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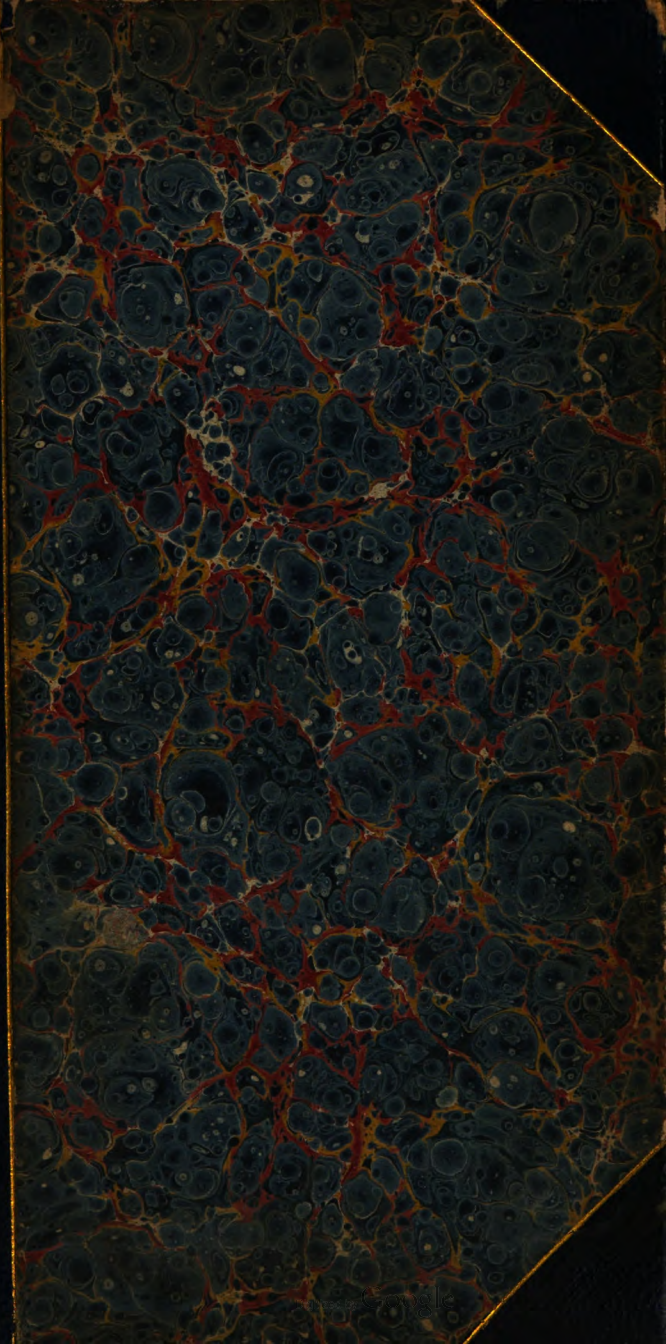
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Christ the End of the Law for Righteousness.

FIVE LETTERS

TO THE EDITOR OF THE "RECORD,"

ON RECENT DENIALS OF OUR LORD'S
VICARIOUS LIFE.

BY

S. P. TREGELLES, LL.D.

“οὕτω καὶ παθητὸς ἦν καὶ ἀπαθήs, καὶ θνητὸς καὶ ἀθάνατος·
παθητὸς μὲν καὶ θνητὸς ὡς ἄνθρωπος· ἀπαθήs δὲ καὶ ἀθάνατος
ὡς θεός.”—*Theodoretus; de var. Prop. vi. 2.*

LONDON :

HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

PLYMOUTH: W. BRENDON, GEORGE STREET.

1863.

Price 2d.]

THE common doctrine of the Protestant Reformation is, that our Lord Jesus Christ, who was very and eternal God, became man for our redemption: that He was conceived of the Holy Ghost, was made of the substance of His mother: and took the same flesh and blood as His brethren, but without sin; assuming every consequence of sin which was not in itself sinful. That thus incarnate, He fully obeyed the law of God for us; that He endured all the consequences of sin for us: all His obedience, whether in life or in death being for us: and all His sufferings, whether in life or in His death (when He fully received the curse that was our due) being *for us*. That though in some respects, His active and passive obedience might be separately contemplated, both in themselves and in their results, yet all must be regarded as part of the suretyship and one obedience which he undertook. He obeyed for us in all things meritoriously, all that He suffered was for us penally. That His blood is the full price of our redemption; and that all who are through faith cleansed in the blood of atonement, have the righteousness of our Lord's perfect obedience imputed to them. "Christ is the end of the law for righteousness to every one that believeth;" that is, every believer in Him is, through His merits as the Law-fulfiller imputed by God to him, counted righteous, as if he had himself merited the blessing attached to the perfect fulfilment of the Law of God.

The following letters were called forth by recent denials of these truths. They do not specially contemplate the persons who have made themselves of late the most prominent in the circulation of the errors in doctrine. If a turbid stream is confined to its own channel, it may excite but little notice; but if it overflows its banks, causing devastation, and depositing its unfruitful sediment where once there had been fertile soil; and if many are induced to desert clear and healthful springs, in order to drink the muddy and deleterious water, it is high time to shew the difference between what is wholesome and what is poisonous.

Divine truth, if contemplated aright, will be looked at as from God: it will begin with His revelation of himself, of all that is taught of the Father, the Son, and the Holy Ghost; and it will not make *man* the centre of every thought. In our salvation, God has been pleased to reveal His grace, and the person and the work of His Son. To this the Spirit of God directs us. All is to the glory of God, and thus we must regard it, if learning aright the revelation of His holy will.

Plymouth, October 10th, 1863.



S. P. T.

Christ the End of the Law for Righteousness.

I.

ON THE DENIAL THAT CHRIST IS OUR LAW-FULFILLER.

SIR,—It is impossible to have much intercourse with religious professors, without finding that there is prevalent an astonishing degree of laxity of thought, (even when definite error is not positively held,) on subjects of the deepest moment. Most of these errors are more or less connected with the reality of the Suretyship of Christ, the true character of what He did for His believing people in life as well as in death, and the righteousness which He wrought out for them as the Law-fulfiller. Those who are not turned aside from holding the reality of His atoning sacrifice, are often led into unsoundness as to His living obedience, and as to the importance of this being definitely held. Many have written in the *Record* to show the evil of these novel and lax doctrines, and I have no doubt that the testimony so borne has been of use; but it becomes, if possible, increasingly needful to press, as to these points, the orthodox faith of Protestant Christians, especially where some fallacious expression has received a currency, and continues to work many evils. Thus it has been asked respecting our Lord, "Whether we should limit all His obedience in life to mere law-fulfilling?" Do those who raise this cavil know what they are speaking about? Have they ever thought what *law* is, as established by God, or what law-fulfilling is? Let us take the exposition of the Lord Jesus himself: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." (Mark xii. 30.) Will those who use irreverent language in connection with the law of God, and who speak of "mere law-fulfilling," affirm that the Lord Jesus did not ever, at every moment of His life, thus love the Lord His God? And if in all the energies of His soul He thus loved the Lord

His God, was not His whole life on earth one course of law-fulfilling? Every acting of the creature is in accordance with the law laid down by God, or else is in opposition to it: the incarnate Son of God formed no exception; and thus His holy obedience as the Surety became the measure of our acceptance. His whole life, as the Law-fulfiller, constituted the obedience by which many are made righteous. [Rom. v. 19.] Just as His blood avails to put away sin, so His living righteousness avails equally for those for whom He became the Surety.

