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I. DR. BRIGGS' HIGHER CRITICISM OF THE  
HEXATEUCH.<sup>1</sup>

THIS is in some respects a notable book. The recent, though possibly passing, notoriety of its author, and the importance of the event which was the more immediate occasion of its publication, would, of themselves, be sufficient to give it some claim to this distinction. We must confess, however, that in calling it a notable book, we had reference to claims grounded in other circumstances, which, if not less adventitious, are certainly of even greater moment and graver significance. We refer to the fact that Dr. Briggs' book is one of the latest, and, in our judgment, one of the ablest, attempts to bring the results of radical criticism before the popular mind, and commend them to popular acceptance. Few, comparatively, seem to be aware of the extent, the vigor, and the persistency of the efforts now being put forth for the attainment of this end. Those, however, who have occasion to notice such matters know the tireless energy and ceaseless activity of the representatives of the neo-criticism. Journals like the "*Biblical World*," series of books like "*The International Theological Library*," dictionaries like that now being put forth under the editorship of Drs. Brown, Driver, and Briggs, series of commentaries like the one soon to be issued from the press of Messrs. T. & T. Clark, are exerting a

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<sup>1</sup> *The Higher Criticism of the Hexateuch.* By Charles Augustus Briggs, D. D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Pp. xii., 259. New York: Chas. Scribner's Sons. 1893.

### III. THE WORLD VIEWED AS THE SUBJECT OF RUIN AND REDEMPTION.

ONE of the most literary of our ministers remarked to the writer, some years ago, that he never read anything on the Second Advent; evidently, I thought, complimenting himself the while on his good sense. As he was an omnivorous reader, his remark might be construed to mean that he read upon all subjects, except that on which Christ and his apostles had most to say! I suppose that he was not alone in his opinion and practice. Yet how can a reasonable man expect to thoroughly understand the teachings of the New Testament while systematically overlooking the subject about which it says most? The alleged difficulty of understanding the special teachings alluded to, which serves many as an excuse for neglecting them, may perhaps be due to looking at them from a wrong point of view; and if there be a right one, as doubtless there is, it is surely worth our while to try and find it. If we can come to look at the matter from the point of view of Christ, his prophets and his apostles, we shall doubtless see things in a more satisfactory light.

The great controversy about the extent of the atonement, which fifty years ago or more raged in the Presbyterian Church, and about which men appear to be as far apart as ever, though more tolerant of the contrary opinion, seems to be an apt illustration of the remark just made; for what I take to be the real solution of the difficulty can only be seen in the light of our Lord's "coming the second time, without sin, unto salvation"; though possibly the men who discussed, and still discuss, it with most zeal may never have imagined that the second advent had anything to do with the question. I propose in this paper to show, I think convincingly, that on this point of doctrine we are quite at sea, till we come to look at it from this, the only proper point of view. Many other doctrines, doubtless, are in the same case.

In this inquiry I propose to take the Scriptures, the whole

Scriptures, and nothing but the Scriptures; and we shall see where they will land us. I begin with the familiar text of texts, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) Now, who is "the world" in this greatest and most frequently quoted of gospel texts? I suppose that none will be found hardy enough to affirm that it means "the elect." On the other hand, those who argue passionately against what they call a "limited atonement," regarding it as both false and dishonoring to God, exclaim, all in one breath, that it means "the whole race of mankind, elect and non-elect alike!" But are they right in this opinion? Will they regard themselves as right, when they take a fair, full and honest view of the situation, as the Scriptures present the subject?

Did our Master, then, mean to say that God so loved the whole race of mankind that he allowed almost all the adult members of the race to perish before he gave his Son for them, and has allowed nine-tenths of the same to perish in ignorance of that fact, during the eighteen hundred and ninety years that have elapsed since that time? Hardly!

But let our Lord explain his own meaning, in the very next verse: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Now, he certainly did not send his Son into the elect, nor yet into the whole race of mankind; *he sent him "into the world," in the same sense in which we are born into it;* and all the principles of sound interpretation require us to understand "the world" in verse 16 in the same sense as in verse 17, which explains it, unless insuperable obstacles forbid. But further, "the world" is used three times in verse 17 alone; and we have no right whatever to understand it in one sense the first time, and in a very different sense the other two. "*The world*" into which God sent his Son is doubtless "*the world*" which is to be saved through him!

