

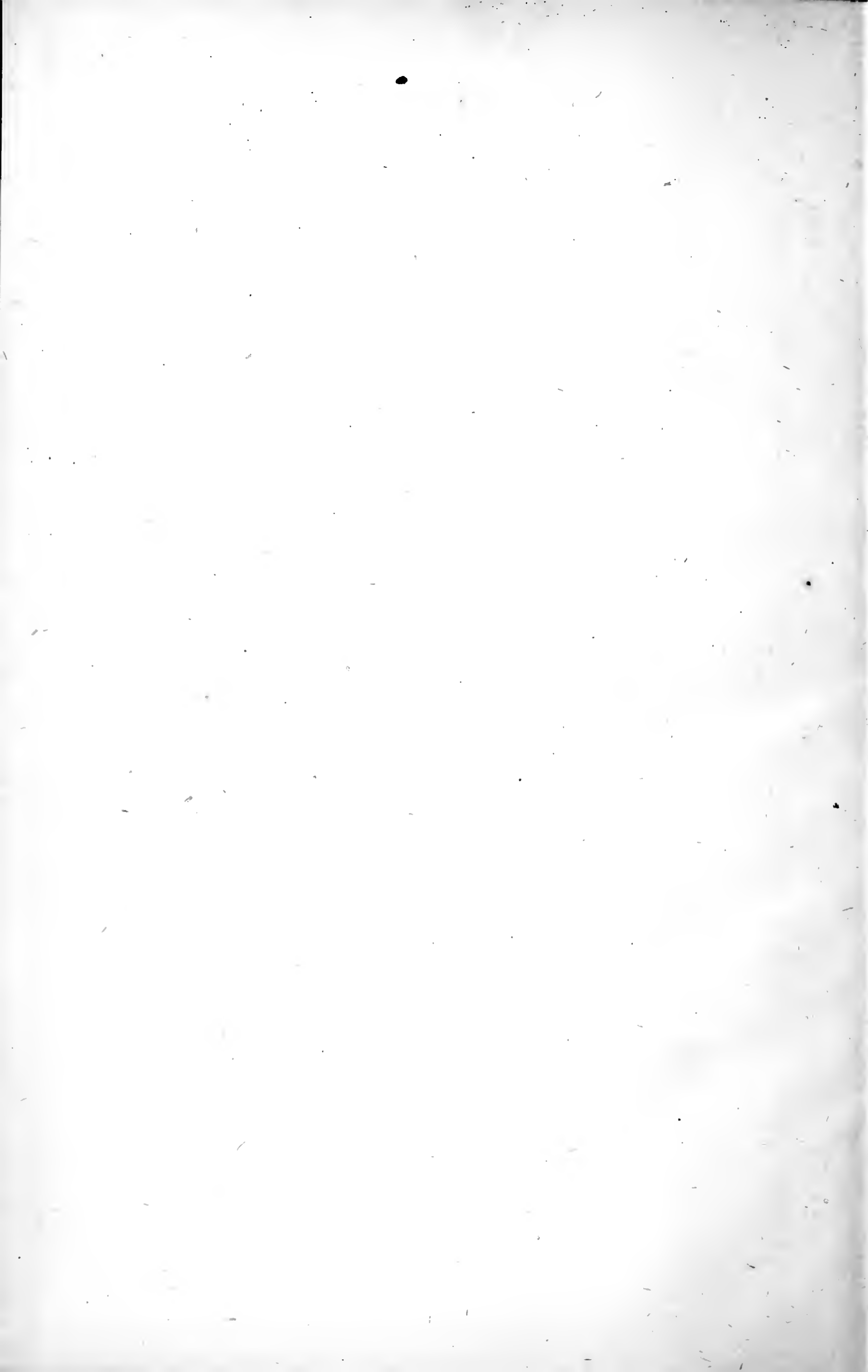


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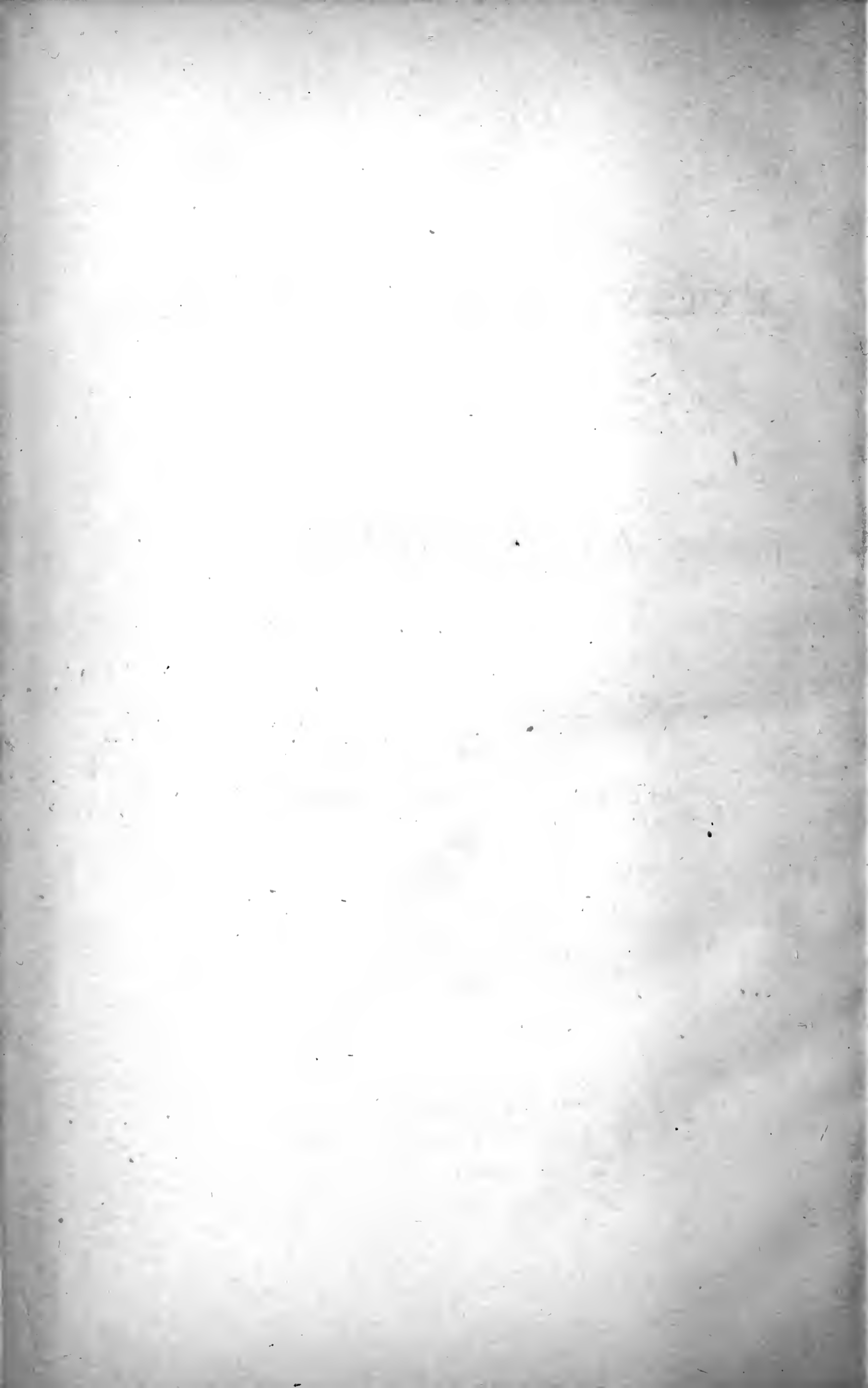
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THE  
EXTENT AND EFFICACY

# 7580

OF THE

ATONEMENT.

BY

HOWARD MALCOM.

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FIFTH EDITION.

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## P R E F A C E.

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THE following dissertation was originally the introductory discourse before the Boston Baptist Association, delivered by appointment, at its session in Newton, Mass., Sept. 19th, 1832, and published in pamphlet form. Three other editions have since been published, with additions; but for some years it has been quite out of print. The present edition is somewhat farther enlarged.

The author feels no misgivings as to the propriety of keeping up the Church's attention to doctrinal points. It is only thus that we can prevent extensive misunderstandings, destroy that secrecy which nurtures erroneous opinions, and maintain in the minds of our members that regard for foundation principles which is the essence of rectitude.

It has always been fashionable in a decline in

the Church's purity, to decry controversy, and to discountenance doctrinal preaching. Such congregations slide into open enmity to doctrines which at first they only deemed it unprofitable to discuss; and instead of being found to excel others in practical piety, they become unstable in principle, and liable to be drawn aside by baleful novelties.

“All Scripture is profitable for doctrine, for reproof,\* for correction, for instruction in righteousness.” The doctrines of our holy religion should, on all becoming occasions, be fully preached, even in their minor ramifications. The meeting of an ecclesiastical judicatory is always a fit opportunity for the thorough discussion of great truths; but the press is a still better mode of conducting controversy, because the teacher is less likely to be misunderstood, and his arguments less likely to give offence.

Let but our inculcation of doctrine be conducted in Christian meekness, and without admixture of a contentious, artful, obstinate, or jealous dispo-

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\* *Ελεγχον*; literally, *confutation*. Compare, in the original, II. Tim. iv. 2, and Titus, i. ix.

sition, and instead of creating or inflaming dissensions, we shall prevent or cure them. Instead of widening the distance between denominations or persons, good feeling will be promoted by the settlement of exact boundaries. Instead of growing negligent of practical virtues, we shall discover their very foundations, and be impelled to them by force of principle. Instead of weakening mutual esteem, and disgracing religion, we shall renovate friendship, disarm enmity, discover error, establish truth, increase holiness, and please God.

No one who surveys the present state of Christianity in this country, can fail to perceive that almost the entire energies of the Church have for some years been directed to the conversion of sinners. To the honor of Divine grace, we have noble witness that this labor has not been in vain in the Lord. But hence arises a necessity for the renewal of that strain of writing and preaching, which during the 17th century led believers to a degree of personal piety and doctrinal stability, which, of late, have been too rare.

We may hope, that in this day of the Church's

greater maturity and approach to millennial prevalence, all our variety and earnestness of religious action may be retained, while we return to that degree of doctrinal knowledge and personal piety, which distinguished so many of our fathers.

It will be noticed that a large number of Scripture passages are merely referred to. To have transcribed them all would have considerably increased the size of the book. The earnest enquirer after truth, will turn to them, and read them in their connection. Mere controversialists would disregard them, though spread out in full.

PHILADELPHIA, Feb. 1870.

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IN TWO VOLUMES  
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THE  
EXTENT AND EFFICACY  
OF  
THE ATONEMENT.

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THE doctrine of the Atonement is not only fundamental in the gospel, but is its very sum and substance. Errors on this subject sap the whole structure of religion. Divine sovereignty, human depravity, unconditional election, and indeed all the great outlines of theology, become vague and incoherent notions when deprived of their connection with this truth. By necessary consequence, erroneous systems of religion originate chiefly in wrong views of the atonement. Papists add human merit to Christ's, and thus form a mixed righteousness. Arminians regard the atonement as made for all, conditionally, and so reject the doctrines of election and the perseverance of the saints. Universalists affirm that he died positively to save all mankind, and therefore disbelieve future punishment. Unitarians

deny any proper atonement, and therefore make Christ to have died for our benefit, but not in our stead. Swedenborgians consider Christ's sufferings to have been on his own account, not ours, and so discard imputed righteousness. Infidels, who make the causes of virtue to consist in circumstances, and regard man as the mere creature of education and impressions, find no place for the atonement, and propose a system of natural religion. Thus, in some form and to some degree, error on this subject is radical in every erroneous system of religion.

The *design* of the atonement is its cardinal point, and hence it is of the highest importance, that our views, in this particular, be scriptural and settled. Though the standards of nearly all our principal sects are harmonious in maintaining the position I am about to defend, yet it is now extensively rejected or explained away, even by those whose positions in the church oblige them to subscribe Calvinistic formularies.

Instead of attempting to dispute sundry errors in regard to the ATONEMENT, it is proposed only to examine a view of it which was formerly considered a part of the Arminian system, but which some advocate who consider themselves orthodox; viz., INDEFINITE ATONEMENT. It will not be requi-



site to embarrass the discussion with the question whether the atonement be *general* or *limited*. That controversy seems to be the result either of misunderstanding between the parties, or of each party looking too exclusively to those aspects of the doctrine, which seemed best to comport with its system of theology. In some respects, the atonement is general, in others, limited; and in respect of sufficiency, it is infinite. But in no respect is it *indefinite*. This is all I shall attempt to show.

On the question even thus narrowed, a full investigation cannot be expected in a brief discussion intended for general use. Some outlines only will be given, of arguments which go to prove, that the great object and design of the atonement, was to *secure the salvation of the elect*.

As I write not for very young Christians, much less careless sinners, but for persons who give studious attention to Christian doctrine, I shall, for the sake of brevity, content myself with pointing out the sources of proof from whence I derive support for this position; with such arguments and illustration as may be briefly handled under the following heads,—

- I. The motive and design of Christ in assuming the office of Mediator.
- II. The vicariousness of the Atonement.
- III. The Old Testament Types.
- IV. New Testament terms in relation to the Atonement.
- V. The justice of God.
- VI. The essential deity of Christ, and unity of the Divine nature.
- VII. The union between Christ and his people.
- VIII. The declared effects of the Atonement.
- IX. Objections.
- X. Practical Remarks.

## CHAPTER I.

### THE MOTIVE AND OBJECT OF CHRIST IN ASSUMING THE OFFICE OF MEDIATOR.

THESE two points, the motive and end of Christ, are put together, not because they are precisely the same, not because the arguments and illustrations proper to each, are necessarily blended; and the texts of Scripture which teach the one, generally include the other.

Various motives, ascribed to Christ in assuming the office of Messiah, by those who hold an indefinite atonement, are deficient or erroneous. Indeed the foundation of most errors on this subject lies in regarding some collateral motive as the main one.

Some affirm the great object to have been, "*to show God's abhorrence of sin.*" Such an exhibition was indeed made, in the most awful and effectual manner, and may be considered one of the general effects; but it was not the primary intention. Had it been, then, if there were no spectators to be taught this displeasure, some other

mode would have been adopted. But the transactions of the atonement would have been proper, had there been no spectators.

Nor was it *to support the authority of the law*. This also was effectually done, and may be regarded as another *general* consequence; but could not be the impulsive consideration. No law is ever made for its own sake; nor is a penalty ever inflicted merely for the sake of honoring a law. Divine laws are ordained to secure the order and happiness of the Universe; and the penalties are inflicted that sin may meet its just desert, and the objects of the law be secured.

Nor was it *to open a way by which the Father could consistently save men, but which does not necessarily save any*.\* No passage in sacred

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\* Some who hold this view, may not be aware how nearly it resembles that of the Unitarians. One of their most distinguished writers gives the following digest of the mediatorial scheme:—"God, willing to pardon repentant sinners, and at the same time willing to do it only in that way which would most promote the cause of virtue, appointed that Jesus Christ should come into the world; and that he having taught the pure doctrines of the gospel, having passed a life of exemplary virtue, endured many sufferings, and finally death itself, to prove his truth, and perfect his obedience, and having risen again to manifest the certainty of a future state, has not only by his example proposed to mankind a pattern for imitation, but has by the merits of his obedience, obtained, through his intercession as a reward, a kingdom or government over the world;

Scripture indicates such a motive. True, we read of a "way," etc., but Christ is himself that way. What is the obstruction in the way of a sinner's salvation? Sin—nothing but sin: and he whose sins are taken out of the way, will certainly be saved. If Christ opened the way of life to all mankind, by taking away their guilt, it not only becomes consistent in God to save whom he will, but inconsistent to condemn any. To maintain this as the grand motive of Christ's death, is so obviously inconsistent with his bearing punishment instead of the saved, that some, to extricate themselves from the dilemma, have proceeded to deny that Christ bore any punishment! The embarrassment still recurring, other doctrines are denied, or explained away, until a crude mass of theory is substituted for "the glorious Gospel of God."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Here it is plain that Christ himself saves sinners, and is not a mere instrument for that purpose in the hand of the Father. In a subsequent chapter more ample quotations will be adduced to exhibit the absolute effects of Christ's satisfaction.