But if His whole life had not been law-fulfilling, it would have been in some respect law-transgressing: there is no alternative; and this consideration might check those who repeat and press questions of this captious kind. They first confound law as existing absolutely in the Divine mind with law as given merely; and they apply certain statements or principles which are partially true of the latter, as though they absolutely relate to the former.

The erroneous statements on these subjects put forth by some of the "Brethren" (those who are followers of Mr. Darby, and those who are not,) have led to frequent and well deserved remark in the *Record*; none ought to feel so much obliged for this as the "Brethren" themselves; for it gives them the opportunity of considering how falsely they have been taught. I do not know, however, how far they may have benefited by the remarks, or whether any feel that they must formally repudiate the false doctrines of their leaders. It is important also to know that the same erroneous opinions are widely circulated amongst other Christians, and that thus minds are grievously unsettled as to foundation truths: this gives the subject a magnitude, which it would not possess if it had only to do with those who are specially known as the teachers of the false and novel doctrines. It becomes increasingly needful for Christians to be instructed in sound theology; for the knowledge of the truth becomes by God's blessing the safeguard against anti-scriptural error.

It is of some importance to remark how the deniers of the obedience of Christ for us in life have habitually misrepresented the doctrinal statements of those who are opposed to them: on this and some other related subjects I may at a future time address you further.

I remain, yours faithfully,
S. P. TREGELLES.

North Malvern, Aug. 17th, 1863.

III.

THE VICARIOUSNESS OF OUR LORD'S LIFE.

SIR,—It is not a little remarkable that the Brethren and their abettors in the maintenance and teaching of the novel doctrines relative to the righteousness of God, &c., appear to claim that their teaching should be accepted at once; as if, in fact, they had received a new commission to instruct the Church of Christ. This confidence of manner has, I doubt not, some influence in causing uninstructed Christians to receive the novel errors. Especially is this the case when some sophistical statement is made, which seems to cast a doubt over the doctrines or expressions of orthodox Christians.

Thus, in order to lead persons to doubt or deny that the Lord Jesus wrought out a perfect righteousness for His people in His fulfilment of the law of God, these teachers have sought to confuse the notion of vicariousness, asking "If our Lord's life was vicarious, and, if He obeyed for us vicariously, do you not see that we should be free from having to obey at all?" This sophism is injurious to some. The question having been raised in this form, as to the vicariousness of our Lord's life, of course some have said, that if by vicariousness is meant that the Lord so obeyed for us, that we have not to obey, then in that sense His life and actings for us were not fully vicarious. And when this has been admitted in discussion, then these teachers represent their opponents as maintaining that the Lord Jesus served for us in His life, suffered for us in His life, and endured much for us prior to the cross, and this (they say) irrespective of vicariousness: whereas all that has been conceded is, that vicariousness, as newly defined, does not fully come in. But, in fact, the charge may be retorted on the novel teachers. For they would have to explain how the Lord could have suffered at all prior to the cross, unless it were for others. But if this novel meaning of vicarious were admitted, we might say that believers are delivered from all suffering, because of what the Lord suffered for them on the cross.

The true statement would be, that all the actings of the Lord, whether in life or death, were vicarious; He bore wrath for us, suffering penally on the cross, that no penal suffering might fall on believers. He obeyed for us in His life meritoriously, because no obedience of ours could be meritorious; and thus

He lived for us as truly as He died for us. The vicariousness was perfect in each case; we can no more obey meritoriously than we can put away sin by suffering penally; each was absolutely in our stead. Freed from wrath by the shedding of His atoning blood, we are set before God, righteous in the righteousness wrought out for us in His living obedience. Through Adam's sin his race have resting on them imputed guilt, [Rom. v. 12,]¹ they have a corrupted nature, and in practice they walk in sin, as transgressors of the law of God: through the redemption of Christ, believers receive the imputation of His righteousness [Rom. iv. 24, v. 19, x. 4]; they have from Him a new nature, and in practice they are called to walk in obedience. This, then, is our present relation to the holy law of God. Does any one suppose that God had not definite principles of right and wrong before He gave the law to Israel from Mount Sinai? If He had, then that was law in its highest sense. Because we are not under the law as that by which we seek to be justified, shall we blindly cast aside law as though it had no relation to us? It is vain for any to speak of higher principles of action than those of the law of God: what can be higher than the perfect declaration of the Divine will? We may speak of Evangelical obedience as springing from higher motives than those which could actuate any who were seeking acceptance through their partial obedience to the law; but this is a wholly different thing.

In setting aside or denying the vicariousness of our Lord's life, it is only logical to reject the obligation of law. For all that our Lord did as the Law-fulfiller was for His people; it was that which should as truly avail in the bestowal of the gift of righteousness upon them, as did the blood of the cross in the cleansing away of their sins. God's law afforded a measure whereby to estimate the acceptance of those who had fulfilled it in their Surety: if this is denied, if it is not truly seen that "Christ is the end of the law for righteousness, to every one that believeth," [Rom. x. 4,] law is not seen in its relation to believers,—not to them indeed as terms of life, but as marking the path of holiness in which it is their responsibility and privilege to walk.

These new doctrines not only affect all Christian apprehension as to ourselves, our blessings, and our standing, but they touch all that we know as to our Lord's walk and actings in earth. For the last three generations Christians have unitedly used the hymn, "Jesus, thy blood and righteousness;" but if the

[¹ It seems probable that the denial of the imputation of Adam's guilt to his race is a general accompaniment of the rejection of our Lord's imputed righteousness. In each case the root is not admitted, whether of death or of life. Those who regard the one as "absurd," will only act reasonably in refusing to accept the other. Not so the believer in the doctrines of the word of God:—"As by one man's disobedience many were constituted sinners, so by the obedience of one shall many be constituted righteous." (Rom. v. 19.)]

doctrines spread by the Brethren be true, then all has been wrong. A righteousness has been pleaded to which we have no claim (if they teach truly), and especially must the verse—

“When from the dust of death I rise,
To claim my mansion in the skies,
Even then shall this be all my plea,
Jesus hath lived, hath died for me,”

require amendment.

