

ANNOTATIONS.

The Doctrines of the Gospel.

Article 1. The Holy Scriptures. Page 1.

INSPIRATION ASSERTED.

NOTE 1.—The passages cited clearly assert that, while the books of the Bible were written by human authors, (whose personal peculiarities are often apparent in their compositions) they were produced under the direct influence of the Holy Spirit, which rendered them authentic communications from God.

Thus, we are assured, that the writers of the Old Testament “spoke from God, being moved (or borne along) by the Holy Ghost,” (2 Pet. i. 21,) and that every one of these sacred writings was “given by inspiration of God,” (2 Tim. iii. 16.)

The writers of the New Testament claim to have produced what they wrote in a similar way. Paul delivered that which he “received of the Lord,” (1 Cor. xi. 23,) and “in words which the Holy Spirit” taught him,—as one of the company of inspired men. (1 Cor. ii. 13.) John claims to have had “commandment from God.” (1 John iv. 21.) Peter asserts that what he wrote was “the word of the Lord.” (1 Pet. i. 25.)

VERBAL INSPIRATION.

NOTE 2.—The Bible was *verbally* inspired—that is to say that its writers did not simply deliver their messages in a vague and general way, but in the very words which the Holy Spirit induced them to employ.

This is plain from the fact that, in some places, weighty arguments are founded on the very *words* of other passages which the writers quote: as where the Lord Jesus cites Psa. lxxxii. 6 in John x. 34, 35; and Paul buttresses his great demonstration of the justification of believers by faith, by referring to the fact that in Gen. xii. 3, 7, we read “seed” and not “seeds.” (Gal. iii. 16.)

NOTE 3.—The Bible *claims* Verbal Inspiration for its writers. The Lord declares of the Old Testament, “the Scriptures cannot be broken,” (John x. 35)—that is to say must be literally fulfilled; and the context (see above) makes it plain that He is referring to the very words of the record. Moreover, Old Testament writers often asserted that the words they employed were given them by God. (Psa. xii. 6, Prov. xxx. 5.)

Similarly the writers of the New Testament claim to have received their message verbally from God. “Which things also we speak in *words* which the Spirit teacheth,”—is Paul’s assertion.

That this doctrine involves difficulties is not denied,—but the denial of Verbal Inspiration involves far greater ones.

The only way in which thoughts can be conveyed to the mind, is by the medium of the words which express them. We think in words. The thoughts which the men who produced the Bible obtained from God could not have been received by them apart from the words that conveyed them; nor could they have conveyed these exact thoughts in other words than those by which they were communicated to their own minds. An inspiration short of this would, therefore, have been no real inspiration at all. The documents would have been simply human compositions, conveying the vague religious opinions of their writers, and none would have admitted their validity or authority.

THE REVISED VERSION AND 2 TIM. iii. 16.

NOTE 4.—The Revised rendering of 2 Tim. iii. 16 has been cited in opposition to plenary inspiration.

“Every Scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness.”

This has been supposed to assert that some parts only of the Bible are inspired.

The original reads thus:—“Every (or all) Scripture God-breathed, (or inspired of God,) and (or also,) profitable for teaching, etc., etc.”

This is obviously elliptical, some word being implied, which a translator has to express.

This is universally allowed to be the word “IS.”

Some scholars—with the Translators of our old Bible and the Revisers in their marginal note—introduce it after “Scripture.” “Every Scripture [IS] given by inspiration of God.” Others,—with the Revisers in their text—bring it in after “given by inspiration of God.” “Every Scripture given by inspiration of God [IS] also profitable.” Competent authorities are about equally divided.*

*“Whether *God-breathed* in this passage is to be taken as an epithet, or as the predicate of *Scripture*,—*sub judice lis est*. The present writer inclines to the former.” REV. E. A. LITTON, M.A., Late Fellow of Oriel College, Oxford. Introduction to Dogmatic Theology, page 25.

If the rendering of our ordinary Bibles is retained, Paul must be understood as declaring that each book of the Old Testament with which Timothy had from his childhood been acquainted, was inspired of God, and was therefore profitable for the great purposes specified.

If, on the other hand, the rendering of the Revised Version is preferred, a different interpretation must, indeed, be given to Paul's words, but their force in relation to the inspiration of the Old Testament remains unimpaired. There were, at that time, religious writings or Scriptures in existence, which were interesting and instructive. Such were the books composing the Apocrypha, one of which, (2 Maccabees, vii. 7,) is quoted in Heb. xi. 35. Such, possibly, were also the lost volumes from which he obtained the names of Jannes and Jambres, (verse 8,) and Jude the prophecy of Enoch, (Jude 14.) These, however, were *not* given "by inspiration of God," as the Holy Scriptures of the Old Testament *were*. His meaning, therefore, would be that every sacred book that was produced under the inspiring breath of God, (as he clearly claims the Old Testament to have been,) is profitable. It would then be a parallel passage to Rom. xv. 4.

As a proof-text to the above Article, 2 Tim. iii. 16, is equally valuable, whichever translation is adopted. The writer adheres to the translation of our long-loved Bible.*

Article II. The Trinity in Unity. Page 1.

THE BEING OF GOD.

NOTE 1.—From these passages we learn that there is a great and glorious Being, who is a Spirit, self-existent, eternal, unchanging, omnipresent, unconditioned and infinite in His wisdom, power, goodness and truth, who desires to be known

*It is thought by some that by the expression "all" or "every Scripture" in the passage, Paul intends all the inspired writings, both of the New and Old Testaments. They argue that the word here rendered "Scripture" is never used in the New Testament to describe common writings, but invariably occurs in a technical sense as the recognised title of the sacred Scriptures,—and that it may safely be considered as including the New Testament in this place, as most of the New Testament books had been produced before Paul wrote this, his latest Epistle. If this point *can* be established, the absolute inspiration of the whole Bible is established beyond dispute. See the well-known CRITICAL AND EXPERIMENTAL COMMENTARY on 2 Tim. iii. 16.

and worshipped as God, (Elohim,) or the Lord, (Jehovah,) by the children of men.

We further learn that in the one uncreated and undivided Godhead there subsist three Persons whom we are directed to distinguish as the Father, the Son, and the Holy Ghost.

NATURAL AND GRACIOUS KNOWLEDGE OF GOD.

