

**The Rev. CHARLES G. FINNEY'S  
SYSTEMATIC THEOLOGY**

**1851**

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**LECTURE LVI.  
JUSTIFICATION.**

CHRIST is represented in the gospel as sustaining to men three classes of relations.

1. Those which are purely governmental.
2. Those which are purely spiritual.
3. Those which unite both these.

We shall at present consider him as Christ our justification. I shall show,--

I. WHAT GOSPEL JUSTIFICATION IS NOT.

II. WHAT IT IS.

III. POINT OUT THE CONDITIONS OF GOSPEL JUSTIFICATION.

IV. SHOW WHAT IS THE FOUNDATION OF GOSPEL JUSTIFICATION.

I. *I am to show what gospel justification is not.*

There is scarcely any question in theology that has been encumbered with more injurious and technical mysticism than that of justification.

Justification is the pronouncing of one just. It may be done in words, or, practically, by treatment. Justification must be, in some sense, a governmental act; and it is of importance to a right understanding of gospel justification, to inquire whether it be an act of the judicial, the executive, or the legislative department of government; that is, whether gospel justification consists in a strictly judicial or forensic proceeding, or whether it consists in pardon, or setting aside the execution of an incurred penalty, and is therefore properly either an executive or a legislative act. We shall see that the settling of

this question is of great importance in theology; and as we view this subject, so, if consistent, we must view many important and highly practical questions in theology. This leads me to say,--

That gospel justification is not to be regarded as a forensic or judicial proceeding. Dr. Chalmers and those of his school hold that it is. But this is certainly a great mistake, as we shall see.

The term forensic is from *forum*, "a court." A forensic proceeding belongs to the judicial department of government, whose business it is to ascertain the facts and declare the sentence of the law. This department has no power over the law, but to pronounce judgment, in accordance with its true spirit and meaning. Courts never pardon, or set aside the execution of penalties. This does not belong to them, but either to the executive or to the law-making department. Oftentimes, this power in human governments is lodged in the head of the executive department, who is, generally at least, a branch of the legislative power of government. But never is the power to pardon exercised by the judicial department. The ground of a judicial or forensic justification invariably is, and must be, universal obedience to law. If but one crime or breach of law is alleged and proved, the court must inevitably condemn, and can in no such case justify, or pronounce the convicted just. Gospel justification is the justification of sinners; it is, therefore, naturally impossible, and a most palpable contradiction, to affirm that the justification of a sinner, or of one who has violated the law, is a forensic or judicial justification. That only is or can be a legal or forensic justification, that proceeds upon the ground of its appearing that the justified person is guiltless, or, in other words, that he has not violated the law, that he has done only what he had a legal right to do. Now it is certainly nonsense to affirm, that a sinner can be pronounced just in the eye of law; that he can be justified by deeds of law, or by the law at all. The law condemns him. But to be justified judicially or forensically, is to be pronounced just in the judgment of law. This certainly is an impossibility in respect to sinners. The Bible is as express as possible on this point. Romans iii. 20,--"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

It is proper to say here, that Dr. Chalmers and those of his school do not intend that sinners are justified by their own obedience to law, but by the perfect and imputed obedience of Jesus Christ. They maintain that, by reason of the obedience to law which Christ rendered when on earth, being set down to the credit of elect sinners, and imputed to them, the law regards them as having rendered perfect obedience in him, or regards them as having perfectly obeyed by proxy, and therefore pronounces them just, upon condition of faith in Christ. This they insist is properly a forensic or judicial justification. But this subject will come up more appropriately under another head.

## II. *What is gospel justification.*

It consists not in the law pronouncing the sinner just, but in his being ultimately governmentally treated as if he were just, that is, it consists in a governmental decree of pardon or amnesty--in arresting and setting aside the execution of the incurred penalty of

law--in pardoning and restoring to favour those who have sinned, and those whom the law had pronounced guilty, and upon whom it had passed the sentence of eternal death, and rewarding them as if they had been righteous. It is an act either of the law-making or executive department of government, and is an act entirely aside from, and contrary to, the forensic or judicial power or department of government. It is an ultimate treatment of the sinner as just, a practical, not a literal, pronouncing of him just. It is treating him as if he had been wholly righteous, when in fact he has greatly sinned. In proof of this position, I remark,--

1. That this is most unequivocally taught in the Old Testament scriptures. The whole system of sacrifices taught the doctrine of pardon upon the conditions of atonement, repentance, and faith. This, under the old dispensation, is constantly represented as a merciful acceptance of the penitents, and never as a forensic or judicial acquittal or justification of them. The mercy-seat covered the law in the ark of the covenant. Paul informs us what justification was in the sense in which the Old Testament saints understood it, in Rom. iv. 6-8:--"Even also as David describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This quotation from David shows both what David and what Paul understood by justification, to wit, the pardon and acceptance of the penitent sinner.

2. The New Testament fully justifies and establishes this view of the subject, as we shall abundantly see under another head.

3. Sinners cannot possibly be justified in any other sense. Upon certain conditions they may be pardoned and treated as just. But for sinners to be forensically pronounced just, is impossible and absurd.

### III. *Conditions of justification.*

In this discussion I use the term condition in the sense of a *sine qua non*, a "not without which." This is its philosophical sense. A condition as distinct from a ground of justification, is anything without which sinners cannot be justified, which, nevertheless, is not the procuring cause or fundamental reason of their justification. As we shall see, there are many conditions, while there is but one ground, of the justification of sinners. The application and importance of this distinction we shall perceive as we proceed.