This is no speculative inquiry; it affects the whole of our Lord's life on earth, even the very doctrine of His incarnation. The teachers of the novel errors appear to be aware of this; many have observed how they decry any who firmly oppose them; and how, without stating anything specific, they whisper suspicions against the “soundness” of those who teach that Jesus lived for us as well as died for us. Even some who have not accepted the Brethrenite errors of doctrine have given heed to the whispered suspicions.

I am, yours truly,

S. P. TREGELLES.

North Malvern, Aug. 19, 1863.

P.S.—As a specimen of the false reasoning by which minds are confused, it is well to notice that attempts are often made, as by your correspondent “E. C.,” to treat of law absolutely, law given, and particular precepts (or even permissions) of the law, as though they were one and the same thing. To enforce the authority of the law seems to some as if we were putting men under the law for acceptance, and thus denying the gospel. When the high and perfect standard of the moral requirement of God's law has been set forth, this has actually been met in this manner:—“The law in its highest spirituality never went beyond this, that we should love our neighbour as ourselves. “The whole law is summed up in this. But grace goes far beyond this; it teaches us to esteem others better than ourselves. It exhorts us to love our enemies, and what is far beyond even this, grace teaches us that, if need be, we are to lay down our lives for the brethren. The law never taught this.” These fallacies are real, and not fictitious objections. Law absolute and law given are first confounded; then the words of St. Paul (Rom. xiii. 9,) are treated as though they were not binding on us (or at least, as if they were *legal*); and then a supposed contrast is set up between law and grace. Our Lord in the New Testament might unfold principles which lay enclosed as it were in the precepts of the law, and all that is so unfolded becomes part of our moral standard. But this magnifies the holiness of God's absolute law, and affords not a shadow of a ground for the notion that any “Christian man whatsoever is free from the obedience of the Commandments which are called moral.” If the perfect law be (as surely it is) perfect con-

formity to the Divine will, no obedience can go beyond it; for anything beyond would be (whether the objectors know it or not) transgression. It is folly to speak of "the highest spirituality of the law" without mentioning perfect love to God; and yet objectors have done this. The present object of those who thus dispute about the law does not seem to be the introduction of Antinomian practice, but the setting aside of the active obedience of Christ as that in which we are accepted.²

III.

IMPUTED RIGHTEOUSNESS.

SIR,—It stands as an admitted fact, that the doctrine of the Protestant Churches is, that as truly as the blood of Christ avails for us in the putting away of sin as being a perfect propitiation, so is the living obedience of the same Saviour the righteousness which is imputed to us; so that believers stand before God cleansed through the blood of atonement, and also possessed of a righteousness wrought out for them. To this righteousness we apply what St. Paul says, "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.) Just as the person of the Son of God gave an infinite worth to His sacrifice, so is there also an infinite preciousness in His obedience in life to the holy law of God, constituting as it does that "righteousness of God," "not (as the Reformers following St. Augustine³ said) the righteousness in which God himself is righteous, but that righteousness in which He accepteth us as righteous." If any one chooses to controvert the commonly received doctrines of intelligent Christians—doctrines which they believe that they have learned through the teaching of the Spirit from the Word—let him plainly say so, and let him distinctly state what he wishes to give us instead. Too often, if not always, they content them-

² It is difficult to suppose that any one who really remembers the introductory portion of Hooker's *Ecclesiastical Polity*, can fail to apprehend the meaning and the claims of absolute Law. Let me commend the whole of the first book to those who, not being superficial readers, are at all disturbed or wearied by the modern fallacies of the Brethren and their doctrinal obliquities.

[³ "*Justitia*, inquit, *Dei manifestata est*: non dixit *justitia hominis*, vel *justitia propriæ voluntatis*; sed *justitia Dei*, non qua Deus justus est, sed qua induit hominem cum justificat impium." (Augustinus, *De Spiritu et Littera*, cap. ix. 15; ed. Bassani, xiii. 114.) "*Justitia Dei hic dicitur*, non qua justus est Deus, sed quam dat homini Deus, ut justus sit homo per Deum." (Aug. in *Johannis Evangelio*, Tractatus xxvi. 1; ed. Bass. iv. 655.)]

selves with raising some objection, suggesting some doubt, or asking some question more or less captious or specious.

They say, "Why are you so fond of the term *imputed righteousness*? And where do you find the imputed righteousness of Christ mentioned in Scripture?" We say "imputed," because the Scripture speaks of imputation; we say "imputed righteousness," because that which is imputed is righteousness (Rom. iv. 6); we say "the imputed righteousness of Christ," because there is no other righteousness but His which will avail before the tribunal of God, because the Word of God teaches us that our acceptance is "through the righteousness of our God and Saviour Jesus Christ." (2 Pet. i. 1.) And also, "The Lord is well pleased for His (*i.e.* Messiah's) righteousness' sake; He will magnify the law, and make it honourable." (Isa. xlii. 21.) Thus the expression is not merely one which conveniently states a doctrinal truth, but it is one which flows from the use of words by the Holy Ghost himself in Scripture.

It is difficult to understand what the Brethren and their doctrinal associates would give us instead. "The righteousness of God" must mean something definite: it is a righteousness in which the saved find acceptance; this is the righteousness in which St. Paul desired to be found: if then Christ is made unto us righteousness from God (1 Cor. i. 30), if He is "the Lord our righteousness" (Jer. xxiii. 6), if He is "the end of the law for righteousness to every one that believeth" (Rom. x. 4), then we need not doubt as to what is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." (Rom. iii. 22.) The living obedience of our Surety explains what this righteousness is, and how wrought out. Objectors indeed say, that as Christ himself is our righteousness, He cannot have wrought out a righteousness for us. This sophism would not require any remark had not mischief been wrought by it. The same Scripture (1 Cor. i. 30) which says that He is made unto us righteousness, also teaches that He is made unto us redemption: if then His being our righteousness is not consistent with His having wrought out righteousness for us (or if it is not thus rather that He is our righteousness), then His being made redemption to us would exclude Him from His office of Redeemer; it would set aside His having paid the redemption price in the shedding of His blood. He is our redemption, because He has thus redeemed us; He is our righteousness, because He has fully met the requirements of all God's Law for us, and because this righteousness wrought out by Him avails before God, and is there accepted for us; and this is imputation.

