

Watson's Institutes

Part Second – Doctrines of the Holy Scriptures –

The Doctrine of the Scriptures, are the first principles, and the foundation of religion.

(Buck's Dictionary)

Chapter I

The existence of a God – This is the first doctrine taught in divine Revelation.

In three distinct ways do the sacred writers furnish us with information on this great and essential subject 1 From the names by which he is designated, 2 From the actions ascribed to him, 3 & from the attributes with which he is invested –

I. His names. 1. Tho' one, he is Elohim, God's persons adorable ---2. He is Jehovah, self-existing 3. El, strong, powerful; 4 Ehuh, I am, I will be, self-existence, independency, all-affirming, immutability, eternity, 5. Shaddai, Almighty, self sufficient; 6. Adon, Supporter, Lord, Judge, But on one occasion he was pleased more particularly to declare "his name" – (Exodus XXXIV. 6.7)

II. The actions ascribed to him = 1 The first act ascribed to God is that of creating the heavens and the earth out of nothing. By this were manifested – 2 his eternity & self-existence --- 2

His Almighty power: - 3 His wisdom & 4. His goodness, as the whole tendered to the happiness of sentient beings.

2.

The Fall of man, called forth new manifestations of the character of God –

1 His tender Mercy, in the compassion showed to the fallen pair; 2 his Justice in forgiving them only in the view of a satisfaction to be here after offered to his justice by an innocent representative of the sinning race. 3 His love to that race in giving his Son to be that Redeemer, & 4. His Holiness in connecting with is provision, the means of restoring him to a sinless state –

The course of Divine operation in the world has from age to age been a manifestation of the Divine Character.

III. More at large do we learn what God is from the declaration of the inspired writings 1. As to his substance – "God is a Spirit" - 2 as to his duration – "From everlasting to everlasting thou art God" He is incomprehensible – "Touching the Almighty we cannot find him out" – He is unchangeable, "The Father of lights with whom there is no variableness neither shadow of turning." That he is independent – "He is the fountain of life" – He is omnipotent, "Do not I fill heaven and earth with my presence saith the Lord" He is omniscient "all things are naked to him to the eyes of him with whom we have to do." He is the absolute Lord & owner of all things "The earth in the Lord: and the fullness thereof. The world and they that dwell therein" His Providence extends to the minutes objects "The hairs of your head are numbered"

That he is a being of unspotted purity and perfect rectitude – “Holy, Holy, Holy, Lord God of Hosts” – That he is just in the administration of his government – “Shall not the Judge of the whole earth do right.” That his wisdom is unsearchable “O the depth of the wisdom & knowledge of God! How unsearchable are his judgments, and his ways past finding out” And finally that he is good & merciful – “Thou art good & thy mercy endureth forever”

It is observable that neither Moses, the first of the inspired penmen, nor any of the authors of the succeeding canonical books, enters into any proof of this first- principle of religion that there is a God. They all assume^ it as a truth commonly known and admitted ----- And it w.d have been trifling to moot a question which had been so fully determined, & to attempt to have a doctrine universally received.

Whether the discovery of the simple truth of the existence of a First Cause, be within the compass of human powers, is a point which cannot be determined by matter of fact; because it may be proved that those nations by whom that doctrine has been acknowledged, had this origin from a common start, resident in that part of the world, in which the primitive revelation were given –

4

We owe the knowledge of the existence and of his attributes to revelation alone; but being now discovered the rational evidence of both is copious & irresistible _ p: 103.

Demonstrations both a priori and a posteriori the former beginning with the cause, the latter with the effect, have been attempted, not only of the being, but also of all the attributes ascribed to God in the Holy Scriptures – the argument a posteriori is the only satisfactory and convincing proof. An argument a priori is an argument from cause to effect – an argument a posteriori is an argument from effect to cause.

The eternal existence of God is evinced by the existence of Being; for if there was ever a time when no being existed it w.d lead to the absurdity that nothing arose and created that which did not exist before – this Being is uncaused, independent, and intelligent –

The actual existence of everything which we behold, and their being upheld and sustained, prove the power of God, and their arrangement, & wise and evidently intentional disposition, prove also his intelligence.

Of the existence of God

5

The arguments a priori, which have are considered unsatisfactory, and may be considered a too zealous an attempt of the advocate of truth –

The doctrine of the necessary existence of God when reasoned a priori, has been taken advantage of by infidels, and have argued from that the Supreme Being cannot be a Free Agent. =

The necessary existence of the first cause, considered as a logical necessity may be made without difficulty: - but the natural necessity of his existence is a subject too subtle for human grasp, and from its obscurity calculated to mislead__

Everything important in the idea of the necessary existence of God, is well and safely expressed by Baxter. "That which could eternally be without a cause and itself cause all things, is self-sufficient and independent

The true idea of the necessary existence of God is, that he thus exists because it[^] is his nature as an independent and uncaused being, to be; his being is necessary because it is understood and next underived because it is necessary.

The proof of the Being of a God reposes wholly upon arguments a posteriori, and it needs no other.

But still we are dependent upon divine revelation for our primary light – that must both or ?ate our investigations, and conduct them to a satisfactory result.

Chapter II

Attributes of God – Unity – Spirituality. (They are called attributes because God attributes them to and affirms them of himself –

1 Unity – To God belongs an absolute unity or soleness – The Testimony of the scriptures is express – "The Lord our God is one Lord" (Deut: IV. VI. 4). Is: 86=10. There is but one divine nature. God is so one that there is not. There cannot be another God – The proof of the Divine Unity rests upon the same basis that the Scriptures do. This argument is sustained by the absolute perfection of God – of the Unity of the Deity says Poly, the proof is the uniformity of the Plan observable in the universe =

2_ Spirituality – God as to his nature or substance is a Spirit – The first argument for the spirituality of God is drawn from his intelligence which is not a property of matter. An immaterial principle is allowed to animals, but they are not constituted immortal – God has given the privilege to man alone, but he seems to have denied To animals – "The spirit of a beast goeth downward" –

Chapter III

Attributes of God – Eternity – Omnipotence – Ubiquity.

1 Eternity – Some have advanced a metaphysical refinement – "The eternal existence of God is said not to be successive – the idea we gain from time are not to be allowed in our conceptions of him – As he fills all space with his immensity, he fills all duration with his eternity, and with his eternity is (nune staus) a permanent now"- This is erroneous- It is time that duration is something different from its artificial measures, yet we can form no idea of duration excepted in this ~~way~~ successive manner – The abstract idea of duration is simple continuation of Being.

Duration hen as applied to God in no more than an extension ^of the idea as applied to ourselves – Even finite Beings do not feel it an imperfection to have existed, and to look forwd. to continued &

interminable existence – Without the idea of a flowing duration, we could have no measure of the continual of our pleasures, and this wd. be an abatement of our happiness.

2. Omnipotence_ it is evinced by the works of Creation there is but one limitation to his power_ where things in themselves imply a contradiction, as a body may be extended and not extended_ in a place and not in a place at the same time__ He cannot do any thing that is repugnant to his other perfections_ He cannot lie, nor deceive

3. The Omnipresence or ubiquity of God__ The mode is incomprehensible but the fact is clear. __ A Being cannot act where he is not_ It has been disputed whither God is present every where by an infinite extension of his essence_ others object and say that God wd. e neither in heaven or in earth but only a part of God in each_ The first is more consonant with scripture

Chapter IV

Attributes of God_ Omniscience “Great is the Lord in his understanding. All his works from the beginning of the world__

The foreknowledge of God, or his prescience of future things, though contingent, is by divine generally included in the term omniscience From the difficulty which some have felt in reconciling this with the freedom of human actions, and man’s accountability, some have however refused to allow prescience at least of contingent actions to be a property of the Divine nature_ other have adopted various modifications to allude or remove the difficulty.

Three theories have been resorted to for the purpose of maintaining unpunished the moral government of God, and the freedom and responsibility of man.