As has been already said, there can be no justification in a legal or forensic sense, but upon the ground of universal, perfect, and uninterrupted obedience to law. This is of course denied by those who hold that gospel justification, or the justification of penitent sinners, is of the nature of a forensic or judicial justification. They hold to the legal maxim, that what a man does by another he does by himself, and therefore the law regards Christ's obedience as ours, on the ground that he obeyed for us. To this I reply,--

1. The legal maxim just repeated does not apply, except in cases where one acts in behalf of another by his own appointment, which was not the case with the obedience of Christ; and,--

2. The doctrine of an imputed righteousness, or that Christ's obedience to the law was accounted as our obedience, is founded on a most false and nonsensical assumption; to wit, that Christ owed no obedience to the law in his own person, and that therefore his obedience was altogether a work of supererogation, and might be made a substitute for our own obedience; that it might be set down to our credit, because he did not need to obey for himself.

I must here remark, that justification respects the moral law; and that it must be intended that Christ owed no obedience to the moral law, and therefore his obedience to this law, being wholly a work of supererogation, is set down to our account as the ground of our justification upon condition of faith in him. But surely this is an obvious mistake. We have seen, that the spirit of the moral law requires good-will to God and the universe. Was Christ under no obligation to do this? Nay, was he not rather under infinite obligation to be perfectly benevolent? Was it possible for him to be more benevolent than the law requires God and all beings to be? Did he not owe entire consecration of heart and life to the highest good of universal being? If not, then benevolence in him were no virtue, for it would not be a compliance with moral obligation. It was naturally impossible for him, and is naturally impossible for any being, to perform a work of supererogation; that is, to be more benevolent than the moral law requires him to be. This is and must be as true of God as it is of any other being. Would not Christ have sinned had he not been perfectly benevolent? If he would, it follows that he owed obedience to the law, as really as any other being. Indeed, a being that owed no obedience to the moral law must be wholly incapable of virtue, for what is virtue but obedience to the moral law?

But if Christ owed personal obedience to the moral law, then his obedience could no more than justify himself. It can never be imputed to us. He was bound for himself to love God with all his heart, and soul, and mind, and strength, and his neighbour as himself. He did no more than this. He could do no more. It was naturally impossible, then, for him to obey in our behalf. This doctrine of the imputation of Christ's obedience to the moral law to us, is based upon the absurd assumptions, (1.) That the moral law is founded in the arbitrary will of God, and (2.) That of course, Christ, as God, owed no obedience to it; both of which assumptions are absurd. But if these assumptions are given up, what becomes of the doctrine of an imputed righteousness, as a ground of a forensic justification? "It vanishes into thin air."

There are, however, valid grounds and valid conditions of justification.

1. The vicarious sufferings or atonement of Christ is a condition of justification, or of the pardon and acceptance of penitent sinners. It has been common either to confound the conditions with the ground of justification, or purposely to represent the atonement and work of Christ as the ground, as distinct from and opposed to a condition of justification.

In treating this subject, I find it important to distinguish between the ground and conditions of justification, and to regard the atonement and work of Christ not as a ground, but only as a condition of gospel justification. By the ground I mean the moving, procuring cause; that in which the plan of redemption originated as its source, and which was the fundamental reason or ground of the whole movement. This was the benevolence and merciful disposition of the whole Godhead, Father, Son, and Holy Spirit. This love made the atonement, but the atonement did not beget this love. The Godhead desired to save sinners, but could not safely do so without danger to the universe, unless something was done to satisfy public, not retributive justice. The atonement was resorted to as a means of reconciling forgiveness with the wholesome administration of justice. A merciful disposition in the Godhead was the source, ground, mainspring, of the whole movement, while the atonement was only a condition or means, or that without which the love of God could not safely manifest itself in justifying and saving sinners.

Failing to make this distinction, and representing the atonement as the ground of the sinner's justification, has been a sad occasion of stumbling to many. Indeed, the whole questions of the nature, design, extent, and bearings of the atonement turn upon, and are involved in, this distinction. Some represent the atonement as not demanded by, nor as proceeding from the love or merciful disposition, but from the inexorable wrath of the Father, leaving the impression that Christ was more merciful, and more the friend of sinners than the Father. Many have received this impression from pulpit and written representations, as I well know.

Others, regarding the atonement as the ground as opposed to a condition of justification, have held the atonement to be the literal payment of the debt of sinners, and of the nature of a commercial transaction: a *quid pro quo*, a valuable consideration paid down by Christ, by suffering the same amount as was deserved by the whole number of the elect; thus negating the idea of a merciful disposition in the Father, and representing him as demanding pay for discharging and saving sinners. Some of this class have held, that since Christ has died, the elect sinner has a right to demand his justification, on the ground of justice, that he may present the atonement and work of Christ, and say to the Father, "Here is the price; I demand the commodity." This class, of course, must hold to the limited nature of the atonement, or be universalists.

While others again, assuming that the atonement was the ground of justification in the sense of the literal payment of the debt of sinners, and that the scriptures represent the atonement as made for all men, have very consistently become universalists.

Others again have given up, or never held the view that the atonement was of the nature of the literal payment of a debt, and hold that it was a governmental expedient to reconcile the pardon of sin with a wholesome administration of justice: that it was sufficient for all as for a part of mankind: that it does not entitle those for whom it was made to a pardon on the score of justice, but that men are justified freely by grace through the redemption, that is in Christ Jesus, and yet they inconsistently persist in representing the atonement as the ground, and not merely as a condition of justification.