Some indeed object to speak of the imputed righteousness of Christ, while they profess to teach "the imputed righteousness of faith." But neither this phrase, nor yet what is meant by it, is found in Scripture. The Word of God speaks of

"faith counted (or imputed) for righteousness" [Rom. iv. 5]; this is a very different thing: faith has no merit in itself; but God is pleased so to regard it in connection with Christ as to count it for righteousness, which it is not in itself. When we speak of righteousness as imputed to a man, we mean (or ought to mean) real righteousness, and nothing else. And righteousness we must have, either our own, or else that of a surety, if we seek to meet the claim of God's justice.

Amongst other modes of evading the true fact of the righteousness wrought out for us by Christ, the following may be noticed:—Some affirm, that as believers are united to Christ, so all that He is and has is theirs; but this is wholly a different thing from imputation; and righteousness imputed without works is what the Scripture teaches. If the reality of a righteousness wrought out for us by Christ in His life may thus be set aside, we may just as well resolve redemption by His blood into mere union with Him: what He did for us as objective facts must never be explained away, as though nothing besides union with Him were taught.

Some deprecate the discussion of such a question, saying, that both sides might agree if they pleased; because Christ is our righteousness above in heaven, and this is sufficient. Now it is quite true that Christ is our righteousness, and that He is in heaven, so that our righteousness may be said to be carried there, and its value to be known there; but it was as much upon this earth that His righteous obedience was performed, as it was upon this earth that the shedding of His blood took place. We may as well explain away the sacrifice of the cross in this manner as the wrought-out righteousness.

Had there not been very defective theological apprehension, these errors would not have assumed such a form as to require to be met. I believe that the "Brethren" took them up through one path, and that those who have of late adopted them have done this quite in another way: but when there was a disposition to receive this kind of doctrine, they found in the Brethrenite publications, such as those of "C. S." and "C. H. M.," a storehouse of false teaching ready at hand. I hope soon to recur to the two different sides by which these errors have been reached.

I remain, yours faithfully,

S. P. TREGELLES.

North Malvern, Aug. 25th, 1863.

IV.

THE BRETHREN'S PATHWAY OF ERROR IN DOCTRINE.

SIR,—In teaching the imputation to the believer of the righteousness wrought out in the living obedience of Christ, we do not in any way set aside the blood of propitiation; we do not make an addition to the Gospel, and the fears on this subject are utterly groundless. For it is only through the blood-shedding of Christ that any of the blessings bestowed on us in Him come to us. We do not teach (as has been falsely said) that the living righteousness of the Lord could have saved us: we maintain most definitely that, unless He had died, no grace that was in Him could have been communicated to us. But we do say, that we are called on to know what is given us in Christ, and what the preciousness is of that burnt-offering whose sweet savour ascends for us before God. [Eph. v. 2.] As sinners, we were destitute of everything, unless given to us through the shed blood; but when we know that the sacrifice has been made—that there is full and free forgiveness of sins through that propitiation, then it is our place and duty to learn who it is that has done this work, and what is the fulness of grace which flows forth from Him. Let the imputed righteousness be known to be ours as given us through the shedding of the Saviour's blood, and then the fanciful timidity may well be cast aside, which leads some into the rejection of the one truth, lest it should clash with the reality of the other. We have to combine the truths revealed by the Holy Ghost, and not to set them in opposition. Thus certain have said, that salvation by grace excludes salvation by substitutional sacrifice; and thus the reality of the propitiation has been denied; whereas the Scripture combines them, and so should we: grace provided the sacrifice to meet every claim of justice: "being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood.....that He might be just and the justifier of him that believeth in Jesus." (Rom. iii. 24–26.)

I am well persuaded that the fear of adding anything to the blood of Christ has led some to overlook that righteousness which He wrought out; and thus it has not been seen what the fulness of blessing is, which flows to us through the

blood. They have thus, in a kind of simplicity, adopted the Brethrenite doctrine, at least in part.

It may be useful to such, or to those in danger of being misled, to be informed how the Brethren adopted the erroneous doctrine so common among them. Those who know anything of the Brethren are aware, that, for a long course of years, they have been agreed in opposing and attacking Mr. B. W. Newton. It had been the endeavour of Mr. Newton to prevent the Brethren at Plymouth from adopting the practices and opinions as to ministry and absence of order, into which those in other places, professing to hold the same principles, were running. In this endeavour he was for some years successful; so that there was at Plymouth the definite recognition of ministry, such as was not unsuitably termed "modified Presbyterianism." When in order to uphold certain prophetic and dispensational theories, the Brethren, at first covertly and afterwards openly, were setting aside Covenant, Priesthood, and Mediation, as if they could not relate to the Church; and when they were teaching that the Church does not include the Old Testament saints, these erroneous doctrines were distinctly opposed by Mr. Newton. This led to the course of action carried on against him by Mr. Darby and his associates, at first privately, and from the year 1845 and onwards, publicly. When all their endeavours to traduce the character of Mr. Newton had failed, they had recourse to other measures. In 1835 he had published a pamphlet against Irvingism, defending Christ's spotless humanity, but in which some of the relations in which our Lord stood to others were inaccurately set forth. In 1847 these statements were eagerly seized by the Brethren. When the passages were brought before Mr. Newton, he attentively examined their bearing, and seeing that they were mistaken, and that they might lead to consequences (to which, in fact, they had not led him or others), he published, in the most definite manner, a withdrawal of the statements; expressing his sorrow that he had made them twelve years before. But this was not enough for the Brethren: they knew that Mr. Newton strongly held the importance of our Lord's life on earth, instead of contemplating the cross, as though it were the only thing taught us respecting Him; and thus Mr. Darby and his associates publicly set aside the life of our Lord as having a special relation to us.

It was Mr. Newton's misfortune to have sought for years to lead into right paths those who would walk perversely. From the time that the Brethren adopted their present doctrines and practices, Mr. Newton has had no connection with them of any kind. He sought to keep some amongst them from straying wildly; but, when this in general did not succeed, neither he nor any who maintained that pastors and teachers are the definite ordinance of Christ, and who held fast the dogmatic teaching of the Protestant confessions, have had any fellowship

with the Brethren. This has been definitely the case since 1847, and it was practically so for some years before.

In order to oppose the reality that our Lord lived for us, as the Surety, as well as that He died, the Brethren adopted theories of the wildest kind. In saying all this, I speak advisedly; I allude to no facts except those to which I am myself personally a witness. The real doctrine of our Lord's incarnation was denied in the most explicit manner; it was said that the statement that He was "God, of the substance of His Father, begotten before the world; man, of the substance of his Mother, born in the world;" is (as to the latter part of it) wholly incorrect.

The Brethren soon taught that our Lord's human nature was something heavenly; that it was not of the substance of his mother, as if He had not taken part of the same flesh and blood as his brethren, [Heb. ii. 14,] "in the truth of our nature, made like unto us, in all things, sin only excepted," subject (as the Westminster Confession teaches) to all our sinless infirmities. This doctrine of the "heavenly humanity," led of course to the denial of His real human nature, His real obedience to the law for us, and thus the result has been the definite rejection of the imputation of His righteousness to us, and the denial of the relation of God's holy law eternally to human actions.