1. The Chavalier Ramsay holds “it a matter of choice in God to think of finite ideas” __ Similar opinions may be stated thus__ Though the knowledge of God be infinite as his power is infinite there is no more reason to conclude, that his knowledge should always exerted to the full extent of its capacity, than that his power should be employed to the full extent of his omnipotence_ And if we suppose him (?) choose not to know some contingences the infiniteness of his knowledge is (now?) thereby impugned__ To this it may be replied__ “That the infinite power of God is in scripture (?) resented, as in the nature of things it must be, as infinite capacity and not as infinite in act; but that the knowledge of God is on the contrary never represented there to us as a capacity to acquire knowledge, but as actually comprehending all things that are, and all things that can be__ 2. The choosing to know some things, and not to know others supposes a reason why he refuses to know any class of things or events, which reason can arise out of their nature and circumstances, and therefore supposes as the doctrine is therefore somewhat contradictory_ 3. But it is fatal to this opinion

that it does not at all meet the difficulty of the question, because some contingent actions, for which men have been made accountable, have been foreknown by God, because by his Spirit in the prophets they were foretold.

II. A second theory is, that the foreknowledge of contingent events being in its own nature impossible, because it implies a contradiction, it does no dishonor to the divine Being to affirm that of such events he has and can have no prescience whatever, and thus the prescience of God, as to moral actions being wholly denied the difficulty has no existence---

To this the same answer must be given as to the former—It does not meet the case; so long as the scriptures are allowed to contain prophecies of remandable and punishable actions

III. The third theory amounts to this, that the foreknowledge of God must be supposed to differ so much from any thing of the kind we perceive in ourselves and from any ideas which we can possibly form of that property of the Divine Nature, that no argument (?) it can be grounded upon our imperfect notions--and that all controversy on subjects connected with it idle and fruitless---

The same objection may be (?) as in the former case---They are also dangerous, because the scriptures are calculated to mislead the mind

Chapter V

Attributes of God---Immortality, wisdom

1. Immortality---“He is the Father of lights with whom there is no variableness neither shadow of turning”

“I am the Lord, I change not”

Of this truth there are many confirmations open to our observation ---The general order of nature, in the revolutions of the heavenly bodies---the succession of seasons---the laws of animal & vegetable productions---The moral government of God gives testimony to the same truths. The sovereign perfection of the Deity is an invincible ban against all mortality---for which way soever we suppose him to change, his supreme excellency is null~~ed~~ or impaired by it.

2. Wisdom of God---“He is the only wise God” As to his works it is said “In wisdom hast thou made them all”

(Wisdom seems to be connected with acknowledge actions whereas knowledge may be exercised with action)

1. The first character of wisdom is to act for worthy ends.
2. It is another mark of wisdom when the process by which any work is accomplished is simple, and many effects are produced from me on a few elements
3. ~~The~~ variety of equally perfect operations is a character of wisdom

4. It is peculiarly displayed in the means by which offending men are reconciled to God---“He hath wherein abounded in all wisdom & prudence”

Chapter VI

Attributes of God---Goodness.

Goodness as a separate attribute, signifies benevolence, or a disposition to communicate

“Thou art good and does good”---“The Father of lights, from whom cometh every good and perfect gift”-
--It is goodness of nature---The mercy of God is not a distinct attribute of his nature but only a mode of his goodness. It is the disposition whereby he is inclined to succeed them who are in misery and to pardon those who have offended.

Chapter VII

Attributes of God---Holiness

In creatures Holiness is conformity to the will of God, as expressed in his laws, and consist in abstinence from everything which has been comprehended under the general turn of sin, and in the habit and practice of righteousness.

Since it is manifest that the Lord loveth righteousness & hateth iniquity, it must be necessarily concluded that this preference of the one and hatred of the other flow from some principle in his very nature---This principle is holiness---He is by his own designation the Holy one of Israel---Holy, Holy, Holy is the Lord God Almighty the whole earth is full of his glory—

This attribute of Holiness, exhibits itself in two great branches, justice & truth, which are sometimes treated of as separate attributes---

1. Justice in its principle is holiness, and is often expressed by the term righteousness; but when it relates to matters of government, the universal rectitude of the Divine Nature shows itself in inflexible regard to what is right and in an opposition to wrong which cannot be warped or attained in any degree whatever---“Just and right is he”---

Justice in God, when it is not regarded as universal, but particularly in this legislative or judicial

1. Legislative justice determines man’s duty, and bind him to the performance of it, and also defines the rewards & punishments which shall be due upon the creature’s obedience or disobedience.
2. Judicial justice, more generally termed distributive justice, is that which respects rewards and punishments. God renders to man, according to their works---This branch of justice is said to be remunerative when he rewards the obedient, and vindictive, when he punishes the guilty.

Second—allied to justice is that truth of God. Truth is contemplated in the scriptures in two great branches veracity & faithfulness---This faithfulness relates to his engagements=The attributes of God

may be distributed into incommunicable, as self-existence, immensity, eternity—omniscience, omnipotence--& communicable---wisdom, goodness, holiness, justice & truth.

Chapter VIII.

God---The Trinity in Unity

Mr. W---calls this the great mystery of our faith, for the declaration of which we are exclusively indebted to the scriptures---It is incapable of proof 'a priori' or from the existence and wise and orderly arrangement of the works of God. It stands however on the unshaken foundation of his word---It demands from us an entire docility of mind.

Pretensions to explain this mystery are very objectionable---

Some assume that the Trinity is the same as three "essential primalities, or active powers in the divine essence, power, intellect, & will." for which they invent a kind of personification---All such hypotheses darken the counsel they would explain---

It is a more innocent Theory that types & symbols of the mystery of the Trinity are found in various natural objects. Such as three or more men having each the same human nature, by the union of two natures of man in the same person LC---

These however can not be considered proof; they are seldom illustrations. The term person has been variously taken. It signifies in ordinary language an individual substance of a rational or intelligent nature. If the term person were so applied to the Trinity in the Gohead a plurality of Gods would follow--Whilst if taken in what is called a political sense, personality wd. be no more than relation arising out of office---Personality, in God is therefore not to be understood in either of the above senses, if respect be paid to the testimony of scripture---

God is one Being, this is admitted on both sides---But he is more than one Being in three relations; for personal acts---such acts as we are used to ascribe to distinct persons, and which we take not unequivocally to characterize personality are ascribed to each---The scripture doctrine therefore is, that the persons are not separated but distinct; that they are united persons or persons having separate existence, and they are so united as to be but one Being—One God---The manner of the Union is incomprehensible.

The term person is used for the want of a better term to avoid an inconvenient peraphrasis.

W. Howe supposes, that there are three distinct, eternal spirits, or distinct intelligent hypostases, each having his own distinct, singular intelligent nature, united in such inexplicable manner, as that upon account of their perfect harmony, consent and affection to which he adds their mutual self-consciousness. They may be called the one God, as properly as the different compound, sensitive, and intellectual natures united may be called one man

Bp. Pearson, with whom Bp Bull agrees is of the opinion that tho' God the Father is the fountain of the Deity, the Whole Divine nature is communicated from the Father to the Son, and from both to the Spirit, yet to as that the Father and the Son are not separate, nor separable, from the Divinity but do still exist in it, and are intimately united to it----“This view says Rev. W comforts more exactly with the testimony of scriptures,

1. This doctrine says Rev. W. is one of prime importance. A knowledge of God is fundamental to religion.
2. D. Priestly says it is only necessary to explain some texts of scripture
3. It essentially affects our views of God as the object of our worship
4. The doctrine of satisfaction or atonement depends upon the Divinity of Christ

Chapter IX

Trinity—Scripture Testimony

This one Jehovah is spoken of under plural appellations—Aleim is sometimes in either form—

Jehovah if it has not a plural form has more than one personal application “Then the Lord rained upon Sodom and Gomorrah brimstone & fire from the Lord out of heaven”---

The first name in the scriptures under which the Divine Being is introduced is a plural one Aleim---“ In the

Beginning the Gods created &C__ Remember thy creators in the days of thy youth”__ “And God said let us make man”__ “And the Lord said behold the man is become like one of us”.

The doctrine of the Trinity does not depend upon names alone_ We find that ~~three~~ persons, & three persons only are spoken of in the scriptures under divine titles, each having the attributes of Divinity to him__

“The solemn form of benediction, in which the Jewish High Priests, were commanded to bless the children of Israel has in his peculiar indiction; and answers to the form of benediction found in the close of the Apostolic Epistles__ It is given in Numbers VI 24-27.

The inner part of Jewish sanctuary was called the Holy of Holies, that is, the Holy place of the Holy ones, & the number of these is limited to three in the celebrated vision of Isaiah_ the Saviour speaks of the comforter when he will (?), who proceedeth from the Fathers The passages in the New Testament are very familiar_ Baptizing them in the name of the Father &c. The gra(?) of our Lord Jesus Christ &c”

Chapter X

Trinity the pre-existence of Christ _ By establishing the pre-existence of Christ we take the first step in the proof of his divinity.

