisible world beyond, into which the grave opened. In this conception was a distinct recognition of the continued existence of their fathers in the world of spirits. A reminiscence of this view lingers among some of the American Indians. When one among them dies, they say he has gone to his fathers.

(*c.*) It is common to the Old and New Testaments to represent the body as a house or tent in which the soul lives. Death takes down or destroys this house or tent, and the soul leaves it, to live elsewhere. "For we know that if our earthly house of this tabernacle, *i. e.* this present residence of the soul, were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) Peter makes a touching use of this figure. (2 Pet. 1-14 ; also Job iv. 19.)

(*d.*) Plato conceived of the body as the garment or clothing of the soul. By death, therefore, the soul is disrobed or unclothed. The Apostle Paul makes use of the same figure. "In this tabernacle, *i. e.* our present body, we do groan, being burdened ; not that we would be unclothed ;" *i. e.*, we do not desire death for its own sake, "but clothed upon with our house which is from heaven, that mortality might be swallowed up of life." (2 Cor. v. 2, 4.) By death we shall be robed with our glorious body, and have the everlasting life.

(*e.*) Sleep is a figure for death, common to all writings, secular and sacred. Moses slept with his fathers. (Deut. xxxi. 16.) David slept with his fathers. (2 Sam. vii. 12.) Stephen fell asleep. (Acts vii. 60.) All who die in the Christian faith fall asleep in Christ. (1 Cor. 15-18.) Homer

called sleep the twin brother of death. The figure has its ground in the visible likeness between bodies in the repose of sleep and those in the repose of death, and it is limited to that which is visible. The soul of one whose body is asleep is not, therefore, asleep with it. Often it is most active, not only in fleeting dreams, but also in clear, consecutive, and powerful thought, which can be recalled on waking. The soul of one whose body is dead is not, therefore, asleep with it. It may be, as in the other case, living, active, and powerful in its own sphere.

### 3. *The Soul lives after Death.*

All these Biblical representations of death alike show that the effect of it on the body and the soul is not the same, but widely different ; and that, while the body is destroyed or dissolved, the soul continues to exist. If any doubt of this could reasonably remain, it must be dissipated by the constant and express teaching of the Scriptures on the subject. It is the distinction and glory of that teaching that it brings life and immortality to light.

(a.) That throughout the Gentile world, before the coming of Christ, men had the idea of immortality, and longed for it, cannot be doubted. If the philosophers and poets despaired of it, it was because no data of nature or arguments of reason seemed to them sufficient to warrant the hope of it. Even Plato and Cicero could not persuade themselves of its truth ; much less could they persuade others. Plato said : The soul is a simple substance, it is therefore indivisible, and therefore immortal ; it also has essential life, and therefore immortal life ; it has memories, too, of a life before this, it will therefore possess a life after this ; the law of contraries, moreover, shows it, for as life ends in death, so death ends in life ; besides all which, the soul yearns for immortality, and has capacities which nothing but the immortal can satisfy. All these arguments, however, except the last, are without value. In fact, the immortality of creatures depends wholly on the will of God. From the nature of the case, therefore, men can know they are immortal only when God declares it. His word alone is the authentic proof of immortality.

#### 4. *The Soul is conscious after Death.*

We know that the soul exists and is active up to the moment of death, *i. e.* bodily death, by means of its manifestations. Often these manifestations show that the soul then is in full possession, not only of its being, but of its highest powers; that it has not been touched by the process of physical dissolution, except, perhaps, to elevate it. Why, then, shall it not exist unimpaired and in vigorous action the next moment, when the physical dissolution is complete, and thence onward? This would be the legitimate inference of reason from the evident facts; and this inference is fully attested by Holy Scripture.

(*a.*) The notion that the soul sleeps with the body in death, and therefore remains unconscious until the resurrection, is grounded on the figure, above noted, of death as a sleep. According to Eusebius, it first appeared in the Church in connection with some Christian Arabs, who, however, were reclaimed by the arguments of Origen. At the Reformation it became prevalent among the Anabaptists, and Calvin directed one of his earliest writings against it. At the present time, it is zealously maintained by some, and apparently was held by the late Archbishop Whately.

(*b.*) The scriptural proofs that the soul continues to be conscious after death seem to be decisive.

(1.) The soul, at death, does not go with the body to the dust; it returns unto God. (Ecc. xii. 7.)

(2.) The death of the body does not involve the death of the soul. "Fear not them which kill the body, but are not able to kill the soul." (Matt. x. 28.) The killing of the body, therefore, by whatever means, does not kill the soul.