The Brethren adopted their doctrine of the non-imputation of Christ's righteousness, through their previous rejection of His possessing true humanity wherein to obey the law.

It may be well, if those who are ready to accept the results, would consider the path through which the Brethren reached them. Many are aware how the Brethren and their abettors speak and write of Mr. Newton. How far Mr. J. N. Darby may be relied on, the readers of the *Record* have had proof, in his assertion that the *Record* had given statements, but without any Scriptures, when Scriptures had been distinctly cited; and, in his assertion that the Homily of Salvation teaches his doctrine, instead of its setting forth the very opposite.⁴ This is a

[⁴ See "Errors of the Darby and Plymouth Sect" (Nisbet), re-printed from the *Record*, pp. 6, 8. This will be enough to satisfy straightforward persons as to Mr. Darby's want of reliability. The *Record* made a statement, using the sentiments (and even words) of several Scriptures. Mr. Darby quoted the passage, putting blanks (...) where Scripture had been used. Then, on the remark that the whole work of Christ "is called in Scriptures, and proclaimed in the Gospel, as the righteousness of God," Mr. Darby (having omitted the substance of those texts,) exclaims:—"Where? Silence, total silence." On this plan any one may invent what evidence he pleases.

Do Mr. Darby's followers adopt his incorrect assertion on this point? and if so, do they really believe it?

As to the Homily of Salvation not only is its whole doctrine directly opposed to that of Mr. Darby, but its distinctive phraseology is that which brethrenites foolishly call "heresy" and "blasphemy." In fact, except when they make very free with their assertions, they range against themselves all orthodox Protestant teaching. The Homily says, "Upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption by the offering of His body and shedding of His blood, with fulfilling of

fair exemplification of the kind of statements which he and his adherents, and the Brethren in general put forth respecting Mr. Newton. They speak of erroneous statements that he made; but there are three things which they omit to mention: 1st. That these statements were explicitly withdrawn in 1847. 2nd. That from 1835 to 1847, they themselves circulated and used the very tract in which the incorrect expressions were contained. 3rd. That Mr. Darby habitually wrote with as little accuracy as Mr. Newton did on that occasion (or with less); and that Mr. Darby has not retraced or withdrawn his statements. For years did Mr. Newton at Plymouth prevent the Brethren there from virtually blotting out the former part of Eph. iv. from their Bibles; but now it seems that the Brethrenite teachers have got rid of Rom. iv. and v.

Let me earnestly warn those whom it may concern, to inquire whether those who profess to be teachers, do themselves distinctly hold the true doctrine of the Protestant Confessions as to all foundation truths; and not to listen to them unless they do this unequivocally; and not to accredit in any way, as if they were teachers, any who decline to say if they own or not the reality either of propitiation by the blood of the cross, or the imputation of the righteousness of Christ to the believer.

"If, therefore, grace is pleased to open a way of salvation through substitution, it is necessary that the substitute should be one able both to meet all the demands of the Law in respect of righteousness, and also to bear the curse which the infraction of the Law had entailed on those whom, as a substitute, He represents: such a substitute Christ is." (*Justification through the Blood and Righteousness of a Substitute.* By B. W. Newton, p. 7.)

I trust that many among the Brethren are not fully aware of the character of the doctrine which their teachers lead them to embrace; may such be delivered from the snares! But if there be such persons, the responsibility of their false teachers is all the greater. If any of the Brethren do formally reject the

the law perfectly and thoroughly." Mr. Darby denied that the word "with" is found in the sentence; but this was merely one of his groundless assertions: that the word is there all others can see.

A man may make some inaccurate statement from inadvertance; but if, after the error has been pointed out, it is not freely owned, it becomes from that time an adopted falsehood, especially if some advantage has been gained by it, or impression made. Do Mr. Darby's followers definitely and without reserve condemn these false statements? and do they own that his assertions on other subjects are habitually as little worthy of credit?

A Darbyite correspondent of the *Record*, "E. C.," objected, after these five Letters had appeared, that I had not used Scripture proofs, asking me to quote Scripture, which, he said, I had omitted. Let the reader judge if there are not Scriptures cited. I have added none now in re-printing, though I have made the figures of reference more complete, for the benefit of those who do not know that expressions are Scripture unless they are told whence the words are taken.

Those who deny that Scriptures have been quoted, when so much from Romans iv. and v. is before their eyes, seem as if they do not admit that Epistle to be Scripture, just as they reject its true teaching.]

errors, have they (whether adherents of Mr. Darby or not) unequivocally and publicly protested against them?

Let those who find that they have made mistakes be willing to be directed aright: let them learn the accordance of Protestant theology with Holy Scripture; and, if humble and godly, they may thankfully own wherein they have erred.

I remain, yours faithfully,

S. P. TREGELLES.

North Malvern, Sept. 3rd, 1863.

V.

DANGERS OF LOOSE THEOLOGY.

SIR,—It is worthy of notice that teachers amongst the Brethren often assume that they are the parties attacked, when their doctrine concerning “the righteousness of God” is not received. They sometimes speak as if they were the maintainers of the common faith of Evangelical Protestants, and as if those who teach that Christ bore the penalty of the law for believers in His death, and also wrought out perfect righteousness for them as fulfilling the law in His life, were the innovators; whereas the contrary is the fact, notorious to all who have any acquaintance with the rudiments of theology. That such representations should have any effect, is one of the many proofs how much there is of loose and indefinite theology, or of ignorance of true doctrine, amongst those who ought to be better informed.

One of the fallacies respecting imputed righteousness by which some have been harmed is, that the law did not require both death and obedience; and that, if Christ died for us, His obedience (admitting the claim of law) would not have been needed for us. They say that the law could not require both; alleging that death and obedience are the alternatives of the law, so that a man might choose one or the other; and, whichever it might be, the claim of law would be satisfied. But this is to confound the *sanction* of the law, which is death, with its requirement, which is obedience: alternative of the law there can be none, unless, indeed, the holiness of God be mutable. If the holy law of God were satisfied with the death of the transgressor instead of his obedience, then it could not be written, death, and “after this the judgment.” [Heb. ix. 27.]

Christ has died to make atonement. He lived for us, that, when accepted by His blood, we might stand clothed with the righteousness of His living obedience.

Another fallacy is in the inquiry whether the obedience of Christ is specifically set against each of our acts of disobedience; and, it is asked, how could this be, if we have failed and sinned in circumstances in which the Lord never was? But this is entirely to confound atonement by bloodshedding, which puts away our guilt, with the obedience of the Surety through which comes the claim of righteousness. The two truths stand in blessed harmony. The perfect obedience of Christ has an infinitude of value. The question in regarding it is not our specific demerits detailed one by one, but how graciously it has been provided for those whose sins and transgressions have been purged away by the precious blood of Christ.