1. The existence of our Lord prior to his incarnation might be argued from the declarations that he was sent into the world._ the he came in the flesh that he took part of flesh and blood But there are passages which are more explicit. When I. 15 “He that cometh ~~came~~ after me is preferred before me, for he was before me _ The (Locinian?) exposition is _ by the Divine appointment he was preferred before me_
 2. There are various passages which represent our Lord, as coming down from heaven_ He styles himself “The head of god which cometh down from Heaven” The living bread which came down from heaven __ he that cometh from above is above all_ And in his discourse to Nicodemus_ “As man hath ascended up to heave, but he that came down from heave, even the Son of Man which is in heaven _ The Dociniary that these passages means, that first was admitted to an intimate knowledge of the Divine Counsels. If ascended means to learn, descended means to unlearn_
- __ John VI. 26 our Lord told the Jews that he was the bread of life which came down from heaven_ this they understood literally, & therefore asked Is not this the son of Joseph, whose Father & Mother we know, how is it then he saith that he came down from heaven. His disciples so understood him also, for they murmured. But our Lord not pretend to remove the impression, but ask “doth this offend you” what says he, if ye shall see the Son of Mans ascend up where he was before. John VIII.58. 24” Before What (?) was I am” _ (I was in existence John 17 ch.5. An now O Father glorify thou me with thine own self, with the glory which I had but (?) the before the world was_ Whatever this glory was, it was purposed by (?) Before the world was.

Chapter XI

Trinity_ Jesus Ch. The Jehovah of the Old Testament_

In the scriptures of the Old T. we mark the frequent visible appearances, of God, with in the wilderness and in the Tabernacle. The fact of these appearances cannot be disputed_ 1. It is necessary to show that the person who made these appearances was a Divine person The proof of this are, that he hears the names of Jehovah, God & other Divine applications, & dwell among the Israelites as the object of worship. The proofs are copious__ When the angel of the Ld. Found Hagar in the wilderness_ "She called the name of Jehovah that spoke to her, "Thou god seeest me" On one occasion, Jacob said " I have seen god face to face" & again sure the Lord (Jehovah) is in this place_ He said unto Moses, say unto the children of Israel, I am hath sent me unto you_ The objection is there passages is that he is called the angel of the Lord_ but this is not a designation of nature but of office __ A few passages will show that the Angel of the Lord and Jehovah are the same person_ "Jacob says of Bethel, where he had exclaimed "Surely Jehovah is in this place. "The angel of god appeared to me in a dream saying, I am the god of Bethel Upon his death bed he gives the name of Angels & God to the same person. "The God which fed me all my life unto this day, the angel which redeems me from all evil, bless the Lord"__ the Angel of the Ld. Appear'd to Abraham in a flame of fire, but this same angel of the Lord, called to him out of the bush, and said I am the god of they fathers, the God of Abraham, the god of Israel and the God of Jacob and Moses hid his face for he was afraid to look upon God_

- 2 It will be necessary to show that this person was not God the Father_ the following argument has been adopted_ "No man hath seen god at any time, therefore we must conclude that the God who appeared was God the Son_ but this is not sufficiently clear_ The Old Testament speaks of two Divine persons_ Jehovah and the angel of Jehovah_
3. The third step in this argument is, that the Divine person called so often the Angel of Jehovah in the Old T. was the promised & future G. __ The Angel of Jehovah, who led the Israelites out of Egypt and gave them their law, is introduced as the author of the covenant. If then as we learn from the Apostle, this new covenant predicted by Jeremiah is the Christian dispensation & Christ be its author; the Christ of the New T. and the angel of Jehovah of the Old are the same person_

Equally striking is the prediction in Malachi, the last of the prophets_ "Behold I will send my messenger &c__ & the Lord whom ye seek shall come &c__ this prophesy is applied to Cl. By St. Mark_ The beginning of the gospel of Jesus Ct. the Son of god, as it is written, behold I send my messenger before thy face, and he shall prepare the way before thee===

St. Peter calls the Spt. Of Jehovah by which the prophets prophesied the Spt. Of Christ.

In St. Pauls Epistle to the Cor, we read, neither let us tempt Christ as some of them (the Jews) who were destroyed by serpents_ the authority taken from the fathers is copious_ The angel of the Ld. And Jesus Christ are the same person __ _

End of 1st volume

Chapters XII The title of Christ

1. He is the Jehovah and Lord of the Old T_ (?) ii.32. Whosoever shall call on the name of the Lord shall be saved, which St. Paul in the romans applies to Christ.
2. He is called God. In the highest sense “ And the word was God” _Titus ii.13 “ Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ” __
But unto the son he saith thy throne O God is forever and ever__ “This is the true God and eternal life” “God over all blessed forever.”
3. He is called the Son of God- (Prov: *(22) All these passages which declare that all things were made by the Son and that God sent his son maybe b=considered as declarations of a Divine Sonship, because they imply that the creator was at the very time of creation a son, and that he was the Son of God__ An actual infinite and eternal cause implies an actual infinite and eternal effort_ No sooner did the fountain exist in its natural state, than it flowed_ No sooner did the son exist in its natural state than it shone__ &c.
4. He is called the word __ &C

Chapter XIII

Christ possessed of Divine attributes

1. Eternity is ascribed to him_ The everlasting Father__ “The Alpha and Omega the first and the last_
2. Immortality _ “The same yesterday to-day and forever.
3. Omnipresence _ where two or three are gathered together in my name then am I in the midst of them__
4. Perfect knowledge. “He knew all men & what was in man” He searcheth the heart &c.
5. Omnipotence _ He hath life in himself

Charter XIV

The act, ascribed to Christ proof of his Divinity__

If acts have been ascribed to him which could not have been performed by any creature but God, he must of course be that Being.

1 The first act of this kind is Creation “By him were all things ~~created~~ made”. Job: 1.2 “By whom also he hath created the worlds”__ (“Coll: I. 15-17”).

2 The manner of sending the Holy Spirit is farther in proof that he performed acts peculiar to the Godhead.” The Comforter whom “I will send unto you”.

3. Another act is the forgiveness of sins__ “He said to the sick of the palsy, son be of good cheer thy sins ~~which are many~~ are be forgiven thee”.

Chapter XV

Divine worship paid to Christ. The disciples of our Lord worship him as a Divine Being__ The Leper worshiped__ Also the blind man. “And he said Lord I believe; and he worshiped him”.

2. But there are instances of worship subsequent to our Lord’s resurrection and ascension (Luke 24. 51-52). “He was parted from them and carried up into heaven, and They worshiped and returned to Jerusalem with great joy”. When St. Stephen was stoned to death he called upon the Lord Jesus to receive his spirit.

St Paul prays to Christ, conjointly with the Father, on behalf of the Thessalonians__ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace comfort your hearts, and stablish you in every good work”. (2 Thess: II.16.17.2. Tim. IV. 27.” The Lord Jesus be with thy spirit”__ Rom: X.13.” For whosoever shall call upon the name of the Lord shall be saved”.

Saint Paul declares that at the name of Jesus every knee shall bow. When he bringeth his first together into the world he saith “Let all the angels of God worship him”. St. John ^in the 8th chapter of the book of Revelation places every creature in the universe to inhabitants of hell only excepted, in prostrate adoration at his feet. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing and honor and glory & power, be unto him that sitteth upon the throne, and unto the “Lamb forever and ever!”

__The apostle refused to accept the worship which was paid to our Lord “ In Rev: 19.10.” The Angel which appears to St. John in Patmos he took to be God, and fell down to worship him. But said he, “see those do it not, and command him to “worship God”.

Chapter XVI

Humanity of Christ- Hypostatic Union- Errors as to the person of Christ.

1 In the early ages of the church it was necessary to establish his proper humanity__ The denial of this existed as early as the time of St. John who in his epistles, excluded from the rule of the Church, all who denied that Christ was come in the flesh__ The sources of this error seems to ^have been a philosophical one. Both in the Oriental and Greek schools it was a favorite notion that whatever was joined to matter was necessarily contaminated by it and the perfection of this life was abstraction from material things and in another a total and final separation from the body__ The things which took place in our Lord occurred in appearance only, according to the interpreters just considered>>

2. Whilst these errors denied the real existence of the body of Christ the aforementioned heresy rejected the existence of a human soul in our Lord, and taught that God had supplied the place of it. Thus both these vices denied to Ct. or proper humanity, and both were condemn’d by the Church .