(3.) "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord" (Deut. xxxiv. 5); and slept with his fathers (Deut. xxxi. 16). Fourteen centuries after this, Moses was present on the Mount of Transfiguration in glory; and spoke with Christ of the death He was about to accomplish in Jerusalem. (Luke ix. 30, 31.) Instead of being asleep, his glorified spirit was deeply interested in the work of redemption.

(4.) "The rich man died and was buried; and in Hades

he lifted up his eyes, being in torments." (Luke xvi. 23.) The body of this rich man was in the grave. His soul was in Hades = the world of spirits. In Hades he was not unconscious, but in torments; and unavailingly implored relief.

(5.) "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." (Luke xvi. 22.) To be carried into Abraham's bosom meant among the Jews the same as to be carried into paradise, into the state and enjoyments of the blessed. While, therefore, after death the rich man was in torment, Lazarus was comforted. (Luke xvi. 25.)

(6.) "To-day thou shalt be with me in paradise." (Luke xxiii. 43.) Christ gave this assurance to the penitent thief who was dying with Him on the cross. When Christ died, His body was laid in the new tomb of Joseph (Matt. xxvii. 57-60), and His soul went into Hades (Acts ii. 27). Hades is the invisible world, or the world of spirits. According to the Scriptures, it embraces two regions, — gehenna and paradise. Gehenna is the place of woe; paradise is the place of bliss. An impassable gulf separates them. (Matt. v. 22, 29, 30, x. 28; Luke xvi. 26, xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.) On the day of his death, the penitent thief went with Christ into paradise.

(7.) Paul teaches that for Christians "to be absent from the body" is to be "present with the Lord." (2 Cor. v. 8.) Absence from the body is the precise condition of men from death until the resurrection. The Lord, in His divine human personality, is at the right hand of God. (Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3.) To be present, then, with the Lord, while we are absent from the body, is for our souls to be with Him, where He is, in glory.

(8.) In some pressing exigency of his life, the same apostle wrote: "I am in a strait betwixt two;" *i. e.*, whether to live or die; "having a desire to depart and be with Christ, which is far better." (Phil. i. 21, 23.) To depart was to die; to die was to be with Christ; to be with Christ was to be in the rest and joy of heaven. Paul thought this would be far better than to stay in the toil, conflict, and sorrows of this present life. It would be to win the victory and wear the crown.

(9.) In harmony with all this, John "heard a voice from heaven, saying: Write, Blessed are the dead, which die in the Lord from henceforth," *i. e.* from the time of dying, "that they may rest from their labors; and their works do follow them;" *i. e.*, to receive the rewards of grace. (Rev. xiv. 13.)

(10.) Hence the believing dead of all the ages, down to the dispensation of the gospel, are called "the spirits of just men made perfect." (Heb. xii. 23.) Their bodies still rest in their graves: their spirits are made perfect in heaven.

### 5. *The Place of the Dead.*

The bodies of men at death return to the dust. As to the souls of men, the Scriptures teach — that, on departing from the body, they enter Hades = the invisible world, or the world of spirits. Their definite place in that world is determined by their moral character. The righteous dwell in paradise: the wicked in gehenna. (Luke xvi. 22–25, xxiii. 43, xvi. 23, 24; Matt. v. 22, x. 28.)

(*a.*) The Romish creed adds to this teaching of Holy Scripture, as follows, viz.: The Council of Trent affirmed "there is a purgatory, or place of torment, after this life, for the expiation of the sins of good men, which are not sufficiently purged here; and the souls detained there are helped by the masses, prayers, alms, and other good works of the living." Bellarmin says: "Purgatory is a certain place, in which, as in a prison, souls are purified after this life, so that they may be able to enter into heaven where no unclean thing can enter."

(1.) The Bible knows nothing of any such place. Its clear statements as to gehenna and paradise, or hell and heaven, forbid the supposition of its existence.

(2.) "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth;" *i. e.*, immediately. (Rev. xiv. 13.) In harmony with this, we are taught that for good men to be absent from the body is to be present with the Lord. (2 Cor. v. 6, 8.) The Lord is in no place of confinement or of torment. He is in bliss and glory on the throne of the Majesty on high. Paul, therefore, said that for him to depart this

life, or to die, would be to be with Christ. With reference, then, to the righteous, the possibility of purgatory is excluded.

(3.) The souls of the wicked, as shown by the case of the rich man, go at death, not into a place of purification, but of punishment. From this place no one supposes there is a return to this world, while between it and heaven is "chasma mega" = a great chasm, which cannot be crossed. (Luke xvi. 26.)