Let those who have been disturbed by such teaching inquire why the scripture says that "God imputeth righteousness," [Rom. iv. 6,] if we are not to speak of this imputation? and how the apostle could "delight in the law of God after the inward man?" [Rom. vii. 22.] and how he could write, "that the righteousness of the law might be fulfilled in us," [Rom. viii. 4] if we have nothing to do with law? They say, indeed, that the righteousness in which we are accepted is "without law," and that we are saved "not of works;" and thus they would shut out our Lord's life as the Law-fulfiller: but who is there that cannot see that it is our works and our obedience to the law that are excluded in the matter of justification, and not the works and obedience of Christ the Surety? If you exclude all works wrought by Him, you set aside His work of propitiation as well as His work of obedience.

The Brethren, in a professed zeal for the honour of our Lord's person, have, as I said in a previous letter, ascribed to Him a heavenly humanity; whereas the orthodox teaching is that He took part of the same flesh and blood as His brethren, void of all taint of sin, "that through death He might destroy him that had the power of death." (Heb. ii. 14.) The humanity which He took was real, subject to every infirmity that does not imply sin: for (as the Homily of Salvation expresses it) God gave His own Son, "being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and to take our mortal nature upon Him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences." He took every consequence of sin which was not in itself sinful. But here the Brethren have, with much rhetorical declamation, sought to set aside the distinct and orthodox opinion. The term "mortal" is the one which they have chosen specially to attack, because of its contradiction of their dogma of a heavenly humanity. They have asked, "What! how can you dare to say that our Lord took a mortal body?" The simple

answer is that He took a body capable of dying, that is, a mortal body, when He came to die; and if He had not died, we should be yet in our sins. But they have startled uninstructed persons about this word "mortal," charging against those who oppose them that they have introduced new terms and new thoughts in dishonour of our Lord. They lead some to show the same spirit as Peter, when he said, "This be far from thee, Lord." But that this is no new term or thought is shown by the quotation just given from the homily. In addition, it might be sufficient to specify such writers as Bishop Pearson, Bengel, and Flavel. But, when these and others have been brought forward, the reply has been that the doctrine is a heresy, and that all who hold it (whoever they may be) are heretics. Even had the term been a mistake, it would be no ground for thus stigmatizing known and orthodox Christian teachers; but there is no mistake; we mean (to use the words of Hooker, v. 51) "Christ took manhood, that by it He might be capable of death." So far from this being a heresy (as they fondly call it), it is a landmark of truth. Quotations might be multiplied to any extent on the subject; for ordinary readers, Pearson on the Creed is enough as a reference. Two early quotations may be given (as cited by Hooker): "*In illo Divinitas est unigeniti facta participes mortalitatis nostræ, ut et nos participes ejus immortalitatis essemus.*" ("In Him the Divinity of the Only-begotten became partaker of our mortality, that we also might be partakers of His immortality.")—Augustine. "*Salva proprietate utriusque nature, suscepta est a majestate humilitas, a virtute infirmitas, ab æternitate mortalitas.*" ("The propriety of each nature being retained, by majesty there was assumed lowliness, by might weakness, by eternity mortality.")—Leo ad Flavianum. When the relation of this passage to the Council of Chalcedon is remembered, the term "heresy" is very strange. Our reformers at the beginning of the reign of Elizabeth refused to allow such a name to be applied to any doctrine sanctioned by that council; and to do so was even made penal!⁵ There is a determination to represent our Lord in life as not having really, in grace to us, taken on Him voluntarily the consequences of sin; so little do the objectors understand the matter, that they say that this would have interfered with His fitness for being the sacrifice; as if His voluntary incarnation, and life of trial and privation, had not been for us. In hymns, the Brethren soon found themselves using the very language which they were condemning as "heresy." Alterations were introduced in consequence. When Watts said, "Arrayed in mortal flesh" in one hymn, and "Entered the grave in mortal flesh" in another, the word "human" was substituted; and so on in other cases. The hymn-books of the Brethren, since 1847, might show, even to

[⁵ See 1 Eliz. cap. i.]

themselves, that they had adopted a new and unsound doctrine.⁶

There is a difficulty which has deterred some from setting forth true doctrine, in opposition to Brethrenite teaching: it is the unscrupulous (and at times successful) manner in which they asperse any one who firmly does this. It is not pleasant to any one who seeks to uphold truth, to find it circulated diligently that he denies the holiness of our Lord's person or human nature,—for it to be said of those who definitely teach that our Lord in His life, was serving and suffering for us as the Surety, that they hold that our Lord suffered for himself as being himself displeasing to the Father. And when remonstrance is made against such misrepresentations, such complaint is said to be "altogether unspiritual." For myself, I will say with Augustine, "*Errare possum, hæreticus esse nolo.*" I have no doubt that in things which I have published during twenty-five years and more, I may have made many mistakes; but I trust that, by God's grace, I have been able to hold fast, foundation truths.⁷

6 [A Hymn written by one of the Brethren, Mr. J. G. Deck, beginning—
"Lord Jesus, are we one with thee?"
contained the following verse:

"Such was thy grace, that for our sake,
Thou didst from heaven come down,
Our mortal flesh and blood partake,
In all our misery one."

But this was now changed by the author, after it had been so used for years, as to have become a public document.

The alterations of Hymns by compilers of Hymn Books is a reprehensible liberty; those who do this rarely understand the Hymn which they spoil; but it is far worse when orthodox hymns are altered, for the sake of introducing some unsound doctrine, or for the avoidance of a true confession.

The orthodox word "mortal" has become a kind of key-note. Let it be observed, that no one professing to be a *teacher* can be accepted as sound in connection with our Lord's spotless and vicarious life of obedience, who does not without hesitation or equivocation, avow his acceptance of this term, as used habitually by sound Christians. He who *rejects* it cannot *really* hold the incarnation of our Lord, that He took the same flesh and blood as *His* brethren: he must hold some part at least of the false doctrine of the "heavenly humanity.")