3. Among those who held the Union of two natures in Christ, the Divine and Human, which in Theological languages is called the hypostatikal, or personal union, several distinctions were also made which led to a diversity of opinion. The nestorians acknowledge two persons in our Lord, mystically and more closely united than any human analogy can explain. The monophysites contended for one person and one nature, the two being supposed to be, in some mysterious manner, confounded. The monothelites acknowledged two natures and one will. Various other refinements were at different times propagated, but the true sense of scripture appears to have been very accurately expressed by the Council of Chalcedon, in the fifth Century. That in Christ there is one person; in the unity of person two natures, the Divine and the Human; and there is no change, or mixture, or confusion of these two natures, but that each retains its own distinguishing properties.

His Godhead was not deteriorated by uniting itself with a human body for he is "The True God": His humanity was not while on earth, exalted into properties which made it different in kind to the humanity of his creations; for as the children were partakers of flesh and blood, he also took part of the same" ____

Does any ask if Jesus Christ was Truly God, how could he be born and also how he could grow in wisdom and stature. How he could be subject to law? He temp(?) stand in need of prayer? How history could be exceedingly sorrowful unto death? Be forsaken of his Father? Purchase the Church with his own blood and have a joy set before him? be exalted, have all power in heaven and earth given to him &c? The answer is that he was also man. If on the other hand it be a matter of surprise that a visible man should heal diseases at his will &c? The only hypothesis explanatory of all these statements is that Christ is God as well as man. The sufferings of Ct. give a value then to form the superior of dignity of his person.

Sabelianism denies the personality of the ?.

Chapter XVII

The personality and Deity of the Holy Ghost.

The Holy Ghost is 1st a person and 2nd a God.

1. As to the manner of his being, the orthodox doctrine is, that as Christ is God, by an eternal filiation, so the spirit is God by procession from the Father and the Son.

"And I believe in the Holy Ghost, the L. and giver of life, who proceedeth from the Father and Son, who with the Father and the Son together is worshipped and glorified [Nicene Creed].

It is expressly said that the Holy Spt proceedeth from the Father and the Son. "Where the comforter is come when I will send unto you from the Father, even the spirit of truth which procureth from the Father, he shall testify of me". (John 15-20). The Holy Ghost is called the spt of Ct Rom 8.9. If any man have not the spt of Ct. he is none of his.

1 Peter I.11. "Even the spt of Ct which was in the Prophets".

_____ Arius regarded the spt not only as a creature, but created by Christ. Sometime afterwards, the Personality was wholly denied by the Cerians, and he was considered as the excited energy of God. This appears to be the notion of Locineus They sometimes regard him as an attribute.

2. In establishing the proper Personality and Deity of the Spirit Holy Ghost, the first argument is drawn from the frequent association in scripture of a person under that appellation with two other persons, one of whom, the Father is by all accounts knowledged to the Divine; and the assumption to each of them, or to the three in Union of the same acts, tiths and authority with worship of the same kind, and for any distinction that is made, in an equal degree.

The existence of the Holy Spt may be trained in the law and the prophets_ “The Spirit is presented as an agent in creation”. “Moving upon the face of the waters” (Job 33:4). By the word of the Lord were the heavens made and all the hands of them by the breath (Holy Spt) of his mouth”.

The Holy Spirit is associated with God and acts of presentation Ps. 104:27-30. Thou sendest forth thy Spirit, thy are created, and then renewest the face of the earth.

The next association of the third persons we find in the inhabitation of the prophets (St. Paul says God spake unto our Fathers by the prophets Heb:1.1. St.Peter declares thou holy men of God spake as they are moved by the Holy Ghost. 2 Pet. 1:21. And also think it was the spt of Christ in them. 1 Pet. 1:11

Hag 2: 4-7 “I am with saith the Lord of Hosts: ascending to the word that I covenant with you when ye came out of Egypt_ Lo my Spirit remaineth among you: Fear ye not for thus saith the Lord of Hosts. I will shake all nations, and the desire of all nations shall come.” Here the Spirit of the Lord is been collected with the Lord of Hosts, and the desire of all nations who is the Messiah. The form of baptism remains (?) the two points before us, the personality & Divinity of the Holy Ghost. “Go ye therefore and teach all nations “.

There are other arguments which have the personality and Divinity of the Holy Ghost.

1. The mode of his existence in the sacred Trinity proves his personality. He proceeds from the Father & the Son.

2. From the many scriptures being wholly unintelligible and even abused unless the Holy Ghost is allowed to be a person, those who deny the personality & reduced it to an attribute confuse the following passages. “God anoints Jesus with the Holy Ghost and with power that is with the power of God and with power. The Spt said unto Philip go (now?) and join thyself to this chariot It could not have been an attribute which said this__

__Some additional adjustments may be given to have the Divinity of the Holy Ghost.

1. The first is from being the subject of blasphemy. “The blasphemy against the Holy Ghost shall not be forgiven unto men:.

2. He is called God “why hath Satan filled thy heart to be unto the Holy Ghost? Then hathst not but unto men, but unto God”.

3. He is also called the Lord – “Now the Lord is that Spirit”.

4. He is eternal Heb. 11:4. The eternal Spirit

5. Omnipresent- Your body is the temple of the Holy Ghost. “As many are one body the Spt of the Ld. They are the Sons of God” Now as all Christians are his temples & are Cd by him, he must be present for them at all times and all places.

6. He is omniscient.” The Spirit hearth all things, yea the deepest things of God.

7. He is the source of inspiration (?) Holy men of God spake as they were moved by the Holy Ghost. He is the author of the New creation- the comforter- the Spirit is good- The Spirit of truth ____

Chapter XVIII

Fall of Man- Doctrine of Origin of sin

Besides the natural government of God, there is evidence of an administration of another kind. This we call Moral government, because it has reference to the actions of ~~moral~~ natural creatures, considered as good and evil –

“And God said let us make man in our image after my likeness”. In what then did this image and likeness consist

That human nature has two essential constituent parts is manifest from the history of Moses – The body formed out of pre-existent matter- The earth; and a living soul breathed into the body; by our inspiration from God. The image or likeness of God in which man was made has by some been assigned to the body; by others to the soul; others have found it in the circumstance of his having dominion over the creatures

1 In spirituality and consequently im materiality this image consists in the first place. “ God is the father of spirits.” – The Spirituality of animals is inferior in kind to mans.

2 He was also created in the natural image of God- He was created capable of knowledge, and he was endowed with liberty of will.

3. There is an illusion to the moral image of God in which man was first created in (Eph 4:24.) “Put on the new man which after God is created in righteousness and true holiness – He explicitly declares the image of God to consist of knowledge- & righteousness- & True Holiness.

1. The knowledge is not only a faculty of the understanding, which is a of the natural image of God, but that which might be lost, because it is that in which the new man was “renewed”. It is therefore to be understood of the faculty of knowledge in the right exercise of its regenerate power.

2. The testimony of the sacred texts to what is called in Theology “The Fall of Man” is therefore to be next considered. (Watsons Institutes 2 vol: p.178)

Those who have denied the literal sense entirely, and regarded the whole as a fable Lowe adopts very different interpretations_____ But that the account of Moses is to be taken as matter of real history, and according to its literal import is established by two considerations.

1. The first is that the account of the fall of the first pair is ^part of a continuous history

2. The second is, that as a matter of real history, it is referred to and reasoned upon in various parts of the scripture. “But I fear lest by any means, as the serpent deceives eve through his subtlety so your mind should be corrupted from the simplicity of the gospel. The speaking of the serpent is a stumbling

block in the way of some, but this is no more a reason for interpreting the relation allegorically, than the speaking of the ass of Balaam can be for allegorizing the whole of that transaction._

But rightly to understand this history it is necessary to recollect __that man was in a state of trial __ that the prohibition of a certain fruit was but one part of the law under which he was placed – that the serpent was but the instrument of the real tempter; and the curse pronounced on the instrument was symbolical of the punishment reserved for the agent.