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whereby he is enabled to bestow pardon and final happiness upon all who will accept them on the terms of sincere repentance."—*Taylor's Letters of Ben Mordecai.*

I do not affirm that what Christ endured was *punishment*, in whatever sense of that term other people may choose to adopt. The word itself (like the word person, in reference to the Trinity) is an expression not logically accurate, though perhaps the best our language affords. It avoids circumlocution, and is adopted by Blaney in his translation of Isaiah, liii., by Lowth, and by former theological writers generally. The strict sense of the word conveys the idea of guilt; but when used in reference to Christ, that idea must attach wholly to the sinner; in whose stead Christ was placed. It must therefore be understood as meaning *sufferings*, which, if borne by the sinner himself, would have been punishment. It was a judicial infliction on one who "offered himself, without spot, to God," to suffer instead of transgressors.\*

Nor did Christ die *conditionally for all men*, so that those, and only those, who choose to accept, have an atonement provided. This is the ground assumed by Whitby,† and is the main support of the Arminian system. A conditional atonement, leaving it to unaided human choice to accept or not, would make Christ the surety of an

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\* See this subject handled in a masterly manner, by Grotius, Stillingfleet, and Watts.

† On the Five Points.

uncertain covenant; the purchaser of an inheritance perhaps never to be enjoyed. None can, of themselves, do good actions while dead in sins; nor love God, till "the love of God is shed abroad in our hearts by the Holy Ghost which is given to us," Rom. v. 5. A conditional salvation would therefore entirely fail; for none could comply with the terms. The offer would but mock our misery, by suspending salvation on an impossible condition. On the other hand, if, unaided by special grace, men could comply with the conditions (faith and repentance), they must be meritorious; and they would become, to that extent, their own saviors.

Let it be granted that repentance and faith are conditions of salvation,—these gracious affections are the gift of God. "Every good gift is from above," Jam. i. 17. "No man can come unto me except it were given him of my Father," John, vi. 65. Like other gifts for men, these are received by and through Christ, and are granted to an extent precisely commensurate to the extent of the atonement. This is not only according to the analogy of faith, but the express language of Scripture. "To us it is given *on the behalf of Christ*, to believe on him," Phil. i. 29. "Blessed with all spiritual blessings, *in him*," Eph. i. 3. "Every man that hath learned of the Father, cometh unto me," John, vi. 45. "No man can

come to me, except the Father who hath sent me draw him : and I will raise him up at the last day," John, vi. 44.

What then was the prime motive and object of Christ? It was the Divine glory in the salvation of a certain number of mankind. "I am the good shepherd : the good shepherd giveth his life for the sheep," John, x. 11. "Greater love hath no man than this, that a man lay down his life for his friends," John, xv. 13. "He gave himself for us, that he might *redeem us* from all iniquity, and purify unto himself a peculiar [purchased] people," Titus, ii. 14. "Ye have not chosen me, but I have *chosen you.*" "Who gave himself for our sins, that he might *deliver us* from this evil world," Gal. i. 4. "Who his own self *bear our sins* in his own body on the tree, that we being dead to sins, should live unto righteousness," I. Peter, ii. 24. "He was manifested to *take away our sins,*" I. John, 3-5. "He is the Saviour of the body," Eph. v. 23. "Christ loved the Church, and *gave himself for it,* that he might sanctify and cleanse it," etc., Eph. v. 24-27. "Now once in the end of the world hath he appeared to *put away sin* by the sacrifice of himself."\* "Christ was once

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\* "The *end* of this appearance of Christ, was to *put away sin.* By sin the apostles intend the whole of its nature and effects; its roots and fruits; sin in its guilt, power, and punish-



offered to *bear the sins* of many," Heb. ix. 26–28. "Christ hath also once suffered for sins, the just for the unjust, that he might *bring us to God*," I. Pet. iii. 18. "I live by the faith of the Son of God, who loved me and gave himself *for me*," Gal. ii. 20. "This is my blood of the New Testament, which is shed for many, for the *remission of sins*," Matt. xxvi. 28. "Scarcely for a righteous man will one die, yet peradventure, for a good man some would even dare to die; but God commendeth his love to us, in that while we were yet sinners, Christ *died for us*," Rom. v. 8. "Christ also hath loved us, and hath given himself *for us*, an offering and a sacrifice to God," Eph. v. 2. "All that *the Father giveth me* shall come to me," John, vi. 37. "Who loved me, and gave himself *for me*," Gal. ii. 20. "This is the will of Him that sent me, that of *all whom he*

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ment; sin absolutely and universally, as it was an apostacy from God, as it was the cause of all distance between God and us, and as it was the work of the devil; sin in all it was, and all it could effect; sin in its own empire and dominion, as it entered by the fall of Adam, invaded our nature by its power, oppressed our persons with its guilt, filled the world with its fruits, gave existence and right to death and hell, with power to Satan to rule in and over mankind; so as it rendered us obnoxious to the curse of God, and eternal punishment; sin in its whole extent, he appeared 'to put away'—that is, with respect to the Church, which is sanctified by his blood, and dedicated to God."—*Owen on Hebrews.*

*hath given me, I should lose nothing, but should raise it up again at the last day,"* John, vi. 39. "Thou hast given him power over all flesh, that he should give eternal life *to as many as thou hast given him,*" John, xvii. 2. To the same import are many other scriptures, Rom. viii. 33-39; II. Cor. v. 14, and viii. 9; Matt. xviii. 11, and xx. 28; Titus, ii. 14.\*

Though the above passages do not, in so many words, declare that Christ died to save none but those described, yet they can be no otherwise understood. There would be no propriety, in affirming his death for these, in so solemn a manner, and deriving such arguments from this consideration, if he died, in the same sense, for all the rest of mankind. When it is said, "As many as were ordained to eternal life believed," it necessarily implies that no others believed. When he said he laid down his life for his "friends," his "sheep," those who had been "given him" out of the world, etc., it must be inferred that he did so for them as distinguished from others. Such language would utterly mislead, if the Saviour regarded all men alike, from the beginning of the world to the last day, and meant that every one of them, not excepting Pharaoh and Judas, should equally partake of the results of his sufferings.

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\* See Appendix A.

No other motive than the actual and certain salvation of men, is sufficient to account for the stupendous humiliation and sufferings of Christ. No other is taught in the prophets, no other in the evangelists, no other in our principal confessions of faith.\*

The purpose of our Saviour's death must be the same as that of his intercession. Both are parts of the same great work. The beautiful harmony of plan and purpose, which shines through all the work of the Mediator, when viewed in the proper aspect, is wholly lost if we make one part of his work definite and another indefinite. If the sufferings of Christ were indefinite in motive and design, it necessarily follows that his intercession is equally indefinite; that is, for no man in particular, and for no particular gift. It is said (John, xvi. 42) that Christ is "always heard," that is, whatever he intercedes for, is granted. Then he must ask for things in particular, or no one thing, more than another, either in the providence or the grace of God, could be said to be granted to his intercession. If it be agreed that all are not saved, it follows that he does not ask for the salvation of all.

The Saviour expressly declares, that his intercession is particular and not general. "I pray not

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\* See Appendix B.

for the world, but for them whom thou hast given me, for they are thine." "Neither pray I for these alone, but for them also who shall believe on me through their word," John, xvii. 9, 20.\*

If Christ died for all men, *i.e.* equally for the non-elect, as for the elect, then *why* for the non-elect? Not because they had been given to him, for he does not call them his. Not to give unto them eternal life, for he does not give it to them. Not from special love, for they derive no special benefit. If it be replied that his motive in dying for them, was out of general regard as creatures, and to procure them temporal blessings, etc., then the point is conceded, that he did not die for their eternal salvation. John, x. 28; xiii. 1; xv. 9; xvii. 2; Acts, xiii. 48.

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\* See Appendix C.

## CHAPTER II.

### THE VICARIOUSNESS OF THE ATONEMENT.

IT is to be feared that the real vicariousness of the Redeemer's sacrifice is a doctrine becoming unfashionable. The history of the Church, in every age, shows that wherever this doctrine is rejected, it is followed by wide departures from "the faith once delivered to the saints."

A cloud of texts might here be adduced which teach a vicarious atonement. Some of them will be cited in succeeding chapters. I quote only one passage, and this not so much for the ample proof it contains, as for its own beauty and sweetness, and because it is withal so appropriate, that my treatise could not be complete if it were omitted.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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. All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; 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," Isa. liii. 4-11. Translated thus by Bishop Lowth,—

Surely our infirmities he hath borne,  
 And our sorrows he hath carried them:  
 Yet we thought him judicially stricken;  
 Smitten of God, and afflicted.  
 But he was wounded for our transgressions:  
 Was smitten for our iniquities;  
 The chastisement, by which our peace is effected,  
 was laid upon him.

And by his bruises, we are healed.  
We, all of us, like sheep have strayed :  
We have turned aside, every one to his own way ;  
And Jehovah hath made to light upon him,  
    the iniquity of us all.  
It was exacted, and he was made answerable ;  
    and he opened not his mouth ;  
As a lamb, that is led to the slaughter ;  
And as a sheep before her shearers  
Is dumb : so he opened not his mouth.  
By an oppressive judgment, he was taken off ;  
And his manner of life, who would declare ?  
For he was cut off from the land of the living ;  
For the transgression of my people, was he smitten to death.  
And he made his grave with the wicked,  
And with the rich in his death,  
Although he had done no wrong,  
Neither was there any guile in his mouth.  
Yet it pleased Jehovah to crush him with affliction.  
If his soul shall make a propitiatory sacrifice,  
He shall see a seed, etc.  
Of the travail of his soul he shall see the fruit, and  
    be satisfied  
By the knowledge of him shall my servant justify many ;  
For the punishment of their iniquities shall he bear.

No point is more labored by Unitarian writers, than that when Christ is said to have died FOR us, it means for our benefit, and not instead of us. This very point constitutes no small part of our controversy with all advocates of an indefinite atonement.

There is perhaps some misunderstanding among ourselves on this subject. Some who argue against the possibility of transferring actual guilt or holi-

ness, are erroneously thought inimical to the doctrine of Christ's substitution. Some, on the other hand, who cleave to the vicariousness of Christ's work, are considered as advocating an impossible system of imputation. I regard the imputation of sin to Christ, as in nowise making him a sinner, but that he was, by such imputation, *accounted* as a sinner, and bore the penalty of the law, in place of sinners. So by the imputation of his righteousness, the sinner is accounted righteous, and therefore justified or acquitted from the penalty of the law and the guilt of past sin. The *merit* of Christ still remains his own, and the *guilt* of the sinner, though pardoned, will be his own, and not Christ's. It is not even necessary that the suffering of Christ should be *the same*, in nature or degree, as ours would have been. It is sufficient that it be *accepted* on our behalf by the Father.\*

It is to be lamented that any theologian should grow shy of the term imputation. Both the thing and the word occur continually in the Scriptures. It is brought to view no less than eleven times in the fourth chapter of Romans, viz., ver. 3, *ελογισθη αυτω̄ εις δικαιοσυνην*, counted to him for righteousness; ver. 4, *λογιζεται κατα χαριν*, reckoned of grace;

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\* See Sykes on Redemption, Taylor's Ben Mordecai, Priestley's History of Corruptions.



ver. 5, λογίζεται εις δικαιοσυνην, counted for righteousness; ver. 6, ο θεος λογίζεται δικαιοσυνην χωρις εργαων, God imputeth righteousness without works; ver. 8, Ου μη λογισηται κυριος αμαρτιαν, the Lord will not impute sin; ver. 9, ελογισθη τω Αβρααμ η πιστις εις δικαιοσυνην, faith was reckoned to Abraham for righteousness; ver. 10, πως ουν ελογισθη, how then was it reckoned? ver. 11, εις το λογισθηναι και αυτοις την δικαιοσυνην, that righteousness might be imputed to them; ver. 22, ελογισθη αυτω εις δικαιοσυνην, it was imputed to him for righteousness; ver. 23, οτι ελογισθη αυτω, that it was imputed to him; ver. 24, Αλλα και δι ημας, οισ μελλει λογιζεσθαι, but for us also, to whom it shall be imputed.\*

The vicariousness of the atonement taken in any defensible sense, is incompatible with the theory of its being general. It is not an atonement for sin, but an atonement for *sinner*s. It is not possible to form even an imagination of Christ's dying in the room and stead of *sin*. It would be taking the place of an abstract term, and dying instead of that term! If the sinner is punished in his own person, he is punished for all his sins, and if saved, he is saved, not from a part of his sins, but from all. If, instead of bearing his own

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\* See some excellent remarks on Imputation in Fuller's Works, vol. ii. page 818 *et seq.*

punishment, a surety be offered and accepted his place, the guilt of all his sins must be imputed to that surety. If any remain for him to bear himself, he cannot be saved; for those that are left will debar him from the society of those who must be "without spot or wrinkle, or any such thing." Eph. v. 27.

Every argument which proves the necessity of any atonement, proves that it must be such as will satisfy justice, and secure the acquittal of those for whom it is made. Divine justice requires satisfaction for all the sins of those whom it acquits; and Christ, as a true and accepted *substitute*, bears all the penalty of his people. Thus it is said, Dan. ix. 26, "Messiah shall be cut off, but not for himself." What he was cut off for, is declared in the verses preceding, viz., to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness. Now, if Christ was "cut off" for all men, as their true and proper substitute, then he atoned for the unpardonable sin, and final impenitence! He is, by this hypothesis, as much a Redeemer to those who are not redeemed, as to those who are! As much a Saviour to those who are not saved, as to those who are!

The merit and sufficiency of Christ, had reference not only to the men of his day, and thence to the end of the world, but to previous ages; so that, through its efficacy, all those who had died in right-

eousness were saved. The theory of a universal atonement therefore includes the millions who had died in sin, and were then reserved in chains of darkness! It makes Christ to have performed for them the wonderful work of Mediator, though they were already lost! If it be allowed that he did not die in behalf of sinners already damned, our doctrine is affirmed—the atonement was definite.

I am not ignorant of the objections advanced by “new divinity” men, especially since the publication of Mr. Wollaston’s *Religion of Nature Delineated*. From the admitted fact that truth may be exhibited in actions as well as words, Mr. W. argues that all actions which do not represent things in their exact and logical truth, are lies, falsehoods in fact, and therefore absolutely sinful. But this he does not prove; nor can any man; nor, if proved, would it subvert the doctrine of a vicarious satisfaction, in which Christ is treated as though he were guilty. Yet this is the position of those who deny that Messiah could take the sinner’s law place, and suffer for guilt. If all actions which do not represent things in a light logically and strictly true, are wrong, then half the actions of our lives are wrong. All dress which conceals or diminishes defects; all civilities to persons we dislike; all trying to preserve credit, or a respectable appearance, if really poor; all appearance of cheerfulness when corroded by afflic-

tion, is abominable falsehood. Even a wig, a curl, a false tooth, or an artificial flower, is a practical lie. Nay, this doctrine charges lying on the holy apostles, on the Redeemer, and on Jehovah himself. Joshua's appointed stratagem at Ai, Josh. viii. 2; Gideon's affrighting the enemy by his lamps and pitchers, Judg. vii. 16; our Saviour's making as though he would have gone farther, Luke, xxiv. 28; Paul's taking upon him a vow, and circumcising Timothy, were all wicked lies, according to this doctrine of Wollaston. Truly, if it were admitted, what endless scruples would perplex us, and what inroads should we make upon Christian integrity, every hour of our lives!

If the transfer of penalty be impossible or unjust, then it is impossible or unjust to grant mankind *any* favor on account of what Christ has done; for advantage can no better be transferred than disadvantage. Then titles of nobility, or family distinction, or wealth procured by the merit of a father, ought not to descend or be transferred to the child. Nay, our opponents, on this ground cannot avail themselves of Christ's having "opened a way of salvation" for them, as in so doing, they receive a benefit in consequence of what he did for them.