Those who hold that the atonement and obedience of Christ were and are the ground of the justification of sinners, in the sense of the payment of their debt, regard all the grace in the transaction as consisting in the atonement and obedience of Christ, and exclude grace from the act of justification. Justification they regard as a forensic act. I regard the atonement of Christ as the necessary condition of safely manifesting the benevolence of God in the justification and salvation of sinners. A merciful disposition in the whole Godhead was the ground, and the atonement a condition of justification. Mercy would have saved without an atonement, had it been possible to do so. But see my lectures on Atonement.-- Lecture XXXIV, *et seq.*

That Christ's sufferings, and especially his death, were vicarious, has been abundantly shown when treating the subject of atonement. I need not repeat here what I said there. Although Christ owed perfect obedience to the moral law for himself, and could not therefore obey as our substitute, yet since he perfectly obeyed, he owed no suffering to the law or to the Divine government on his own account. He could therefore suffer for us. That is, he could, to answer governmental purposes, substitute his death for the infliction of the penalty of the law on us. He could not perform works of supererogation, but he could endure sufferings of supererogation, in the sense that he did not owe them for himself. The doctrine of substitution, in the sense just named, appears everywhere in both Testaments. It is the leading idea, the prominent thought, lying upon the face of the whole scriptures. Let the few passages that follow serve as specimens of the class that teach this doctrine:

Lev. xvii. 11. "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Isa. liii. 5, 6, 11. "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 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."

Matt. xx. 18. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Matt. xxvi. 28. "For this is my blood of the New Testament, which is shed for many for the remission of sins."

John iii. 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth in him should not perish, but have eternal life."

John vi. 51. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world."

Acts xx. 28. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 26. To declare, I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Rom. v. 6. "For when we were yet without strength, in due time Christ died for the ungodly. 7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. 8. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. 9. Being now justified by his blood, we shall be saved from wrath through him. 11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. 18. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

1 Cor. v. 7. "For even Christ our passover is sacrificed for us."

1 Cor. xv. 3. "Christ died for our sins according to the scriptures."

Gal. ii. 20. "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. 14. That the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Eph. ii. 13. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

Eph. v. 2. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

Heb. ix. 12. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. 13. For if

the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27. And as it is appointed unto men once to die, but after this the judgment; 28. So Christ was once offered to bear the sins of many."

Heb. x. 10. "By the which we are sanctified through the offering of the body of Jesus Christ once for all. 11. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13. From henceforth expecting till his enemies be made his footstool. 14. For by one offering he hath perfected for ever them that are sanctified. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; 20. By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh."

1 Pet. i. 18. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: 19. But with the precious blood of Christ."

1 Pet. ii. 24. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye are healed."

1 Pet. iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

1 John i. 7. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

1 John iii. 15. "And ye know that he was manifested to take away our sins."

1 John iv. 9. "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

These and many such like passages establish the fact beyond question, that the vicarious atonement of Christ is a condition of our pardon and acceptance with God.

2. Repentance is also a condition of our justification. Observe, I here also use the term condition, in the sense of a "*not without which*," and not in the sense of a "*that for the sake of which*" the sinner is justified. It must be certain that the government of God cannot pardon sin without repentance. This is as truly a doctrine of natural as of revealed religion. It is self-evident that, until the sinner breaks off from sins by repentance or turning to God, he cannot be justified in any sense. This is everywhere assumed, implied, and taught in the Bible. No reader of the Bible can call this in question, and it were a useless occupation of time to quote more passages.

3. Faith in Christ is, in the same sense, another condition of justification. We have already examined into the nature and necessity of faith. I fear that there has been much of error in the conceptions of many upon this subject. They have talked of justification by faith, as if they supposed that, by an arbitrary appointment of God, faith was the condition, and the only condition of justification. This seems to be the antinomian view. The class of persons alluded to speak of justification by faith, as if it were by faith, and not by Christ through faith, that the penitent sinner is justified; as if faith, and not Christ, were our justification. They seem to regard faith not as a natural, but merely as a mystical condition of justification; as bringing us into a covenant and mystical relation to Christ, in consequence of which his righteousness or personal obedience is imputed to us. It should never be forgotten, that the faith that is the condition of justification, is the faith that works by love. It is the faith through and by which Christ sanctifies the soul. A sanctifying faith unites the believer to Christ as his justification; but be it always remembered, that no faith receives Christ as a justification, that does not receive him as a sanctification, to reign within the heart. We have seen that repentance, as well as faith, is a condition of justification. We shall see that perseverance in obedience to the end of life is also a condition of justification. Faith is often spoken of in scripture as if it were the sole condition of salvation, because, as we have seen, from its very nature it implies repentance and every virtue.

That faith is a naturally necessary condition of justification, we have seen. Let the following passages of scripture serve as examples of the manner in which the scriptures speak upon this subject.

Mark xvi. 15. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

John i. 12. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John iii. 16. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

John vi. 28. "Then said they unto him, What shall we do, that we might work the works of God? 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 40. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

John viii. 24. "If ye believe not that I am he, ye shall die in your sins. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. 47. He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God."

John xi. 25. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; 26. And whosoever liveth, and believeth in me, shall never die."

Acts x. 43. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

Acts xvi. 31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Rom. iv. 5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Rom. x. 4. "For Christ is the end of the law for righteousness to every one that believeth."