The prohibition under which our first parents ^was placed has been the subject of many “a fool born jest” and the threatened punishment has been argued to be disproportional to the offense. –

The objection that it was a positive precept than a moral precept deserves to be for a moment considered – the difference between the two is, that moral precepts are those the reason of which we see; positive precepts those the reasons of which we do not see. ____ From these remarks on the history of the fall, we are called to consider the state into which that event reduces the first man and his posterity

. As to Adam, it is clear that he became liable to inevitable death – But that the threatening of death as the penalty of disobedience, included spiritual and eternal death as to himself and his posterity, has been and continues to be largely debated. The view held by Pelagius, who lived in the fifth century, is that which is held by the modern Socinians. it is, “through Adam by his transgression exposes himself to the displeasure of his maker, yet that neither were the powers of his own nature at all impaired nor have his posterity, in any sense sustained the smallest hurt by his disobedience; that he was created mortal and would therefore have died, had he not sinned; and that the only evil he suffered was his being expelled from Paradise, and subjected to the discipline of labor – that his posterity, like himself, are placed in a state of trial; that death to them, as to him, is a natural event.”

2. We have seen the sentiment of Armenius on the natural state of man and it perfectly harmonizes with that of Calvin where he says in his own forcible manner – “that man...

is so totally overwhelmed, as with a deluge, that no part is free from sin, and that therefore whatever that was proceeds from him is accounted sin__”

Define the term death – the Pelagians and Locinian notion, that Adam w.d have died had he not sinned, requires no other refutation that the words of St. Paul, “That entered into the world by sin.”

2. The death threatened to Adam extended to the soul of man as to his body – for the confirmation of this is necessary to open more particularly to the language of scripture –

3. the scriptures speak of the life and death of the soul in a moral sense – “And you hath be quickened who were dead in trespasses and in sins.”

4. But the highest sense of death in Scripture is the punishment of the soul in a future state. “The wages of sin is death.”

5. The next question is, whether Adam is to be considered as a mere individual, the consequences of whose misconduct terminates in himself, or otherwise affects his posterity than incidentally – or whether he is to be regarded as a publick man – the head and representative of the human race, who, in consequence of his fall have fallen with him, & received direct hurt and injury in the very constitution of their bodies, and the inner state of their minds__”

The testimony of scripture is explicit on the latter point – In Rom V ch: Adam and Christ are contrasted in their public or federal character, & the hurt which mankind have derived from the one, & the ending they have recd from the other, also contrasts in various particulars, which are equally represented as the effects of the “offense” of Adam and the “obedience of Christ”__

Adam in the 14 v. is called the figure type or model of him that was to come. The same apostle also adopts the phrases “the first Adam” and the “second Adam” which mode of speaking can only be explained on the ground, that as sin % death descended from one, so righteousness and life flow from the others; and that which Christ is to all his spiritual seed, that Adam is to all his natural descendants – or this indeed the parallel is founded, “For as in Adam all die, even so in Christ shall all be made alive” – words which on any other hypothesis can have no natural signification.

_____The condition, in which this federal connection between Adam & his descendants placed the latter, remains to be considered – the importation of Adam’s sin to his posterity has been a point greatly debated – in the language of theologians it is considered as mediate or immediate our mortality of body and the corruption of our moral nature, in virtue of our derivation from him is what is meant by the mediate interpretation of his sin to us; by immediate imputation is meant that Adam’s sin is accounted ours in the sight of God, by virtue of our federal relation. To support the latter notion, various illustrative phrases have been ~~used~~: as that Adam and his posterity constitute one moral person, and that the whole human race was in him, its head, consenting to his act &. This is so little arguable to that distinct opening which enters into the very notion of an accountable being that it cannot be maintained, and it destroys the same distinction between original and natural.

The other opinion does not appear to go the length of Scripture – there is another view of the imputation of sin more consistent – this is clearly stated by Dr. Watts in his answer to Dr. Taylor _ “If a man, having committed treason, his estate is taken away from him and his children, then they bear iniquity of their Father, and his sin is imparted to them also _ There acts of treason are by a figure said to be imputed to the children, when they suffer or enjoy the consequences of their fathers treason or eminent service _

2. the consequence is spiritual death _ 3. Eternal death _

Persons dying in infancy – the great consideration which leads to the solution of this case is found in Romans v. 18 “Therefore as by the offence of (?)” as to infants they are not indeed born justified and rejuvenated so that to say original sin is taken away, as to infants, by Christ, is not the correct view of the case; but they are not all born under the “pure gift” the affects of the righteousness of one which extended to all men, and this pure gift is bestowed on them in order to justification of life, the adjudging of the condemned to live. The intercession of Christ is one reason of their salvation __

The ~~natural~~ moral condition in which man is born notwithstanding the provision of the gospel – he is born with sinful propensities and by nature & capable of no good thing – who can bring a clean thing out of an unclean? “Behold I was shaped in iniquity” and the doctrine of Scripture is clearly established to be, that of the natural& universal corruption of man’s nature

Chapter XIX

Redemption Principles of God’s Moral government.

1. The justice of God lies at the foundation of the Christian doctrine of atonement – justice is considered universal or particular – universal justice, or righteousness, includes holiness and comprehends all the moral attributes of God __ Particular justice is either commemorative which respects equals; or distributive which is the dispersing of rewards & punishments, and, is exercised only by the governors – it is the justice of God in this last view, but still in connection with universal justice, with which we are now concerned –

Enquire whether the rights of God in any case are relaxed, and punishment remitted__ From the principle that past offenses are regarded with impunity it wd. follow that all future ones might be invoked in the same manner, and then government might be abrogated__

Christ “gives repentance” as remissions of sins –

Chapter XX

Redemption _ Death of Christ propitiatory__

The points being established, that sin is not forgiven by the mere prerogative of God, nor upon the account of mere repentance, we proceed to enquire into the scripture account of the real consideration on which the execution of the penalty of transgression is delayed__

1. The first thing which strikes every attentive mind, must be, that the pardon of our sin, and our salvation is ascribed to the ~~death of Christ~~ – “I lay down my life for the sheep” – He died the just for the unjust that he might bring us to God. The Locinians account for the death of Ct by making it the means by which repentance is produced in the heart of man _ but the scripture doctrine is that Christ is not the meritorious means but the meritorious cause of the forgiveness of sins _

If inferior means had been necessary then more ever done by the Father than was necessary in delivering up his Son __ a conclusion of impious character _ Thus it is written, & this it behooved Christ to suffer and to rise again from the dead__

2. The scriptures represent Christ as dying “For us” – in our life and death _

Chapter XXI

Redemption – sacrifices of the law _ It has been established by the scriptures that the death of Christ was vicarious & propitiatory – since both the expiatory and typical characters of the Jewish sacrifices were so clearly held by the writers of the New Testament, there can be no rational doubt as to the sense in which they apply sacrificial terms & allusions, to describe the nature and effect of the death of Christ _ as the offering of the animal sacrifice took away sin, we can be at no loss to know what the (BX: ?) means, when he exclaims “behold the Lamb of God who taketh away the sin of the world_

Chapter XXII

Redemption _ primitive sacrifices _ the first point to be established is that the ~~Mosaic~~ ante-Mosaic sacrifices were expiatory.

The proof that sacrifices of atonement made a part of the religious system of the patriarchs who lived before the law, are, first, the distribution of beasts into clean and unclean which we find prior to the flood of Noah _ This is a singular distinction and one which could not then have reference to food, since animal food was not allowed to man prior to the deluge -

As to the matter of the sacrifices; it was an animal sacrifices – “Cain brought of the fruit of the ground” and Abel he also brought of the firstlings of his flocks, and of the fat thereof, as more literally, the fat of them”, That is according to the Hebrew idiom, “The fattest is best of the flock”

____ That which Abel did by faith was, if considered generally to perform an act of solemn worship, in the confidence that it would be acceptable to God – this supposes a revelation, immediate, or by tradition, that such acts of worship were acceptable to God, or his faith could have [^]had no warrant and would not have been faith, but fancy. But the case must be he considered more particularly – this faith led him to offer a more excellent sacrifice than that of Cain’s; but this as necessarily implies, that there was some antecedent revelation ~~neither we suppose~~ to which his faith, as this expresses, has ushered, and on which that peculiarity of his offering, which distinguishes it from the offering of Cain, was founded a revelation which invited, that the way in which God would be approached acceptably is solemn worship was by animal sacrifices.

Enough has been to prove that the sacrifice of Abel was expiatory and that is conformed, as conduit of faith to some anterior revelation. The divine institution of expiatory sacrifice being thus carried up to the first ages and to the family of the first sinning man, we perceive the unity of the three great dispensations of religion to man, the patriarchal, the Levitical and the Christian, in the great principles “and without the shedding of blood there is no remission.”