NOTE 2.—The Bible gives no definition of God, nor does it expressly assert His existence. This, however, it continually assumes. The testimony of Nature to the Being of God is stated to be so cogent, that men who do not yield it their practical assent are inexcusably guilty. "That which *MAY* be known, (or apprehended by the human reason,) of God is manifest in (or among them) for God manifested it unto them; for the invisible things of Him, since the creation of the world are clearly seen, being perceived through the things that are made,—even His eternal power and Deity—so that they are without excuse." (Rom. i. 20, 21.)

These words fully sanction reverent attempts to demonstrate the existence and attributes of God from the constitution and order of Nature; and books that do this are most instructive.

We, however, are careful to distinguish between the knowledge of God, that all men could and should possess, and the knowledge of His gracious character and relationship which can be possessed only by spiritual men. (Contrast such verses as Acts xiv. 17 and xvii. 24—29, and 1 Cor. ii. 14, 15; 2 Cor. iv. 6; Heb. xi. 6, and 1 John ii. 20.)

THE TRINITY A MYSTERY.

NOTE 3.—The existence of the one Jehovah in a Trinity of co-equal and co-eternal persons could never have been inferred from His works, and our knowledge of it depends entirely on the revelation which He has given of it in the sacred volume. Hence, in Col. ii. 2, this great truth is called a "mystery," or a fact which human reason could never have discovered, and which will ever remain incomprehensible to the mind of man. All attempts to explain it are worse than futile.

Pictorial representations of the Trinity, in which the Father is presented as a venerable man; the Son, as a beardless youth, and the Holy Spirit as a dove on the wing, are utterly irreverent and misleading. No similitude can set forth the inscrutable Being of God, (Isa. xl. 18;) nor can it be simplified by illustrations. Faith receives what God's word asserts. Beyond this we know nothing.

ERRONEOUS PHRASEOLOGY.

NOTE 4.—The popular expression "The First, Second and

Third Persons in the Trinity" has not only no Scriptural foundation, but is positively erroneous.

In the Trinity neither of the Divine persons is essentially before nor after the others. When enumerating them, inspired writers observe no fixed order. In Matt. xxviii. 19, the Father; in 2 Cor. xiii. 14, the Son; and in Col. ii. 2, the Spirit, are first mentioned.

THE DIVINE CREATOR.

NOTE 5. In ascribing the Creation and Preservation of all things to God *as such*, this Article is more Scriptural than the Apostles' Creed (so called) in which "God the Father, Almighty" is stated to be "the Maker of heaven and earth."

In the earlier books of the Bible we are repeatedly told that God created all things. In the fuller light of the New Testament, it is, however, disclosed that the Three-One God, in the Person of Christ, and for His sake, called all created things into existence (Gen. i. 1; Psa. cxv. 15; Eph. iii. 9; Col. i. 16, 17; 1 Tim. vi. 13; Heb. i. 2, 3 and xi. 3 and Rev. iv. 11.)

A NOTE ON 1 JOHN V. 7, 8.

OBSERVE (6) that testimony to the fact that Jehovah exists in a Trinity of Persons pervades the entire Bible, nor does this great doctrine rest on one or two isolated texts.

It is, (perhaps rightly) urged, that the last fifteen words in 1 John v. 7, and the first nine in verse 8 (omitted in the Revised Version) have not the same authority as the rest.

The late REV. E. BICKERSTETH observes that they "are too questionable for us to use them as the sure word of God. They are omitted in far the greater number of the earlier manuscripts, by collating which, scholars obtain the correct text of the New Testament. We, however, have sufficient evidence in other parts of the Scripture of the truth of the three glorious Persons who subsist in the one undivided Godhead. It would seem as if God had left this one passage doubtful, to give us fuller confidence in the rest of His Word, seeing that out of so many that are clear passages, only one has thus been earnestly disputed." EXPOSITION OF 1 JOHN: PUBLISHED IN 1846.

Article III. The Federal Headship of Adam and Human Guilt and Depravity. Page 2.

THE NATURE OF ADAM BEFORE THE FALL.

NOTE 1.—"Adam" as created was "*an innocent, upright, and holy being.*" This he must have been, or God would have originated a sinful creature, which His essential holiness forbids our thinking. Adam, however, was not a *spiritual* being, that

is—the holiness he possessed, as a creature, is not said to have flowed from Christ as the source of spiritual life to His people, and to have been the same as is *now* possessed by regenerated sinners.

The position that he was originally a spiritual person lies at the foundation of Andrew Fuller's scheme of *Duty-faith*—and the argument is sound. It is indisputably incumbent on all natural men to be and do all that was incumbent on Adam before the Fall,—since man's inability to keep the whole Law involves no diminution of its claims. If, therefore, Adam were spiritual, and spiritual Faith was a duty which he was originally under obligation to perform, all men ought to be spiritual, and it is their duty to believe with spiritual faith.

We, however, deny the assertion,—and repudiate the conclusion.

FEDERAL HEADSHIP TAUGHT IN SCRIPTURE.

NOTE 2.—The expressions, "the Covenant of works," and that "Adam sustained a federal relation to his posterity," are not found in the Bible: though the truths they convey, are unmistakably in God's word. (1 Cor. xv. 21, 22.) The Jews are accused of transgressing the Covenant under which they as a nation possessed their land, in the same way as Adam transgressed the Covenant under which he enjoyed the favours of Paradise. "They, like Adam, have transgressed the Covenant." Hos. vi. 7, REVISED VERSION.

NOTE 3. Clear as is the testimony of the texts cited, the Fall of mankind in Adam and the guilt and depravity of the human race through their federal union to him, are so universally denied as almost to render the doctrine of this Article a distinguishing tenet of the Section of the Baptist Denomination whose views are here given.

HUMAN GUILT AND DEPRAVITY DISTINGUISHED.

NOTE 4.—The two main consequences of the Fall are human *guilt* and *depravity*. These should be distinguished. Guilt is the condition that follows transgression of the Law. It is a relative term, indicating exposure to punishment. Depravity is a positive term, and indicates a vitiated or corrupt state of nature. Men are guilty by the condemnation of the holy Law of God,—depraved because their whole natures are disorganised, and all their mental and moral powers out of conformity to the will of God. Both human guilt and human depravity are stated to be the results of Adam's transgression in Rom. v. 12—21.

NOTE 5.—All men are guilty and therefore under the sentence of the law through the sin of "the first Adam." Hence

the assertion that "life is a state of probation" is true only in a very restricted sense. Man's real probation terminated with the catastrophe of Adam in Eden. "By the offence of one, (or through one trespass,) *the judgment* came unto all men to condemnation." (Rom. v. 18.) "He that believeth not is condemned already;" his trial is over: his sentence is passed; his innocence or guilt is not a question to be settled; his character is gone; "he hath already been judged." (John iii. 16.) How inexpressibly wicked, therefore, are men who, when professing to preach the Gospel, expressly or implicitly deny this!