If the vicariousness of the atonement as held by the orthodox, with scarcely any exceptions since Christianity was promulged, be admitted,

it follows, either that Christ died in the stead of *all* men, or in the stead of *some* men. If instead of all men, then all are acquitted by the substitution.

Toplady states the case thus: "Either the death of Christ was not a real and perfect satisfaction for sin, or if it was, then upon every principle of reason and justice, all that sin must be actually forgiven and done away, which his death was a true and plenary satisfaction for. But on the supposition that his death was not absolute, it vanishes into no redemption at all. Go over, therefore, fairly and squarely to the tents of Socinus, or believe that Christ is the Lamb of God, who indeed and in truth taketh away the sin of the world."

If any are held to answer the penalty of their own sins, the atonement is not vicarious as to them: there is no substitution. So obvious is this argument, that it will be found that the thorough advocates of an indefinite atonement are compelled to deny that it was vicarious.

Owen's famous dilemma on this point has never met a solid answer. He says, Christ died, either for all the sins of all men, or for some of the sins of all men, or for all the sins of some men. If for all the sins of all men, all will be saved. If for some of the sins of all men, none will be saved. If for all the sins of some men, some will be saved.

## CHAPTER III.

### THE OLD TESTAMENT TYPES.

THE types of the Old Testament form an indispensable part of this discussion, though a part which cannot here be enlarged upon.

It will be granted that there are such things as types; and that they convey right ideas. Then what are these ideas? Certainly those of transfer and substitution; definite, both in object and result. This idea of transfer was so obvious to the ancient Hebrews that they gave the very name of *sin*, *trespass* and *guilt*, to the sin-offerings. Reflecting Jews knew that the blood of beasts did not take away sin. They knew, that "if God were hungry he would not tell them," and that he did not "eat the flesh of bulls." They were often told that he had no delight in the mere forms of sacrifice. To offer acceptably, they must offer in faith, which they could not do, without looking to a better substitute. "These died in faith, not having received the promises, but having seen them afar off and embraced them," Heb. xi. 13.

The ceremonial offerings were unworthy of the divine appointment, and of man's obedience, except they conveyed such reference to the great atonement. It is expressly said, they were "a shadow of things to come, but the body is of Christ," Col. ii. 17.

The reader is of course familiar with the Old Testament, and to cite an array of types is needless. A single specimen is sufficient for this argument. "Aaron shall lay both his hands on the head of the live goat, and confess over him the iniquities of the children of Israel, putting them on the head of the goat; and shall send him away, by a fit man, into the wilderness. And the goat shall bear upon him all their iniquities, into a land not inhabited,"—literally a *land of separation*, Lev. xvi. 20–22.

Numerous passages in the New Testament speak of the death of Christ, in the same terms which were used in relation to Old Testament sacrifices. See Matt. xx. 28; Mark, x. 45; Rom. iii. 25–28; I. Cor. v. 7; II. Cor. v. 21; Heb. i. 3, ix. 12–15, x. 10–17; I. Peter, i. 18–21; Rev. v. 9, 10. Such as reject the notion of Christ's being a true sacrifice, are obliged to explain away all the meaning of these, and similar passages. Can a doctrine be true which demands such support? Let it not be forgotten that this language is not merely occasional, but language which, in fact,

*characterizes* both the Old Testament and the New.

This mode of speaking in the New Testament cannot be nullified by affirming, as Dr. Priestley\* does, that it was used merely because it was familiar to Jews. In point of fact, the New Testament use of such language is not in accommodation to ceremonial notions, or to Jewish ears, but is its proper, exact, and *primary* import. The Old Testament use of such language is in the *secondary* sense. There it is indeed typical. The allusions are all to Christ. From *his* sacrifice, the ceremonial observances derive all their significance, and by it they were all abolished. The victims and expiations offered for sins, says Calvin, "were called אשמות, a word which properly signifies sin itself. By this appellation, the Spirit meant to suggest that they were vicarious sacrifices, to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is actually exhibited in Christ, the archetype of the figures. Wherefore, in order to effect a complete expiation he gave his soul, אשא that is, *an atoning sacrifice for sin*, as the prophet says, Isaiah, liii. 10, so that our guilt and punishment being as it were transferred to him, they ceased to be imputed to us."† Instead,

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\* Theological Repository, vol. i. pp. 123-135.

† Institutes, Bk. ii. ch. xvi. § 6.



therefore, of admitting these New Testament expressions to be mere figures, we insist that the persons, places, transactions, etc. to which they allude were mere figures, as is expressly affirmed, Heb. x. 1, and derive their exposition and luminousness from the gospel.

The effects of ceremonial sacrifices reached only to those for whom they were offered. Some were appointed to be made for the sins of individuals, others for the sins of the nation, some for a single offence, others for the collective sins of the worshipper, but the effect in each case was limited to their intention and appointment.

The ceremonial law provided no atonement for capital offences. When the offender's own life must be forfeited, no other life was to be taken as a substitute. This is certainly typical of the New Testament arrangement. Final unbelief is a capital sin, and the offender must suffer the consequences in his own person. The Lord Jesus is not a sacrifice on behalf of such an one: else justice would receive two victims.

It is not necessary to go further into a discussion on this point; our argument is supported by all that will be admitted, as denoted by the types of the Old Testament, and it does not so need corroboration from this source, as to make it useful to dispute what may be questioned.

## CHAPTER IV.

### THE TERMS USED IN THE NEW TESTAMENT IN RELATION TO THE ATONEMENT.

No part of this discussion can be so important; for it is by a careful examination of the terms used that any declaration is to be determined. Our review of them will relate only to the single point—is the atonement definite or indefinite; and will be restricted by the same brevity which is studied in the other parts of this essay. Let us consider,—

1. The term *Propitiation*. “He is the propitiation for our sins,” I. John, ii. 2. “Whom God has set forth to be a propitiation,” Rom. iii. 25. “God sent his son to be the propitiation for our sins,” I. John, iv. 10.

A propitiation is that which propitiates; or causes the offended person to be favorable. If it does not have that effect, it is *not* a propitiation. It is something else. Was a real propitiation made for all? Then Jehovah is propitious to all. Was no real propitiation made for any? Then no sinner can find mercy.

It is not surprising that some are anxious to dis-

card the notion of propitiating the Divine Majesty, because this is a necessary point to be gained, ere the true doctrine of the atonement can be set aside.\* Hence they object to the use of the term *satisfaction* on this subject. But, though this exact word is not found in our translation, the thing itself is often mentioned and implied. If any prefer to speak of "satisfying Divine justice," or "honoring the Divine law," we will not dispute; but take it as conceded, that to satisfy Divine justice, is to satisfy the Divine Being; and to honor the law is to honor Him who made it.

2. *Ransom*. "Deliver him from going down to the pit, for I have found a ransom," Job, xxxiii. 24. "The son of man came to give his life a ransom for many," Matt. xx. 28. "Who gave himself a ransom for all," I. Tim. ii. 6.

A ransom is a price paid to redeem a slave from bondage, or an offender from punishment. When paid, it redeems those for whom it was offered, and no others. Be it never so great, it extends only to the stipulations of the covenant. If the parties be just, all are released for whom the ransom is paid.

Were all men ransomed, and only a part set free? It is not pretended. Then what shall be done with this term? Here it stands, descriptive of the atonement. It is interpreted by critics,

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\* See Appendix D.

especially the term used I. Tim. ii. 6 (*αντιλυτρον*), a ransom for the life of a captive by giving up the life of another person,\* and Dwight affirms† that “no language could be more explicit or forcible.” The expression is neither explicit nor forcible, in relation to the atonement, if that great work does not naturally and necessarily ransom a single soul.

3. *Price.* “Ye are bought with a price,” I. Cor. vi. 20. “The church of God, which he hath purchased with his own blood,” Acts, xx. 28. “Until the redemption of the purchased possession,” *i.e.* the church, Eph. i. 14. “A peculiar [literally *purchased*] people,” I. Peter, ii. 9.

Does Christ, in *any* sense, purchase those for whom he gave himself? If so, how monstrous is the thought of the Father giving him only a part of those whom he had “bought with blood.” When the price is paid, the thing purchased cannot be justly withheld. That the application is as extensive as the provision, is the very idea of price, or purchase. The Scriptures nowhere say, that he bought every man individually. But they do say he bought some.

4. *Atonement.* Our version has this word frequently in the Old Testament, but only once in the New, viz., Rom. v. 11, where it might

\* Hyperius, in Leigh's *Critica Sacra*.

† Sermon LVI.

properly be rendered *reconciliation*. But our translators evidently regarded the words as synonymous. The proper word for atonement (*ιλασμος*) occurs in the original in several places, and is rendered, as in John, iv. 10, *propitiation*. The Hebrew word כפר to cover, or hide, is rendered almost invariably in the LXX by the cognates of the above Greek word, and in our translation by *atone*.

How frivolous it is to aver that when Christ is positively said to cover or hide guilt, he only made it possible for the Father to do so. The words to cover, to atone, etc., are never used in this contingent sense in ordinary human intercourse. What does not cover guilt is not a covering to guilt. Whatever atones for a man, makes him *at one* with the offended party.

It involves a true pacification, or it is not an atonement. Atonement is not a mere probable means of expiation, but expiation is the assured means of atonement. The extent of the atonement, therefore, in regard to men's salvation, is exactly the extent to which their sins are expiated, or covered, and Divine justice appeased. This obvious import of the term, has made Unitarians, from Crellius down to this day, anxious to depict Jehovah as not needing to be conciliated toward man, but only man toward God.

5. *Reconciliation*. "That he might reconcile both unto God in one body," Eph. ii. 16. "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," Col. i. 19, 20.

Reconciliation denotes the establishment of harmony between those who were at variance. The sinner is in rebellion. His heart is "enmity against God," and by consequence he is a child of wrath, and in danger of being destroyed under the indignation of his offended God, Heb. x. 27; Rom. i. 18, v. 9; Eph. v. 6; Col. iii. 6. Hence the ministry of the gospel is called the "ministry of reconciliation."

In the atonement, God is reconciled to man as well as man to God.\* The prevalence of sacrifices, in all ages, among all peoples, and especially of human sacrifices, shows a universal impression of the necessity of appeasing the Divine Being. The whole doctrine of *pardon* involves this assumption. Jewish sacrifices were offered, not to pacify the offender toward his Maker, but his Maker toward the offender. By his very nature God hates sin; and scores of places in his word affirm his anger with the wicked, Rom. i. 18; Eph. v. 6; Col. iii. 6; I. Thess. i. 10; II. Chron. xxix. 10, xxx. 9; Jonah, iii. 9, 10; Ps. lxxviii. 38; Isa. v. 25, ix. 12, xvii. 21; Hos. xiv. 4. If this be

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\* See Appendix D.

not so, the entire system of Mosaic sacrifices is meaningless and absurd, tersely enunciated in the *Thirty-nine Articles* of the Church of England, Art. II., "Christ suffered, was dead and buried to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for the actual sins of men." An essential part of the mediation of Christ is to "make intercession" with God, John, xvii. 20-22; Eph. ii. 13-16. It is said in II. Cor. v. 19, "God was in Christ, reconciling the world unto himself, *not imputing their trespasses unto them*"—that is, by forgiving them. Job offered burnt offerings, according to the number of his children, to atone for them, "if they had sinned or cursed God in their hearts," Job, i. 4. So in the case of Job's friends. The Lord said to Eliphaz the Temanite, "My wrath is kindled against thee and thy friends, for ye have not spoken of me rightly, as my servant Job hath. Therefore offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly," Job, xlii. 7, 8. See Ex. xxxii. 30, 32; Num. xvi. 46, 48, and xxv. 11, 13; Lev. iv. 20, 26, 31, 35, xvi. 20, and xix. 22; II. Chron. xxix. 24; Ezek. xlv. 15, with many other places.

When David and his six hundred men accompanied the army of Achish to fight Israel, the captains of the Philistines objected to his joining

them, lest, in the time of battle, he should go over to the side of his countrymen. For, said they, "Wherewith should he *reconcile himself* to his master [Saul] if not with the heads of our people?" I. Sam. xxix. 4. For this use of the word, we have the authority of our Saviour himself: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," Matt. v. 23. Here it is obvious that the one to be reconciled is the offended party, whose displeasure is to be removed by reparation or contrition.

The apostles teach plainly that God is to be reconciled or propitiated: "God hath reconciled us to himself by his Son Jesus Christ," II. Cor. v. 18, 20. "A merciful high priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 17. "We were reconciled to God by the death of his Son," Rom. v. 10.

We thus see what "reconciliation" means. Christ's work is certainly a work of reconciliation. The *extent* of that work is, of course, the extent to which the rebellious become reconciled to God, and the Divine displeasure toward them removed.

Old-fashioned theologians declared three things to be required in order to our being reconciled to



God. 1st. That a mediator should make intercession for us. 2d. That he should satisfy the offended party. 3d. That he should provide that the offender should offend no more. If this be reconciliation, and if reconciliation between God and men be the intended and necessary consequence of the work of Christ, it follows that it must be precisely commensurate to the number of the saved.

6. *Redemption*. "Justified through the redemption that is in Christ," Rom. iii. 24. "In whom we have redemption through his blood," Eph. i. 7. "Redeemed from your vain conversation by the blood of Christ," I. Pet. i. 18. "Thou hast redeemed us to God by thy blood," Rev. v. 9. Our English word is derived from the Latin *Redimo*, to ransom by price. The word used in the New Testament is *Ἀγοράζω*, to buy. See Matt. xiii. 44, xiv. 15, xxvii. 7; I. Cor. vi. 20, vii. 23; II. Pet. ii. 1; Rev. v. 9, xviii. 11. The word in Hebrew is פָּדָה (*pada*), to rescue. See Exod. xxi. 31; Job, v. 20, vi. 23, xxxiii. 28; Ps. xlix. 8.

Our antagonists admit that redemption is particular, but make a distinction between atonement and redemption. The only difference I can trace between the words is, that atonement seems to refer chiefly to *guilt*, and redemption to the *effects* of guilt. In other words, atonement respects God, as made to Him; redemption respects men, as secured to them.

The difference is in precise accordance with our doctrine, because an atonement naturally implies that he to whom it is offered is satisfied, and he for whom it is made is released from penalty. As Dr. Dwight affirms, "exactly the same thing is here taught [that is, in the text speaking of Christ's redemption] as in those passages where Christ is declared to have given himself a *ransom*."

As the term is admitted to imply particularity, it needs no further remark, except to say that the indefinite scheme entirely deprives Christ of the endearing and scriptural name of REDEEMER, and restricts that title to the Father! The Father redeems whom he will, making use of general means secured by the Son; but the Son cannot be said to redeem one man more than another!\*

7. *Sacrifice*. "Christ hath given himself for

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\* President Edwards makes no such distinction between atonement and redemption as that which is lately resorted to. He calls his immortal work, "The History of Redemption." According to the advocates of such a distinction, he wholly mistook the proper title to his book! If their position be correct, the history of the *Atonement* might be given, but the history of *Redemption* could only be compiled after the consummation of all things. He says, "There are two things intended by Christ's purchasing redemption, viz., his satisfaction and his merit. All is done by the price that Christ lays down. But the price that Christ lays down does two things. It pays our debt, and so it satisfies. By its intrinsic merit, and by the agreement between the Father and the Son, it procures a title for us to happiness."—*History of Redemption*, Part II. Sec. 1.

us an offering and a sacrifice to God," Eph. v. 2. "He put away sin by the sacrifice of himself," Heb. ix. 26. "The Lamb of God," John, i. 29. "The Lamb slain from the foundation of the world," Rev. xiii. 8. "This man [priest], after he had offered one sacrifice for sins, forever sat down on the right hand of God," Heb. x. 12. "Christ our passover is sacrificed for us," I. Cor. v. 7. Among the numerous other passages which speak this language, see Matt. xxvi. 28; Acts, viii. 32, 33; Rom. v. 6-10; II. Cor. v. 21; Heb. i. 3, and ix. 12-28, and x. 10, 14, 19; I. Pet. i. 18, 19; John, iv. 10, and Rev. v. 9-12.