7 [To meet open attack is comparatively easy; although there is always something painful in being charged with "heresy" or "blasphemy." But it is often impossible to meet secret slander, and this it is that does the worst mischief. How can I repel the quiet whisper of some one who, in the semblance of holiness, insinuates that I maintain something very evil? especially if he says, that it is too evil to be stated? I entreat every honest-minded Christian not to give ear to such whisperers, however holy they may seem. If they have any thing to say, let them say it openly, or let them hold their peace; but let them not, year after year, in the pretence of candour and charity, profess to keep back something that they know; while all the time they excite all the prejudice and suspicion possible, through what may be called an "unuttered falsehood." Our Lord's words will here apply, "If I have spoken evil, bear witness of the evil." For myself, let me request that nothing be believed against me, without distinct proof that I have written or taught what is alleged, and without the whole matter being considered,—not some mere extract without the full connection. If I have made mistakes, let them be shown to me, and by God's grace, I hope (if they are real) to amend them, and to learn better. I desire to be subject to the word of God, professing the doctrines learned therefrom by orthodox Evangelical Protestants in general; but I do not submit to the judgment of any one who denies foundation truths, and thus sets aside the orthodox Protestant confessions.]

On some the Brethren obtain influence through this apparent (though in fact unreal) zeal for the honour of our Lord's person; they are led astray partly from not knowing what true teachers have said in their writings. "But," the Brethren say, "do you wish to direct us to the writings of *men*?" I reply, "Do, then, the initials, 'J. N. D.,' 'C. S.,' 'C. H. M.,' subjoined to certain writings, represent *angels*?" The truth is, that the Brethren seem often to have so high an opinion of themselves and one another, that they forget teachers, living or dead, who are not within their circle, and strangely enough, they expect others to do the same. Your correspondent "E. C.," says of himself and his associates, that they are "remarkably instructed in divine things, never advancing anything without clear grounds for its truthfulness from the Word of God!" No wonder then that they set aside all definite theology.

Some, by mistake, regard sound theology as a kind of contrast to spiritual life. So far from this being true, sound theology is that in which real spirituality may rejoice; for the fuller and more definite our apprehensions are of what God has revealed, the more we understand that grace which is given us in Christ, and to which the Holy Ghost bears witness. Definite theology cannot take the place of spiritual life; but he who is really spiritual will value it, and seek to approve its claims to others.

When I was first led by the mercy of God to value the Gospel of Christ, and to seek instruction in revealed truth, as that in which I had an interest, it was my lot, in the good providence of God, to be placed in close association with a teacher who, besides the Scriptures, pretty much confined my attention to three books,—“Calvin's Institutes,” “Pearson on the Creed,” and “Marshall's Gospel Mystery of Sanctification.”⁸ This

⁸ Let me here mention, as to this latter book, that on the Lord's-day August 24th, last year, when many were celebrating, in various ways, the ejection of certain ministers, it so happened that, attending the service in the morning at Bayswater Chapel, Queen's-road, I went into the vestry, and there, in an excellent new edition of Marshall, [Published by Taylor, Edinburgh. London: Hamilton; Nisbet.] I saw a real bi-centenary commemoration of that ejected minister and his *doctrine*. [In referring to Marshall, I had no intention of stirring up controversy, or of diverting attention to merely collateral points. But it has led to the expression of severe remarks against Marshall, and the doctrines laid down in his book. But this is nothing new on the part of those who are afraid of allowing the fullness of acceptance through the blood of Christ, to be a known thing to the soul of the believing sinner, and who would wish *peace* to depend on something besides our Lord's obedience unto death. Opposition to Marshall had much to do with the consolidation of "Moderatism" in Scotland, as a system. See what was called the "Marrow Controversy," in 1720, detailed in Hetherington's History of the Church of Scotland (vol. ii. 282-291, ed. 7, 1848). He says, "It is perfectly evident, that by a careful selection of incautious phrases, employed incidentally by an author, when his mind is mainly occupied by another topic, he may be made to seem the supporter of opinions which it is his very object to repudiate and condemn. By such a sophistical process, Luther may be made the defender of Popery, and Calvin of universal redemption.....and by such a process [of perversion], the Bible itself has been made to give support to heresy."]

guidance as to theological reading has been a conscious benefit to me ever since. To all I would recommend Calvin, Pearson, and Marshall.

Now, what is needed is, that spiritual persons should be sound theologians as to foundation truths; no amount of labour would be misplaced in obtaining this end in general; a portion of the time devoted to the reading of "good books" of a feeble nature,⁹ in which indefinite ethereality is found instead of real spirituality, would suffice for an acquaintance to be made with definite theological truth. Had this been common, half the questions raised as to our Lord's life for us would at once have been met. Such, for instance, as, that if He wrought out a righteousness for us in life, what need have we of His death?

I have shown what was the pathway of the Brethren into doctrinal error; that of others has been different. Some have been led, through the Brethrenite teachers, to adopt their conclusions; and to think that it is glorious to talk of a righteousness much higher than there could be from His law-fulfilling.

Others have been led to accept the Gospel; they know something of the Cross, but they think of it merely as meeting a need: they have inquired but little about the holiness of God, and about our standing as believers. Some of these have begun to preach to others; and the moment that any extent of Divine truth is spoken of, they imagine that grace is set aside, and something added to the blood of Christ. Better far would it have been for such, if, for many a month, they had prayerfully read their Bibles, and sought instruction in real theology, before they began to preach to others.

I have but little expectation that simple statements of truth will act on the minds of Brethrenites. But let me warn others to know what is the common theology of Evangelical Protestants before they reject the doctrines of the Reformation. We have seen the effect of Romeward tendencies in observances;

[⁹ Idle tales and sentimental biographies, in which very ordinary Christians are canonized, are amongst the evils of religious literature of the present day. The minds and spiritual energies of young Christians are grievously enfeebled by such food; and when a taste for such reading has become habitual, it is difficult to lead those thus enervated, to feed on what is healthful. There are books which afford wholesome food by which the mind is interested, and the spiritual perceptions are quickened: but this can never be done through feeble and indefinite works. Have the writers of such books ever solemnly thought on the words, "Be not many teachers, knowing that we shall receive the greater condemnation?" For such writers, whether they know it or not, take the place of teachers,—teachers of the truth of God, but without any commission or any fitness. A great responsibility rests on them, in thus turning aside the young from those pastures which would feed the lambs of Christ's flock. "But the writers must obtain their living." Does this then make it right for them to traffic in the truth of God, diluting it so as to make it enfeeble the spiritual digestion, or mingling it with what is positively poisonous? Secular studies, in their proper place, are often far healthier than "good books," written by those who have no qualifications. Let the minds of the young, and especially of young Christians, be strengthened, and not enfeebled.]

but now we have before us Romeward doctrines veiled in apparent spirituality.¹

Much ingenuity is shown in the manner in which Brethrenite doctrines on these subjects are circulated. They are often found in tracts which are so mingled and circulated with other and better publications, that the good cause the bad to be received without suspicion.²

Some of the tracts are plain enough as to doctrine: in some there is a veil of specious spirituality thrown over the most dangerous statements; while some of the Brethren write such pamphlets on the subject, that it is almost impossible to know what the writers mean, except that they do not receive the doctrine commonly held by intelligent Christians. Thus Mosheim says of Osiander:—"We shall find it much more easy to perceive the opinions he rejected, than to understand the system he had invented or adopted." This mystification does harm; for many do not like to say that they object to what they do not understand; and a confusion of mind results, so that the doctrine at least escapes uncondemned; like some discomfited

[1 "*Romeward Doctrines.*" In these letters I referred to the common creeds and confessions of faith as containing the outline of true doctrine held by Protestants. A teacher, at least, is bound to be able to give an account of his belief: if he does this in his own words, it is *his creed*; if he does it in the words used by others, he accepts and professes the same creed. This cannot be done by stringing together sentences from Scripture. If that would suffice, the same would do in teaching and preaching. In all these things we must give Scripture doctrines, resting on the sure warrant of Holy Writ, in the words and phrases of men, and with a due regard to theological definitions, both as to what is accepted and what is rejected.