Gal. ii. 16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

2 Thess. ii. 10. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie; 12. That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Heb. ii. 6. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

1 John ii. 23. "Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

1 John v. 10. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. 11. And this is the record, that God hath given to us eternal life; and this

life is in his Son. 12. He that hath the Son hath life; and he that hath not the Son of God, hath not life. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

4. Present sanctification, in the sense of present full consecration to God, is another condition, not ground, of justification. Some theologians have made justification a condition of sanctification, instead of making sanctification a condition of justification. But this we shall see is an erroneous view of the subject. The mistake is founded in a misapprehension of the nature both of justification and of sanctification. They make sanctification to consist in something else than in the will's entire subjection or consecration to God; and justification they regard as a forensic transaction conditioned on the first act of faith in Christ. Whole-hearted obedience to God, or entire conformity to his law, they regard as a very rare, and many of them, as an impracticable attainment in this life. Hence they conditionate justification upon simple faith, not regarding faith as at all implying present conformity of heart to the law of God. It would seem from the use of language that they lay very little stress upon personal holiness as a condition, not ground, of acceptance with God. But on the contrary, they suppose the mystical union of the believer with Christ obtains for him access and acceptance by virtue of an imputed righteousness, not making his present obedience a condition in the sense of a *sine quâ non*, of his justification. A recent American writer\*(see below) says, "It is not the believer's own personal obedience to the law, which, properly speaking, forms the condition of justification before God." "Some writers," he says, "use the term 'condition' in a philosophical sense, meaning by it simply the state or position in which things stand connected with each other, as when having said that faith and holiness are conditions of salvation; and when called upon to explain themselves, affirm that they by no means intend that these are the meritorious grounds, but merely that they will be found invariably connected with, as they are the indispensable evidences of, a state of justification." Here this writer confounds the distinction between the grounds and conditions of justification. And he does more, he represents present faith and holiness as merely the evidences, and not as a *sine quâ non* of justification. So this writer cannot admit that faith is "a that without which" a sinner cannot be justified! I say that faith is not the meritorious ground, but insist that it is a proper condition or *sine quâ non*, and not a mere evidence of justification. It is an evidence, only because it is a condition, of justification, and must therefore exist where justification is.

If his view of the subject be correct, it follows that God justifies sinners by his grace, not upon condition of their ceasing to sin, but while they continue to sin, by virtue of their being regarded by the law as perfectly obedient in Christ, the covenant and mystical head; that is, that although they indulge in more or less sin continually, and are never at any moment in this life entirely obedient to his law, yet God accounts them righteous because Christ obeyed and died for them. Another class of theologians hold, not to an imputed righteousness, but that God pardons and accepts the sinner not upon condition of present entire obedience, which obedience is induced by the indwelling Spirit of Christ, but upon the condition that he believes in Christ. Neither of these classes make present sanctification, or entire present obedience a condition of justification; but on the contrary,

both regard and represent justification as a condition of sanctification. We have seen what *justification* is; let us inquire in a few words what *sanctification* is.

To sanctify is to set apart, to consecrate to a particular use. To sanctify anything to God is to set it apart to his service, to consecrate it to him. To sanctify one's self is voluntarily to set one's self apart, to consecrate one's self to God. To be sanctified is to be set apart, to be consecrated to God. Sanctification is an act or state of being sanctified, or set apart to the service of God. It is a state of consecration to him. This is present obedience to the moral law. It is the whole of present duty, and is implied in repentance, faith, regeneration, as we have abundantly seen.

Sanctification is sometimes used to express a permanent state of obedience to God, or of consecration. In this sense it is not a condition of present justification, or of pardon and acceptance. But it is a condition of continued and permanent acceptance with God. It certainly cannot be true, that God accepts and justifies the sinner in his sins. I may safely challenge the world for either reason or scripture to support the doctrine of justification in sin, in any degree of present rebellion against God. (See argument, Lecture XV. II.) The Bible everywhere represents justified persons as sanctified, and always expressly, or impliedly, conditionates justification upon sanctification, in the sense of present obedience to God. 1 Cor. vi. 11; "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." This is but a specimen of the manner in which justified persons are spoken of in the Bible. Also, Rom. viii. 1; "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." They only are justified who walk after the Spirit. Should it be objected, as it may be, that the scriptures often speak of saints, or truly regenerate persons, as needing sanctification, and of sanctification as something that comes after regeneration, and as that which the saints are to aim at attaining, I answer, that when sanctification is thus spoken of, it is doubtless used in the higher sense already noticed; to wit, to denote a state of being settled, established in faith, rooted and grounded in love, being so confirmed in the faith and obedience of the gospel, as to hold on in the way steadfastly, unmovably, always abounding in the work of the Lord. This is doubtless a condition of permanent justification, as has been said, but not a condition of present justification.

By sanctification being a condition of justification, the following things are intended.

(1.) That present, full, and entire consecration of heart and life to God and his service, is an unalterable condition of present pardon of past sin, and of present acceptance with God.

(2.) That the penitent soul remains justified no longer than this full-hearted consecration continues. If he falls from his first love into the spirit of self-pleasing, he falls again into bondage to sin and to the law, is condemned, and must repent and do his "first work," must return to Christ, and renew his faith and love, as a condition of his salvation. This is the most express teaching of the Bible, as we shall fully see.

5. Perseverance in faith and obedience, or in consecration to God, is also an unalterable condition of justification, or of pardon and acceptance with God. By this language in this connexion, you will of course understand me to mean, that perseverance in faith and obedience is a condition, not of present, but of final or ultimate acceptance and salvation.