NOTE 6.—All men are not only guilty but depraved through Adam's sin. The *penal* consequences of the transgression of the "first man" descend to his posterity, but this is not all; his corrupt nature is derived by all that descend from him by ordinary generation. This sweeping statement does not assert that every man from his earliest youth is as bad as bad can be, or deny to many men the possession of eminent goodness, but insists that all are "very far gone from original righteousness," so that they "that are in the flesh cannot please God." (Rom. viii. 8.) Virtue and holiness are to be carefully distinguished. Children from their infancy are sinners, and their simplicity and affection should not be mistaken for sinlessness. The popular figure that the mind of a babe resembles a sheet of white paper, awaiting the good or bad impressions of education, is utterly misleading.

CHRIST NOT INCLUDED IN THE COVENANT OF WORKS.

NOTE 7.—The words "by ordinary and natural generation," are introduced into the above Article in order to exempt Christ. He was "the Son of Man," but not of "A man." He did not descend from Adam in the ordinary way. His body was prepared for Him by the Holy Ghost. (Heb. x. 5.) He miraculously avoided contamination, though formed in the womb and nourished from the breast of a sinful mother. He therefore, and He alone of all men was not represented by Adam, or involved in the Fall.

ADAM'S SIN IS OUR SHAME.

NOTE 8.—It is sometimes sneeringly enquired whether it is incumbent on us to repent of Adam's sin? It is granted that our sinning in him does not mean that we personally committed the actual sin which he committed. It, therefore, cannot be our duty to repent personally of his trespass. Every spiritually-minded person, however, is conscious of sorrow and shame for Adam's sin, just as the descendants of a notoriously wicked person, (though themselves innocent and pure,) blush to reflect that his blood flows in their veins, and that they bear his tainted

and dishonoured name. It is our disgrace to possess the defiled and degraded nature which we inherit from Adam. This all who are "following after the sanctification without which no man shall see the Lord," (Heb. xii. 14,) feel with poignant grief,

"Backward, with humble shame, we look to our original.
How is our nature dashed and broke, in our first father's fall!"

—WATTS.

HUMAN DEATH A PENAL EVIL.

NOTE 9.—That human death is a consequence of Adam's sin is a truth so humbling to man's pride that he often seeks to evade it. Witness the common saying that it is a "a debt due to nature." This is false. Sin introduced human death which is a debt due not to nature, but to the justice of God. Death is a penal infliction, and its onslaughts upon men are a perpetual testimony to the presence and progress of sin. "Through one man sin entered into the world, and death through sin; and so death passed upon all men, for that all have sinned; or, better, "all sinned" in Adam, their natural and covenant head. (Rom. v. 12.)

FEDERAL HEADSHIP THE GROUND OF SALVATION.

NOTE 10.—Solemn and terrible as is the truth that the entire human race were made, (not simply sinful) but sinners, (that is both depraved and guilty,) by the Fall. (Rom. v. 19,) it should be remembered that the operation of the same principle herein exemplified, secures to God's people the blessing of salvation. As the guilt of Adam's sin is imputed to his posterity, and the sinfulness of his nature imparted to them by generation, so the righteousness of Christ is imputed to His people, and the holiness of His nature imparted to them by regeneration. Mankind were ruined by their Covenant union with a fallen representative, without their assent to the arrangement, and apart from any transgressions of their own; so men are recovered and renovated by their union with a perfect Representative, without any proposals being made for their acceptance or rejection, and wholly apart from any merit of their own.

This parallel appears in many Scriptures. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) This does not mean that the results of Christ's death are co-extensive with the results of Adam's sin,—this would involve universalism,—but that, as all that were federally in Adam, (that is the whole human race,) die, even so (on the same principle,) shall all that are federally in Christ, (that is all that were chosen in Him,) be made alive." There are two "Adams" and two "alls."

Again, "As, through the disobedience of the one man, the

many, (that is the whole human race,) were made sinners, even so also, (on precisely the same principle,) through the obedience of the One, shall the many, (the whole 'election of grace,') be made righteous." (Rom. v. 19.)

Thus, then, the principle of federal headship which is the incidental cause of all our sin and woe, secures our deliverance from guilt; our renovation and recovery from our lapsed condition of depravity; and our participation in all Covenant blessings through our union with Christ.

FEDERAL HEADSHIP AND INFANT SALVATION.

NOTE 11.—This truth is adapted to minister rich comfort to those whose infant children have been taken from them. Such die, not for their personal transgressions, but because of their descent by natural generation from the first Adam, "through" whom "sin entered into the world, and death by sin." (Rom. v. 12.) Such are saved, not through their personal repentance and faith, but through their federal union with "the last Adam," the Covenant head of all the election of grace.

Thus the operation of the same principle which consigns them to the grave, ensures, through sovereign grace, their immediate admission to heaven after death, and their glorious resurrection at the last day.

So far from Infant Salvation being contradicted by the views of extreme—or consistent—Calvinists, it is logically and scripturally demonstrable by those only who hold that all men are lost, and the chosen of God saved, on the principle of Covenant relationship and its inevitable results.

THE FALL,—A DOCTRINE TO BE PREACHED.

NOTE 12.—Though "no truth of Revelation should be concealed," (Hazelton,) the Doctrine of this Article is often kept in abeyance by preachers who "love the praise of men more than the praise of God."

It should, however, be fully and urgently proclaimed by all who aim at true usefulness.

One great source of the success of James Wells was his constant reiteration of the fact that the condemnation of the human race occurred when Adam fell. This gave him, through the Spirit, his unique grip on the consciences of sinners, and enabled him, with such remarkable power, to cut down their fancied righteousness "root and branch."

While other preachers deluded their hearers by preaching *spiritual* faith as a natural duty, for performing which they might and could avert their doom, he told the unregenerate the plain, unpopular, unpalatable truth—whether they would receive it or not. Hence his extraordinary success, under the blessing of God.

Article IV. The Covenant of Grace. Page 3.

NOTE 1.—The expression, "the Covenant of Grace" is not in the Bible; but, like the phrases, the "Trinity in Unity," the "Personality of the Spirit," or the "Sovereignty of God," it embodies a *scriptural* idea.