(4.) According to this Romish dogma, the sins of good men are expiated in purgatory by torment, and their souls are purified by fire. The thought is absurd. Holy character is not produced or perfected by physical force. Besides which, not purgatorial burning, but the blood of Christ, cleanses from all sin. (1 John i. 7.) Hence the countless host of the redeemed have washed their robes and made them white, not in the fires of purgatory, but in the blood of the Lamb. (Rev. vii. 14.)

(b.) Some modern theologians, as Hahn, Olshausen, and Franzen, have supposed that there are means of grace and salvation in Hades, or the world of disembodied spirits. They cite, in favor of this view, that Christ "went and preached unto the spirits in prison" (1 Pet. iii. 19); and especially these words: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 32.)

(1.) The probably true interpretation of 1 Pet. iii. 19 has been given in Chap. XX. 4.

(2.) Even Augustine thought the words of Christ (Matt. xii. 32) favored the idea of future forgiveness. There is no sufficient ground for this view. The phrase, "this world and the world to come," was a common one among the Jews. They conceived of "the whole of existence, or duration, as made up of two great parts, the present and the future. These are here combined to produce an absolute negation, and convey in the most emphatic form the idea that the sin described shall never be forgiven." (J. A. Alexander.)

(3.) The Scriptures, therefore, are silent as to any probation of men after death. They never intimate any offers of the gospel then, or any renewed atonement. On the



contrary, they say that, when Christ died, He was offered once for all; *i. e.*, His sacrifice is never to be repeated: and, therefore, when that is rejected, there remaineth no more sacrifice for sins, but a fearful expectation of judgment. (Heb. x. 9, 14, 27.)

## II. *The Resurrection.*

The resurrection of the dead has doubtless been embraced in the faith and hope of the Church from the beginning. When Abraham, obedient to the divine voice, "offered up Isaac," he encouraged himself with the thought that God could raise him again, even from the dead. (Heb. xi. 17.) When Isaiah complained: "They are dead, they shall not live; they are deceased, they shall not rise," the then unincarnate Word assured him: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. xxvi. 14, 19.) Accordingly, the Prophet Daniel foretold: "Many of them that sleep in the dust of the earth shall awake." (Dan. xii. 2.) When at length the eternal Word came in the flesh, He said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John v. 28, 29.) The Apocalypse, therefore, represents: "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." (Rev. xx. 13.)

### I. *Meaning of Resurrection.*

It has been sufficiently shown (Chap. XX. 5) that the Scriptures predicate resurrection of the bodies of the dead. It was the body of the widow's son which "sat up, and began to speak." (Luke vii. 15.) It was the body of Lazarus which came forth at the voice of Christ. (John xi. 44.) It was the body of Christ, which, on the morning of the first day, left the new sepulchre of Joseph. (Luke xxiv. 1-3.) They were the bodies of the saints, which, after the resurrection of Christ, came out of their graves and appeared unto many. (Matt. xxvii. 52, 53.) It is they who sleep in the dust of the earth that shall awake. (Dan.

xii. 2.) It is this corruptible that must put on incorruption; this mortal that must put on immortality. (1 Cor. xv. 53.)

(a.) Real or supposed difficulties in connection with the resurrection of the body have led many to interpret the teaching of the Scriptures on the subject, as of the soul. Such exegesis, however, not only violates all the ordinary laws of language, and the most obvious meaning of the Scriptures so interpreted; it also conflicts with all the known facts touching the soul in connection with death. The soul does not die. It does not fall down in ruin. It does not dissolve and become scattered. This is true only of the body. The soul continues to live when the body dies. It retains all its being and powers, with probably increased capacity and vigor. This continued life, this retention and increase of active power, are not "anastasis" = a resurrection, a standing up again of that which was prostrate. They are nothing like it. The only resurrection which the Scriptures predicate of the soul, takes place when by divine power it stands up again from the death of sin, and is thus risen with Christ. (Col. iii. 1.) As to difficulties in this matter, they are sufficiently answered for the present, by the words of Christ to the Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. xxii. 29.) Certainly, it would seem that He who created man from the dust (Choikos = poured out or scattered dust, 1 Cor. xv. 47), can, if He wills it, restore man from the dust.