But one religion has been given to man since the fall, though gradually communicable –

Chapter XXIII

Benefits derived to man from the atonement = Justification =

1. The only relation in which an offended sovereign and a guilty subject could stand is mere justice, was the relation of a judge and a criminal capitally convicted. The new relation affected by the death of Christ, is, as to God, that of an offended sovereign having devised honorable means to suspend the execution of the sentence of death, and to offer terms of pardon to the condemned; & as to man, that as the object of his compassion, he receives assurance of the peaceableness of God, and his readiness to forgive all his offences & many by the use of the prescribed means, actually obtain this forever.
2. The atonement of Christ having made it morally practicable to exercise mercy, and having removed all legal obstructions out of the way of reconciliation, that mercy pours itself forth in ardent and conscious efforts to accomplish its own purposes, and, not content with waiting the return of man in penitence and prayer, “God is in Christ reconciling the world unto Himself”; that is to say he employs various means to awaken men, to a one sense of their fallen and endangered condition, and to prompt & influence them to seek his favor & grace, in the way which he himself has ordained in his word –
3. The first point which we ~~have~~[^] find established by the Language of the New Testament is, that justification, the pardon and remission of sins, the non-importation of sin, and the imposition of righteousness are terms and phrases of the same import. The following scriptures are in proof Luke 18

ch: 13.14 “Still you this man went down to his house justified rather than the others” (Acts 13 ch: 38;g) – (Rom 3: 25-26) – (Rom 14: 4-8)

4. The term justification is ~~participatory~~ judicatory, and taken from court of law and the proceedings of magistrates: and this judiciary character of the act of pardon is also confirmed by the relation of the parties to each other, as it is constantly exhibited in Scriptures – God is an offended sovereign, man is an offending subject – He has offended against publick law, not against private obligations; and the act therefore by which he is relieved from the penalty, must be magisterial and legal.

We are taught that pardon of sin is not our act of prerogative, done above law; but a judicial process, done consistently with law.

5. Justification, being the pardon of sin, this view of the doctrine guards us against the notion, that it is an act of God, by which means made actually just and righteous. This is sanctification, which is, indeed, the immediate fruit of justification but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies what God does for us through his Son; the other what God works in us by his Spirit.

6. justification does not impart, the impartation or accounting to us the active and passive righteousness of Christ, so as to make us both relatively and positively righteous__

7. the doctrine of the impartation of Christ’s personal moral obedience to believers, as their own personal moral obedience, involves a fiction and impossible inconsistent with the divine attributes – “The judgment of God is always according to truth; neither can is ever consistent with his unerring wisdom to think that I am innocent, to judge that I am righteous or holy, because another is to.”

8. the most fatal objection is that this doctrine shifts the meritorious cause of man’s justification from Christ’s obedience unto death, where the scriptures place it to Christ’s active obedience to the precepts of the law; and leaves no rational account of the reason of Christ’s vicarious sufferings.__ The active righteousness of Christ is his obedience to the precepts of the moral Law. His passive righteousness in his obedience to the penalty of the law.

Christ’s righteousness is only imputed in the benefit and effect of it, that is in the blessings and his life purchased by it.

9. The imputation of faith for righteousness is the doctrine taught by the express letter of Scripture, Rom 4: 3 “Abraham believed God and it was imputed to him for righteousness” “To him that worketh not &c” Luther, on Gall:3.6 says – Christian righteousness is our affiance on faith in the Son of God, which affiance is imputed unto righteousness for Christ’s sake.

Righteousness in scripture is justification. Imputation is to account in scripture faith is presented to us under two leading views. The first is that of assent on persuasion; the second that of confidence of obedience. That the former may be separated from the latter is plain though the latter cannot exist without the former.

The faith which God requires of men always comprehends confidence or reliance, as well as assent or persuasion – the faith by which the elders obtained a good report was of this character, it unites assent to the truth of God’s Revelations, to a noble confidence in his promises our Fathers trusted in and are not confounded.

We have a further illustration in our Lord’s address to his disciples upon the withering away of the fig tree & “Have faith in God” _ He does not question whether they believed the existence of God, (?) exhorted them to confidence in his promises. Faith is the necessary condition of justification_ The only necessary condition there of.

Chapter XXIX

Benefits derived to man from the Atonement_ Concomitants of Justification_____

The leading blessings concomitant with justification are regeneration and adoption; with respect to which we may observe generally, that although we must distinguish them as being different from each other, and from justification, yet they are not to be separated – They concur at the same time, and enter in the experience of the same person. – In the following passage, they adjoin all united on the offer of the same act of faith – “But as many already have received him, to them save gave he power (?) to he he come the Son of God (which application includes reconciliation such as adoption) even to them that relies on his name, which were born of blood, not of the wise of the flesh, nor of the will of man, but of God, or in other word, were regenerated.

Regeneration is that mighty change brought in man by the Holy Spirit, by which the dominion which sin has laid over him in his natural state, that which he deplors and struggles against in his persistent state is broken and abolished, so that, with full choice of will, and the energy of right affections he serves God truly, and runs in the way of his commandments.

Whosoever is born of God, doth not commit sin, for his (?) remaineth in him, and he cannot sin because he is born of God.

The preparatory process begins with repentance.

We see then the order of the Divine operation in individual experiences; conviction of sin; helplessness and danger; faith; justification; and regeneration. The regenerate state is also called in scripture sanctification, though a distinction is made by the Apostle Paul, between that and being “sanctified wholly.”

Adoption is the second concomitant of justification—This is that act by which we who were alienated, & enemies and disinherited, are made the Sons of God and heirs of his eternal glory. “If children their being, heirs of God, and joint heirs with Christ.” This made known by the “testimony of the Spirit.” (Rom 8 ch.:15,16)

On the subject of this testimony of the Holy Spirit, there are four opinions—

1. The first is, that it is, twofold; a direct testimony to, or an inward impression on the soul, whereby this Spirit of God whispers to my spirit that I am a child of God; that Christ hath loved me, and given himself for me, that I, even I, am reconciled to God.
2. And an indirect testimony, arising from the work of the Spirit in the heart and life, which St. Paul calls the testimony of our own spirits.

Chapter XXV

The Extent of the Atonement

The controversy on this subject forms a clear case of appeal to the scriptures. For to whom the benefits of Christ's death are extended, whether to the whole of our race, or to a part, can be matter of revelation only.

The question before us, put into its most simple form, is, whether our Lord Jesus Christ did so die for all men, as to make salvation attainable by all; and the affirmative of this question is, we believe the doctrine of scripture.

We assume that this is plainly expressed

1. In all those passages which declare that Christ died “for all men,” and speak of his death as an atonement for the sins “of the whole world.”
2. In those passages which attribute an equal extent to the effects of the death of Christ, as to the effects of the fall of our first parents— “Therefore as by the offense of one (?)”

3. The unlimited extent of Christ's atonement to all mankind is implied in those scriptures which declare that He died not only for those who are saved, but for those who do or may perish. "And through thy knowledge shall thy weak brother perish for whom Christ died."

4. In all those scriptures which make is the duty of men to believe the gospel; and (?) them under guilt, and the penalty of death for rejecting it. "He that believeth in the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

5. In all those scriptures in which men's failure to obtain salvation is placed to the account of their opposing wills, and made wholly their own fault. "How often would I have gathered thy children together, even as a hen gathers her chicks and ye would not." "And ye will not come to me that ye may have life."

It is objected,

1. To our first class of texts, that the terms all men, and the world are sometimes used in scripture in a limited sense. This may be granted, without injury to the argument drawn from the texts in question.

All and every are occasionally used with limitations when the connection prevents any misunderstanding. The question here is, whether in the places above cited, they can be understood except in the largest sense.

We may confidently this,

1. Because the universal sense of the terms, "all" and "all men" and "every man" is confirmed, either by the context of the passages in which they occur, or by other scriptures. "If one died for all then were all dead."

Whilst it remains on record, that God willeth all men to be saved, and to come to the knowledge of the truth; and that he willeth not that any should perish, but that all should come to repentance, it must be concluded, that Christ died for all.

Chapter XXVI

The same subject continued

of a divine election or choosing and separation from others we have three kinds mentioned in the scriptures.

1. The first is the election of individuals to perform some special service.

2. The second kind of election which we find in scripture is the election of nations or bodies of people, to eminent religious privileges, and in order to accomplish by their superior illumination the merciful purposes of God, in benefitting other nations or bodies of people.