Those who hold that justification by imputed righteousness is a forensic proceeding, take a view of final or ultimate justification, according with their view of the nature of the transaction. With them, faith receives an imputed righteousness, and a judicial justification. The first act of faith, according to them, introduces the sinner into this relation, and obtains for him a perpetual justification. They maintain that after this first act of faith it is impossible for the sinner to come into condemnation; that, being once justified, he is always thereafter justified, whatever he may do; indeed that he is never justified by grace, as to sins that are past, upon condition that he ceases to sin; that Christ's righteousness is the ground, and that his own present obedience is not even a condition of his justification, so that, in fact, his own present or future obedience to the law of God is, in no case, and in no sense, a *sine qua non* of his justification, present or ultimate.\*

\*Dr. Duffield, a recent expounder of what, he is pleased to insist, is the only orthodox view of the subject, says:--"The sacred Scriptures clearly teach, that God, by one gracious act, once passed, and for ever immutable, releases the sinner who believes, so effectually and fully from the penalty of the law, that he is removed from under its dominion, and never more comes into condemnation. Justification is an act of God's free grace, which takes immediate effect in this mortal life, and by which the relation of the sinner who believes on Jesus Christ, is so thoroughly changed to the law, that through the actings of his faith he passes from under the condemnation, and penalty of the law, and being accepted as righteous, only for the righteousness of Christ, is adopted into the family of God's children. It is one act of God, once done and for ever, and begins immediately to produce its fruits." Indeed, Christian, what do you think of this? One act of faith, then instantly justified, once and immutable, you can never by any possibility need pardon again. No, the law has perished as it respects you. Faith has made it void, for that is no law that has no penalty. Then you can no more sin, for you have no law. "For where there is no law, there is no transgression." "Sin is not imputed where there is no law." So if you do sin, your sin is not imputed, and you need no pardon. What an infinite mistake are Christians labouring under, according to this theory, when they ask for a pardon of their sins committed after this immutable act of justification. And further: live as you may, after once believing, you must be saved, your justification is immutable. What say you to this?

Now this is certainly another gospel from the one I am inculcating. It is not a difference merely upon some speculative or theoretic point. It is a point fundamental to the gospel and to salvation, if any one can be. Let us therefore see which of these is the true gospel.

I object to this view of justification:--

1. That it is antinomianism. Observe: they hold that upon the first exercise of faith, the soul enters into such a relation to Christ, that with respect to it the penalty of the Divine law is for ever set aside, not only as it respects all past, but also as it respects all future acts of disobedience; so that sin does not thereafter bring the soul under the condemning sentence of the law of God. But a precept without a penalty is no law. Therefore, if the penalty is in their case permanently set aside or repealed, this is, and must be, a virtual repeal of the precept, for without a penalty it is only counsel, or advice, and no law.

2. But again: it is impossible that this view of justification should be true; for the moral law did not originate in the arbitrary will of God, and he cannot abrogate it either as to its precept or its penalty.\*\*(see below) He may for good and sufficient reasons dispense in certain cases with the execution of the penalty. But set it aside in such a sense, that sin would not incur it, or that the soul that sins shall not be condemned by it, he cannot--it is naturally impossible! The law is as unalterable and unrepealable, both as to its precept and its penalty, as the nature of God. It cannot but be, in the very nature of things, that sin in any being, in any world, and at any time, will and must incur the penalty of the moral law. God may pardon as often as the soul sins, repents, and believes but to prevent real condemnation where there is sin, is not at the option of any being.

3. But again: I object to the view of justification in question, that it is of course inconsistent with forgiveness or pardon. If justified by imputed righteousness, why pardon him whom the law accounts as already and perpetually, and perfectly righteous? Certainly it were absurd and impossible, for the law and the law-giver judicially to justify a person on the ground of the perfect obedience of his substitute, and at the same time pardon him who is thus regarded as perfectly righteous. Especially must this be true of all sin committed subsequently to the first and justifying act of faith. If when once the soul has believed, it can no more come into condemnation, it certainly can no more be forgiven. Forgiveness implies previous condemnation, and consists in setting aside the execution of an incurred penalty.

4. If the view of justification I am opposing be true, it is altogether out of place for one who has once believed, to ask for the pardon of sin. It is a downright insult to God, and apostasy from Christ. It amounts according to their view of justification, to a denial of perpetual justification by imputed righteousness, and to an acknowledgment of being condemned. It must therefore imply a falling from grace, to pray for pardon after the soul has once believed. But upon their view falling from grace is impossible.

5. According to this view of justification, all the prayers offered by the saints for the pardon of sins committed after their first act of faith, not even excepting the Lord's prayer, have all been wrong and impious, and have all been a virtual denial of a fundamental truth of the gospel. Shame on a theory from which such consequences irresistibly follow! The soul cannot be pardoned unless it be condemned; for pardon is nothing else than setting aside the condemning sentence of the divine law.

6. But this view of justification is at war with the whole Bible. This everywhere represents Christians as condemned when they sin--teaches them to repent, confess, and

pray for pardon--to betake themselves afresh to Christ as their only hope. The Bible, in almost every variety of manner, represents perseverance in faith, and obedience to the end, as a condition of ultimate justification and final salvation. Let the following passages serve as examples of the manner in which the Bible represents this subject:--

Ezek. xviii. 24. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Ezek. xxxiii. 13. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

Matt. x. 22. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." [Matt. xxiv. 13.]

John xv. 6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Rom. ii. 4. "Who will render to every man according to his deeds." 7. "To them who by patient endurance in well-doing seek for glory, and honour, and immortality; eternal life."