## 2. *Resurrection Bodies.*

While the Scriptures teach that the bodies of the dead will rise again, they also teach that they will undergo a change in the resurrection, whose nature and greatness we cannot now conceive. It is noticeable, however, that all their definite statements as to the resurrection body seem to relate to the bodies of the saved. These, they affirm, will be spiritual, incorruptible, glorious, and clothed with power. (1 Cor. xv. 42-44.) They affirm, also, still more definitely, that "the Lord Jesus Christ" will "change our vile body, that it may be fashioned like unto His glorious body,

according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 21.)

### 3. *Order of the Resurrection.*

That there will be a resurrection of all the dead is the doctrine of the Scriptures and the faith of the Church. Will the resurrection of the righteous and the wicked be simultaneous? Or will there be an interval between them?

(a.) "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) "There will be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) So, also, in the Old Testament. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.) In these Scriptures, the resurrection of the righteous has the precedence in the order of narrative. This alone, however, would not render it certain in the order of fact.

(b.) "In Christ shall all be made alive;" *i. e.*, as the connection demonstrates, shall be raised from the dead; "but every man in his own order, or, rather, company; Christ, the first-fruits; 'epeita' = after that, at His Parousia = second person' coming they that are Christ's;" "eita" = afterwards cometh the end, when He shall have delivered up the kingdom to God, even the Father." (1 Cor. xv. 22-24.) Here are:

(1.) The resurrection of "Christ, the first-fruits." This was eighteen centuries ago.

(2.) "Epeita" = after that, the resurrection of those who are Christ's, at His Parousia, or His coming in glory. The implication is, that then none will be raised except those who are Christ's. This "epeita" = after that, extends through the whole period from the resurrection of Christ until now, and onward into the future.

(3.) "Eita = afterwards cometh the end." What end? The end of Christ's dominion, not as God, nor as the Mediator over the Church, but of that specific dominion which was given to Him as the God-man over the universe for the

Church, and which He now exercises from the Father's throne. (Chap. XXV. 8.) How long a period does this "eita" = afterwards, cover? The apostle does not answer. It is reasonable to infer that, as the period denoted by "epeita" = after that — the period between the resurrection of Christ, the first-fruits, and that of those who are Christ's at His second coming — embraces centuries; so the period denoted by "eita" = afterwards, or the period from the resurrection of those who are Christ's until the end, may also embrace centuries. It is almost certain, however, that the rest of the dead will be raised in connection with the "end."

(c.) "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. xx. 4-6.) Here are, —

(1.) "The first resurrection." The first, not only as the first of the dead of men, as distinct from Christ the God-man, but the first also relative to a second which will follow it.

(2.) This is the resurrection of the witnesses and faithful servants of Christ, or, what is the same thing, of "those who are Christ's." It will take place, therefore, at His "parousia," or second coming.

(3.) It does not embrace all the dead. For "the rest of the dead," *i. e.*, those who are not Christ's at His coming, "lived not again until the thousand years were finished." The implication is that then they did live again, or were raised up from the dead.

(4.) This implication seems to be made sure by that which follows: When the thousand years are expired, Satan

and his hosts make their final and most desperate attempt, and are destroyed ; the sea gives up the dead which are in it ; death and hell give up the dead which are in them ; and the dead, small and great, stand before God in judgment.

(5.) Such is the natural and obvious interpretation of this Scripture. If it is the true one, then there is not only an interval between the resurrection of those who are Christ's, at His coming, and that of " the rest of the dead ;" but that interval constitutes the notable period which the Scriptures call " ta chilia etē " = the thousand years.

(6.) It is scarcely a sufficient answer to this view to say that the Apocalypse is a highly figurative and symbolical writing, and that the resurrection here set forth is a spiritual resurrection. The Holy One makes use of figures and symbols for the expression of literal truths. The view thus given was that of the whole Church for three hundred years after Christ. And it is the result of a consistent interpretation. " If in a Scripture where two resurrections are mentioned, where certain souls live at the first, and the rest of the dead live only at the end of a specified period after that first, — if in such a Scripture the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave, — then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which, I suppose, none will be hardy enough to maintain : but if the second is literal, then so is the first ; which, in common with the whole primitive Church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope." (Alford.)

### III. *The Judgment.*

The history of men, and of the earth in which they live, will at length culminate in what the Scriptures call *Krisis* = the crisis or the judgment. (Heb. ix. 27.) Synonymous expressions are " the last day " (John vi. 40), " the day of Christ " (1 Cor. i. 8 ; Phil. i. 6, 10), and " the day of the Lord " (1 Thess. v. 2 ; 2 Pet. iii. 10).

### 1. *Scripture Testimony.*

As an article of the Christian faith, the doctrine of the judgment to come has its ground in the Scriptures.