No sacrifice *can* be indefinite and general in its nature. It must refer, expressly and solely, to those, by whom, or for whom it is offered.

When Christ is called our "passover," the distinct and specific character of his work is, if possible, more forcibly displayed than by passages which speak of him simply as a sacrifice. The paschal lamb was neither offered, nor eaten, but by Jews only.

The argument from the terms which have now been adduced, cannot be evaded, by objecting that they are expressions borrowed from natural occurrences, and must be understood in a figurative sense. We must use them as the Scriptures use them. Are they figures? Then let us ascertain

what images they legitimately present to the mind. Figures are adopted to make subjects plainer. Let us not disregard a figurative sense, as though it were no sense at all. Do these terms, then, granting them to be figures,\* intimate any such atonement, as some modern theologians maintain? Their atonement utterly discards substitution, sacrifice, expiation, or price. Yet these are the very ideas contained in these figures.

Besides, we are to consider, not only what such terms intimate *to us*, but what they did intimate to those to whom the Scriptures were first addressed. What ideas would they convey to the minds of Jews and Pagans, brought up, as they were, to a sacrificial religion? Certainly, even stronger notions of the sacrificial character of the atonement, than they can possibly convey to us. The apostles must have been aware of

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\* Mr. Veysie will not allow the language of the New Testament, which speaks of Christ as a "sacrifice," a "sin offering," a "ransom," etc., to be figurative. He says, "This is not, as the Socinian hypothesis asserts, figuratively, or merely in allusion to the Jewish sacrifices, but analogically; because the death of Christ is, to the Christian Church, what the sacrifices for sin were, to the worshippers of the tabernacle. And, accordingly, the language of the New Testament does not contain merely figurative allusions to the Jewish sacrifices, but ascribes a real and immediate efficacy to Christ's death; an efficacy corresponding to that which was anciently produced by the legal sin offering."—*Bampton Lectures*, Sec. 5.

the effect of such expressions, on persons accustomed to expiatory and piacular offerings; and unless they meant to inculcate such notions, would have used other terms.

The doctrine of indefinite atonement not only deprives of all meaning the types of the Old Testament, but the positive terms of the New. On that theory, Christ *expiated* no one's guilt. He neither *ransomed, reconciled, redeemed, purchased, or washed* any one. In fact, he made no atonement at all! Thus, under the pleasing notion of extending the grace and encouragements of the gospel, and making the work of Christ more illustrious, the way of salvation is deprived of all efficacy. Grace becomes no more grace. The work of Christ, instead of being a "great salvation," is made a mere appendage of salvation, so unimportant, that even the damned share it in common with the saved!

## CHAPTER V.

### THE JUSTICE OF GOD.

JUSTICE to Christ requires that he should know for what, and for whom, he suffered; and that the benefit of his death should not be suspended on a contingency. With such an indefiniteness, Christ would have suffered in vain, had no man believed; and if it had not been settled that some should certainly believe, he did not know, but that his atonement would be in vain.

Waiving the idea of contingency, and recurring to fact, we find that on the principle of a general atonement, the Saviour did actually suffer in vain, to a great and awful extent; a multitude of those in whose stead he suffered not deriving from it any title to eternal life, and are even now lost forever.

If Christ did not perform all that was required for my salvation, then he is not "the author and finisher of our faith." If he did perform all that was requisite for the salvation of all men, then is the Father unjust in allowing any to perish. It

would at least be unjust to allow any heathen to perish, merely because ignorant of the gospel; seeing that "faith cometh by hearing," and is the appointed mode of receiving Christ. We must not forget that to some whole nations, the first preachers were forbidden to publish the gospel. "Then Jesus sent forth the twelve and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," Matt. x. 5. They were "forbidden of the Holy Ghost to preach the word in Asia," Acts, xvi. 6. The case is very plain with regard to the Gentile world, before the birth of Christ; for the Jews were not commanded to "teach all nations their religion." These nations remained ignorant, not through the culpable neglect of those who kept the oracles of truth, but because Jehovah made no provision for publishing to them his revealed will.

To consider sin exclusively in the light of a debt, and Christ as paying that debt, is not correct; yet this is one light in which we must view it, for the Scriptures frequently so speak, Matt. vi. 12, and xviii. 23-34; Luke, vii. 40-42, and xi. 4, etc. If Christ paid the debt of those for whom he undertook, justice requires that they should be discharged. President Edwards, speaking of Christ as "paying a valuable price, a price of infinite value," says, "that price, as it respects

a debt to be paid, is called *satisfaction*; and as it respects a positive good to be obtained is called *merit*.”\*

The Redeemer is often exhibited as a legal surety, or substitute, Heb. vii. 22; Rom. iv. 25, and v. 16–21; Phil. iii. 9; Isa. xlv. 24, 25; II. Cor. v. 21; I. Pet. iii. 18; Titus, ii. 14; Gal. iii. 13. This matter of substitution has been considered in Chapter II., and is therefore only named here as part of the argument. If Christ be the surety or substitute for any, then Divine justice will necessarily look to him, thus undertaking their cause. If pay, or punishment, or something instead of pay or punishment, has been accepted from Christ, by the Father, how can justice inflict the penalty, on those in whose behalf the substitute is accepted? Believers are “a *purchased* people,” Job, xxxiii. 24; Matt. xx. 28; I. Cor. vi. 20; Eph. v. 14; I. Pet. ii. 9, etc. From these, and similar passages, a plain reader must infer that Divine justice secures to Christ his “purchase,” his “possession.”

In the eternal covenant of grace, believers were given to Christ. “Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him,” John, xvii. 2. “I have manifested thy name unto the men which

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\* Hist. of Redemption, Part II. Sec. 1.



thou gavest me out of the world," John, xvii. 6. These constituted his reward, and the glory of God in their salvation was "the joy that was set before him," when "he endured the cross, despising the shame," Heb. xii. 2.

Dr. Dwight,\* after adducing various passages to show that there was truly a *Covenant of Redemption* between the Father and Son, says, "It is to be observed, that in all these passages, the reward promised to Christ *consists in giving persons to him as seed*. These are undoubtedly no other than the General Assembly and Church of the First Born; styled elsewhere 'children of God;' 'little children;' 'sons and daughters.' They are his own people, those in whom he has a peculiar propriety; persons justified, who in this manner have become his portion. His spoil, his seed, the reward of his sufferings, is to consist of these."

If the doctrine of general atonement were true, what a spectacle would it present! The Son so loving all men as to humble himself, take upon him the form of a servant, and shed his blood to redeem them all from death, while Satan has as yet, triumphed over the vast majority! Millions of the very persons for whose transgressions Christ was "wounded," and whose sins "he bore

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\* Theology, Ser. 43.

in his own body on the tree," held by the Father to answer for those same iniquities, and "suffering the vengeance of eternal fire!" How, thus, could the prophecy be true, that Christ should see of the travail of his soul and be satisfied? Isa. liii. 11.

## CHAPTER VI.

### THE ESSENTIAL DEITY OF CHRIST AND UNITY OF THE DIVINE NATURE.

THOUGH, in the great system of salvation, Christ assumed the office of Mediator, yet he did not cease to be God, and we must not separate his designs as Jehovah, from his designs as Mediator. Christ had not a different plan from the Father, nor did he assume the mediatorial office without a plan. He must have known precisely what he undertook. He knew who were "predestinated to the adoption of sons." He could not therefore take upon himself this work and suffering for an indefinite number of sinners, because he knew exactly who would be saved. It is worthy of remark, that in the very connection, where the Saviour is speaking of his sheep, as being *given to him* by the Father, he adds, "I and my Father are one," John, x. 29.

This part of the argument is highly important, for the nature of a transaction is to be determined by the intention of the parties. All admit that the Father did not ordain all men to eternal life; how then could such be the intention of the Son? If the Trinity be unity, the will of Christ is the

will of the Father, and the will of the Holy Spirit—that is, the will of the ONE GOD. If that positive will be to save all men, it fails; for all are not saved. If it were first willed to accomplish a plan of salvation for all men, and then willed to pass by a part, the Divine nature is mutable. If the Son had different intentions from the Father, then the Divine Unity is destroyed. If the Son prepare to save all, and the Holy Spirit to convert all, but the Father choose some only, then what a disagreement in the Trinity! What jarring purposes! Rather, what stupendous movements without a purpose!

The doctrine of an indefinite atonement cannot be based upon the sufficiency which is in Christ. That sufficiency is of course infinite, and would avail for devils as well as men, so far as mere value is concerned. The question, in this discussion, is not for whom it is sufficient, but for whom it was offered and accepted.

The covenant of mercy, let it be remembered, between the persons of the adorable Trinity did not take place in time, but in eternity. If the Son, with the Father and the Holy Spirit, framed the decree of election, the atonement can be nothing else than a perfect adaptation of means to the intended end. It then remains that it was the determinate will of the Divine Redeemer to save precisely those who will be saved.

## CHAPTER VII.

### THE UNION BETWEEN CHRIST AND HIS PEOPLE.

THE doctrine of a federal union between Christ and his people has always been maintained by the Orthodox. Such a union is shown in several scriptures. Christ is called "the last Adam," I. Cor. xv. 45. "The husband is the head of the wife, even as Christ is the head of the Church." "For we are members of his body, of his flesh, and of his bones," Eph. v. 23, 30. To these quotations might be added all the places where believers are said to be *dead* with Christ, *buried* with him, *risen* with him, *alive* with him, etc., and especially the fifth chapter of Romans, where the subject is largely treated.

John Bunyan, relating his experience of the work of grace in his heart, thus brings out the effect of this grand truth: "Now I saw that Christ Jesus was looked upon of God, and should be looked upon by us, as that public or common person in whom all the body of his elect are to be reckoned. We fulfilled the law by him, died in him, got the victory over sin, death, the devil,

and hell by him. These blessed considerations and scriptures were in those days made to spangle in my eyes.”\*

The covenant of grace is made with Christ, not as a single person, but as a common head representing his people. What he promised in the covenant, he promised on their behalf, and what he received, he received on their behalf. “For their sakes I sanctify myself, that they also might be sanctified,” John, xvii. 19. Hence grace is said to be “given us, in Christ, before the world began,” II. Tim. i. 9.

This federal union certainly places part of the human family in a different situation from the rest. All men are not “chosen in Christ before the foundation of the world;” much less are they “the body of Christ,” and “members of Christ.” The exquisite and forcible parable of our Saviour, John, x., instructs us largely on this point. It is there said, “he calleth his own sheep by name, and leadeth them out.”—“All that come before me [*as Messiahs*] are thieves and robbers, but the sheep did not hear them.”—“The good shepherd giveth his life for the sheep.”—“I know my sheep, and am known of mine, and I lay down my life for the sheep. Ye believe not, because ye are not of my sheep. My sheep hear my voice,

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\* Grace abounding.

and I know them and they follow me.”—“ I give them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father, who gave them me, is greater than all; and none is able to pluck them out of my Father’s hand. I and my Father are one.”

The term sheep, in these passages, is not to be restricted to those who then actually believed, but refers evidently to the whole body of the elect; both those who had lived before he spoke, who he says did not hearken to pretended Messiahs, v. 8, and those who should live after, who he says shall be brought in so as to form one flock, under one shepherd, v. 16.

If the Saviour had no more connection with these than with the rest of mankind, the parable becomes unintelligible. So too all the passages which speak of our dying, rising, living, etc., in and with Christ, become nugatory. In short, to maintain a general atonement, the entire doctrine of the federal union between Christ and his people must be abandoned. And by those who maintain such an atonement, generally, it is abandoned!

One of the prominent reasons given for relinquishing this precious doctrine of union to Christ is, that it implies the absurdity of eternal justification. But this is by no means the fact. The eternal purpose of God to create the present world

did not make it exist from eternity, but was compatible with leaving it a chaos till the appointed time. The eternal purpose of God to cover the earth with a deluge did not produce an eternal deluge. The members of Christ are under sin and condemnation till renewed by grace. The membership, eternal in decree, becomes vital in time. As we fell by Adam's transgression, though we did not then actually exist, so we are regarded as members of the body of Christ in the eternal council of God, before we actually exist. In the same sense, Gentiles which were not yet brought to a knowledge of Christ, are expressly called Christ's sheep. "Other sheep I have which are not of this fold; them also must I bring, and there shall be one fold and one shepherd," John, x. 16. And thus, Christ is said to be "the Lamb slain from the foundation of the world."



## CHAPTER VIII.

### DECLARED EFFECTS OF THE ATONEMENT.

THERE is a large class of texts which show that all men are not absolutely saved, which I will not quote, because they are commonly remembered and universally understood. These effectually prove that the saving effects of the atonement are specific. The class of passages of which a few specimens will now be adduced, show that those for whom the atonement was made are those who will be absolutely saved by it.

“By the blood of thy covenant I have sent forth thy prisoners, out of the pit wherein is no water,” Zech. ix. 11. “Christ is made unto us wisdom and righteousness and sanctification and redemption.” I. Cor. i. 30. “While we were yet sinners, Christ died for us, much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life,” Rom. v. 8–11. “God hath appointed us to obtain salvation by our Lord

Jesus Christ," I. Thess. v. 9. "Who his own self bare our sins in his own body on the tree," I. Pet. ii. 14. "By his own blood, he entered into the most holy place, having obtained eternal redemption for us," Hebrews, ix. 12. "By one offering he hath perfected forever them that are sanctified," Heb. x. 14. "He hath redeemed us from the curse, being made a curse for us," Gal. iii. 13. He "blotted out the handwriting of ordinances, that was against us, and took it out of the way, nailing it to his cross," Col. ii. 14. "In whom we have redemption through his blood, even the forgiveness of sins," Col. i. 14. "Who hath saved us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," II. Tim. iv. 19. "By his knowledge [the knowledge of him], shall my righteous servant justify many, for he shall bear their iniquity," Isa. v. 3, 11. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and nation," Rev. v. 9. "The church of God which he hath purchased," Acts, xx. 28. See also Dan. ix. 24; Matt. i. 21; Rom. viii. 30, 32; I. Thes. i. 19; I. Cor. vi. 20; II. Cor. v. 18; Titus, ii. 14; Gal. iv. 4, 5; I. John, i. 7, and iii. 5; Eph. ii. 16; Col. i. 20; Heb. i. 3, and ix. 13, 14.

There is certainly nothing indefinite in these

passages. The effects indicated are specific and flow *naturally* and *necessarily* from the atonement. They involve all blessings for time and eternity, Rom. viii. 30-32. They are effects which do not occur in relation to all mankind, and cannot be affirmed of all. It is certainly reasonable to measure the atonement by its specific, natural, and necessary effects; and to consider its efficacy as coextensive with such effects. Jesus merited, and of course secured, as the above texts and many others prove, a complete salvation; including not only conversion, sanctification, and glory, but the repentance and faith, which are prerequisites. How could the saving effect of the Redeemer's death be so solemnly and distinctly affirmed in relation to persons of a particular class and character, if it enured equally to all mankind, irrespective of class or character?

Robert Hall, speaking of what he calls "the *inherent sufficiency* of the sacrifice of Christ," says, "the immediate effect of Christ's death is the imputation of his righteousness to the believer; and this righteousness produces an instant acquittal from punishment. But such was the exuberance of his merits, such the dignity of his person, and the high complacency of the Father in his work, that it was worthy of him to bestow on them who were members of his Son, greater blessings than those which their first parents had forfeited.

It was not merely to relieve from misery that Christ died; it was not only justification that was the fruit of his sufferings, but adoption into the family of heaven, the privilege of sons and daughters."

The indefinite system, as has been shown, instead of extending the effects of Christ's death, deprives it of effect. It insists on its sufficiency to save all, but denies its efficacy in saving any. It makes the Saviour to have obtained reconciliation for those who are never reconciled; grace for those who never obtain any; remission of sins for those who bear forever their own punishment; salvation for those who are eternally lost! Or, it makes the atonement to have done none of these things for any; but to have been a mere tragedy, acted before the universe, "to show the displeasure of God against sin." Indeed, according to that system, it was not even this, but a farce, an illusion; for as no one's sins were imputed to Christ, that displeasure was either pretended, or misplaced.