Our English Version is misleading in this case, and perhaps to this fact is due the misunderstanding noted above. Most readers of the English Bible understand this passage to teach that the pur-

pose indicated was *to give to all the world a chance to be saved*; and as this can only apply to creatures endowed with the power of a rational choice, they restrict the word unconsciously to the rational inhabitants of the world, including the whole race of mankind. But the most cursory glance at the original Greek of the passage dispels that illusion, for it reveals the fact that there is no potential mood in the case, nor anything answering to it. King James's translators had probably no such thought themselves, and only proposed to avoid an awkward and very un-English rendering of a Greek idiom, the meaning of which is transparently clear. It reads thus: "For God sent not his Son into the world to condemn<sup>1</sup> the world, *but that the world through him be saved.*" There are no conditions about it, no chances nor possibilities about it, but absolute certainties all the way through. What our Master teaches with absolute precision and explicitness is, that *God sent not his Son to condemn the world, but to save the world!* And if sent to save it, he will doubtless save it!

But to leave no shadow of doubt on this point, we turn on to First John iv. 14, where the apostle says in so many words, "*We*

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<sup>1</sup> The allegation that *xpíw* does not mean to "condemn," but only to "judge," is pedantry, and not scholarship. The absurdity of it comes out in the very next sentence, rendering the words as they would have it: "He that believeth *is not judged*; he that believeth not *is judged already*, because he hath not believed in the name of the only-begotten Son of God." The fact that the Revised Version has it so does not help the matter at all, for that Version studiously avoids rendering the sense of Scripture into the most appropriate terms of modern English, and so declares. In all such cases, the word, in Greek, and in the uniform rendering of the Revised Version, means *condemnatory judgment*. The pretence, therefore, of the Plymouthists, and of some others, that justification being a *judicial act*, the justified man can *never be judged any more*, so that John v. 24 ought to be read, in the ordinary sense of the words: "He that heareth my words and believeth on him that sent me, hath everlasting life, *and shall not come into judgment* [that is, is exempted from trial in the day of judgment], but is passed from death unto life," is contradicted by the uniform teaching of the word of God, which, with every form of emphatic repetition, teaches that "God will bring every work into judgment, and every secret thing, whether it be good or whether it be evil." (Eccl. xii. 14.) But the allegation proves too much even for their own ends; for according to the rendering they contend for, in the ordinary English sense of the words, *there will be no day of judgment for the unbeliever either, he having been "judged already"!*

*have seen, and do testify, that the Father sent the Son to be the Saviour of the world*"; so that the Samaritans put the case exactly right when they said, "We have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world.*" (John iv. 42.)

Now, if, as with so much confidence many assert, "the world" means "the whole race of mankind," then Christ will sooner or later be, or become, the Saviour of the whole race of mankind; and second probation, or third probation, or as many probations as you please, will become an allowable supposition until the whole race of mankind is in fact saved! But the truth about it is that "the world" does not mean "the whole race of mankind" in the Bible, and never means it anywhere else, outside of theological and polemical literature. God did not send his Son into the whole race of mankind, nor do the Scriptures anywhere teach that it was his purpose either to save the whole race, or to give the whole race a chance to be saved, but positively *to save the world, into which he sent him for that specific purpose.* I do not suppose that in the nature of things it was possible; once God had purposed to allow the entrance of sin into the world, any longer to save the whole race. If sin did not work death, spiritual, temporal and eternal, it would be no longer sin; any more than would arsenic be arsenic if it did not kill, or than fire would be fire if it did not burn.

That by "the world" is not here meant "the whole race of mankind" is implied in the limitation in verse 16, "that whosoever believeth in him should not perish"; and it is distinctly asserted in other teachings of our Lord; as where he says of his appointed mission: "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, *that of all that he hath given me I should lose nothing, but should raise it up again at the last day.* For this is the will of him that sent me, that every one that seeth the Son and believeth on him may have [*Gr.*, shall have] eternal life: and I will raise him up at the last day." (John vi. 38-40.) Again, where using the term "world" in a secondary and modified sense, of the unreconciled, unsaved and ungodly in general,

he says: "I pray for them [his people]: I pray not for the world, but for those whom thou hast given me." (John xvii. 9.) This latter is not "the world" Christ came to save; for of his people he says, in verse 16, "*They are not of the world*, even as I am not of the world"; but rather that world of which he three times says that Satan is its prince, and of which Paul says: "But when we are judged, we are chastened of the Lord, *that we should not be condemned with the world.*" (1 Cor. xi. 32.)