(a.) The Old Testament. "Know thou that for all these things God will bring thee into judgment." (Ecc. xi. 9.) "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Ecc. xii. 14.) "The ancient of days did sit;" "a fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." (Dan. vii. 9, 10.)

(b.) The New Testament. "He hath appointed a day in the which He will judge the world in righteousness." (Acts xvii. 31.) "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) "Who shall judge the quick and the dead, at His appearing and His kingdom." (2 Tim. iv. 1.) "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." (Matt. xxv. 31, 32.)

### 2. *Moral Ground.*

The judgment to come has its necessity in the facts of time. The condition and experience of men in this world do not correspond with their character. Violence, injustice, oppression, have been, and are, pervading factors of human history. Error is in fierce conflict with truth, wrong with right, vice with virtue. Often the good are cast down, and the wicked triumph. Nor are these evils adjusted here. In numberless instances, crime goes to the grave unpunished; honor, purity, beneficence, unrewarded.

(a.) How far this moral problem alone would have led men to the conviction of a judgment to come, as its necessary solution, cannot be determined. It is certain that the idea and belief of retribution after death obtained among the Egyptians, Assyrians, Greeks, and Romans, probably among all the pre-Christian nations. They may have originated in the facts just noted, or from the primal revelation.

There was such a revelation. Enoch heralded the coming judgment to the race before the flood. What was thus made known may have been retained and transmitted in the traditions of men after the original revelation was lost.

### 3. *Time of the Judgment.*

No positive knowledge of the time of this great epoch has been given to men. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son," *i. e.* as man, or in His office of mediator, "but the Father." (Mark xiii. 32.) Hence the constant testimony that the judgment will break suddenly and unexpectedly on the world. We know only its relative time. According to the Scriptures, the following things must precede it, or take place in immediate connection with its opening.

(*a.*) The universal proclamation of the gospel. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (Matt. xxiv. 14.) There was a primary and typical fulfilment of this before the destruction of Jerusalem and of the Jewish state. Its full realization will be a sign of the approaching judgment.

(*b.*) The conversion of the Jews to Christ, if not their national restoration. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." "For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. xi. 12, 25, 26.)

(*c.*) The destruction of "the man of sin." "Let no man deceive you, by any means: for that day shall not come," *i. e.* the day of Christ, "except there come 'E Apostasia = the apostasy first, and the man of sin be revealed," "whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His Parousia = second personal coming." (2 Thess. ii. 1-10.)

(*d.*) The chronological periods of prophecy, *viz.*: "the time, times, and half a time" (Dan. xii. 7); the 1290 days

(Dan. xii. 11) ; the 1335 days (Dan. xii. 12) ; and the 1260 days of the two witnesses (Rev. xi. 3). Whenever these periods begin and close, they must all, probably, have their course and completion previous to the judgment.

(c.) To these events and periods, some would add the thousand years, or the millennium. (Rev. xx. 4.) Since the time of Whitby, this has been the more current opinion in the Church. It places the thousand years, or the millennium, before the second coming of Christ. It consequently resolves the first resurrection (Rev. xx. 6) into a spiritual one. This was not the view of the primitive Church, nor of the greater part of the divines of the Westminster Assembly. They held that the millennium will begin at, and with, the Parousia = second coming of Christ ; that it will constitute the judgment period ; that during it Christ will gloriously reign, judging the world in righteousness, and that He will finish His great acts of judgment at the end of the period upon the dead, small and great, gathered before His throne. (Rev. xx. 12-15.) The day of judgment, therefore, is not to be understood of an ordinary day, but of a prolonged period. Nor does it involve only judicial processes and acts, but the whole functions of the infinitely righteous and supreme King.

#### 4. *Its Extent.*

The Scriptures uniformly give to the judgment to come, with respect to the scope and objects of it, the aspect of universality.

(a.) As to persons, it will embrace the whole aggregate of human beings, from the opening to the close of time. The small and great (Rev. xx. 12), the righteous and the wicked (Matt. xxv. 46), the living and the dead (2 Tim. iv. 1), and all the nations (Matt. xxv. 32), are represented as arraigned for judgment. "We shall all stand before the judgment-seat of Christ." (Rom. xiv. 10.) The angels also, which kept not their first estate, are reserved unto the judgment of the great day. (Jude 6.)