This distinction between deliberate cause and intended effect, is as unphilosophical as it is unscriptural. If Jehovah intended a certain effect, and his cause be adapted to that effect, why is it not effected? Because, say some, the decree of redemption was made, in the order of nature, before the decree of election. That is, the Father decreed the system of atonement through his Son, and then

decreed salvation through him to such as he chose. But such an order of succession in the decrees of God cannot be proved. Besides, if this were true, then the Divine Being resolved upon the stupendous work of redemption, before he had settled the object to be gained by it! If the whole plan and purpose were before God when he made the eternal covenant, the argument from an order of succession in decrees, falls to the ground.

Some, to avoid this separation of cause and effect, attempt to separate into parts the cause itself; and speak of the effects of Christ's *obedience* and the effects of his *sufferings*. I am not aware of any passage of Scripture which authorizes this separation. These parts of the Redeemer's work may be distinguished, but not separated; for his obedience would not have been efficacious for man's redemption without suffering, nor his suffering without obedience. The work of redemption is a great whole, originating in the love of the Father, secured in the sufferings of the Son, and applied by the energies of the Spirit. It was an ample and well arranged means to accomplish something intended, and must infallibly effect all that intention and no more.\*

It might suffice to rest the whole argument upon any one point adduced in this brief discussion.

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\* See Appendix F.

But there is an overwhelming corroboration of proof, when the different kinds of evidence are thus brought together. Then is seen how perfectly congruous a definite atonement is with the other truths of God's word. Difficulties occur, after all; but they are fewer than attach to any other scheme, and are not greater than belong to any other matter of pure revelation. At any rate, the Divine oracles have been referred to at each step of this brief discussion; and any one may multiply the references tenfold by the aid of a Concordance, or the marginal references of his Bible. By adhering to Scripture declarations, and admitted truths, I have avoided both the hazards of adventurous speculation, and the abstrusities of purely logical deduction; and have secured for my plain statement at least this advantage, that all who read may understand.

To refute the doctrine of this essay, it will be necessary to show :

1. That the moving cause of the plan of redemption was not mercy to the elect.
2. That the atonement is not vicarious.
3. That types do not convey right ideas on the subject, or that there are no types.

4. That the terms used in the New Testament are not rightly interpreted in this discourse.

5. That Divine Justice is compatible with exacting the penalty of the law, both upon the surety and the offender.

6. That Jesus Christ is not a Divine Saviour.

7. That the Church is not the body of Christ.

8. That its effects are not absolute, but possible.

Leaving these difficulties to be overcome by such as maintain the creed which involves them, I proceed to notice those which may seem to embarrass our own.

## CHAPTER IX.

### OBJECTIONS.

OBJ. 1. *This doctrine is incompatible with those texts which speak of Christ's dying "for the whole world," for "all men," etc.*

IF I am not mistaken, these passages are adduced, not so much to be urged in their fullest import, as to counterpoise such texts as have been quoted. No one ought to deal thus with the word of God. Scripture is not to be arrayed against Scripture, that both statements may be neutralized and a medium adopted. It corresponds with itself, and is all consistent; and though that consistency is not always visible to us, in this imperfect mode of existence, it will hereafter be made plain. It is now our duty to take every part of God's word in its broad and obvious meaning, according to its general tenor, and the best interpretation of each passage.

The term "world" occurs in Scripture about three hundred times, and in a great variety of senses; the signification in each place must be decided by the connection. In very few instances



can it be supposed to mean all human beings ; in still fewer has it evidently this signification. It is said "all the world should be taxed," though the Roman Empire is meant. "All the world wondered after the beast," though there were saints then warring against him. In many instances the world expressly means the wicked, as distinguished from the righteous—*e.g.* John, xii. 19, xiv. 22, xv. 18, 19; James, i. 27, iv. 4; Rev. xii. 9.

Even in the same passage the import is sometimes various, as for instance—"He was in the world, and the world was made by him, and the world knew him not." "God sent not his Son into the world to condemn the world, but that the world through him might be saved," John, iii. 17. In each of these passages there are three senses to the word, in as many lines.

The text, I. John, ii. 2, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world," which is so much insisted on, merely declares the universal character of the new religion. The word "propitiation," here used, is too strong to allow its application to all mankind on any scheme of atonement; for "God is angry with the wicked every day;" and toward such as live and die wicked he is never propitiated.

Great stress is laid upon the terms "all," and "all men," as used in reference to the atonement;

and they are made to outweigh all the preceding arguments, and others of a similar character. The meaning of such terms must be established by the connection, and the analogy of faith, which is the very point in debate. To decide the question by such terms is a *petitio principii*. They cannot be taken literally, in most cases, without subverting every doctrine of the word of God. Let us examine a few of the passages in which they occur. "All men held John as a prophet," Matt. xxi. 22. "All the beasts of the field" lodged in the ruins of Nineveh, Zeph. ii. 14. The Lord "upholdeth all that are bowed down." The same term is used both in reference to John's and Christ's baptism. "All the region round about Jordan went out to John and were baptized," Matt. iii. 5. "Jesus baptized, and all men came unto him," John, iii. 26. "Jesus made and baptized more disciples than John," John, iv. 2. If the fullest latitude be given to these texts, it will not only prove all the Jews to have been baptized, but all of them to have been baptized twice. It is said, John, xvii., that John came for a witness, "that all men through him might believe." But John's ministry reached only to the Jews. Peter said to Christ, "all men seek thee." When Paul became "all things to all men," it was only in all lawful things, to such persons as he had dealings with. "Come see a man that told me all that ever I

did." "All seek their own." "Ye shall be hated of all men." But it is useless to multiply quotations. So far from forcing these passages, when we interpret them in accordance with the doctrine now advocated, we give them their only fair, natural, and consistent import, viz., that Christ died for all sorts and conditions of men.

Our opponents cannot object to this mode of interpreting these texts, seeing it is their own mode, in disputing with those who adduce them in proof of universal salvation. And I am persuaded that universal salvation is as easily proved, and by the same sort of texts, as universal atonement, and that the one fully involves the other.

The general phrase, "died for all men," is not in sacred Scripture. But "he gave himself a RANSOM for all," etc. If we supply the word *men*, we make universal salvation. Supply the word *elect*, or *sheep*, or *nations*, or *sorts of men*, which both the connection and the analogy require, and all is plain.

In the text, Heb. ii. 9, "that he by the grace of God should taste death for every man," the word *man* is supplied by our translators. The original is *υπερ παντος*, *for all*—i.e. for all them of whom the apostle goes on to speak, v. 10, "the sons he would bring to glory;" v. 11, "the sanctified;" v. 12, "the brethren," etc.; v. 13, "the children which God hath given me." Nor is it said that

Christ *died* for the whole world, but "he is the *propitiation* for our sins, and not for ours only, but the sins also of the whole world." The nature of propitiation has been already stated, pp. 36, 37. If such general expressions as are found in Scripture were used, and not phrases of our own, there would be little danger of the people's learning an indefinite atonement.

There is no dispute whether the death of Christ does not benefit all mankind. It is agreed that it does. His designs of mercy to part of the human family, amend the condition of the whole. The blessings of common providence must be allowed to all, out of regard to the elect. The gospel blesses all by its restraints and moral regulations; which prevent much sin. The atonement, moreover, is sufficient for all, and all are invited to come to its provisions. It is conceded that certain inspired declarations indicate that Christ died for all, *in some sense*, yet they in nowise contradict the numerous passages, which teach that *in some sense* he died for a part only. Thus we are brought back to the doctrine which Paul commands Timothy to teach, even the doctrine of this discourse, viz., that Christ is "the Saviour of all men, especially them that believe," I. Tim. iv. 10, 11.

## OBJECTION 2.

*This doctrine limits the gospel call.*

The zeal with which some advocate a general atonement, is because they think they could not otherwise offer salvation to all men. This certainly is excessive love of system. The gospel call is plain matter of revelation, and we have express and copious instruction how to publish it. Instead of being left to poise and adjust the stupendous truths of Revelation, in order to deduce our mode of addressing sinners, we have only to proclaim the truth, just as directed, without waiting to understand its exact harmony with other truths, or to learn who in our audience are "ordained unto eternal life." Rigid system makers, following out some favorite truth, and attempting to conform to it all doctrine and duty, will be obliged to limit, extend, or alter the message of mercy. But Biblists can take each part as they find it, and proclaim the gospel call, just as it is proclaimed in the Scriptures. Do they seem inconsistent? The charge must be made, not against them, but the word to which they adhere.

What does the believer in predestination gain by his indefinite atonement, either in result or consistency? He will not wish to use expressions unauthorized by Scripture: but all these we can

use. He does not hope to be the instrument of saving any whom the Divine Spirit does not renew. His ability to "offer salvation" is still less valuable in regard to the heathen world, now perishing without hearing that offer: and still less in regard to heathen who perished in their sins before Christ was born.

We need no theory of indefinite atonement to enable us to "preach the gospel to every creature." It is not necessary to the effect of our message, that we assure our hearers that Christ died for one of them as much as for another, and that nothing but the eternal purpose of God to pass them by, stands in the way of their salvation. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," I. Cor. i. 23. We urge whatever calls, threatenings, promises, and teachings, we find in the Bible. We preach an infinitely sufficient atonement. We urge the sinner to consider his guilt and danger; and prove to him his urgent need of Christ. We show him from Scripture and reason, that his destruction will be wholly owing to himself:—that he *will* not come unto Christ that he may have life:—that the invitations of the gospel are directed to him, as freely as to any human being:—that God saves un<sup>to</sup> the uttermost all

that come unto him through Christ:—that there is an unalterable connection between faith and salvation:—in short, we preach a full and free salvation, and call upon sinners in Bible language, to do just as the Bible requires of them. Can the advocates of indefinite atonement do more? Wherein do we limit the gospel call? Its fulness and freeness is our glory, and delight. It carries conviction and comfort. It makes the chief difference in guilt between heathen and ourselves, if we be lost. It is the grand point of advantage in being born in a Christian land, and the impulsive consideration in all missionary endeavors. It essentially involves the doctrine of man's free agency, which need not be proved, because we are conscious of it; and of God's governing the moral world by moral laws.

Such as limit themselves in the gospel call, to any particular class of men, if there be any such, must answer for themselves. We feel no such limit; our preaching shows none. Fuller and Gill, Hervey and Henry, Toplady and Charnock, Owen, Bates, Doddridge, Barrow, Tillotson, and others, firm supporters of the doctrine of this essay, proclaim a full and free salvation. To charge it therefore on our scheme, because some obscure advocates of it may so restrict themselves, is disingenuous and unjust.

To reconcile the doctrines of revelation with

each other, is neither within our province nor our power. It is ours to set forth the whole force of every truth, and leave it to God to vindicate himself; not doubting but that the day will come, when the analogy and connection of every doctrine will appear. Truth is like a radiant sun; if we follow out any one of its beams without pause we shall at last lose sight of the luminary itself. We may trace each golden ray with safety, if, when it fails us, instead of proceeding in the dark, by our own estimates, we return to the glorious body of the sun itself, and trace another.

But even with our present scanty knowledge and understanding, we see some congruity between a certain and definite work of redemption, and the indiscriminate call of the gospel. The atonement being of infinite worth:—it being the duty of all men to accept and love Jesus:—there being no natural inability to love him, nor any impediment but what arises out of the perverseness and enmity of the heart:—being ourselves ignorant of the secret council of God, we may, with perfect sincerity and freedom, call upon “all men, everywhere, to repent.”\*

Those who are so in love with their own system of theology, as to say, that they could not publish the calls of the gospel, if they admitted

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\* See Appendix G.



the doctrine of this discourse, would do well to show how, by any system, prayer is consistent with divine immutability; or free agency with eternal foreknowledge; or a trinity with unity; or how they can call upon believers to be in this life, "perfect as our Father in heaven is perfect;" or, in fine, how they can show the perfect congruity of any two doctrines in theology, morals, or physics.

## OBJECTION 3.

*If the atonement be special, the gospel calls on sinners to believe a lie.*

If saving faith were the believing that Christ died *for me*, this objection would be valid. If a list of the elect were in the Bible, then, for those whose names were there, not to believe themselves secure, would be want of faith, and in all others such a belief would be gross presumption. Then faith would be not a believing on the Lord Jesus, but a belief of the authenticity of the list. In this case, truly, to call upon any to believe they were Christians, whose names we could not find in the roll of life, would be calling on them to believe a lie. But Christ, and not a catalogue, is the object of faith; and the promise is made to character, not names. In proportion as we spiritually discern in the Bible, the real character and

office-work of Christ, we possess faith; and in proportion as we ascertain in ourselves the declared effects of faith, we gain assurance of "our calling and election."

What is the gospel call? It is "repent and be converted, that your sins may be blotted out." "Repent and believe the gospel." Such also was the call of the prophets: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him." In addition to this we say to them, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." "Come unto me, all ye that labor," etc. "Ho! every one that thirsteth, come ye to the waters." If there be a lie in all this, *we* do not make it. If there be inconsistency with the rest of our preaching, we do not perceive it. The world is in rebellion, the gospel demands submission. The world is "condemned already;" the gospel is an offer of pardon to all who repent. It does not call men to find out whether they are of the elect, but to ask that they may receive. As is forcibly remarked by Coles,\* "He that will know his own particular redemption before he will believe, begins at the wrong end of the work; and is very unlikely to come that way to the

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\* Divine Sovereignty.

knowledge of it. Any man who owns himself a sinner, has as fair a ground for his faith, as any one in the world, that has not yet believed ; nor may any person, on any account, exclude himself from redemption, unless by his obstinate and resolved continuance in it, he hath marked out himself."

The inability of sinners to comply with gospel injunctions, does not discharge them from the duty of repentance, or any other, because the inability, though real and absolute, is moral not natural. Christ said, "*Ye will* not come to me, that ye might have life." Our opponents believe God's aid to be necessary in conversion, yet they call on the sinner to believe, and affirm that "all things are ready." Such is the preacher's commission ; and so we preach and teach. Only those who call on individual sinners to believe that Christ died in their stead, run the risk of calling on them to believe a lie. Thus the whole weight of this objection, lies against the doctrine of an indiscriminate atonement, and is fatal to it.

## OBJECTION 4.

*This doctrine reflects on the mercy and justice of God.*

Let it be observed that the objection is not that God passes by some men, and leaves them to perish. This our opponents believe. But his justice and mercy are said to be impugned by denying that he made an ineffectual atonement for them; that is, an atonement which they acknowledge was not intended for their salvation, and never will in fact accomplish it. Now where is the special glory of such an arrangement? Surely God's attributes are not honored in providing an atonement in behalf of persons, who being passed by in his decree of election, are lost at last. Not saving men, or not intending to save them, is the same thing, so far as regards the honor of God: if not, those who advance this objection must show the difference. Jehovah is not bound to save any, for all are justly condemned. If it would not be unjust to pass by all, it cannot be unjust to pass by some. If he were to save all the human race, the same objection might be raised, why did he not save the fallen angels also?

The mercy and justice of God are not so implicated in regard to man's salvation, as to make an

atonement necessary, in order to vindicate these attributes, though some perish; but to prevent them from being tarnished by allowing any to live. If Jehovah be under any obligation to provide salvation for the human family, or any part of it, then his grace is no more *free*. Then the atonement is a sort of compensation made to us for the rigor of the law, instead of being a mode of forgiving sin, without derogating from the law.

If the Divine character be thought to shine less illustriously in providing effectually for the salvation of a part of mankind, than it would in providing generally and indefinitely for the *possible* salvation of all, then it must shine less illustriously in providing for the possible salvation of all, than it would in the effectual salvation of all. It would have been as easy to have given all men faith in the Messiah, as it was to provide a Messiah. Universalists therefore may lay a much better claim to this argument than our Calvinistic opponents.