The doctrine of the election to eternal life only of a certain determinate number of men to salvation involving, as it necessarily does, the doctrine of absolute and unconditional reprobation of all

the rest of mankind cannot be reconciled, 1. With the love of God—2. Nor to the wisdom of God—3. Nor to the grace of God—nor to his justice. Nor to the sincerity of God. 5. To the declaration that God is no respecter of persons.

6. It brings with it the shocking opinion of the eternal punishment of children

Chapter XXVII

An examination of several passages of scripture supposed to limit the extent of Christ's redemption

Chapter XXVIII

Theories which limit the extent of the death of Christ. (Read this chapter again very carefully)

Chapter XXIX

Redemption—Further benefits. We have already spoken of Justification, adoption, regeneration, and the witness of the Holy Spirit. We proceed to another doctrine distinctly taught & promised in the Holy scriptures. This is the entire sanctification, or the perfect holiness of believers.

That a distinction exists between a regenerate state, & a state of entire & perfect holiness will be generally allowed. Regeneration is concomitant with justification. But the Apostle promises a higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages will prove this: 1 Thess. V. 23 "And the God of peace sanctify you wholly, and I pray that your whole spirit and soul and body be preserved blameless into the coming of our Lord Jesus Christ" (2 Cor VII. 1) "Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The attainableness of such a state is not so much a matter of debate among Christians as the time when we are authorized to expect it. For as it is an axiom of Christian doctrine, that without holiness no man can see the Lord and is equally clear if we wd. be found of him in peace, we must be found without spot & blameless.

It is contended that the final stroke which destroys our natural corruption is only given at death. To this opinion there are several fatal objections

1. It is nowhere in the scripture restricted to the article of death. It is disproved by those passages of scripture, which connect our entire sanctification with subsequent habits & acts.
2. Hence it is said, "Knowing this, that the body of sin might be destroyed, that henceforth we should not serve sin".
3. It is disproved by those passages which require us to bring forth those graces & virtues, which are usually called the first of the spirit.
4. The doctrine of the necessary indwelling of sin, supposes that the seat of sin is the flesh and harmonizes with the pagan philosophy which attributed all evil to matter.

(1). The manner of our sanctification has also been matter of controversy: some contending that all attainable degrees of it, are acquired by the process of gradual mortification & the acquisition of Holy habits; others allowing it to be instantaneous and the fruit of the action of faith in the Divine promises.

(7) Regeneration which accompanies justification is a large approach to this state of perpetual holiness: and all growth in grace advances us nearer to the point of entire sanctity. But this is not contrary to a more instantaneous work, when the depth of our natural depravity being more painfully felt, we plead in faith, the accomplishment of the promises of God. The great question is whether it be a present blessing?

It has been urged that this state of entire sanctification supposes future impeccability. (Certainly not) Another benefit of Christ's redemption is the right to pray:

With respect to every real member of Christ's body, the Providence of God is special: They have victory over death (Heb: III. 14.15.)

The immediate reception of the soul into a state of blessedness after death is also promised (The penitent thief upon the cross)

Resurrection of the body to immortal life.

Part III

The morals of Christianity.

Chapter I

The moral law. We shall find in the discourse of our Lord & in the Apostolic writings, a system of moral principles, virtues, and duties, equaling in fullness and perfection that great body doctrinal truth which is contained in the New T.

No part of the preceding dispensation designated generally by the appellation of “the law” is repealed in the new T. but what is obviously criminal, typical, and incapable of co-existence with Christianity.

Our Lord in his discourse with the Samaritan woman, declares that the hour of the abolition of the temple worship was come; and the Apostle in the epistle to the Hebrews, teaches us that the Levitical Service were the shadows, the substance and end of which was Christ.

No precepts of a purely political nature, that is, which respect the civil subjection of the Jews to their theocracy are of any force to us as laws, altho’ they may have in many cases, the greatest authority as [^] if principles.

With the moral precepts which abound in the Old T. The case is very different, which appears from the contrary manner in which they are always spoken of by Christ & his apostles. When our Lord says “Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill”- the entire scope of his discourse shows, that he is, [^] speaking exclusively of the moral precepts of the law, imminently so called.

In like manner, St. Paul, after having strenuously maintained the doctrine of justification by faith alone, anticipates an objection by asking, “Do we then make void the law through faith? & subjoins God forbid”, yea we establish the law” (Christ’s reply to the young man) The two circumstances which form the true character of law, in its highest sense, ~~We~~ Divine Authority and Penal sanctions are found as truly in the New T. as the Old.

The source of moral obligation is the will of God.

Notes on Christian Denominations

J.A Riddick

Christian denominations (Watson’ Deet.Y)

Roman Catholics, otherwise called Papists, from the pope being considered the supreme head of the Universal Church. He keeps his ~~palace~~ court at the palace of the Vatican, attended by 70 cardinals as his privy councilers in imitation of the 70 disciples of our Lord- The Pope’s authority in other kingdoms is merely spiritual , but in Italy he is temporal sovereign—Louis the 18th and the allies having in 1814 restored him to the throne, and to those temporalities of which he was deprived by Bonaparte and the French Revolution- On resuming his government, Pope Pius the 7th restored the order of Jesuits & the inquisition. The principle dogmas of the religion are as follows;__

1. That St. Peter was deputed by Christ to be his vicar, and the head of the Catholic Church and the Bishops of Rome being his successors have the same apostolic authority. “Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it” By which rock they understand St. Peter himself and not his confession as the Protestant Christians believe.

And a succession in the Church being supposed necessary under the New Dispensation, as Aaron had his succession under the old dispensation, which was a figure of the new. This succession they contend can only be shown in the chair of St. Peter at Rome, where it is asserted he resided 25 years before his death, Therefore the Bishops of Rome are his true successors.

2. The Roman Catholic Church err in matters of faith; for the Church has the promise of the Spirit to lead it in the way of all truth.
3. That the scriptures rec.d on the authority of the Church are not sufficient to our faith, without apostolic traditions which are of equal authority with the scriptures__ We are directed by St. Paul to stand fast and hold the traditions which have been taught whether by word or epistle.

4. That seven Sacraments were instituted by Jesus Christ viz: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and they confer grace. To prove that confirmation is a sacrament, they quote Acts VIII 17. "They," the Apostles, "laid their hands on them," believers, "and they received the Holy Ghost."

Penance is a sacrament in which the Jews commit after Baptism, duly repented of & confessed to a priest and forgiven, _ and which they think was instructed by Christ himself when he breathed upon the Apostle after his resurrection, and said, "Receive ye the Holy Ghost: whose sin ye remit, are remitted and whose sin ye retain are retained. John 20- 23v.

In favor of extreme unction or anointing the sick with oil, they argue from James I 14-15. The sacrament of orders is infered from I Timothy IV 14v.

That marriage is a sacrament they think evident from Eph: V 32. "This is a great mystery," representing the mystical union of Christ and his Church. Notwithstanding this they enjoin celibacy upon the clergy (1 Cor 7ch: 32.33vs)

5. That in the mass or public service there is offered unto God, a true and propitiatory sacrifice for the quick and dead. And that is the sacrament of the Eucharist, under the forms of bread & wine, are really and substantially present, the body & blood, together with the soul and divinity of our lord Jesus Christ, and that there is a conversion made of the whole substance of the bread with his body, & of the wine into his blood which is called transubstantiation; according to our Lord's words to his disciples- "This is my body" &c(Matth. 26 ch:26v). Therefore it becomes with them an object of adoration. It is a matter of discipline, not of doctrine in the Roman C. Church, that the laity receive the Eucharist in one kind, that is, the head (bread?) only.
6. That there is purgatory (1 Cor: III 5).
7. That the saints resigning with Christ and especially the blessed virgin are to be invoked.
8. . That the images of Christ, of the blessed virgin, and other saints ought to be retained in the Church.
9. That the power of indulgences was left Christ to the Church (Matt 16 ch 19v).

Church of England and Ireland, is that established by law in England & Ireland, where it forms a part of the common law of the land, or constitution of the Country.

1. Where and by whom Christianity was introduced into Britain cannot at this distance of time be exactly ascertained.
2. Episcopacy was early established in this country; and it ought to be remembered, to the honor of the British Bishops and clergy that during several centuries, they withstood encroachments of the see of Rome. Popery, however, was at length introduced into

England, some say by Austin the Monk; and we find its errors everywhere from about during ~~every~~ [^]several ages preceding the reformation, till they were refuted by Wickliffe. The seed which Wickliffe had sown, ripened after his death and produced a glorious harvest – it was not until Henry the VIIIth that the reformation in England commenced in reality.