NOTE 2.—Copious as are the references to the Covenant of Grace in the Bible, little is said of it in modern Divinity, and it would appear to be generally overlooked by Christians in the present day. It is, however, an essential department of the Gospel. The number of the saved; the method of Redemption, the time when chosen and blood-bought sinners are regenerated and called by grace; the character of their experience; the measure of their gifts; the severity and duration of their trials; and the period of their death, were all determined before the foundation of the world.*

NOTE 3.—The great doctrine that the salvation of sinners is, in all its departments, regulated by the everlasting and immutable *Covenant of Grace*, is often assailed, as if it were derogatory to Divine equity.

Men limit their conceptions of the Sovereignty of God (if they think of it at all) to His right to act as He pleases *in time*; whereas it equally includes His right to *will to act before time*. None question his rectitude when He *now*, by an act of gracious power, saves a sinner, yet many cavil at the assertion that He purposed to perform that act before the foundation of the world. Election and Predestination are, however, as much the exercise of a Divine right, as Regeneration and Effectual Calling. Happily, the gainsaying of man does not make void the purpose of Him who hath said, "My counsel (or Covenant determinations) shall stand, and I will do all My pleasure," (Isa. xlv. 11.)

NOTE 4.—This Article scripturally assigns equal prominence and importance to the Covenant Engagements of the Father, the Son, and the Holy Ghost. All alike demand prayerful and prolonged study from the earnest student of the truth of God.

THE COVENANT ENGAGEMENTS OF THE FATHER.

NOTE 5.—These are, perhaps, more obvious and plain than those of Christ and the Spirit, and as they have engaged the attention of the authors of many standard and accessible works, we do not here dwell on them.

*The above truths form the substance of a sublime sermon by John Stevens, entitled "The Pleasure of God in the Salvation of His People," the text being Psa. cxv. 3.

Note, however, that the Covenant Engagements of the Father are of necessity involved in those of the Son and the Holy Ghost.

THE COVENANT ENGAGEMENTS OF CHRIST.

NOTE 6.—The texts cited amply prove that the advent of Christ, and what He accomplished on earth, were matters of compact or contract between Himself and the Father, and the Holy Ghost, “before the foundation of the world.” He opened His hand to receive His elect people as His Father’s gift, (Deut. xxxiii. 3.) He surveyed the lines which separated them from the rest of mankind with holy acquiescence and satisfaction, (Psa. xvi. 6, and Jude 1.) He beheld them, when as yet they had only a decreptive existence, with delight, (Prov. viii. 31;) and He undertook with loving alacrity to assume their nature, take their legal place, and bear their sins in the pure body which the Holy Spirit should prepare for Him, (Psa. xl. 6, 8; Matt. i. 23; Heb. x. 6, 7; 1 Pet. ii. 24.)

Jesus when on earth frequently spoke with joy of these ancient Covenant arrangements—recognising the Divine love of which they were the expression, (Matt. xi. 27, where read, “all things *have* been delivered unto Me.” John iii. 35, v. 20—27, and xvii. 24;) and cheerfully responding to the obligations which they imposed on Him, (Luke ii. 49; John vi. 27; ix. 4; 16 and 36, where read, “sanctified,” not “hath sanctified,” and understand the ancient setting apart of Christ by Covenant arrangement to the unique position of Mediator)—while He willingly accepted the sufferings they involved, (John xii. 27;)—and contemplated with joy the vindication and glory which had been promised Him of old as the result and reward of His obedience unto death, (Isa. xlix. 8, 9, and l. 7—9; John xvii. 4—8; Heb. xii. 2.)

Hence He was given “for a Covenant of the people,” (Isa. xlii. 6;) “the blood wherewith He was sanctified,” (or set apart for His present priesthood,) was the ratification “of the Covenant,” (Heb. x. 29;) as the cup at the Lord’s Supper testifies, for it symbolises “the New Covenant” in (or confirmed by) His blood,” (1 Cor. xi. 25.) Heb. xiii. 20* teaches the same truth.

*Since the publication of his “Manual of Faith and Practice,” the Author has been led to regard this verse as an instance of the use of the figure Hyperbaton, explained on page 126 of the above work. Here are four clauses. 1. “The God of Peace.” 2. He “brought our Lord Jesus again from the dead.” 3. Jesus is “that great Shepherd of the sheep.” 4. (Something was effected) “In or by the blood of the everlasting Covenant.”

In Rev. xiii. 8 and xxi. 27, the names of God’s elect are said to have been written in “The Lamb’s Book of Life.” This, according to John Stevens, was the person of the Lord Himself; and the figure of the enrolling of the names “of the First-born ones,” (Heb. xii. 23,) with indelible ink in a permanent volume, beautifully sets forth the act of sovereign grace, by which Christ and His church were constituted ONE “before the foundation of the world.”

THE COVENANT ENGAGEMENTS OF THE HOLY SPIRIT

NOTE 7—Are, perhaps, too often overlooked, even by those to whom the truths of this book are dear.

“The love of the Spirit” must, however, be coeval with the love of the Father and the Son, and must respect the same persons, or the Trinity in Unity would be divided in purpose and affection.

The Holy Ghost is asserted to have a perfect acquaintance with the Divine secrets of salvation. “For who among men knoweth the things of a man save the spirit of the man which is in him? Even so, the things of God (the secrets of the Covenant love of the Father and the Son) knoweth *no one* (be he man, angel, or devil) save the Spirit of God,” who searcheth (has a perfect knowledge of) these “deep things of God,” (1 Cor. ii. 10, 11;) and this knowledge He must, as God, have had from the beginning.

Moreover, He Himself, as “the Spirit of Christ” (the phrase involving His covenant relations to the Redeemer) inspired the prophetic writings, in which the share He should Himself take in the work of the salvation of the elect was predicted. (1 Pet. i. 11.) These involve His own personal undertakings in connection with the Covenant of Grace.

In Isa. xlviii. 16, Christ prophetically asserts that when He should come into the world, He would be sent by the Lord (the Father) and His Spirit (the Holy Ghost.)

THE COVENANT ENGAGEMENTS OF CHRIST A CLUE TO HIS MINISTRY.

NOTE 8.—Much grave misconception of the conduct of Christ

The first and fourth, and the second and third clauses, correspond. God is the God of peace in (the sphere of) the blood of the everlasting Covenant. Jesus, whom He hath raised from the dead is the great Shepherd of the sheep. This is submitted as a preferable exposition to those given in the “Manual of Faith and Practice,” page 342.

when on earth might be avoided by observing the correspondence of His actions with the relations that existed between Himself, and those with whom He had to deal.