But reverting to "the world," in its ordinary sense, I remark that other texts, not a few, teach the same doctrine. "Behold the Lamb of God, who *taketh away the sin of the world!*" (John i. 29.) Now, any one can see that when he has in fact "taken away the sin of the world" there will be no sin left in the world; and when neither sin, nor any of the effects and consequences of sin, are found in the world, "the world," as such, will assuredly have been saved. If any one should insist on taking the other sense of the Greek word and saying, "*who bears the sin of the world,*" that would only remove the consequence one step further off; for he bore the sin of the world only to atone for it, and that, to take it away. This is just what Paul teaches explicitly in Hebrews ix. 26, 28, where he says that Christ was once manifested "*to put away sin by the sacrifice of himself,*" and that the second time he will appear, "without sin, for salvation unto them that look for him." If this sense be chosen,<sup>1</sup> then we have two texts which explicitly assert that the death of Christ was an atonement for the sins of the world. Either way, it is "the world" whose sin he puts away, bears, atones for, or takes away. And when he has in fact "put away sin," or "*taken away its sin,*" what will be left but "*a saved world?*"

On this point John desires to be distinctly understood, for he says once more: "And he is the propitiation for our sins, and not for ours only, *but also for the sins of the whole world.*" (1 John ii. 2.) Whether, therefore, the former text be regarded as teach-

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<sup>1</sup> This sense can hardly be admissible here, since Christ was not then bearing the sin of the world; though at any period of his life he might be pointed out, as he was by John the Baptist, and may still be referred to, as "the Lamb of God, who taketh away the sin of the world." This was his work, his mission.

ing this or not, the latter distinctly asserts it. Now it has been unanswerably contended by the soundest class of theologians, that if the death of Christ was a real and effective atonement for sin, then it could not have been offered for the whole human race alike and without distinction, else the whole human race alike and without distinction would receive the benefit of it, and the Scripture would contradict itself; for the guilt of their sins, including their unbelief and rejection of him, having been once borne by Christ, they could never be required to suffer therefor in their own persons; because divine justice could never exact satisfaction twice for the same sins—both in the sinner and in his Substitute. So that if, when the apostle says, in Galatians iii. 13, 14, that “Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that so we might receive the promise of the Holy Ghost,” we are to understand by the word “us,” not merely believers, but the whole race of Adam, without difference or distinction, then it will doubtless be applied to the whole race of Adam, without difference or distinction; if not here, then elsewhere.

I suppose that those persons who, in all ages since the times of Origen, have held to the ultimate restoration of all the lost, have based that opinion on the erroneous belief that “the world” for which Christ died, and which he was sent to save, means “the whole race of mankind.” Possibly, or, better said, probably, the persistent rise and diffusion in our own day of a dozen different theories of probation after death are the legitimate fruit of the same view. For such as hold that erroneous belief as to the term “the world,” the only escape from the logical conclusion is to corrupt the whole conception of the atonement, and to deny that it was, in any proper sense, a satisfaction to divine justice for the sins of men. And this is just what is, in fact, done. Popularly, the death of our Lord is set forth as a real atonement for our sins, with all the comfort and strength it brings; but the moment one begins to argue about the matter, many go back on themselves, and the supposed atonement becomes merely a governmental provision against the inconveniences of gratuitous pardon, which secures the salvation of none, but only makes it possible for all

men, without distinction, to be saved, provided they want to, and have the opportunity!

But the testimony of Scripture on this point is by no means exhausted. Jesus says, in John vi. 51: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread which I shall give is my flesh, which *I will give for the life of the world.*" This certainly must be efficacious, if anything can be efficacious. He gives his flesh—his human nature—for the life of the world! Surely, then, the life of the world is positively secured by that sacrifice, made on its behalf, and is, therefore, infallibly certain! Does the term "the world," then, mean "the whole race of mankind"? If so, then you are at liberty to suppose as many probations as you please, provided you do not stop till the whole race of mankind, from the bloody-handed Cain downwards, not overlooking even Judas Iscariot, is possessed of life, eternal life; though the contrary is implied in the condition expressed in the passage itself, and is positively asserted by Christ just two verses further on (see verse 53), and is his uniform teaching everywhere else. And still it continues true, as the Master repeats it yet again, that "the bread of God is he that cometh down from heaven, *and giveth life unto the world.*" (Verse 33.) The truth of the matter is, that "the world" does not mean "the whole race of mankind," either in common parlance or in the Bible.<sup>1</sup>