When Luther declared war against the Pope, Henry wrote his treatise on the 7 sacraments against Luther's Book "Of the Captivity of Babylon," and was repaid by the pontiff with the title of "Defender of the faith."

Henry's affections being estranged from his queen Catherine, and fixed on Anne Bolyn, he requested a divorce from his wife; but the Pope hesitating, the Archbishop of Canterbury, annulled his former marriage. The sentence of the Archbishop was condemned by the Pope, whose authority, Henry therefore shook off, and was declared by Parliament supreme head of the Church. In 1800 when the kingdoms of Britain & Ireland became united, the churches of England and Ireland which had always been the same in government, faith, & worship, became one united Church,

3. The acknowledged thousands of the faith and doctrines of the United Church are, after the scriptures, the Book of Homilies, and the 39 articles— Her liturgy is also doctrinal as well as devotional.
4. In the Church, divine service is conducted by a Liturgy which was composed in 1547, and has undergone several alterations.

To this Liturgy every clergyman promises at his ordination to conform in his public ministrations.

5. Ever since the reign of Henry the 8th the Sovereigns of England have been styled supreme heads of the Church, as well as “defenders of the faith,” but this title conveys no spiritual meaning---It only substitutes the King in the place of the Pope, in respect to temporalities, and the external economy of the Church.

The Church of England is governed by 2 Archbishops, and 24 Bishops, beside the Bishop of London & Man.

The benefices of the Bishops were converted by Wm the Conqueror into temporal Baronies; and therefore all of them except the Bishop of Man, are barons on Lord’s of parliament, and sit and vote in the house of Lord’s where they represent the clergy. The Bishop’s representatives and assistants are the archdeacons of whom there are 60 in England.

The other dignitaries of the church, are the deans, prebendaries, canons, &C; and the inferior clergy are the sectors, vicars, & curates. The United Church, knows only three orders of ministers; bishops, priests & deacons: but in these orders are comprehended, Archbishops, Bishops, deans, archdeacons, rectors, vicars, & curates. The church of Ireland is governed by 4 archbishops & 18 Bishops---Since the Union of Britain & Ireland, one archbishop & 3 Bishops sit alternately in the house of peers, by rotation of session.

Episcopalians, are those who maintain that Bishops, Presbyters, or priests, & Deacons, are three distinct orders in the church; and that the bishops have a superiority over both the others.

They profess to find in the days of the Apostles the model upon which their government is framed. Acts VI The Apostles ordained 7 Deacons, XIV. 23. St. Paul ordained elders---2 Tim: I.6. Over the persons to whom he this conveyed the office of teaching, he exercises jurisdiction ; for he sent to Ephesus, to the elders of the Church to meet him at Miletus; and there in a long discourse, gave them a solemn charge Acts XX. 17-35; and to Timothy and Titus, he writes epistles in the style of a superior.

2. St. Paul delegates his authority to Timothy. He sets him over other ministers 2 Tim: II ch: 2v. For the same purpose he ordained

Titus I ch: 5.

The Episcopal Church in America is organized very differently from that in England. The general convention was formed in 1759, by a delegation from the different states, & meets triannually.

Presbyterians, are those who affirm there is no order in the church as established & his Apostles, superior to that of Presbyters; that all ministers being Ambassadors, are equal by their commission; and that elder or presbyter, and Bishops are the same in name and office, & the terms synonymous. Their arguments against the Episcopalians are as follows:--

With respect to the successors, they seem to have been placed on a footing of perfect equality—The deacons not being included among the teachers---They were inferior officers, who province it originally

was to take care for the poor, and to discharge. Those secular duties arising out of the formation of Christian communities, which could not be discharged by the ministers without interfering with their higher duties---These ministers are sometimes styled Presbyters & sometimes Bishops, but the two appellations are indiscriminately applied to all the pastors who were the instructors of the different churches.

Of this various examples may be given from the sacred writings—Acts 20 ch. 17-28.

Titus I-5-7. 1 Pet: V. 1-2.

It has been strenuously contended that there were several Bishops in the infancy of the Church, and that allusion is made to them in scripture. But without directly opposing the assertion, this much must be admitted, that the proof of it is less clear than that Bishops & Presbyters were represented as the same in rank and authority---There does not seem to have been, any occasion for this higher order

To Presbyters was actually committed, the most important charge of feeding the Church of God, that is, of promoting the spiritual improvement of mankind; and it is remarkable that their privilege of separating from the people by ordination the ministries of religion is expressly acknowledged in the case of Timothy, whom the Apostle admonishes, not to neglect the (?) that was in him, and which had been given him by prophecy, & by the laying on of the hands of the Presbytery.

The form of Church government among the Scotch Presbyterians is as follows;---

The kirk session, consisting of the ministers, and lay elders of the congregation is the lowest ecclesiastical judicature. The next is the Presbytery. Which consists of all the Pastors within a certain district, & one ruling elder from each parish. The provincial synods of which there are 15, meet twice in the year, and are composed of the members of the several Presbyteries within the respective provinces. From the kirk session, appeal lies to the Presbytery, from thence to the Synods, and from them to the general assembly, which meets annually, & is the highest ecclesiastical authority in the Kingdom.

This is composed of delegates from each Presbytery, from every royal borough, & from each of the Scottish Universities; and the king presides by a commission of his own appointment---

Baptists, or Antiprodobaptists, so called from their rejecting the baptism of infants.

The Baptist in England form one of the 3 denominations of Protestant Dissenters. The constitution of their churches is congregational. They bore a considerable share in the sufferings of the 7th & preceeding centuries. There were many of this faith abroad. In Holland, Germany & the North they went by the name of Annabaptists & Mennonites; and in Piedmont & the South, they were found among the Albigenses & Waldenses. The Baptists subsist chiefly under two denominations---the Particular or Calvinistical, and the General or Arminian. The former is by far the most numerous. Some of both denominations admit of free or mixed communion.

---Some of this persuasion, observe the 7th day of the week as their Sabbath, apprehending the original lord of the Sabbath to be in force. These are called 7th day Baptists---A considerable number of the

General Baptists have gone into Unitarianism, in consequence of which those who maintain the doctrines of the Trinity and atonement formed themselves into what is called “the new connection.”

The Baptists in America, and in East & West Indies are chiefly Calvinists; but most of them admit of free communion—[In this the writer as far as respects America is mistaken]

The Scottish Baptists, form a distinct denomination, & are distinguished by several peculiarities of C. government. They were formed out of Cromwell’s Army 1765. When a church was settled at Edinburgh, under the pastoral care of M. Carmichael, and Mr. Archibald Mr. Lain. Others have since been formed at Dundee, Glasgow, and in most of the principle towns of Scotland: Also in London, and in various parts of England. They think that the order of public worship, which uniformly obtained in the Apostolic Churches is clearly set forth in Acts II. 42-47; and therefore they endeavor to follow it out to the utmost of their power. They require a plurality of elders in every Church, administer the Lord’s supper, and make contributions for the poor every first day of the week. They approve also of persons who are properly qualified for it, being appointed by the church to preach the gospel and baptize, the not (?) with any pastoral charge. The discipline & government of the Scottish Baptists are strictly congregational---

Methodists---A name given in division to religious persons & parties, but which principally designates the followers.

Since many parties have broken off, the followers of Wesley bear his name---Wesleyan Methodists---

In 1729 Mr. John & Charles Wesley began to read The Greek T---

In 1735 joined by Mr. Whitfield---At this time their number amounted to 14.

In the same year The Wesleys embarked for Georgia---They returned Chs in 1737. & John 1738.

At the time of Mr. Wesleys death, the Societies in connection with him in Europe, America, & the West Indies amounted to 80,000 members---They are now (1831) upward of 300,000 beside half a million in the U.S.A who since the independence have formed themselves into a separate Church---The rules were drawn up by the Wesley’s in 1743 & continue to be in force---

Nature & design of a Methodist society “A company of men, having the form, & seeking the power of godliness”

The first Conference was held in June 1744

Mr. Wesley presided at 47 Confs: afterwards.

The Confs propriety speaking consists of but (?) ministers.

The M.E. Church organized 1784.