(b.) As to its subject-matter, it will embrace every thing which enters into the constitution of moral character,—actions, words, thoughts, and feelings. "For we must all



appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) "Who will render to every man according to his deeds." (Rom. ii. 6.) "Every idle word that men shall speak, they shall give account thereof in the day of judgment. (Matt. xii. 36.) "For God shall bring every work into judgment, with every secret thing. (Ecc. xii. 14 ; Rom. ii. 16 ; 1 Cor. iv. 5.)

(c.) Will the sins of the righteous be uncovered and made known in that day ?

Some reply in the affirmative, because,

(1.) This will be necessary to meet the unqualified testimony that every secret thing will then be revealed.

(2.) It will be analogous to God's way in the Bible, where the sins of His people are written as well as their virtues.

(3.) It will also be required for the full vindication of the divine justice, and to show the riches of the divine love and mercy.

Some reply in the negative, because,

(1.) The sins of the righteous are forgiven, and are therefore said to be remembered no more (Isa. xliii. 25), to be cast behind God's back (Isa. xxxviii. 17), and into the depths of the sea. (Mic. vii. 19.)

(2.) Christ is their propitiation or covering, arrayed in whose righteousness their own deformities will not be seen.

(3.) In the process of the judgment, as described by Christ (Matt. xxv. 34-40), nothing is said of the sins of the righteous, while their virtues are mentioned and approved.

"Little children, abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (1 John ii. 28.) "Herein is our love perfected, that we may have boldness in the day of judgment." (1 John iv. 17.)

### 5. *The Judge.*

The Creator and Redeemer of men will also be their final Judge. "The Father judgeth no man, but hath committed all judgment unto the Son." (John v. 22.) "He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained." (Acts xvii. 31, x. 42.) "We must all appear before the judgment-seat of Christ, to receive the things done in the body." (2 Cor. v. 10.) "Who will judge the quick and the dead at His appearing and His kingdom."

(a.) In the person of the Judge there will be the human element. "By that Man whom He hath ordained." "He hath given Him authority to execute judgment also, because He is the Son of Man." (John v. 27.) Final or supreme judgment belongs to God alone. With reference to the human race, it has been assigned to that person of the Godhead who has taken humanity into union with Himself. Men, therefore, will be judged by man. In Him who will sit upon the throne, there will be the presence and power of perfect human feelings.

(b.) In the person of the Judge there will also be the divine element. Jesus Christ is man, but He is also God. The Scriptures place this fact in the clearest light. Besides which, a perfect judgment in the day of the Lord is possible only to a perfect being. There must be perfect knowledge of all men and of every man, otherwise the data of the judgment will be incomplete. There must be perfect righteousness to render, when the whole truth is known, absolutely righteous decisions. There must be perfect power to carry these decisions into effect. Whatever else He may be, most certainly the final and supreme Judge must be God.

### 6. *Participation of the Saints.*

While Christ will be the final and Supreme Judge, the Scriptures teach that the saints will, in some way, participate with Him in the transactions of that day. "The upright shall have dominion over them in the morning," *i. e.* of the resurrection. (Ps. xlix. 14.) When the Ancient of

days comes in His glory, judgment is given to the saints of the Most High. (Dan. vii. 9, 22.) In the Palingenesia = regeneration, when the Son of Man shall sit in the throne of His glory, they shall sit on thrones of judgment (Matt. xix. 28), and have a kingdom (Luke xxii. 29, 30). "Know ye not that the saints shall judge the world?" (1 Cor. vi. 2.) He that overcometh, to Him will I give power over the nations (Rev. ii. 26), and to sit with me in my throne (Rev. iii. 21), and they shall reign on the earth (Rev. v. 10). They shall also judge angels. (1 Cor. vi. 3.)

(a.) Some would interpret such Scriptures as these of the power which Christianity has exerted on the domestic and civil affairs of the nations which have embraced it. Since Constantine became emperor, the whole aspect of the world has been changed by the presence and influence of Christian ideas and institutions. While, however, this is true, these Scriptures definitely fix the dominion which they assert, in connection with, or beyond, the second coming of Christ.

(b.) Others suppose they will be realized on the principle of representation. The saints are the body of Christ. He is their living Head. When He shall reign over and judge the world, or the nations, they will reign and judge in Him. All this is true. But these Scriptures clearly affirm a personal and visible association of the saints with Christ in the glory of the judgment period.

(c.) The more general view of the Church has been that then the saints will be assessors with Christ, being invested with His dignity and power according to their creature capacity. Probably, in order to a fuller conception of the mind of the Spirit in this matter, we must regard the judgment, not as a merely judicial process, and of brief duration, but as "ta chilia etē" = the thousand years (Rev. xx. 1-6); or that prolonged period after the first resurrection, during which Christ will exercise over the earth and men the whole office of the divine King (Zech. xiv. 9); and the saints with Him and under Him will hold the places of authority and power.