The doctrine of the ministry of reconciliation, as preached by Paul, was this: "That God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them." (2 Cor. v. 18, 19.) Now, even if it could be proved that "to reconcile" means here "to receive into the divine favor through the atonement of Jesus Christ," it would not materially modify or weaken my argument; but any Greek Lexicon will show that the word translated "to reconcile" means "to turn from enmity into friendship"; and the whole context calls for this as its appropri-

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<sup>1</sup> In Acts xvii. 31 and Romans iii. 6 the term "world" *includes* the whole race, the living and the dead, but it does not *mean* it; for a reasonable man will hardly contend that *οἰκουμένη* ("the habitable world"), the word used in the former case, *means* "the whole human race."



ate meaning in this place. God is bringing back this revolted province of his dominion, and restoring it into friendship with himself; and the non-imputation of sin is the very core of the doctrine, and the secret of its success. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins!" "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee!" (Isaiah xliii. 25; xlv. 22.) Not that its sin was, or is, cast out to the winds, and so got rid of; but, as Isaiah puts it, "*The Lord laid on him the iniquity of us all*"; so that, as Peter declares, "*He bare our sins in his own body on the tree*"; and John affirms that "He is the propitiation for our sins"; and Paul, that "we have redemption through his blood, the forgiveness of our sins," he "having made peace through the blood of his cross." "God therefore was in Christ, reconciling the world unto himself," imputing its sin to Christ, and not imputing their sins to men. Now, if "the world" here means "the whole race of mankind," then the whole race, both the living and the dead, and the yet unborn as well, will be brought, sooner or later, into friendship with God, and the sins of none—not even their wilful and final rejection of Christ—will be imputed unto them; and Universalism is again the result, in spite of scores of texts which assert expressly the contrary. I suppose it is this circumstance which makes orthodox commentators so anxious to find some other meaning for the word translated "reconcile." But no other possible rendering materially alters the case; so that the effort is not worth the labor expended, especially as the same thing is taught in so many other passages, as the reader now sees for himself. Far better, it seems to me, to discard a meaning of "*the world*" to which it has no right whatever, and take the word in its proper and natural sense; the difficulty will then vanish of itself. The Master teaches, in words too plain to be misunderstood, once you eliminate the potential mood from our English version of the passage, that "God sent his Son into the world, not to condemn the world, but to save the world"; and John asserts that this was just the sum of the apostolic testimony: "We have seen, and do testify, that the Father sent the Son to be

the Saviour of the world"; and if to save it, then to reconcile it to himself *in its solidarity*, AS A WORLD. Now, if this was done, or is being done, through the atonement of Jesus Christ, on whom the Lord laid the iniquity of us all—all his reconciled people—then it is beyond all controversy that *the atonement was made for "the world," in its solidarity, as a world*; which is just exactly what John elsewhere affirms, to-wit, that "*He is the propitiation for the sins of the whole world.*"

Unless, therefore, we are prepared to concede that the Bible repeatedly contradicts itself, teaching at one time the salvation of the whole race, and at another, the perdition of ungodly men, it is plain that "the world," "the whole world," is wrongly supposed to mean "the whole human race," and equally plain that the atonement, the reconciling sin-offering, was made (so far as persons individually are concerned) for the people of God, as such, and not for the race of Adam, as such. When the prophet Isaiah said, "The Lord laid on him the iniquity of us all," it is demonstrably certain that he is speaking of himself *as one of the chosen people of God*, and not as one of the lost race of Adam. No reflecting man can bring himself to believe that when the prophet said, "All we like sheep have gone astray, . . . and the Lord laid on him the iniquity of us all," he classed himself with the Gentiles of his day, and confounding the seed of Abraham with the surrounding heathen nations, meant to say that the God of Jacob laid on the predicted Messiah and sin-bearer the iniquities of Egyptians and Edomites, Assyrians and Babylonians, as well as those of his people Israel!

If the reader will fix in his mind the correct rendering of John iii. 17, and remember that neither there nor elsewhere does the Bible teach that Christ died to give to every man a chance of salvation; and if he will further observe that in this immediate connection our Lord teaches that the universal condemnation of men, in China as well as in England, in Africa as well as in America, is "that the light is come into the world and men loved darkness rather than light, because their deeds are evil," so that it is not the rejection of the gospel that condemns men, but anterior to and aside from the offer of the gospel, *it is the rejection of what light*

*they have*, be it little or much; he will then not regard the postulate that Christ died for all the race of Adam alike as essential to his peace of mind, nor will he allow himself to be hard pressed to avoid the conclusion from that premise, that either all men will ultimately be saved, or that at least the heathen, and others who, like them, have not had "a fair chance" in this world, will be accorded one after death; the logical outcome of which, and the one unconsciously aimed at all the while, is the conclusion that not merely the heathen, but every man, should be allowed as many chances as he wants, in spite of the fact that the Scripture affirms that "it is appointed unto men *once to die*, and after that *the judgment*."