As "the Minister of the circumcision" (Rom. xv. 8.) He came on a special mission to the *Jews as such*. To them "He was sent *first* (in the order of time), to bless them (not by saving them spiritually and eternally, but) in turning every one of them from their iniquities," (Acts iii. 26.) Their national reformation was thus His object, and He commenced this branch of His work on earth on the imprisonment of John the Baptist, by "preaching the Gospel of God, (*Rev. Version*), and saying, 'The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel,'"—in the veracity of the glad assurance that He had come to fulfil the promises made to their fathers, (Mark i. 15.)*

It was of old foretold that this department of His ministry would not prove a success; that the guilty and infatuated nation would not give heed to His words; and that their gainsaying and refusal would cause Him solicitude and sorrow, (Isa. xlix. 4, 5.)

With this, the historical accounts of His reception by the Jews, as a people, accord. "His own (nation) received Him not." (John i. 12.) He would have gathered the children of Jerusalem, but the Scribes and Pharisees impeded Him, (Matt. xxiii. 37.) His sorrow is recorded. He was grieved when they repudiated His claims, (Mark iii. 5.) and wept over their doomed city, (Luke xix. 41.)

This was in perfect accordance with the national and conditional Covenant (which it was in their power to observe or violate) under which they as Jews possessed all their favours.

Jesus, again, had a second and higher mission—the eternal salvation of the people who were given Him in the Covenant of eternal Redemption. Some of these were constrained by sovereign grace to come to Him in the days of His flesh, and when such came, He received and saved them.

He expressed neither concern nor grief that others did not come to Him for salvation; nor did He once make an offer or

*It is to the writer inexplicable how Christian men can regard the word "believe," in Mark i. 15, as identical in meaning with the same word in (say) Acts xvi. 31, or 1 John iii. 23. Yet it is common to assume that the repentance and faith commanded by the Lord in Mark i. 15 were in all respects the same as the repentance and faith with which the eternal salvation of the soul is connected.—Spurgeon's Sermons, No. 460.

proffer of grace to anyone.* He did not beg the rich young man not to go away, (Matt. xix. 22,) or intreat those who left Him to continue with Him, (John vi. 66.) When men repudiated His saving claims, He uttered no words of surprise or sorrow. He knew that they were not the chosen of God, that eternal election had passed them by, and that as "the Surety of the better Covenant," (Heb. vii. 22,) He had nothing to do with them, or they with Him. "No man can come unto Me except the Father which hath sent Me draw him," (John vi. 44.) "My sheep hear My voice, and I know them, and they follow Me," (John x. 27.) "Ye believe not, because ye are not of my sheep," (John x. 26.) He thus traced the unbelief of those that did not come to Him for salvation to their exclusion from the Covenant of grace. He left them where He found them.† They did not belong to His chosen flock, and He expressed no desire that they should, and made no overtures to them.

Arminians and Duty-faith preachers confuse texts which refer to Jewish national faith in Christ, and those which refer to receiving Him by the faith of the operation of God—which none but regenerated and Divinely-drawn sinners ever do.

Christ desired the temporal salvation of His own nation: He does not, and never did desire the eternal salvation of any but those whom the Father gave Him. He was grieved when His own nation rejected Him. He is nowhere said to be grieved that natural men continue to live as such. He wept over Jerusalem—as the time of His ministry to the Jews drew nigh to a close; but that He ever weeps *now* over impenitent men who grieve Him by refusing to accept His offered mercy is a falsehood to be earnestly contradicted.‡

THE IMPORTANCE OF UNDERSTANDING THE COVENANT OF GRACE AND CORRELATIVE TRUTHS.

NOTE 9.—The reception of this truth will deliver the minds

*Matt. xi. 28 is an invitation to certain characters; not to a particular individual.

†Preterition or Rejection does not make men sinners. It simply leaves them *in* the sin which the Fall entailed, and to which their personal transgressions have brought them. Election—from its very nature—debars none from salvation, while it secures the eternal happiness of all the chosen.

‡John Howe's "Redeemer's Tears," a treatise on Luke xix. 41, is a work of such high genius, so eloquent and pathetic, and so evidently inspired by evangelical earnestness, that it requires boldness to warn young theologians against it. It is, however, utterly erroneous.

of God-taught persons from many popular and flesh-pleasing errors.

Men, for example, assert with awful arrogance, that the number of the saved and the numerical increase of the Church, depend on the efforts of preachers of the Gospel, whose earnestness or apathy accelerate or retard the progress of God's Kingdom on earth. The Bible, on the contrary, represents that the number of the saved is determined solely by the pleasure of God. Covenant interest in the grace of the Gospel ensures a sinner's reception of the Gospel of grace, (Acts xiii. 48.) For example:

2 Sam. xiv. 14.—“God doth devise means that His banished be not expelled from Him.” The whole human race are outlawed, banished from God on account of Adam's sin. Some, however, are His by eternal choice. He has devised efficient means whereby *these* shall not be finally expelled from Him, and consigned to eternal punishment. The means of grace, which here include the mediation of Christ, the work of the Spirit, and the power of the Gospel, efficiently co-operate to secure the rescue and salvation of all to whom the provisions of the Covenant of grace extend.

Psa. cx. 3.—“Thy people shall be willing in the day of Thy power.” The people of the Redeemer are His by the Covenant donation of the Father, and they will all joyfully receive Him as their Saviour and Lord when He draws them to Himself, (John xii. 32.)

Isa. xliii. 6.—“I will say to the North, Give up, and to the South, Keep not back; bring my sons from far, and my daughters from the end of the earth.”

God's people are His children by Covenant relationship established in Christ before the foundation of the world, (Eph. i. 5) In due time He puts them among the children, (Jer. iii. 19.) Regeneration and effectual calling do not make them His, but simply manifest His ancient purposes of grace on their behalf. Hence He calls them “My sons and daughters” prior to the command for their experimental salvation.

John x. 16. “And other sheep I have (not ‘shall have, for they were already His by Divine donation) which are not of this (the Jewish) fold; them also I must (in faithfulness to my covenant engagements) bring; and there shall be one flock and one Shepherd.” R.V.

Acts xviii. 10.—“I have much people in this city.” The sinners in Corinth who became the fruit of Paul's ministry were the Lord's by covenant choice. He owned and claimed them before the Apostle preached to them, as these words assert.

THE COVENANT OF GRACE EXPLAINS OTHER DIFFICULTIES.

NOTE 10.—Young Christians should give prayerful consideration to the well-considered texts cited in support of the above Article, for the Covenant of Grace is the clue to the entire Gospel, considered as a Divine and harmonious arrangement and scheme.