7. *Destiny of the Earth.*

The New Testament assures us that "the heavens and the earth which are now, are, by the word of God, reserved unto fire against the day of judgment;" that, in the day of the Lord, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works which are therein shall be burned up." (2 Pet. iii. 7, 10.) The Old Testament closes with a like testimony, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Mal. iv. 1.) Following upon this, there will be "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 13.)

(a.) The apostle in the preceding verses (6, 7) compares the coming destruction of the world by fire with its former destruction by water. It is impossible, therefore, to interpret his statements of any merely social, political, or religious convulsion and renovation.

(b.) The coming destruction of the world will not be its annihilation. It was destroyed by water, only as to its form, not as to its substance. In like manner, it will be destroyed by fire. This fiery destruction, indeed, imports a more searching and complete change and renovation than were effected by the deluge. It will probably be restored in the form and beauty of its unfallen state.

(c.) Upon its renovation, it will become the dwelling-place of righteousness; *i. e.*, of the righteous. Righteousness is a quality of persons, made manifest by character and acts. Those glowing views of the Hebrew prophets which doubtless refer to the millennium, and the wondrous symbolism of John in the closing chapters of the Apocalypse, will probably have their first realization beneath the new heavens and upon the new earth. Where they crucified Him may be His throne.

IV. *The Future World.*

As a result of the great judgment, whose close will not be reached until after the thousand years are finished (Rev. xx. 7-15), the Saviour declares: "These, *i. e.* the wicked, shall go away *Eis kolasin aiōnion* = into everlasting punishment; but the righteous *Eis zōēn aiōnion* = into life eternal." (Matt. xxv. 46.)

I. *Nature of its Awards.*

In this sentence upon the righteous and the wicked, the words "*Zōē*"=life, and "*Kolasis*"=punishment, are in perfect antithesis. The one means not mere existence, but a blessed and glorious life. The other, therefore, means an inglorious and unhappy state of being. Had Christ said *Thanatos* = death, instead of *Kolasis* = punishment, there might have been a possible ground for the thought of annihilation; but *Kolasis* = punishment, excludes it. That of which its subjects can have no consciousness is not punishment.

(*a.*) The happiness of the everlasting life will be, in part, a natural result. Holiness is blessedness. Heaven, therefore, has its essential beginning in the regeneration of the soul by the Holy Ghost. When, at length, the soul is perfected in the image of God, it will be filled with the joy of God. But, along with the legitimate results of holy character, there will be the accessories of place, companionship, employments, and the positive divine benedictions. All these enter into the scriptural conception of heaven.

(*b.*) In like manner, the misery of the everlasting punishment will be, in part, a natural result. Sin is itself misery. Eternal sin will be eternal misery. But, in this case, also, besides the perpetuated results of unholy character, place, companionship, and positive divine inflictions enter into the Biblical view of the world of sorrow. The most merciful Master Himself warned us of "many stripes," of "the worm that dies not," and of "the fire never to be quenched." Are these only figures? What, then, must be the reality?

(*c.*) "Let the fairest star be selected, like a beautiful

island, in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth ; let them possess what they most love, and all that it is possible for God to bestow ; let them be endowed with undying bodies, and with minds that shall ever retain their intellectual powers ; let no Saviour ever press His claims upon them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their border ; but let society exist there for ever, smitten with the leprosy of enmity to God, and with utter selfishness as the all-pervading and eternal purpose : then, as sure as the law of righteousness exists, on which rests the throne of God and the government of the universe, a society so constituted, must work out for itself a hell of solitary and bitter suffering, to which there is no limit, except the capacity of a finite nature." (Dr. N. Macleod.)

## 2. *Their Degrees.*

It is clear from both Reason and Scripture that there will be degrees in the rewards and in the punishments of the world to come.

(*a.*) This would result from capacity. Great differences obtain among men, in this world, with respect to their mental and moral powers. There is no reason to suppose that death will obliterate these differences and equalize human capabilities. Undoubtedly, every soul in heaven will be perfectly blessed ; full, according to its measure, of life and light, of love and joy ; but some souls, even there, will have larger capacities than other souls.