The subject is much too profound for our slender capacity, and it becomes us, therefore, to hold ourselves strictly within the limits of what God has revealed in his word. Little as we can understand of this matter, it is yet plain, and plainly revealed, that the atonement has no essential connection with the condemnation of men, and was not intended to have. *They were already condemned without it*. Their refusal to believe in Christ reveals, as nothing else could do, "the exceeding sinfulness of sin," in that men had rather be damned, or "take their chances of it," than be saved from wrath through Jesus Christ, and by him be brought back to God! Paul declares the heathen to be "*without excuse*," before Christ as well as after Christ. God did not send his Son with a view to perfecting or justifying the condemnation of any. "*God sent not his Son into the world to condemn the world, but to save the world*." The aggravated condemnation of his rejecters is quite aside from its main purpose. If so, then his death was not at all with a view to the case of such as perish (any further than to reveal the true nature and the desperate malice of sin), but rather with a view to such as obtain eternal life. Indeed, who that believes in the atonement at all can bring himself to affirm that Christ died for Cain in the same sense that he died for Abel; for Pharaoh as much as for Moses; for Goliath as much as for David; for Sennacherib as much as for Hezekiah; for Antiochus Epiphanes as much as for Judas Maccabaeus, and for Judas Iscariot in the same sense as for Simon Peter; and that he gave

himself for all these "sons of perdition," who knew nothing of redemption through his blood, in no other sense than for us, who trust in the mercy of our Lord Jesus Christ unto eternal life!

In the preceding exposition I have given exclusive attention to showing the falsity of the opinion that "the world" means "the whole human race," simply because the assumption that it means "the elect" is too unreasonable to merit attention. Take, for example, a passage that has given arduous and most unsatisfactory work to many sound, orthodox theologians: "He is the propitiation for our sins, *and not for ours only, but also for the sins of the whole world.*" Who will affirm that this means, and was intended to mean, "not for our sins only, but also for the sins of all the elect"? Nor will it do to say that it means that he died for the sins of Gentiles as well as Jews, because the apostle was not writing to Jewish converts, but to Gentile believers. Who, then, will seriously maintain that he means "not for our sins only, but also for the sins of some men of all sorts and conditions among all nations"? Men have said this when they could find nothing else to say; but neither they, nor anybody else, believe that this is a fair and satisfactory handling of the word of God. Besides, that was not true, in the sense intended, at that time; nor is it yet true, unless you bring into view "elect persons dying in infancy"; for there are many nations of which no adult member has till this day believed and obeyed the gospel. The persons alluded to cling to this sense, only as *less bad* than the other, which logically leads to the most inadmissible and unscriptural conclusions. Would it not be well for them, therefore, to shift their ground and find some better way of making the Bible self-consistent? I am sure that the natural and proper sense of the term "THE WORLD," coupled with the oft-repeated Scripture teaching, that—to put it in the words of Calvin—"God will restore the world, now fallen, into perfection," will solve the difficulty completely, and leave the Bible in entire harmony with itself.

The trouble about it is, that while premillennarians run to unscriptural extremes, often so extravagant that sober-minded men are shut up to their rejection in the interests of sobriety, as well as for the word of God's sake, most of our ministers, on the

other hand, have satisfied themselves, as intimated at the beginning of this paper, that second-advent studies are of no practical utility, however much Christ and his apostles may have to say about it; many judging that a man is either a fool when he begins them, or is likely to become one before he is done; and as for the opinion that this material world is as truly the subject of redemption as man himself, and is destined to be the abode of redeemed and immortal man, they regard that (though taught in every conceivable way in the word of God) as a piece of "curious speculation" on which "sober-minded Christians" should not waste their time. They quite overlook the fact that "sober-minded Christians" are such as believe that "all Scripture is profitable," and especially those things about which the Bible has most to say. And I ask, as I asked before, how can any man expect to thoroughly understand the teachings of the New Testament, while leaving out of view the things about which it says most? For no one who has given the subject due attention will hesitate to affirm that Christ and his apostles have said more about his second coming, the resurrection of the body, the day of judgment, and the kingdom of glory and of life eternal that day to be inaugurated, than about any other subject whatever. If the reader doubts the statement, instead of taking anybody's word for it, let him go himself carefully through the New Testament and score with red ink the passages bearing on these matters, which the Bible binds up inseparably with the advent of the Lord; he will open his eyes with amazement that he never saw it before.