1 Cor. ix. 27. "But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway."

1 Cor. x. 12. "Wherefore let him that thinketh he standeth, take heed lest he fall."

2 Cor. vi. 1. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Col. i. 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Heb. iii. 6. "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." 12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." 13. "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." 14. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Heb. iv. 1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

2 Pet. i. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

Rev. ii. 10. "Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. 11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death. 17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. 26. And he that overcometh, and, keepeth my works unto the end, to him will I give power over the nations; 27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."

Rev. xxi. 7. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Observe, I am not here calling in question the fact, that all true saints do persevere in faith and obedience to the end; but am showing that such perseverance is a condition of salvation, or of ultimate justification. The subject of the perseverance of the saints will come under consideration in its proper place.--(See "Perseverance.")

7. The view of justification which I am opposing is contradicted by the consciousness of the saints. I think I may safely affirm, that the saints in all time are very conscious of condemnation when they fall into sin. This sense of condemnation may not subject them to the same kind and degree of fear which they experienced before regeneration, because of the confidence they have that God will pardon their sin. Nevertheless, until they repent, and by a renewed act of faith lay hold on pardon and fresh justification, their remorse, shame, and consciousness of condemnation, do in fact, if I am not much deceived, greatly exceed, as a general thing, the remorse, shame, and sense of condemnation, experienced by the impenitent. But if it be true, that the first act of faith brings the soul into a state of perpetual justification, so that it cannot fall into condemnation thereafter, do what it will, the experience of the saints contradicts facts, or, more strictly, their consciousness of condemnation is a delusion. They are not in fact condemned by the moral law as they conceive themselves to be.

8. Christ has taught the saints to pray for forgiveness, which implies that when they sin they are condemned. There can be no pardon except there be condemnation. Pardon, as has been said, consists in setting aside the execution of the penalty of law upon the sinner. If therefore the law and the lawgiver do not condemn him, it is absurd to pray for pardon. The fact therefore that inspired saints prayed repeatedly for the pardon of sin committed subsequent to their regeneration; that Christ taught his disciples to pray for forgiveness; that it is natural to saints to pray for pardon when they have sinned; also, that the Bible expressly asserts that if a righteous man forsake his righteousness and sin, his righteousness shall not be remembered, but he shall be condemned for sin; and also that the human intellect affirms that this must be so: these facts render it plain, that

perseverance in faith and obedience must be a condition of final justification and of eternal life.

9. If I understand the framers of the Presbyterian Confession of Faith, they regarded justification as a state resulting from the relation of an adopted child of God, which state is entered into by faith alone, and held that justification is not conditioned upon obedience for the time being, but that a person in this state may, as they hold that all in this life in fact do, sin daily, and even continually, yet without condemnation by the law, their sin bringing them only under his fatherly displeasure, and subjecting them to the necessity of repentance, as a condition of his fatherly favour, but not as a condition of pardon or of ultimate salvation. They seem to have regarded the child of God as no longer under moral government, in such a sense that sin was imputed to him, this having been imputed to Christ, and Christ's righteousness so literally imputed to him that, do what he may after the first act of faith, he is accounted and treated in his person as wholly righteous. If this is not antinomianism, I know not what is; since they hold that all who once believe will certainly be saved, yet that their perseverance in holy obedience to the end is, in no case, a condition of final justification, but that this is conditioned upon the first act of faith alone. They support their positions with quotations from scripture about as much in point as is common for them. They often rely on proof-texts that, in their meaning and spirit, have not the remotest allusion to the point in support of which they are quoted. I have tried to understand the subject of justification as it is taught in the Bible, without going into laboured speculations or to theological technicalities. If I have succeeded in understanding it, the following is a succinct and a true account of the matter:

The Godhead, in the exercise of his adorable love and compassion, sought the salvation of sinners through and by means of the mediatorial death and work of Christ. This death and work of Christ were resorted to, not to create, but, as a result of the merciful disposition of God, and as a means of securing the universe against a misapprehension of the character and design of God in forgiving and saving sinners. To Christ, as Mediator between the Godhead and man, the work of justifying and saving sinners is committed. He is made unto sinners "wisdom, righteousness, sanctification, and redemption." In consideration of Christ's having by his death for sinners secured the subjects of the Divine government against a misconception of his character and designs, God does, upon the further conditions of a repentance and faith, that imply a renunciation of their rebellion and a return to obedience to his laws, freely pardon past sin, and restore the penitent and believing sinner to favour, as if he had not sinned, while he remains penitent and believing, subject however to condemnation and eternal death, unless he holds the beginning of his confidence steadfast unto the end. The doctrine of a literal imputation of Adam's sin to all his posterity, of the literal imputation of all the sins of the elect to Christ, and of his suffering for them the exact amount due to the transgressors, of the literal imputation of Christ's righteousness or obedience to the elect, and the consequent perpetual justification of all that are converted from the first exercise of faith, whatever their subsequent life may be--I say I regard these dogmas as fabulous, and better befitting a romance than a system of theology.

But it is said, that the Bible speaks of the righteousness of faith. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith."--Rom. ix. 30. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."--Phil. iii. 9. These and similar passages are relied upon, as teaching the doctrine of an imputed righteousness; and such as these: "The Lord our righteousness;" "Surely, shall one say, in the Lord have I righteousness and strength." By "the Lord our righteousness," we may understand, either that we are justified, that is, that our sins are atoned for, and that we are pardoned and accepted by, or on account of the Lord, that is, Jesus Christ; or we may understand that the Lord makes us righteous, that is, that he is our sanctification, working in us to will and to do of his good pleasure; or both, that is, he atones for our sins, brings us to repentance and faith, works sanctification or righteousness in us, and then pardons our past sins, and accepts us. By the righteousness of faith, or of God by faith, I understand the method of making sinners holy, and of securing their justification or acceptance by faith, as opposed to mere works of law or self-righteousness. *Dikaiousune*, rendered righteousness, may be with equal propriety, and often is rendered justification. So undoubtedly it should be rendered in 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The meaning here doubtless is, that he is the author and finisher of that scheme of redemption, whereby we are justified by faith, as opposed to justification by our own works. "Christ our righteousness" is Christ the author or procurer of our justification. But this does not imply that he procures our justification by imputing his obedience to us.