Our scheme displays the justice of God, in his perfectly honoring the law, both in its requirements and penalties. It illustrates his mercy, in his providing, out of mere favor, a substitute for the guilty, who fulfilled the righteousness of the law, and bore in his own person, that suffering which was equivalent to its penalty, or accepted in its stead. Thus the law has higher honor in

the obedience and sufferings of Christ, than could have resulted from the perfect obedience of creatures; and man is raised to higher felicity and glory, than was possessed before the fall.

So far from admitting the objection under consideration, I discover no other interpretation of the plan of redemption, in which these attributes of justice and mercy are fully united and honored. The objection, like the preceding, belongs in fact to the indefinite scheme of atonement. By that system, the law is not honored by the exaction of its penalty in any way; nor is Divine mercy honored, for it secures deliverance to none.

#### OBJECTION 5.

*Such as hold a particular atonement, do not exhibit it fully and frequently from the pulpit, and thus show that they consider it an unprofitable doctrine.*

That ministers who maintain this doctrine do not more frequently dwell on it, is because it does not form the burden of the gospel message. The same is true of other doctrines: such as total depravity, predestination, the mode of the Divine existence, the existence of Satan, the Deity of Christ, etc. It is not inconsistent to hold a doctrine, and yet not inculcate it frequently, or even promiscuously. There are many duties of divine

obligation which we do not press at all times, because they are occasional; nor upon all men, because they belong to some only, John, xvi. 12; I. Cor. iii.

The great work of the sacred teacher is to publish *the gospel*, "rightly dividing the word of truth." He sets before the unconverted the sinfulness of sin, the holiness of God, the calls and promises of the gospel, and the ordinances of religion. When any turn to God, he has a new set of instructions; and these change as the converts advance in the divine life. The apostle expressly laments that the small attainments of certain Hebrews prevented him from teaching them some of the higher truths, Heb. v. 12. But wholly to omit to publish this or any other doctrine of God's word, is a crime. Wherever the doctrine of Christ's imputed righteousness is rejected, or hid, there will Christ be lightly esteemed, and human dignity exalted. The Christian system is disparaged, and its efficacy reduced, if any part of it is suppressed. Woe to the pastor who, by a studious caution, withholds instruction, lest to the carnally-minded it should be repulsive, II. Cor. xi. 13.

## CHAPTER X.

### PRACTICAL OBSERVATIONS.

#### TO CHRISTIANS.

1. *How intense should be their love to the Saviour.*

WE have not so learned Christ as to regard ourselves under no more obligations to his mercy than the enslaved sinner, or the "spirits in prison." Nor does our doctrine teach that the atonement being made equal for all, our peculiar obligations are wholly to the Father for his application of it to us. Much less can we claim personal merit for complying with the conditions of salvation. In any of these cases, the name of Jesus would be divested of much of its sweetness, and some of our holiest feelings be extinguished. Life would lose its strongest bond of love, and death its only source of consolation.

When Abraham was ready to sacrifice his son, the Lord said, "Now I know of a truth that thou lovest me." How much greater reason have we to know the love of Christ! John, xv. 13. If it were necessary to complete his work of salvation,



our Lord would again lay aside his glory, and die once more for men! Then let us cherish the highest love to him. Did he not come to our rescue, live for our example, die in our stead, and rise as our forerunner? Does he not rule the world and intercede on high in our behalf? Is not our support, guidance, and inheritance secured in him? Will he not presently open for us the gates of life, and lead us to mansions of eternal bliss?

“Oh! for such love let rocks and hills  
Their lasting silence break;  
While all harmonious human tongues  
The Saviour’s praises speak.”

Saved from such ruin—ransomed from such captivity—bought with such a price—reserved for such a destiny—how fervently should we love, how loudly should we bless! Our obligations are stronger than angels’! Christ, to them, is as a king to his subjects; to us, as a head to the members. They are made, we are begotten. They are preserved, we are redeemed. They are children, we are the bride.

Who can understand the magnitude of such obligations? Our deliverance is from infinite misery; our acquisitions are infinite improvement, felicity, and glory. Pardon removes our guilt—peace fills our souls—light pervades our path—hope lifts up our head—salvation becomes our song. What supreme excellence of mercy

and goodness! What combinations of dignity, condescension, and power! Surely we should even now catch the song and spirit of heaven, and with exquisite interest sing, "Worthy is the Lamb that was slain, to receive honor and glory and blessing." Let no labor, no suffering, no reproach, be deemed unreasonable or unwelcome. Especially let us feel the utmost readiness to part with sins, to crucify lusts, and to offer ourselves "living sacrifices." Oh, let ardent love make it our chief pleasure to serve, please, and imitate this glorious Master. Let papists talk of the wondrous virtue of imaginary fragments from his cross. We feel the rhetoric of his bleeding brow—the glorious efficacy of his sufferings and love!

2. *How profound should be our humility.*

Chosen of mere grace—no better by nature than others—having nothing which we have not received—raised first from non-existence, then from spiritual death, and now supported every moment in the way of life, by divine power—of what can we be proud? We have, in ourselves, nothing to confide in, nor to admire; no self-originating power to do one good act, or rectify a single disorder in our hearts. What are we, but monuments of sovereign goodness? How humbly should we walk with God! When we were perverse rebels, without claim on divine

compassion, spending our lives in folly, and choosing evil rather than good, affronting God and burdening the world, eternal love brought salvation, and made us willing in the day of his power! Our rescue from the depths of guilt and ruin—our pardon, peace, and righteousness—our expectation of the glorious appearing of our Lord and Saviour Jesus Christ, are all the result of free, unmerited, eternal, and infinite love. We are more than others, only because more has been done for us. We wonder not at the grateful amazement of the disciples, “Lord, how is it that thou wilt manifest thyself to us, and not unto the world?”

Let us cherish the same sense of helplessness and dependence in regard to the future, of which we are so conscious in regard to the past. Let us show that our doctrine does not make us arrogant, or lofty, or licentious. It was a saying of Pascal, “Philosophy teaches men to *conceal* self, and banish the word ‘I’ from our conversation; but Christianity *destroys* self.” Surely no part of Christianity tends more to this than the history of redemption.

3. *How devoted should be our services to such a Master.*

The doctrine of Christ crucified, as here explained, far from checking our fondest services,

tends to secure them. The effect of all truth is to regulate and improve both the conduct and the heart; but *this* is the constraining truth, "that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The Saviour always denied that his gospel tended to destroy the law or the prophets. In the sermon on the mount he says, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." As to *condemnation*, "we are not under the law, but under grace," but as a *rule of duty*, "we delight in the law of God after the inward man,"—"being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life."

A particular redemption furnishes the noblest and most impulsive inducements to activity for God. The light in which it places our character, situation, and destiny, and the view it gives of our relation to Jehovah, to the church, and to the world, displays the deepest foundations of virtue, the very principles of obligation. Believers are a "peculiar [*purchased*] people," that they might be "zealous of good works." We are begotten again, that we should live not to ourselves, in the enjoyments and pursuits of earth, but "unto him that hath loved us and gave himself for us."

When the son of Fulvius was found in the con-

spiracy of Catiline, the mortified and displeased father said, "I did not beget you for Catiline, but for your country!" Let us not employ powers which are God's in work which he forbids. He did not renew us for Satan, or for the world, but for himself. The field he assigns for our cultivation is both ample and attractive, and gives the utmost scope to every faculty, and to every effort. We have a world within and a world without to rectify for him, and in each the work is of vast extent and infinite moment. Our own purity, peace, and salvation are to be secured—a ruined race to be pitied and relieved—the gracious God to be served and honored. What glorious use may be made of moments! What certain success attends endeavor! We are not serving for a specified reward, which may be more than earned; but our utmost endeavors are sure of a recompense, "for the Son of man shall come, in the glory of his Father, with his angels, and then shall he reward every man according to his works." Works will graduate our glory, though they cannot deserve it. Thus our interest is involved. "Herein is our Father glorified that we bear much fruit." Thus is Jehovah's honor involved. The shining of our light before men may cause them to "glorify our Father who is in heaven." Thus the eternal well-being of those around us is involved. Shall we then, by neg-

lecting good works, reject our highest interest, disregard Jehovah's honor, and remain indifferent to the eternal welfare of mankind?

Soon we shall "go to be ever with the Lord,"—the Lord of our life, and our portion forever. Glorious hope! What are afflictions, cares, disappointments, bereavements, self-denials, and sacrifices, compared to "the glory that is to be revealed in us?" O! let us "work while it is day," and put from us all Antinomian pride and sloth. Let us rouse up every power, consecrate every moment, abound in every good word and work, and feel the true value of a life which may all be made to increase treasures in heaven.

Brethren! "it is high time to awake out of sleep." Let it not be said of any of us, as of Hezekiah, that "he rendered not unto the Lord according to the benefits done unto him." Let us rouse our dormant energies, call up the memory of early vows, and cheer each other in the glorious work which is given us to do.

#### TO SINNERS.

It is not to be questioned that all men are bound to humble themselves, and accept the gospel. "Repent and believe," is the plain command. "He that believeth not shall be damned," is the

plain warning. No soul will be lost, but by its own impenitence and perverseness. "Ye will not come unto me that ye might have life." While awful denunciations are uttered to alarm you, the most positive and cheering invitations and promises are offered for your encouragement. "Look unto me and be ye saved, all the ends of the earth." "Ho! every one that thirsteth, come ye to the waters." "He that believeth and is baptized, shall be saved."

The proclamation of mercy is without the least restriction to classes of men. It is "good tidings of great joy, which shall be to all people." There is nothing, either in the doctrine of election, or particular redemption, which makes it in vain for any descendant of Adam to seek eternal life. Your sole concern is to submit yourself at once to God, and apply earnestly for mercy. Why disbelieve God when he says, "Whosoever will, let him come and take the water of life freely." "It is impossible for God to lie." His word is, Christ "is able to save unto the uttermost all who come unto him." "Come, now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

How amazing that such a Redeemer, and such declarations should meet unbelief, contempt, opposition, hatred, and ridicule; or even a cold

reception! What ingenuity is displayed in inventing excuses, discovering flaws, explaining away precepts, and perverting truth! Fearful must be the guilt of thus treating a message of infinite mercy. The case of heathens is sad enough; but what shall we say of those, who thus spend their entire lives, surrounded by the meridian splendor of revelation; and who are fully, freely, daily, urged to "lay hold on the hope set before them."

O sinner! receive not the grace of God in vain. Occupy not your hasty moments with doubts, suggested by Satan, and nourished by pride. The kingdom of God must be received "as a little child." He who instead of praying, questions the compatibleness of prayer with Divine immutability, loses the blessing which God ordains to them that ask. Though no toil can make the seed grow, yet he who neglects to plant, shall have hunger instead of harvest. He who neglects to accept "so great salvation," while he pries into its extent, dies unredeemed. How can *we* understand what "angels desire to look into?" First obey intelligible calls, and then commend yourselves to the teachings of that Spirit which is to "guide you into all truth." Lazarus, though *dead*, was commanded to come forth. The *withered* arm was commanded to be stretched out. You are required, O sinner! to forsake your



way, and “turn unto the Lord, who will have mercy.”

If you still say there may be no atonement for you, then see that this alone keeps you from the skies. So perform all that *is* in your power, that if turned into hell it shall not be your fault! Slight no warning, refuse no instruction, omit no endeavor. Repent and turn from all your sins. Believe on the Lord Jesus. Watch unto prayer. Live in love, and die casting yourself on the mercy and merit of a Divine Saviour. Then if lost, the rigors, even of hell, will be mitigated. Yea, you will exult in your innocence and the injustice of your overthrow, and all infernal rebels thenceforth have some joy: for your condemnation would prove the gospel a deception, its invitation mockery, and its promises untrue.

Why complain, O unconverted reader, of limited powers, when what you know you *can* do, is omitted—omitted from choice, not necessity, as you yourself even insist? Why cavil, when judgment and conscience approve? Believe on the Son of God! You are deciding your eternal doom by rejecting this Saviour. Your path is the road to hell. You are hasting away from the presence of God, and all felicity. There is but a step between you and death. Look aloft at the promises; look round at the brevity of probation; look back at your sins; and “flee from the wrath to come.”

How can you behold hell and destruction in your path, and feel no anxiety? Arise and call upon God, for to-day you may die. O look to Jesus, and be saved. Frail, irresolute, exposed, dying mortal, come "taste and know that the Lord is gracious." How often would he have "gathered you as a hen gathereth her brood under her wings, and ye would not!" Proceed not, until smitten of God, and in the agonies of dissolving nature, you realize the fearful sentence, "Because I have called and ye refused, I also will laugh at your calamity; I will mock when your fear cometh."

Now, *now* "is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." Begin this moment, and never cease to make salvation and the service of God, the business of life. Wait for no better opportunity—seek no carnal indulgence—contrive no sophistry—listen to no seduction—allow no discouragement—desire no relaxation of terms—make no reserve—wait for no further impulse. Begin, not by laboring, to grow better; but by pressing to your conscience the consideration of your great guilt, and your heart to the blessed message that "Christ came into the world to save sinners." Begin at Christ, or you miss "the way." If even the reading of religious books, or an attendance at inquiry meetings, lead you to any dependence on these things,

or to suppose that you are making preparation to be religious, they lead you astray. If even your solemn resolutions of self-dedication, induce you to postpone the act, they are not of the Lord. Fall down at the foot of the cross. There the Christian race begins. There go, for cleansing and for life. "The blood of Jesus Christ cleanseth from all sin." "He that hath the Son, hath life: and he that hath not the Son of God, hath not life."

## TO CHRISTIAN MINISTERS.

1. *Let us be careful not to mix our philosophy with the lessons of Scripture.*

The doctrine of a crucified Saviour giving life to the believer, is so opposed to all pride of reason, by leaving it unable to offer a satisfactory exposition; and so destructive to pride of virtue, by assuming the guilt and helplessness of our nature; that instead of being explained, it will always be opposed and darkened, by the wisdom of the world, which is foolishness with God.

We now see how by-gone philosophy drew men astray in theology; and so will men of future ages see how the philosophy of this day tended to warp and distort our religion. The theological teacher and the religious reviews bring forward abstruse questions instead of the plain teachings of God's word, and decide them upon dim,

doubtful, or partial views; and the preacher is tempted to produce something "original" and startling. The spirit of rationalism is the germ of neology. Pernicious sophistries, and rash deductions, though less noisy and alarming than open attacks, are yet more fatal to Christianity. Open opposition calls forth champions, and truth is confirmed; but the philosophizing of professed and often sincere friends, corrupts her doctrines, and nullifies her influence. Thus the ostensible votary destroys, what the avowed enemy could not injure.

2. *Let us never attempt to conceal the obnoxious features of Christianity.*

Sinners can never be converted by causing them to mistake the mode of salvation. Religious teachers may endeavor to hide the offence of the cross, but none succeed in making the gospel palatable to the unconverted. If the wicked are suited and pleased, it is by "another gospel." In every departure from the true doctrine of atonement, whether by the vulgar or refined, we discover a desire to ascribe some power and merit to the creature. This feeling, operating without the refinements of reason, produces superstition and fanaticism; with it, unholy subtleties, and damnable heresies. Hence the apostle cautions Timothy against "profane and vain babblings,"

on the one hand, and "oppositions of science falsely so called," on the other.

The doctrine of God's sovereignty, maintained in this discussion, is that which above all others, rouses the enmity of the carnal. But must the sacred teacher quail before man's hostility to his Master's truth? He may win esteem and applause by his policy, but it will always be true in many things, that "what is highly esteemed among men, is abomination in the sight of God," Luke, xvi. 15.

To contend earnestly for the doctrines of grace, is no mark of bigotry; nor is it a mark of candor and a catholic spirit to refuse to oppose error, and save the uninstructed from going astray. Alas! it is often seen that those who treat as a light matter, what concerns the teachings of God, are far from forbearance when their own opinions or conduct are impugned. Survey the world. Where is true Christianity more prevalent? Not in countries where state-pensioned and polite "clergy" disseminate a pleasing gospel, and draw around them the wealthy; but where the whole truth as it is in Christ is fearlessly taught, to the humbling of the haughty, and the despair of the self-righteous.