"The world" in these passages, and in others like them which might be cited, has always, I think, its natural and proper meaning, to-wit: THIS EARTH OF OURS, TOGETHER WITH ITS RATIONAL AND ACCOUNTABLE INHABITANTS, and I maintain that the doctrine of its liberation from the dominion of Satan, and its restoration to God (who made it for himself), under Jesus Christ as its Saviour, Head and King, not for a thousand years, but for ever and ever, at the coming of our Lord in power and glory, is the ordinary staple of Scripture teaching, which only a wonderful and indefensible style (you cannot call it a *system*) of spiritualizing has hidden from the view of ordinary Bible readers in our day, though held and

preached by the Reformers as part of the gospel of the grace of God. And so far are these from being matters of "curious speculation," that they are the only thing that will induce the Church to keep always in sight her Lord's return, as numberless times he bids her do. They form, in fact, the very core of the Mosaic, prophetic, apostolic, post-apostolic, reformation, Lutheran, Calvinistic, Westminster, and Presbyterian conception of the kingdom of God, the relaxing, or apparent giving up of which menaces the popular Christianity of our day with a great peril.

I have found after nearly thirty years' writing on this general subject, contending for nothing but what was the common Reformation doctrine of our fathers, that it is extremely hard for Christians in general to take hold of it. "The millennium" has in suchwise preoccupied the whole field of promised "good things to come," except a general expectation of dying and going home to heaven and rising again at the last day, that the idea that they personally have anything to do with the glowing predictions of the prophets about the latter-day glory seems little better than idle dreaming, and the man who seriously contends for it passes with some of them as more or less lacking in common sense.

It will not be amiss, therefore, at this stage of our investigation, to state precisely what is the conclusion at which the preceding argument is aiming. It is, that "the world," in that grand statement of our Lord's, does not mean the whole race of Adam, the larger part of which probably was then dead; nor does it mean the elect merely, but rather this world of ours, considered as apostate from God, and consequently full of every species of sin, false worship, and enmity against God and his holy law; wet with the tears of the wretched, soaked with the blood of the slain, and vocal with the groans of the oppressed; a world where Satan's seat is, where he rules as a great king and does his pleasure in the willing hearts of the children of disobedience, which all by nature are; a world so ruined that nothing prevents its having become a hell long ago save the dreadful but kindly hand of death that sweeps away generation after generation, before the evil becomes absolutely intolerable. This world, then, it was which God loved and sent his Son to save, a salvation which, as Peter says (1 Peter i. 5),

is "*ready to be revealed in the last time,*" or *day*. It is not questioned, for one moment, that God loved and pitied men, as such. That is often asserted, and is everywhere assumed as true; indeed, he loved the world because of the human beings in it. But what our Master teaches in this particular passage, and it is often repeated elsewhere, is that God loved this world, viewed as ruined, and sent his Son to save it—save it till it is so full of the knowledge of God that "one shall not need to say to another: Know thou the Lord!" so full of righteousness and truth, that "the will of God shall be done on earth even as it is done in heaven"; so full of health, that "the inhabitant shall no more say, I am sick!" so full of life and gladness, that "there shall be no more death," and "God shall wipe away all tears from their eyes."

Now for the proof that this is the true and orthodox conception of the kingdom of God as our fathers held it:

Calvin concludes his comment on Matt. v. 5 with the remark that "*at the resurrection the meek shall be put into everlasting inheritance of the earth.*" Luther held the same doctrine, and delighted to talk of it. So did Knox, and so did all of the Reformers. THIS WAS THE REFORMATION DOCTRINE OF THE LIFE EVERLASTING. If you doubt it, read Calvin's two wonderful chapters on The Final Resurrection and The Future Life. (*Institutes*, Book III., chapters 9 and 25.) Samuel Rutherford, one of the great lights of the Westminster Assembly, would be said by worldly-minded Christians "fairly to rave over it" in his Letters; and his frequent "homesickness" was not, as one of our religious papers has recently spoken of it, an ardent desire to die and go home to heaven, but a longing for the coming of the heavenly Bridegroom, and for the long-promised marriage of the Lamb, when, on his bridal day, Christ shall make the old world new.<sup>1</sup>

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<sup>1</sup> Rutherford possibly passes with some for a premillennarian; but I have searched his Letters from end to end without finding the word "millennium" in them. What the premillennarians limit to one thousand years, he, in common with the Reformers, understood of "The Saints' Everlasting Rest"; just as Richard Baxter did. (See chapters 4 and 10, Unabridged edition.) Faucet's Abridgment of the *Saints' Rest*, published by the American Tract Society, disingenuously combines chapters 4 and 10 in one, making the promised rest begin at death, which Baxter himself is careful not to do.