The doctrine of a literal imputation of Christ's obedience or righteousness is supported by those who hold it, by such passages as the following: Rom. iv. 5-8. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." But here justification is represented only as consisting in forgiveness of sin, or in pardon and acceptance. Again, 2 Cor. v. 19, 21. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here again the apostle is teaching only his much-loved doctrine of justification by faith, in the sense that upon condition or in consideration of the death and mediatorial interference and work of Christ, penitent believers in Christ are forgiven and rewarded as if they were righteous.

*IV. Foundation of the justification of penitent believers in Christ. That is, what is the ultimate ground or reason of their justification.*

1. It is not founded in Christ's literally suffering the exact penalty of the law for them, and in this sense literally purchasing their justification and eternal salvation. The Presbyterian Confession of Faith affirms as follows: chapter on Justification, section 3-- "Christ by his obedience and death, did fully discharge the debt of all those that are thus

justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners." If the framers of this confession had made the distinction between the grounds and conditions of justification, so as to represent the gracious disposition that gave the Son, and that accepted his obedience and satisfaction in their stead, as the ground or moving cause, and the death and work of Christ as a condition or a means, as "that without which" the benevolence of God could not wisely justify sinners, their statement had been much improved. As it stands, the transaction is represented as a proper *quid pro quo*, a proper full payment of the debt of the justified. All the grace consisted in giving his Son, and consenting to the substitution. But they deny that there is grace in the act of justification itself. This proceeds upon the ground of "exact justice." There is then according to this, no grace in the act of pardon and accepting the sinner as righteous. This is "exact justice," because the debt is fully cancelled by Christ. Indeed, "Christian, what do you think of this?" God has, in the act of giving his Son and in consenting to the substitution, exercised all the grace he ever will. Now your forgiveness and justification are, according to this teaching, placed on the ground of "exact justice." You have now only to believe and demand "exact justice." One act of faith places your salvation on the ground of "exact justice." Talk no more of the grace of God in forgiveness! But stop, let us see. What is to be understood here by exact justice, and by a real, full satisfaction to his Father's justice? I suppose all orthodox Christians to hold, that every sinner and every sin, strictly on the score of justice, deserves eternal death or endless suffering. Did the framers of this confession hold that Christ bore the literal penalty of the law for each of the saints? or did they hold that by virtue of his nature and relations, his suffering, though indefinitely less in amount than was deserved by the transgressors, was a full equivalent to public justice, or governmentally considered, for the execution of the literal penalty upon the transgressors? If they meant this latter, I see no objection to it. But if they meant the former, namely, that Christ suffered in his own person the full amount strictly due to all the elect, I say:--

(1.) That it was naturally impossible.

(2.) That his nature and relation to the government of God was such as to render it wholly unnecessary to the safe forgiveness of sin, that he should suffer precisely the same amount deserved by sinners.

(3.) That if, as their substitute, Christ suffered for them the full amount deserved by them, then justice has no claim upon them, since their debt is fully paid by the surety, and of course the principal is, in justice, discharged. And since it is undeniable that the atonement was made for the whole posterity of Adam, it must follow that the salvation of all men is secured upon the ground of "exact justice." This, as has been said, is the conclusion to which Huntington and his followers came. This doctrine of literal imputation, is one of the strongholds of universalism, and while this view of atonement and justification is held they cannot be driven from it.

(4.) If he satisfied justice for them, in the sense of literally and exactly obeying for them, why should his suffering be imputed to them as a condition of their salvation? Surely they could not need both the imputation of his perfect obedience to them, so as to be accounted in law as perfectly righteous, and also the imputation of his sufferings to them, as if he had not obeyed for them. Is God unrighteous? Does he exact of the surety, first, the literal and full payment of the debt, and secondly, perfect personal obedience for and in behalf of the sinner? Does he first exact full and perfect obedience, and then the same amount of suffering as if there had been no obedience? And this, too, of his beloved Son?

(5.) What Christian ever felt, or can feel in the presence of God, that he has a right to demand justification in the name of Christ, as due to him on the ground of "exact justice." Observe, the framers of the Confession just quoted, studiously represent all the grace exercised in the justification of sinners, as confined to the two acts of giving his Son and accepting the substitution. This done, Christ fully pays the debt, fully and exactly satisfies his Father's justice. You now need not, must not conceive of the pardon of sin as grace or favour. To do this is, according to the teaching of this Confession, to dishonour Christ. It is to reject his righteousness and salvation. What think you of this? One act of grace in giving his Son, and consenting to the substitution, and all forgiveness, all accepting and trusting as righteous, is not grace, but "exact justice." To pray for forgiveness, as an act of grace, is apostasy from Christ. Christian! Can you believe this? No; in your closet, smarting under the sting of a recently committed sin, or broken down and bathed in tears, you cannot find it in your heart to demand "exact justice" at the hand of God, on the ground that Christ has fully and literally paid your debt. To represent the work and death of Christ as the ground of justification in this sense, is a snare and a stumbling-block. If this is the true account of it, antinomianism must be the true gospel, than which a more false and licentious dogma never existed. But this view that I have just examined, contradicts the necessary convictions of every saint on earth. For the truth of this assertion I appeal to the universal consciousness of saints. Whose business is it to cry heresy, and sound the alarm of error through the land!