When duly apprehended, it brings all the statements of the Bible into consistency. The attitude and actions of the Persons in the Trinity, toward each other, and toward men, are seen to correspond with a plan—once a Divine secret—but now, in measure at least, disclosed to those “that fear God,” (Psa. xxv. 14.) *Contradictions*, which are sometimes asserted to exist in the scheme of revealed truth, appear as the vain imaginations of ignorant or corrupt men who cannot or *will* not accept the testimony of God.

When this truth is grasped, other revealed truths assume their place, order and proportion; and free-will, offered grace, human responsibility, universal invitations, Duty-faith and kindred errors, are not only seen to have no place in the Scripture, but to be utterly inconsistent with essential and paramount truth.*

ERROR CONCERNING THE COVENANT OF GRACE TO BE RESISTED.

NOTE 11.—Any so-called Gospel which expressly or implicitly denies these truths—which represents the regeneration and conversion of sinners to be contingent on the earnestness and activity of “Gospel workers”—or the progress of God's salvation to be hindered by Christian apathy or infirmity—is not true, and no lover of truth should countenance it.

Young Christian, be not deceived by the plausibility, eloquence or urgency of preachers, if error on these vital points enters into their ministry.

*1 John ii. 21, “No lie is of the truth,” not, “no lie is true;” which would be a platitude: but “of the truth.” There is no harmony or coherence between specious religious lies (like those enumerated above) and “the truth.” This, as John asserts, even God's “little children” know, through “the anointing which teacheth them of all things,” (verse 27.) We often find simple Christians distressed at erroneous testimony, and confident, through their spiritual perceptions, that what has been advanced is a lie, although they cannot quote “chapter and verse” to refute it. Such the Apostle may have had in his mind.

Anxious enquirer, avoid such teachers. They will only mislead you, and increase your sorrow.

Strict and Particular Baptists, remember that such men do not belong to our section of the church. Stevens, Wells, Foreman, Palmer, Hazelton, and Atkinson would not have received them as such—nor should we, their unworthy successors.*

Article V. The Mediation of Christ. Page 4.

"It is an unspeakable mercy that Sovereignty has admitted mediation into the moral government of God."—*John Hazelton.*

NOTE 1.—A Mediator is one who intervenes between two parties for the advantage of either or both.†

Christ is a Mediator in other senses than this Article states. He is such between God absolutely or abstractedly considered, and all His rational creatures.

Between these and His infinitely great and glorious self, there is so immense a distance *in nature*, that none can apprehend His majesty apart from a personal revealer. The statement of Matt. xi. 27 is more comprehensive than many suppose. "Neither doth any creature—(angel or man) know the Father, save the Son and he to whom the Son willeth to reveal Him." R.V. So also John i. 18, "No one (*oudeis*—neither angel nor man) hath seen God at any time (hath, apart from the Son, apprehended His glory;) the only begotten Son, which is in the bosom of the Father, HE hath (disclosed or) declared Him" (revealing Him and making Him known.) Hence from the beginning, He was "the Word,"—the expression of the thoughts

*It is not contended that it is wrong to associate with such persons on common ground and for appropriate objects—but that they should not be owned as "pastors and teachers" by those who profess to love the truth. See the Author's "WITH THY MIGHT," page 75.

†The original word, *Mesites*, means no more than this, and signifies *one who is in the middle*. The above is, therefore, submitted as more accurate than the popular definition that a "Mediator is one who interposes between two persons *who are estranged*, with a view to their reconciliation." Arbitration, appeasement, and reconciliation are rather acts that grow out of the office of a mediator, than the office itself.

The writer conceives that this prevalent conception of the restricted meaning of the term lies at the root of the meagre views of this office of the Son of God which are so common.

of God, (John i. 1; 1 John i. 1;) "the effulgence of His glory and the express image of His substance." (Heb. i. 3, R.V.)

It would thus appear that Christ is the Mediator through whom the Divine character is perceived, and the Divine presence approached and worshipped by angels in heaven.

The whole moral universe is governed on mediatorial principles. "By Him, God made all things," (Eph. iii. 9.)* He "upholds all things by the word of His power," (Heb. i. 3.) The throne of universal government is *His* throne, (Psa. xlv. 6 and Heb. i. 8.) "The Father hath given all things into His hand," (John iii. 35,) and "committed (or given) all judgment (governmental and penal) to the Son," (John v. 22.) "All things" here should surely be understood in the widest sense. Christ is the first and final authority in heaven as well as on earth."

He thus sustains a mediatorial relation to God and His creatures, apart from His gracious office as the Saviour of sinners.

NOTE 2.—He was the Mediator between God and unfallen Adam, to whom He appeared in human form, and conveyed in human language the mind of Jehovah. A holy being as Adam then was (ARTICLE III., NOTE 1,†) did not indeed, require an *atoning* and *reconciling* Mediator, as we do, before he could hold fellowship with his Maker, but (as stated in Note 1) no creature, however exalted, could interchange thoughts with the Supreme Being apart from a personal medium of communication. That Adam's communion with God, in the time of his innocence, was so conducted is clear from the inspired narrative. The expression, "the voice of the Lord God," speaking as He walked, (Gen. iii. 18,) necessitates the idea of a human form in union with eternal Godhead, conversing in human speech. (Compare Phil. ii. 6, where Christ, *prior to His incarnation*, is said to have existed "in the FORM OF GOD.")

NOTE 3.—Christ is "the Mediator between God and men," *as men*. This, it is submitted, is the meaning of 1 Tim. ii. 5. The world, from the time of the Fall, has been under mediatorial government, and is spared, under Christ's rule, for the sake of His people and the specific relations sustained by Him to them. He is "Head over "ALL THINGS to the church," (Eph. i. 22:) and makes all things "work together for their good," (Rom. viii. 28.) (See "A MANUAL OF FAITH AND PRACTICE," pages 13 and 81.)

*See ARTICLE II, Note 5, Page 20. †Page 20.

THE MEDIATOR OF THE NEW COVENANT.

NOTE 4.—Christ is the Mediator between God and the elect Church, which is the subject of this Article.

His competence to act in this capacity proceeds from His complexity—or the union of the two natures, the Divine and the human, in His one person.

As man, He possesses a relation in equity to men, and could live and die in their place—while His deity imprinted its glory on His service and sufferings, and enabled Him to present an obedience and offer an oblation sufficient in their intrinsic worth to meet all the preceptive and penal claims of the Law on their behalf.