(*b.*) This would also result from equity. God has, therefore, distinctly announced that men will be judged according to their works ; that unto whom much is given, of him much will be required ; that the servant who knows his Lord's will and does not according to it shall be beaten with many stripes ; while he who knows it not, and yet commits things worthy of stripes, shall be beaten with few. (Rev. xx. 12 ; Luke xii. 47, 48.) The condition of men in this world, the influences which bear upon them, the means within their reach, and the opportunities they have, will all affect their future character and state. The heathen, who

never heard of Christ, will meet with no such doom as those "who have trodden under foot the Son of God; counted the blood of the covenant an unholy thing; and done despite unto the Spirit of grace." (Heb. x. 29.) The Judge of all the earth will do right.

### 3. *Their Duration.*

While, in their nature, the awards of the judgment, as to the righteous and the wicked, are in utter contrast, with respect to their duration they are the same. He who said, The righteous shall go into life eternal, also said, The wicked shall go into everlasting punishment. He made use of precisely the same word to express the duration of the punishment and the life. He affirmed of both alike that they will be "aiōnos" = eternal.

(a.) It may be said that, etymologically, this word expresses the idea of continued and long duration, rather than that of absolute eternity. It is, however, the word which the Scriptures do in fact use to express this last idea, if they express it at all. They use it with reference to God. He is "aiōnos" = the eternal God. They use it with reference to His people, to express their blessedness in the future. They have then, "eternal salvation," "eternal redemption," "eternal life," "eternal glory." (Heb. v. 9; ix. 12; John x. 28; 1 Pet. v. 10.) Over and over again, they put upon the whole character and condition of the redeemed, the other side of death, the stamp of "aiōnos" = eternal. They use this same word with reference to the wicked, in revealing their future. They "awake to shame and everlasting contempt." (Dan. xii. 2.) They are bidden, "Depart into everlasting fire." (Matt. xxv. 41.) They "go away into everlasting punishment." (Matt. xxv. 46.) To them "is reserved the blackness of darkness for ever." (Jude 13.) "The smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 11.) In these instances, and others like them, the same word which the Spirit uses to express the unlimited duration of God, and the unlimited duration of the purity and bliss of the redeemed, is used to express the duration of the ruin of those who die in sin. If their ruin is not eternal, neither is the salvation of the

holy, nor the existence of God, as determined by the language of the Scriptures.

(*b.*) It is no more in conflict with the benevolence of God, that He should hate and punish sin in the world to come than that He should do so in this world. So long as there are sinners, and wherever they are, they will deserve the divine displeasure; and it would be unworthy of God not to treat them according to their chosen and fixed character. Eternal sin will necessitate eternal sorrow.

#### 4. *Heaven.*

Heaven is the comprehensive term by which the Scriptures set forth the world to come, as the eternal home of the redeemed. It cannot be truly conceived of, except as being both a place and a state.

(*a.*) Heaven is a place. It is peculiar to God, as the Infinite Spirit, to be omnipresent. Finite creatures, on the contrary, as they do not fill immensity, must exist in some definite portion of it. The Scriptures, therefore, represent heaven as a place. The Son of God came from it on His mission to men. He returned to it when He ascended up on high. It is marked and made glorious by the special manifestations of God. There Jesus Christ, as the God-man, sits upon His Father's throne. There the angels worship. Thence they go forth on their ministrations of mercy and judgment; and there "the spirits of just men made perfect" await "the redemption of the body." It is alike reasonable and scriptural to suppose that this place is attractive and beautiful beyond the highest possible conceptions of men who are yet in the flesh.

(*b.*) Heaven is also a state. No mere locality could constitute heaven. Happiness depends upon character. The actual heaven of the Bible would not be heaven to the unholy, whether men or angels. Could sinful beings be suffered to approach and stand at the very ascent of the throne of God, could they hear all the songs of the upper world and see all its glories, it would fill them with distress. Their whole spiritual life, taste, and being would be roused into painful activity by the scenes around them. Not only by divine law, but also by the strong aversions of their moral



nature, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Ps. i. 5.)

(c.) The elements of the blessedness of heaven will be both negative and positive.

(1.) There will be exemption there from all evil. The beloved John most beautifully represents this when he says, "There shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever." (Rev. xxii. 3-5.)

(2.) There will, also, be the possession and enjoyment of all good. According to the capacities of the saved, — and it may be their capacities will expand for ever, — they will have perfect knowledge, perfect holiness, and perfect bliss. After the thousand years, as before them, this divine symbolism will still have its divine realization in the City of God. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, nor maketh a lie; but they which are written in the Lamb's Book of Life." (Rev. xxi. 22-27.)

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