2. Our own works or obedience to the law or to the gospel, are not the ground or foundation of our justification. That is, neither our faith, nor repentance, nor love, nor life, nor anything done by us or wrought in us, is the ground of our justification. These are conditions of our justification, in the sense of a "*not without which*," but not the ground of it. We are justified upon condition of our faith, but not for our faith; upon condition of our repentance, love, obedience, perseverance to the end, but not for these things. These are the conditions, but not the reason, ground, or procuring cause of our justification. We cannot be justified without them, neither are we or can we be justified by them. None of these things must be omitted on pain of eternal damnation. Nor must they be put in the place of Christ upon the same penalty. Faith is so much insisted on in the gospel as the *sine qua non* of our justification, that some seem disposed, or at least to be in danger of substituting faith in the place of Christ; of making faith instead of Christ the Saviour.

3. Neither is the atonement, nor anything in the mediatorial work of Christ, the foundation of our justification, in the sense of the source, moving, or procuring cause. This, that is the ground of our justification, lies deep in the heart of infinite love. We owe all to that merciful disposition that performed the mediatorial work, and died the accursed death to supply an indispensable condition of our justification and salvation. To stop short in the act which supplied the condition, instead of finding the depths of a compassion as fathomless as infinity, as the source of the whole movement, is to fail in discrimination. The work, and death, and resurrection, and advocacy of Christ are indispensable conditions, are all-important, but not the fundamental reason of our justification.

4. Nor is the work of the Holy Spirit in converting and sanctifying the soul, the foundation of our justification. This is only a condition or means of bringing it about, but is not the fundamental reason.

5. But the disinterested and infinite love of God, the Father, Son, and Holy Spirit, is the true and only foundation of the justification and salvation of sinners. God is love, that is, he is infinitely benevolent. All he does, or says, or suffers, permits or omits, is for one and the same ultimate reason, namely, to promote the highest good of universal being.

6. Christ, the second person in the glorious Trinity, is represented in scripture, as taking so prominent a part in this work, that the number of offices and relations which he sustains to God and man in it are truly wonderful. For example, he is represented as being: 1. King. 2. Judge. 3. Mediator. 4. Advocate. 5. Redeemer. 6. Surety. 7. Wisdom. 8. Righteousness. 9. Sanctification. 10. Redemption. 11. Prophet. 12. Priest. 13. Passover, or Lamb of God. 14. The bread and water of life. 15. True God and eternal life. 16. Our life. 17. Our all in all. 18. As the repairer of the breach. 19. As dying for our sins. 20. As rising for our justification. 21. As the resurrection and the life. 22. As bearing our griefs and carrying our sorrows. 23. As he, by whose stripes we are healed. 24. As the head of his people. 25. As the bridegroom or husband of his church. 26. As the shepherd of his flock. 27. As the door by which they enter. 28. As the way to salvation. 29. As our salvation. 30. As the truth. 31. As being made sin for us. 32. That we are made the righteousness of God in him. 33. That in him dwells all the fulness of the Godhead. 34. That in him all fulness dwells. 35. All power in heaven and earth are said to be given to him. 36. He is said to be the true light that lighteth every man that cometh into the world. 37. Christ in us the hope of glory. 38. The true vine of which we are the branches. 39. Our brother. 40. Wonderful. 41. Counsellor. 42. The mighty God. 43. The everlasting Father. 44. The prince of peace. 45. The captain of salvation. 46. The captain of the Lord's host.

These are among the official relations of Christ to his people, and to the great work of our justification. I shall have frequent occasion to consider him in some of these relations, as we proceed in this course of study. Indeed, the offices, relations, and work of Christ, are among the most important topics of Christian theology.

Christ is our Justification, in the sense that he carries into execution the whole scheme of redemption devised by the adorable Godhead. To him the scriptures everywhere direct the eyes of our faith and of our intelligence also. The Holy Spirit is represented not as glorifying himself, but as speaking of Jesus, as taking of the things of Christ and showing them to his people, as glorifying Christ Jesus, as being sent by Christ, as being the Spirit of Christ, as being Christ himself dwelling in the hearts of his people. But I must forbear at present. This subject of Christ's relations needs elucidation in future lectures.

#### REMARK.

The relations of the old school view of justification to their view of depravity is obvious. They hold, as we have seen, that the constitution in every faculty and part is sinful. Of course, a return to personal, present holiness, in the sense of entire conformity to the law, cannot with them be a condition of justification. They must have a justification while yet at least in some degree of sin. This must be brought about by imputed righteousness. The intellect revolts at a justification in sin. So a scheme is devised to divert the eye of the law and of the lawgiver from the sinner to his Substitute, who has perfectly obeyed the law. But in order to make out the possibility of his obedience being imputed to them, it must be assumed, that he owed no obedience for himself; than which a greater absurdity cannot be conceived. Constitutional depravity or sinfulness being once assumed, physical regeneration, physical sanctification, physical divine influence, imputed righteousness, and justification, while personally in the commission of sin, follow of course.

\*Dr. Duffield, see appendix--Ed.

\*\*Dr. Duffield holds that the moral law originated in the sovereign will of God, and of course he can set it aside. See my review of him in Appendix.