As God, He could apprehend the love and purposes of Jehovah. As man, He could impart the name, and thoughts, and grace of Jehovah to men.

He is the “daysman” of Job ix. 33. As the “Son of God,” He could lay His *filial* hand on God: as the “Son of Man” He could lay His *fraternal* hand on the men whose nature He assumed, and thus form a living, loving, and lasting medium of Divine blessing, between the great Law-giver, and the people who had been estranged from Him by sin.

He is the “Messenger (or angel) of the Covenant,” (Mal. iii. 1.) His mighty mind could and did contain the whole of the Divine scheme of a Covenant Salvation. This He received from God and imparts to chosen and redeemed men—coming to them with words of grace and love, (Zech. i. 13; John xvii. 26.)

THE SEVEN BRANCHES OF MEDIATION.

NOTE 5.—Christ is a mediator of (1) union; (2) pacification and reconciliation; (3) introduction; (4) revelation; (5) communication; and (6) intercourse.

OF UNION. The human race was originally bound to God by Adam. This link, however, proved unequal to the awful tension, and broke—and all men fell into the abyss of ruin. Elect men were, before time, united to God in Christ, by whom they are held and upheld, and in whom they are preserved, both before and after their call by grace. Deut. xxxiii. 3; Jude 1.

OF PACIFICATION AND RECONCILIATION. The two, though inseparable, should not be confounded. Pacification relates to God in His legal or judicial character, maintaining the majesty of His throne and the claims of His Law—all of which were satisfied by Christ, by His enduring in His own person the punishment due to all the sins of all the elect, when made to meet on Him. (Isa. liii. 6; Ezek. xvi. 63; Rom. iii. 25; 1 Cor. v. 7; 1 John ii. 2.) Reconciliation relates to chosen sinners, to whom

Christ reveals God as the “God of peace,” who will never *penally* smite them for their sins, but receive them graciously and love them freely, and ever ensure their well-being. Thus displayed, He appears so amiable to their enlightened minds that their hostility to Him is removed, and they turn to Him in trust and love. The revelation of the Cross terminates the enmity of men’s hearts to God. (Rom. v. 11, where for “atonement” read *reconciliation*, R.V.)

PRESENTATION. Sin has estranged and separated men from their Creator. God, however, wills that the gulf which divides His own people from Himself shall be annihilated, and His people brought nigh unto Him. This is effected by Christ, IN WHOSE PERSON (by sovereign election) they *are* nigh, BY WHOSE BLOOD all obstacles to their approach are removed, and they *are made* nigh, (Eph. ii. 13,) and through whose MINISTRY they *are brought* nigh, and have access (literally a bringing nigh, introduction or presentation, Rom. v. 2,) “by faith into the grace wherein they stand.” This introduction will be finally consummated, after the Resurrection, by His presenting “the election of grace” in their whole persons, before the presence of God’s glory, (Col i. 22; Jude 24.)

REVELATION. One great object of the mediation of Christ is to make God known to the objects of His sovereign love. For this end they receive eternal life—in order that they should know “the only true God, and Jesus Christ whom He sent.” (John xvii. 3.)* To the favoured recipients of this heaven-born life, with its strange faculties of perception and apprehension (1 Cor. ii. 15,) He “declares” God, (John i. 18,) revealing His parental character, (Matt. xi. 27; John xvii. 6 and 25; and Heb. ii. 12,) thus making known to them the secret of their ancient relation to Him, (Psa. xxv. 14,) so that they hail Him as *their* Father, and enter into the privileges of becoming (consciously and joyfully) children of God, (John i. 12, R.V.)

*John xvii. 3 is often quoted: “And this is life eternal, to know Thee,” &c., and it is supposed to mean that the way in which eternal life is obtained is through our acquiring a knowledge of God.

It, however, refers to the *illumination* of those who had previously received *life* from Christ. “Father, glorify Thy Son. He has exercised His power, and quickened into spiritual life as many of Thine elect as Thou hast drawn to Him.” (John vi. 37, 44, 65.) These He has informed of Thy character, grace and glory, in harmony with the object for which this life was imparted to them.” (See verse 7.)

COMMUNICATION. It is the purpose of God that His people should be filled out of His own fulness, and be brought to participate in His *communicable* attributes, and thus be "partakers of the Divine nature." This sublime purpose is effected by His having imparted "all fulness" (Col. i. 19,) to Christ, as Mediator, and through Him it is received by His people, (John i. 16.)

OF INTERCOURSE. All love desires intercourse with its objects, and aims at establishing and maintaining reciprocity of affection. It is the pleasure of God that His people should know His love to them, and that the love of their heaven-born hearts should flow out to Him. This is effected by the mediation of Christ. In Him, God has revealed His heart to His people, and through Him they open their hearts to Him. Thus, through His mediatorial ministry, there is a flux and reflux of spiritual intercourse. He blesses them in Christ, they bless Him by Christ. He speaks to them *in* His Son, (Heb. i. 2, R.V. :) they speak to Him *through* His Son.

MEDIATION: HOW ILLUSTRATED IN THE BIBLE.

NOTE 6.—The Mediation of Christ should be studied in the light of the figures in which it is set forth in the Word of God.

Gen. xxiii. 12. Heaven is unapproachable from this world, and God is unattainable by man. Jacob's ladder connected heaven and earth. The person and work of Jesus Christ bring God and His people into living and loving association.

Isa. xxii. 23. "A nail in a sure place." The firm and smooth wall cannot sustain the vessels, so God, abstractedly considered, cannot hold and uphold sinners. Christ as Mediator is in "the sure place" of the purpose, power, wisdom and love of God, and yet extends His upholding grace to all the chosen race—sustaining all their weight, and thus none fall or are destroyed.

Christ is likened to objects which cast a shadow, thus affording protection from the heat of the sun, and other external dangers—the shadow of a rock, (Isa. xxxii. 2,) of a tree, (Cant. ii. 3,) of a wing, (Psa. xxxvi. 7,) and of a hand,* (Isa. li. 16,) all of which set Him forth as the Mediator of interposition between His people, and all sources of danger or disaster.

Christ is compared to fruit-bearing trees, (Cant. ii. 2.) These come between men and the nutritious juices of the earth, which have no power to sustain human life, but which they transmute into the fruit so grateful for human food. So Christ comes between God in His abstract glory and the sinners He loves, and

*See the beautiful preface to Miss Havergal's "UNDER HIS SHADOW."

presents His majestic attributes and perfections in a form most attractive and delightful to poor, broken-hearted sinners—thus acting as the Mediator of communication, by whom the love and grace of God are conveyed to their souls.