3. *Let us avoid excessive fondness for system.*

System-makers torture both reason and revela-

tion to shape out their plan. Still more, let us repress within ourselves, that dangerous fastidiousness which tends to such results. As humble students of the Divine oracles, let us employ all our reason and research to understand what may be understood, and modestly quiet ourselves, where reason is baffled and research becomes impossible. To say that doctrines are wrong, because they do not correspond to our notions of right, or that if this or that doctrine were taught in the Bible it shakes our confidence of its inspiration, is the same as to say, that God cannot teach anything which we do not see to be proper. When the mind is swayed by a preconceived theory or hypothesis, the Scriptures are so interpreted as to correspond to it, texts are warped from their natural import, and revelation is made void through our imaginations. Humility, the principal feature in Christian character, is thus obliterated; we practically deny that "the wisdom of man is foolishness with God," and lose the instruction because we do not receive it "as little children."

4. *On the other hand, let us avoid an unreasonable aversion to creeds and confessions of faith.*

Young ministers, necessarily limited in their power of judgment, and extent of research, ought seldom to venture to theorize. It is becoming to cherish deference to formularies, which have re-

ceived the sanction of holy and learned men in successive ages, and under the influence of which the church has enjoyed great purity and success. While we "call no man master on earth," let us, both for modesty and for reason's sake, avoid setting at nought the lights of antiquity, and the advantages of accumulated experience. Let us not moot subtle abstractions, nor adopt undigested theories, nor hastily leave "old paths;" but rather "give earnest heed to the things which we have heard, lest at any time we should let them slip."

5. *Let us with great caution adopt opinions purporting to be new.*

They are often no other than ancient errors, which time and argument having exploded, were almost forgotten. The controversy might have created, at the time, great discussion and the expenditure of much valuable time and talents, as well as heart-burnings and hurtful divisions. Somewhere, there must rest an unenviable accountability for labor and talent, consumed in refuting error and in confirming truths which should not have been impugned. The broaching of novel opinions necessarily calls forth the defenders of the ancient faith; and if the flock starve while the shepherds strive, the guilt is on the heads of those who disturb the peace. It is assuming a serious respon-

sibility to call off any energies from the great work of saving and sanctifying souls.

I cannot but deem it probable that one great cause of the large accessions to Zion within the few years past, has been, under God, our exemption from any general controversies in theology. The almost undivided energies of ministers and churches have been bestowed on the world lying in wickedness. There are now ominous signs of discord. The doctrine of a particular redemption is openly denied and attacked by many divines and professors. Men are so fond (particularly those who affect human learning) of making all their opinions tally with one another, that one erroneous position, tenaciously maintained, soon modifies a man's entire system of theology. Let but the atonement be regarded as an indefinite transaction, which does not necessarily save any, and soon it will be agreed that it is not necessary to the salvation of any. It will be no longer reasonable to regard Christ as a Divine Being; for a work so subordinate and uncertain would not justify such an agent. The nature of man will cease to be regarded as depraved, for he must do some good thing to inherit eternal life. Natural depravity being denied, natural holiness soon will be; and it will be questioned whether any holy principle be implanted in the heart in regeneration, or whether even God himself is *by nature* holy.



Good men may indeed hold an indiscriminate atonement, without adopting all these consequences. The influence of early education, and still more of piety, will restrain them. But their successors, carrying out this one principle, may arrive at all these positions, and blank, comfortless Deism, spread its sickly growth where Christianity should flourish.

FINALLY. *Let us addict ourselves to the devotional perusal of Scripture.*

Some excellent ministers have deplored on a death-bed their neglect of this precious duty. We should study the Bible "lest any man spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," Col. ii. 8. What heresy, prevailing among men, owes its origin to a rigid adherence to Scripture? What pernicious or foolish practice has been derived from the unsophisticated word of God? What plain man, adhering to our plain version, and exhibiting the Christian spirit, has ever been the father of a dangerous heresy? Every important defection in doctrine, which has made its way in the world, may be traced to men of doubtful piety, outwardly learned, and leaning to their own understanding.

We need this humble perusal of the Divine

Oracles, not merely as an indispensable means to qualify us for the pulpit, and to establish us in the truth, but as absolutely necessary to the nourishment and salvation of our own souls. And O! it is a serious consideration, that we have, each for ourselves, a soul to save. Let our ambition be, not to handle skilfully the disputes of the schools, but to acquire the "riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."

Such as have suffered a critical or perfunctory mode of reading the blessed volume, to usurp the place of devotional perusal, should take heed. Apostacies often begin thus. A cold and comfortless state of heart will be inevitable. The highest duty of every man, even of the sacred teacher, is to see to it, that his own soul be not lost; and that it flourishes under the daily influence of the truth.

May we make all possible improvement of the sure word, "whereunto we do well to take heed, as unto a light shining in a dark place."

## APPENDIX.

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### A.

#### VIEWS OF ANDREW FULLER.

THIS view of the design of the atonement is precisely that maintained by Fuller in various parts of his works, though there is an appearance of the opposite view in some passages where he speaks of the sufficiency of the atonement. His being claimed by many as the advocate of indefinite atonement shows that they cannot have read all his works.

He held, as do Calvinists generally, that the sacrifice of Christ was sufficient to atone for the sins of the whole world, but that it was limited in the design of it by the Father and the Son. Hear his words :

“The particularity of redemption consists in the sovereign purpose and design of the Father, and the Son, whereby the sufferings of Christ were constituted or appointed the price of redemption, the objects of that redemption, and the ends to be answered by that whole transaction, determined.”\*

Again he says : “It is necessary to our salvation that a way, and a highway, to God should be opened.

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\* Gospel Worthy, p. 275.

Christ is such a way, and is as free for any sinner to walk in as any highway whatever; but considering the depravity of human nature, it is equally necessary that some effectual provision be made for our walking in that way. We conceive that the Lord Jesus made such provision by his death, thereby procuring the certain bestowment of faith, as well as all other spiritual blessings which follow upon it, that, in regard of all the sons who are finally brought to glory, he was the *Surety*, or *Captain* of their salvation; that their salvation was, properly speaking, the end of his death; and herein, we suppose, consists the particularity of redemption.”\*

In another place he says: “As the application of redemption is of previous design, that which is actually done was *intended* to be done. Hence the salvation of those that are saved is described as the end which the Saviour had in view.”†

After a regular and lucid argument with Philanthropos, respecting the extent of the atonement, the same author adds: “The above are some of the reasons which induce me to think there was a certain, absolute, and consequently limited design, in the death of Christ, securing the salvation of all those who finally are saved.”‡

Four entire letters of his controversy with Rev. Daniel Taylor, the leading man of the General Baptists of that day, are levelled against that gentleman’s notions of an indefinite atonement.

His biographer, Morris, speaking of the reply to

\* Gospel Worthy, p. 276.

† *Ib.* p. 82.

‡ *Ib.* p. 28.

Taylor, says: "In proof of a limitation of design in the death of Christ, Mr. Fuller adverts to the promises made to Christ, of the certain efficacy of his death—the characters under which he died—the effects ascribed to his death, being such as do not terminate on all mankind—the intercession of Christ, founded on his death, not extending to all—the doctrine of personal and unconditional election as necessarily connected with a special design in his death—and the character of the redeemed in the world above."

The consistency of particular redemption, with the general calls and invitations of the gospel, and the comparative advantages of the opposite systems, are stated by Fuller in the following manner: "According to Mr. Taylor's scheme, the redemption and salvation of the whole human race is left to uncertainty; to such uncertainty as to depend upon the fickle, capricious and perverse will of man. It supposes no effectual provision made for Christ to 'see of the travail of his soul,' in the salvation of sinners. Mr. T. has a very great objection to a sinner's coming to Christ with a *peradventure*; but it seems he has no objection to his Lord and Saviour coming into the world, and laying down his life with no better security.

"Notwithstanding any provision made by his scheme, the Head of the church might have been without a single member, the King of Zion without a subject, and the Shepherd of Israel without a flock. Satan might have triumphed forever, and the many mansions in glory have remained eternally unoccupied by the children of men.

"Though Mr. Taylor's scheme professedly maintains

that Christ died to atone for the sins of all mankind; yet in reality it amounts to no such thing. The sin of mankind may be distinguished into two kinds: that which is committed simply against God as a lawgiver, antecedently to all considerations of the gift of Christ, and the grace of the gospel; and that which is committed more immediately against the gospel, despising the riches of God's goodness, and rejecting his way of salvation. Does Mr. Taylor maintain that Christ made atonement for both these? On the contrary, his scheme supposes that he atoned for neither. Not for the *first*; for he abundantly insists that there could be nothing of the nature of *blameworthiness* in this, and consequently nothing to require an atonement. Not for the *last*; for if so, atonement must be made for *impenitency* and *unbelief*; and in that case surely, these evils would not prove the ruin of the subject."

Let me add another remark of his: "Concerning the death of Christ, if I speak of it *irrespective of the purpose of the Father and the Son*, as to the objects who should be saved by it, referring merely to what it is in itself sufficient for, and declared in the gospel to be adapted to, I should think I answered the question in a scriptural way, in saying, it was for sinners, as sinners. But if I have respect to the purpose of the Father in giving his Son to die, and to the design of Christ in laying down his life, I should answer it was for the elect only." He afterwards introduces the following conversation: "PETER. Is there anything in the atonement, or promised to it, which infallibly ascertains its application, to all those for whom it was made? JAMES. If by this you mean all for whose salvation it was suf-

ficient, I answer, There is not. But if you mean all for whose salvation it was intended, I answer, There is.”\*

How strange that the advocates of an indefinite atonement should claim such a leader!

## B.

### THE DOCTRINE OF THE CONFESSIONS OF FAITH.

The following is from the Baptist Confession of Faith as published by the Philadelphia Baptist Association in 1742. Chapter VIII. “OF CHRIST THE MEDIATOR.”

“1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the Mediator between God and man; the prophet, priest and king; head and Saviour of his church; the heir of all things, and Judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him, in time, redeemed, called, justified, sanctified, and glorified.”

“4. This office, the Lord Jesus did most willingly undertake; which, that he might discharge, he was made under the law, and did perfectly fulfil it; and underwent the punishment due to us, which we should have borne and suffered; being made sin and a curse for us.

“5. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he through the eternal Spirit

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\* Dialogues, p. 224.

once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

"8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply, and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them in and by the word the mystery of salvation; persuading them to believe and obey; governing their hearts by his word and Spirit; and overcoming all their enemies by his almighty power and wisdom."

The Confession of Faith by the English Baptists, as given by Dr. Rippon in his *Baptist Register*, vol. iv. p. 931, makes a precisely similar annunciation on this subject.

From the 39 Articles of the Church of England.

"Predestination to life is the everlasting purpose of God, whereby, before the foundation of the world, he hath decreed to deliver from damnation those whom he hath chosen in Christ out of mankind, and to bring them to everlasting salvation."

From the Confession of Faith of the Presbyterian Church. Chapter VIII. OF CHRIST THE MEDIATOR.

"5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of



heaven, for all those whom the Father hath given unto him. Eph. i. 11-14 ; John, xvii. 2.

“6. Although the work of redemption was not actually wrought by Christ till after his incarnation ; yet the virtue, efficacy, and benefit thereof, were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent’s head, and the Lamb slain from the beginning of the world ; being yesterday, and to-day the same, and forever. Gal. iv. 4, 5.

“7. Christ, in the work of mediation, acteth according to both natures ; by each nature doing that which is proper to itself ; yet by reason of the unity of the person, that which is proper to one nature, is sometimes, in Scripture, attributed to the person denominated by the other nature. Acts, xx. 28 ; John, iii. 13 ; I. John, iii. 16.

“8. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation ; effectually persuading them by his Spirit to believe and obey ; and governing their hearts by his word and Spirit, overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.” John, vi. 37-39, and xvii. 6 ; Rom. viii. 9-14, etc.

The Confessions of Faith of all the great bodies of reformed churches are to the same import.

## C.

## THE INTERCESSION OF CHRIST.

The sentiments of the most celebrated expositors, and critics, are lucidly and scripturally presented in the following extract from Dwight's Theology. Ser. LVIII.

After affirming that Christ intercedes for the children of God, and those only, he says: "In proof of this position I cite the following passages.

"1st. The text, '*Wherefore he is able to save to the uttermost them that come unto God by him: seeing he ever liveth to make intercession for them.*' It cannot but be seen, that Paul speaks here, of no other intercession, than that which is made for such as come unto God by Christ.

"2dly. *The passage already quoted from I. John, ii. 1, 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.'* The persons, who are here said to have an advocate with the Father, are the persons denoted by the word *we*: that is, *John and those to whom he writes*; or whom he here styles *little children*: in other words, *the children of God*.

"3dly. Romans, viii. 34, '*Who is he that condemneth? It is Christ that died: yea, rather that is risen again: who is even at the right hand of God; who, also, maketh intercession for us.*' The persons for whom Christ is here said to intercede, are those included in the word *us*; those *who in the preceding verse are called God's elect*; and of whom it is said

that, none shall hereafter be able to lay anything to their charge; and of whom in the verses following it is declared that nothing, whether present or future, shall be able to separate them from the love of God, which is in Christ Jesus our Lord.

“I know of no passage in the Scriptures, which even seems to teach any other doctrine, except Isaiah, liii. 12, ‘*And he made intercession for the transgressors.*’ Of this passage I observe, First, that saints may be, and with the utmost propriety are, considered as designed by the word *transgressors*, in this place. Saints, both before and after their regeneration, are transgressors; and in this character, only, need the intercession of Christ.

“Secondly, the murderers of Christ are very naturally designated, in this place, by *transgressors*: and the passage may be considered as a prophecy of the intercession which he made for them on the cross.

“In the same verse it is said, *He was numbered with the transgressors*: that is, with the thieves, between whom he was crucified; and with all other capital criminals, condemned to the same death. All these were eminently transgressors; and with them he was numbered, or reckoned, when he was pronounced to have the same character, and sentenced to the same infamy and suffering. As the word *transgressors* denotes malefactors or murderers, in the former of these clauses, it is very naturally understood to denote persons of the same character in the latter. In the former clause, also, the prophet speaks of one fact which took place on the day of Christ’s crucifixion: it is very naturally supposed, therefore, that he pursues the same subject

through the verse, and that the intercession mentioned by him, was made on the same day. If these remarks are just, the prophet may be fairly considered as predicting in this passage, the prayer of Christ for his murderers: *Father, forgive them: for they know not what they do!* This was a real and wonderful instance of intercession; and was gloriously answered in the conversion of several thousands of these persons to the faith and obedience of the gospel."

## D.

## THE ATONEMENT RECONCILES GOD TO MAN.

The following remarks on this subject, are from Magee's irrefragable work on atonement and sacrifice:

"H. Taylor\* contends, that 'God is never said to be reconciled to the world, because he never was at enmity with it. It was the world that was at enmity with God, and was to be reconciled by coming to the knowledge of his goodness to them.' He adduces texts similar to those above referred to, in confirmation of his opinion; and upon the whole, peremptorily asserts, that the 'New Testament knows no such language, as that God was reconciled to the world.' The same ground had been taken by Sykes, in his *Scrip. Doctr. of Redemp.* (pp. 56, 426) and in his *Comm. on Hebrews*. 'There could be no need,' he says (on Heb. vii. 27), 'of reconciling *God to man*, when he had already shown his love

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\* Ben Mordecai's Apology, p. 692-694.

to man, so far as to send his Son to reconcile *man to God.*'

“The argument adopted by these writers had been long before urged by Crellius, in support of the system of Socinus, and it deserves to be remarked that all these writers have built their arguments upon an erroneous acceptation of the original word, which implies *reconciliation*. Hammond, and after him Le Clerc (on Matt. v. 24), remark that the words *καταλλαττεσθαι* and *διαλλαττεσθαι* have a peculiar sense in the New Testament: that, whereas in ordinary Greek authors, they signify *to be pacified*, and so *reconciled*, here, on the other hand, in the force of the reciprocal Hithpahal among the Hebrews, is implied to *reconcile one's self* to another, that is to *appease*, or *obtain the favor of*, that other, and in support of this interpretation, they adduce instances from Rom. v. 10, I. Cor. vii. 11, II. Cor. v. 20, and especially Matt. v. 24, in which last *διαλλαγηθι τω αδελφω σου* must necessarily signify, *take care that thy brother be reconciled to thee*, since that which goes before, is not that he hath done *thee* injury, but *thou him*: and this they derive from the force of the Hebrew word *הצר* transferred to the Greek verb, in the use of it by Jewish writers. In this sense of the words *καταλλαττεσθαι* and *διαλλαττεσθαι*, as applied in the New Testament,\*

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\* The application of the word *διαλλαττεσθαι* is precisely the same as is made by the *Seventy*, in their translation of I. Sam. xxix. 4, when they speak of David's *appeasing the anger of Saul*. *Εν τινι ΔΙΑΔΔΑΓΗΣΕΤΑΙ τω Κυριω αυτου; Wherewith shall he RECONCILE HIMSELF to his master?* according to our

all the commentators concur. See Rosenmuller and Wall, on II. Cor. v. 20; and Whitby on the words wherever they occur.