Paul said that the whole creation was groaning for just this thing eighteen hundred years ago, and that he and his fellow-believers, who had as yet received but "the first-fruits of the Spirit" (*the fulness* lies beyond death and the grave), were "likewise *groaning* within themselves, *waiting for* THE ADOPTION, to-wit: the redemption of our body"—the material part of us. (Romans viii. 22, 23.)

Jesus himself also speaks of this as "*the adoption*," and makes the promised "recompenses" stand waiting "the resurrection of the just": "The children of this world (or age) marry and are given in marriage, but they that shall be accounted worthy to obtain *that world* (or age), and *the resurrection from (among) the dead*, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and *are the children of God, being the children of the resurrection.*" (Luke xx. 34-36.) Up yonder in heaven, "with Christ" in glory, Paul has *ceased "groaning,"* but he has not *ceased "waiting"*; and his affirmation is still in force, and is as true of himself as it is (or should be) of us, that "if we hope for that we see not, *then do we with patience wait for it.*" He is waiting still, then; and no wonder, if Christ himself, the leader of the expectant host, is also waiting for the same thing! "This man, having offered one sacrifice for sin, forever, sat down at the right hand of God, from henceforth expecting—WAITING—till his enemies be made his footstool." (Heb. x. 12, 13.) And from his Father's throne he sends down the message, "To him that overcometh will I grant—in the great hereafter—to sit with me in my throne, even as I overcame, and am set down with my Father in his throne!" (Rev. iii. 21.) How easy it seems to be for us to forget that the great day of his grace and glory, and of the promised "salvation" of his people, *is as future to him as it is to us*; and that when he bids us look and wait for it, he bids us do only what he himself is doing!

To the same purpose our Master tells us, in Matt. xxv. 23, that "when the Son of man shall come in his glory, and all his holy angels with him, *then shall he sit on the throne of his glory,*" and the judgment shall begin. So, also, in chapter xix. 28, he teaches that it is "*in the regeneration,*" or new creation, "*when the Son*



*of man shall sit on the throne of his glory,*" implying that he will sit on "his Father's throne" till then; as he asserts in the passage just quoted. It is true, therefore, that Christ is waiting for it, just as he bids us wait for it.

Peter speaks the common faith and hope of the apostolic church when he says, that, beyond death, beyond the resurrection, beyond "the day of judgment and perdition of ungodly men," "we, according to his promise, *look for*—are looking for—*new heavens and a new earth, wherein dwelleth righteousness.*" (2 Peter iii. 13.) If we, in our day, are not looking for that, nor, with Paul, "waiting for the adoption, to-wit, the redemption of our bodies," then it is plain that somehow or other we have got away from the great object of apostolic faith and hope! In 1 Peter, first chapter, the same apostle tells us that just this ("the salvation ready to be revealed in the last time," or at the last day) is what the old prophets were inquiring about and searching diligently to understand, poring over their own predictions of the coming glory, in the ever-recurring passages which in our day are popularly understood of "the millennium"; which also he says the preachers of that day, preaching with the Holy Ghost sent down from heaven, were testifying about; and which the angels, also, with intensest gaze, were endeavoring to look into. (1 Pet. i. 4–13.) The connection forbids the common assumption that he here refers to the mystery of Christ's personal sufferings; his language, also, is totally different from that in which he does refer to these in chapter v. 1. The "unto Christ's sufferings," as Calvin shows, has reference to *the sufferings of the people of God* down to a fixed time, called "unto," or "until Christ," and the glory that was to follow those sufferings. (Verse 11.)

Paul, like Peter, looks distinctly to the "new heavens and a new earth, wherein dwelleth righteousness," when he says (following the original Greek of the passage) that "unto the angels hath he not put in subjection *the habitable world, the one that is to be, whereof we speak*" (Heb. ii. 5); that is about which believers in that day had so much to say; for he himself had made no reference to anything of the sort in what goes before. That world,

a world of human abode—*οίκου μένῃ*—is Christ's world by redemption even more than by creation, by new creation rather than by the old creation; to which fact he himself seems to allude when he said to Pilate: "*My kingdom is not of this world*"; his kingdom was and is *of the world to come!* This is not a matter of doubtful inference. Paul writes to Timothy: "I charge thee before God, and before Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom!*" (2 Tim. iv. 1.)