Christ is set forth by the shepherd (John x. 11,) who acts as the responsible Mediator between his flock and all that might injure them; coming between them and hunger, drought, and all their enemies. Thus Christ in His great office of Mediator comes between the elect and the fiery law and its condemnation and curse—between them and Satan and all infernal powers—and between them and all penal and circumstantial evil, while He pastorises them with the tenderest care.

The Saviour is set forth as the Mediator of intercession by Moses, in his sublime prayer for his nation, (Exod. xxxii. 30, 32.) See Mc'Ewen on the Types, Art. MOSES, and Hazelton's Sermons on Deut. xviii. 15, Vol. ii., 14, and Heb. xii. 24, Vol. iv., 20.

CHRIST'S MEDIATION AN INCLUSIVE OFFICE.

NOTE 7.—The term Mediator, when applied to Christ, is an inclusive one and comprehends all His gracious offices. He is the "Mediator of the New Covenant," (Heb. ix. 15, and xii. 24,) and as such performs every engagement which that Covenant obliges Him to discharge. As Mediator, He is Prophet, Priest, King, Redeemer, Sacrifice and Advocate.*

His personality stands in His Divine nature as eternally one with the Father and the Spirit: His Sonship is based on His complexity as God and man: His mediation is founded on His Sonship, as "the only begotten of the Father," and the various manifestations of His gracious activity, whether they concern the claims of God or the needs of His people, are branches of His mediatorial work.† See "A Manual of Faith and Practice," page 10, note by G. Murrell.

It was part of His work as Mediator to produce the merit which is the ground of our acceptance—to shed the blood which is the propitiation for our sins—and to offer the supplications which ensure our participation in Covenant blessings.

*How inaccurate, therefore, to speak of the "merits and mediation," or "atonement and mediation," or the "intercession and mediation" of Christ, as if these phrases expressed two distinct thoughts!

†Since the unhappy "Sonship Controversy" of 1860, there has been a strange reticence among Strict and Particular Baptists concerning the relationship of Christ to God as the "only begotten of the Father." He is preached as Jesus, as

THE MEDIATION OF THE SON OF GOD EFFECTUAL.

NOTE 8.—God can never be a failure; and the Deity of Christ ensures the success of His mediation. All whose cause He has undertaken, must be saved. Could He intervene between God and one sinner who is finally lost, the whole scheme of salvation might collapse.

The success of Christ's mediation does not depend on what His people are, or think, or will, or do—considered either as creatures or new creatures. His personal greatness and official ability ensure the absolute success of the work. (Isa. xlii. 4.)

Let the reader grasp this, and Arminianism will appear absurd; free-will and human merit mere fictions of ignorant men; and Duty-faith an insolent slander upon the grace of God and the saving competence of Christ, His only begotten Son.

Article VI. Particular Redemption. Page 4.

NOTE 1.—The word "particular" is here used in the sense of "special," as opposed to "general" or "universal," to describe the doctrine that Christ died for the elect only, and not for the entire human race.

NOTE 2.—The saving work of the Lord Jesus is here referred to as "redeeming" and "atoning." The words are not synonymous and interchangeable, but present the great transaction of Calvary in two distinct aspects. Young theologians should spare no pains to obtain accurate thoughts on the subjects of Redemption and the Atonement.

REDEMPTION.

NOTE 3.—Redemption—the act of *buying back*—is a civil term; that is to say, it is derived from that department of human law which is not concerned in the investigation and punishment of crime. It refers:—

Christ, as the Redeemer—anything but as "the Son of the living God," (John vi. 69,) yet how frequently is He expressly said to fill His specified offices as the Son!

As the Son of God, He was sent into the world, (John ii. 16; 1 John iv. 9.) As the Son of God, He is the object of faith (John vi. 40, and ix. 35): the vicarious sufferer (Rom. viii. 3): and the propitiation for sin (1 John iv. 15). The dignity and glory of His person as the Son invest His blood with its intrinsic efficacy to cleanse from all sin, (1 John, i. 7.) As the Son of God He is the great High Priest; (Heb. vii. 28;) King, (Col. i. 13,) and Prophet, (Heb. i. 2.) As the Son of God He will return, (1 Thess. i. 10,) to wind up the vast concerns of Time, (John v. 22,) and take His people to Himself.

(1) To the taking of a thing, which has been pledged, out of pawn, or to the restoration to its original owner of an estate on which money had been raised, by the repayment of the borrowed sum. (Eph. i. 14.)

(2) To the emancipation, by the payment of money, of the person of one held captive by a creditor or enemy.

(3) It is also applied in a secondary sense to the obtaining possession of captives by the conquest of their enemies.* (Psa. cvii. 2; Isa. xliii. 1, 3.)

Theologians—when employing the term Redemption—ordinarily do so in the *second* sense, and apply it to that aspect of Christ's work by which the claims of the Law upon the *persons* of the elect were met—and the emancipation of their souls in this life, and "their glorious liberty" in heaven hereafter are secured.

Amongst the Jews, a man's person was a chattel which could be seized and sold by his creditors, if he was unable to pay his debts, (2 Kings, iv. 1; Matt. xviii. 25.) But the sale was not absolute or final. If the money came into his possession, he might repay it, and demand his liberty; or another person had the right to do this for him. This was the eldest male member of the family, who was called the GOEL, on whom many peculiar duties devolved. It was incumbent upon him to avenge the blood of any relative who had been slain; to pay off mortgages incurred by members of the family; and to redeem his relatives, if captives, by paying the ransom, and setting them free. See the Book of Ruth, by S. Cox, D.D.

The office of the Hebrew Goel, or Kinsman-redeemer, (Job xix. 25,) finely exemplifies this aspect of the Lord's saving work. Guilt is here considered as insolvency. Sinners have incurred a debt which they are wholly unable to pay. The Law—personified as the creditor—claims their persons. But the blood of Jesus is the ransom of His chosen people. "He hath redeemed them from the curse of the Law." Thus He delivers them. The Son "makes them free," and they become "free indeed."

THE ATONEMENT.

NOTE 4.—The term Atonement, or *Propitiation*, presents the Lord's work in another aspect. It is a term associated with criminal jurisprudence, and refers to the satisfaction of the

*See Psa. cvii. 2; Isa. xxxv. 10; and "A MANUAL OF FAITH AND PRACTICE," page 55. On such passages is based what some theologians have styled the Doctrine of Redemption by Power.