“Schleusner, in his excellent Lexicon, confirms, by several instances [from *Xenophon, Diogenes Laertius, Suidas, Thucydides, etc.*] the explication of the terms here contended for: and Palairer, in his *Observat. Philolog. in Nov. Test. Matt. v. 24*, maintains that this use of the terms is not confined to Jewish writers, transferring the force of the verb רצה to the Greek expression, but is frequent among writers purely Greek: he instances Theano in *Opusc. Mytholog. and Appian. Alexandr. de Bell. Civil.* and explains it an elliptical form, the words εἰς χάριν being understood

“It is evident, then, that the writers who have founded their objection against the propitiation of the Divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term, in the translation, than in the original. But, even without looking beyond the translation, it seems surprising that the context did not correct their error, clearly determining the sense, not only in *Matt. v. 24*, where it is perfectly obvious and unequivocal; but also in *II. Cor. v. 19*, in which the manner of reconciling the world to God is expressly described, viz., his *not imputing their trespasses to them*; that is, his granting

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common version. Not, surely, how shall he *remove his own anger against his master*; but how shall he *remove his master's anger against him*; how shall he *restore himself to his master's favor*? If any additional instance had been wanting, to establish the use of the word in this sense among the Jewish writers, this one must prove decisive.

them forgiveness. There are, upon the whole, but five places in the New Testament, in which the term is used *with respect to God*; Rom. v. 10, and xi. 15; II. Cor. v. 18, 19, 20; Ephes. ii. 16, and Col. i. 20, 21. Whoever will take the trouble of consulting Hammond and Whitby on these passages will be satisfied that the application is diametrically opposite to that for which the Socinian writers contend."

## E.

## MAGEE ON THE ENGLISH WORD ATONEMENT.

"The word *καταλλαγή*, which is translated *atonement*, it is remarked by Sykes (on Redempt. pp. 56, 201), and H. Taylor (Ben Mord. p. 807), and others who oppose the received doctrine of the atonement, should not have been so rendered, but should have been translated *reconciliation*. The justice of this remark I do not scruple to admit. The use of the verb and participle in the former verse, seems to require this translation. And this being the single passage in the New Testament in which it is so rendered, being elsewhere uniformly translated *reconciling* or *reconciliation* (Rom. xi. 15, II. Cor. v. 18, 19), and being nowhere used by the LXX, in speaking of the legal atonements, and moreover, there being an actual impropriety in the expression, we *have RECEIVED\* the atonement*, I feel no difficulty in adopting this correction.

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\* It will be worth the while of those who contend that *reconciliation* in the N. T. means only *our being reconciled to God*, or

“But while I agree with these writers, in the use of the word *reconciliation* in this passage, I differ from them entirely in the inference they would derive from it. Their notion of reconciliation altogether excludes the idea of propitiation and atonement, as may be seen in Number XX. pp. 202, 203, where, as *by these*, it is manifest both from the reason of the thing and the express language of Scripture, reconciliation is alone to be effected, as is proved in the same Number. It deserves also to be observed, that though the word *atonement* is not used in our version of the New Testament, except in the single instance already referred to, yet in the original, the same, or words derived from the same root, with that which the LXX commonly use when speaking of the legal atonement, are not unfrequently employed in treating of the death of Christ. Thus *ιλασχομαι* and *εξιλασχομαι*, which signify *to appease, or make propitious*, are almost always used by the LXX for כפר, which by translators is sometimes rendered *to make atonement for*, and sometimes *to reconcile*: and in Heb. ii. 17, we find it said of our Lord, that he was *a merciful and faithful high Priest to make reconciliation (εις το ιλασχεσθαι) for the sins of the people*; and again, he is twice in I. John, entitled *ιλασμος, a propitiation*, etc. See Number XXI. p. 220. Now in all these the word *atonement* might with propriety have been used; and as the *reconciliation* which we have

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*laying aside our enmity* against him,—to consider, in what sense we are said, in this passage, to have received the *reconciliation*. What rules of language can they adopt, who talk of a man's *receiving the laying aside of his own enmities*?



received through Christ was the effect of the *atonement* made for us by his death, words which denote the former simply, as *καταλλαγή* and words derived from the same root, may, when applied to the sacrifice of Christ, be not unfitly expressed by the latter, as containing in them its full import."

## F.

## THE APPARENT CONTRADICTION.

The following remarks are from the pen of the learned President of a Southern College, Rev. J. L. Dagg, D.D., once Pastor of the Fifth Baptist Church, Philadelphia.

"The New Testament makes it evident, that there is nothing uncertain or doubtful in the final results of the atonement. The fruits of Christ's redemption are as sure as the purpose of God can make them. That man must read the Word to very little purpose, who does not discover in it this doctrine. At the same time, it seems equally evident, that the plan of mercy in Jesus Christ, places no individual of the human family under the necessity of being saved. It excludes all coercion from its provisions, and addresses itself to the unrestrained option of every one that comes within the scope of its influence. We admit, indeed, that it furnishes a combination of motives, the power of which, only comes short of compulsion. But it does stop short of this. The mind that can find *compulsive grace* in the gospel scheme, must have the art of framing systems, with surprising adaptation to its own prejudices. '*Compel them to come in,*' is a sentence which occurs in the relation of a parable, and by no means favors the idea of

coercive grace. Here, then, is a difficulty. The fruits of redemption are certain—at the same time human souls are not forced into the kingdom of heaven. Christ has from the Father an assurance of the salvation of *all for whom he died*, and all such shall unquestionably be saved. Still no necessity of being saved, is laid upon any human being. How can the fruits of redemption be certain, unless grace be irresistible? But grace offers no violence to the spirit of man.

“The two ideas of the certain salvation of the elect, and the non-coercive character of grace seem, therefore, to clash. There is an *apparent* contradiction—but not a real one. We maintain, and fully believe both these views. We pretend not to reconcile them, though we consider them reconcilable.”

## G.

## THE PROPRIETY OF A GENERAL CALL.

Dr. Archibald Alexander, Professor of Theology in Princeton Theological Seminary, gives the following illustration of the consistency of a definite atonement with general invitations :

“That which makes the atonement particular, is *not the nature of the transaction*, abstractly considered, as if there was only merit sufficient for a certain number and no more ; but it is the design and the intention of him who provided it, and him who made it. It is the payment of this ransom, *in the room of a certain number*, and its being accepted as their propitiation. This designation, however, does not limit the merit or diminish

the sufficiency of the atonement, considered in its own nature. Thus viewed, it is not only as sufficient for all men, as for one, but it is equally adapted to the necessities of all men. That may be sufficient for the ransom of a thousand prisoners, which is in fact paid for one hundred. Suppose the ransom price to be a pearl of exceeding great value, much more than sufficient to redeem all the captives in prison; but the person paying it, has it in view only to redeem his own friends. The intention in the redeemer, and acceptance of the price, by the authority which holds them in bondage, constitutes this pearl a *ransom*, and confines it to the number for whom it was designed. But the pearl itself is sufficient to ransom all the rest of the captives, if it had been applied to their advantage. To carry on the illustration, suppose the person, undertaking to redeem his friends, should say, I will have proclamation made in the prison, that every one who will acknowledge me as his deliverer, and will subject himself to my authority, may immediately come forth upon the footing of the ransom which I have paid; for none but my friends will accept these terms, the remainder will prefer their prison to liberty which can be had only by submission to me, whom they inveterately hate. Now the person commissioned to convey these tidings to the prisoners, would feel himself authorized to proclaim deliverance to every one who would accept the terms; and to use arguments and motives to induce them to submit; but, the event would be, that none would accept the offer but the real friends of the redeemer. This he knew from the beginning, and therefore paid the ransom of no others. Is there anything insincere in this whole transaction?

The messenger is not authorized to declare, that they are all certainly ransomed, but there is a ransom provided for every one who will accept the terms.

“Now this case is as nearly parallel with the general offer of the gospel, as any one I can conceive. The great Redeemer has offered his life a ransom for his sheep; the price has been accepted by the Judge of all. This ransom, however, is in its own nature sufficient for all men, and is adapted to their necessities. But God had from the beginning elected only a part to salvation, on whom he was determined to bestow faith, and all other spiritual blessings. But these are in prison with many others, and according to the economy of salvation, must be called out by the preaching of the gospel. The ministers, to whom this gospel is committed, know not who the elect are; and they are therefore directed to make a general proclamation, that there is an all-sufficient Redeemer, and an atonement of infinite value, and that whosoever believeth shall be saved. But they have no right to say to this individual or to that, before faith, or to the whole multitude, you are elected, or you are redeemed. They can however say, that you all have a divine warrant to believe, there is offered to you, upon condition of believing, a full pardon and eternal life. The offer of the gospel therefore cannot be charged with insincerity, although God knows it will be rejected.”

## EXTRACTS FROM NOTICES OF THIS ESSAY.

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*From the Christian Index.*

“The discerning and independent mind of Mr. Malcom has been directed in this case, to a subject of wonderful magnitude, and sublimity; and we may be allowed to say at once, that he has been successful in pursuing and exhibiting many important truths in connection with this profound mystery of redemption. At the same time, we do not accompany him in all the excursions he makes in quest of illustration, facts and argument; for although we admit him to be one who climbs high, still we apprehend that he will need a little more elevation, before his intelligent eye discovers the broad dimensions of that truth which is spread out far and wide in the field of Scripture. But we say not this with the view of intimating any lack of respect for his work, nor of claiming for ourselves any clearer vision over the vast field to which he has turned his mind. We simply mean that the subject is one which, in many of its parts and bearings, assumes a scope, beyond the comprehension, not only of ordinary minds, but of those most highly gifted.”

“We close this article by adding to it the practical remarks, commencing on page 94 of the second edition. We have no fault to find with these, and indeed, very little with the whole discourse. The author of it, is a most successful and earnest herald of the cross. We love to think that the blessed cause of Jesus has such an advocate, and that our own denomination

enjoys the services of a minister, so bold in contending for the truth, and so fair and consistent in maintaining its power in his own life.”

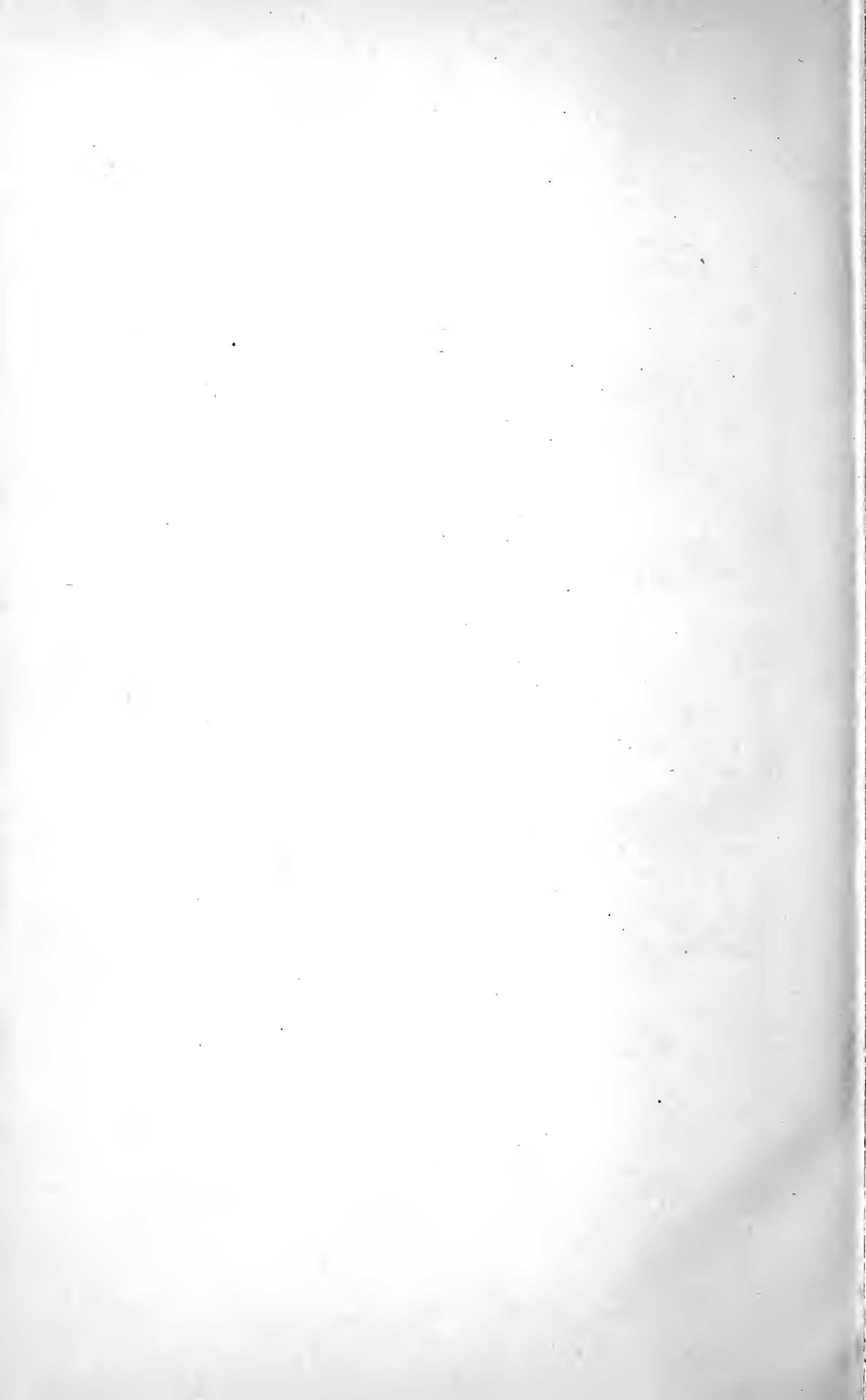
*From the N. Y. Baptist Repository.*

“For a long time we have been casting our eyes around for something on the atonement which was adapted to the peculiar exigencies of the times. Nothing has presented itself worthy of special notice until the discourse on this subject, by Rev. Howard Malcom, of Boston, was put into our hands. We hail the appearance of this production with unusual satisfaction. Mr. Malcom has rendered the cause he has espoused an honorable service, and himself no small degree of merit, by bringing the subject before the public with so much ability, candor, and theological discrimination.

“The discourse was delivered in September last, before the Boston Baptist Association, and is now published in order that the churches may have before them a lucid argument in favor of that view of the atonement which our denomination has generally held. This doctrine we say has been generally held by orthodox or Calvinistic Baptist churches, yet there are not wanting persons of great respectability, piety and learning, who have held that the atonement was general, and made as much and truly for those that were lost as for those that were saved. Such persons we invite to peruse Brother Malcom’s sermon, and we hope that all who feel an interest in the preservation of truth, unsophisticated by human learning, will give this sermon a wide circulation.

“In a note at the end of the sermon are found numerous quotations from that eminent theologian, Andrew Fuller, showing that those who have claimed him as an advocate for an *indefinite atonement* have not understood his meaning. Let no one smile or be incredulous until he has purchased the book and read for himself.”







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