Of course this does not suit Brethrenite views. Thus I am addressed from the non-Darbyite party, and I am told that "the Nicene and Athanasian creeds, and with them the various Protestant confessions and articles of faith," are "thoroughly false in principle," and (the writer adds) "I disavow and repudiate them in toto." This is strong language, but this is not all. "I cannot help regarding all these things as human inventions, false in principle, and productive of many grievous consequences, both to their authors and to such as, for one reason or other, adhere to them. I do not see what difference in principle there is between the creed of Pope Pius iv., Canons, Decrees, and Catechism of the Council of Trent, and what I have referred to."

The creed of Pope Pius iv. in the clause, "I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning *Original Sin* and *Justification*," is in far closer harmony with the doctrine of Brethrenites and their abettors than are the Protestant confessions, which so distinctly hold the imputation of our Lord's living obedience to the believer as his sufficient righteousness.]

[2 Not only have bad and heterodox tracts been written, but there have emanated from Dublin professed extracts from the writings of the Reformers and others, in which the liberty has been taken of altering their words and doctrines, so as to suit the taste and theology of the reviser. There is no intimation given of such changes having been made; all appears under some known and venerable name; so that the doctrines are ascribed to some ancient writer, which really are those of some modern Brethrenite. I am informed that such tracts have been circulated by thousands. In one case, a tract of a then living writer was appropriated, unsound doctrines were introduced, and to the astonishment of the author, who had not been consulted, this was published, as though it had been the genuine writing. When I remonstrated against such use having been made of the names of Reformers, I was told that it had been done "for the honour of God."]

warrior in Homer, who withdraws shrouded in the mist raised by a friendly power.

Some receive the new heterodoxies through a weak and foolish tampering with error: they treat the truth of God, as though it might be speculated about; and thus they are led astray. And when told that "the righteousness of God" is something far higher than that wrought out for us by Christ, they think that this notion is worthy of full reception. But what can be higher as to righteousness than that which is perfect, even the absolute completeness of the righteousness wrought out for us by Christ's obedience in life? To seek for anything higher than this, shows an utter ignorance of God's holiness and of the perfect satisfying of that holiness in our Lord's life and death. We might as well seek a more perfect sacrifice as a more perfect righteousness.

Through Adam's sin we are under imputed guilt; we inherit a corrupt nature, and, besides, we have personal transgressions. Through Christ all who believe are forgiven and accepted through His blood. And those thus accepted have the imputation of His righteousness; they receive a new nature; and they are called on to walk in obedience; but the results of justification are not to be confounded with justification itself; and in justification we have only to do with the blood of Christ shed for us, and His living merits imputed to us. God has so ordered, that in justification we should not have a bare acquittal: where, through the blood, non-imputation of sin is vouchsafed through the wrought-out obedience, there is the actual imputation of righteousness. Adam's sin brings on us imputation of guilt; Christ's righteousness gives a positive title to heaven. A pardoned person is not left in a negative condition. But he who rejects the righteousness provided by God will vainly seek for any other.

Yours faithfully,

S. P. TREGELLES.

North Malvern, Sept. 7th, 1863.

"He provided a ransom for us; that was the most precious body and blood of His most dear and best beloved Son Jesu Christ, who besides His ransom fulfilled the law for us perfectly. And so the justice of God and His mercy did embrace together, and fulfilled the mystery of our redemption.".....

"It pleased our heavenly Father, of His infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and His justice fully satisfied. So that now Christ is the Righteousness of all them that truly do believe in Him. He for them paid their ransom by His death: He for them fulfilled the law in His life: so that

now in Him, and by Him, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacketh, Christ's justice hath supplied."—*Cranmer; Homily of Salvation.*

"We must by all means take heed, lest through defending and retaining the properties of the two natures, we divide and pull asunder the unity of the person; as though there were two Christs, whereof the one should be subject to suffering and mortal, the other not subject to suffering and immortal. For there is but one and the same Christ, who according to His Godhead is acknowledged immortal, and mortal according to His manhood."—*Bullinger; Decade iv. Sermon 6.* (Ed. Parker Society, iii. 267.)

"Yea He subjected Himself 'in the days of the flesh' (Heb. v. 7,) to the same weakness (2 Cor. xiii. 4, Heb. ii. 17 18; iv. 15,) which we find in our own frail nature, and was compassed with like infirmities; and, in a word, in all things was made like unto His brethren, sin only excepted. Wherein yet we must consider, that as He took upon Him, not an human person, but an human nature; so it was not requisite that He should take upon Him any personal infirmities, such as madness, blindness, lameness, and particular kinds of diseases, which are incident to some only, and not to all men in general; but those only which do accompany the whole nature of mankind, such as are hungering, thirsting, weariness, grief, pain, and mortality."—*Ussher; Incarnation of the Son of God.* (Works iv. 583.)

"Now the satisfaction which our Surety bound Himself to perform in our behalf was a double debt, the principal and the accessory. The principal debt is obedience to God's most holy law, which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but being now by his own default become bankrupt, is not able to discharge it in the least measure. His Surety therefore being to satisfy in his stead, none will be found fit to undertake such a payment, but He who is both God and man." (p. 591.)

"But beside this, we were liable unto another debt, which we have incurred by our default, and drawn upon ourselves by way of forfeiture and *nomine pœnæ*. For as 'obedience' (Luke xvii. 10, Rom. viii. 12, Gal. v. 3,) is a due 'debt,' and God's servants in regard thereof are truly debtors; so likewise sin is a 'debt' (Matt. vi. 12, Luke xi. 4,) and sinners 'debtors' (Luke xiii. 4, Matt. xviii. 26,) in regard of the penalty due for the default..... Therefore our Surety, who standeth chargeable with all our debts, as He maketh payment for the one by His active, so He must make amends for the other by His passive obedience. He must first 'suffer' (Luke xxiv. 26) and then enter into His glory." (p. 595.)

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