The Larger Catechism of the Presbyterian Church also teaches this expressly, where, in its exposition of the Lord's Prayer, it says, that in the second petition, "thy kingdom come," we pray, among other things, "*that Christ would hasten the time of his second coming, and of our reigning with him forever.*" And in the very last paragraph and sentence of the Westminster Confession it is affirmed, and is therefore Presbyterian doctrine, that it was Christ's purpose, that from the beginning to the end of the Christian dispensation, however long or short it proved to be, his people should regard the day as *indefinitely near* rather than *indefinitely remote*, attaching a corresponding importance to the *uncertainty of the time* as to the *certainty of the event*: "As Christ will have us to be fully persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, *so will he have that day unknown to men*, that they may shake off all carnal security and be always watchful, because they know not what hour the Lord will come, but be ever ready to say: 'Even so, Lord Jesus, come quickly!'"

Unto this, which is in truth "the day of redemption," believers are "sealed by the Holy Spirit of God, who is the earnest of our inheritance, until the redemption of the purchased possession," which Christ will that day bestow on his people, the living and the dead alike. "Come, ye blessed of my Father, inherit (take possession of) the kingdom prepared for you FROM THE FOUNDATION OF THE WORLD!" This fair world God did not make for the devil, nor for the wicked, but for the just; and that day, Christ, "the righteous Judge," will give it to them: "and the kingdom and the dominion, and the greatness of the kingdom *under the*

*whole heaven* [not above it] shall be given to the people of the saints of the Most High; whose kingdom is *an everlasting kingdom*, and all dominions shall serve and obey him!" (Dan. vii. 27.) That surely is not the "millennium," but rather the period Paul indicates, when he exclaims: "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; to him be glory in the church by Jesus Christ, throughout all ages, world without end!"—*Gr.*, "unto all the generations of the age of the ages." (Eph. iii. 20, 21.)

Many a reader of the Bible is non-plussed at finding the Second Person of the Trinity called the "Everlasting Father," in Isa. ix. 3: "Unto us a child is born, to us a son is given; and the government (or dominion) shall be upon his shoulder, and he shall be called Wonderful, Counsellor, Mighty God, *Everlasting Father*, Prince of Peace," etc. The Latin Vulgate more aptly renders it, "Father of the world to come." But "Father of the eternal age," or "the world without end," as above given, would be nearer the original, which reads, "Father of eternity," or "*of eternal duration.*" There is no confusion of the persons of the godhead in the words of the original. The first Adam was the father of this world (or age) of sinful and dying men; the Second Adam is the Father of that coming and unending world (or age) of sinless and immortal men. They are all of "HIS SEED," bone of his bone and flesh of his flesh, and the first transgressor will have no more any part in them, soul or body forever. "*We are members of his body,*" says Paul (thirty years after his ascension), "*of his flesh and of his bones.*" (Eph. v. 30. Compare Gen. ii. 23.)

Far back in the ages of the past, long before the clearer light of the gospel dawned, old Jacob, in the few and evil days of his mortal pilgrimage, sadly sighed: "I have *waited for thy salvation*, O Lord!" (Gen. xlviii. 18.) Seventeen hundred years later we find the same class of persons "*waiting for redemption* in Jerusalem." (Luke ii. 38.) That the advent of the Messiah to suffer and die was not what they were waiting for, as many Christians strangely imagine, is clear from the fact that the greatest of the prophets, John the Baptist, had no such expectations, nor had the

apostles of our Lord, after three years of daily intercourse with him. But it is doubly evident from the fact that many years later we find Paul "groaning within himself *waiting for*" the selfsame thing. The Corinthians, also, "came behind in no gift, *waiting for the coming of the Lord Jesus Christ.*" (1 Cor. i. 7.) The Thessalonians, likewise, "turned from idols unto God, to serve the living and true God, *and to wait for his Son from heaven, . . . even Jesus who delivers us from the wrath to come.*" (1 Thess. i. 9, 10.) Peter means to tell us the same thing when he says of himself and his fellow-believers: "Nevertheless we, according to his promise, *look for new heavens and a new earth, wherein dwelleth righteousness.*" (2 Peter iii. 13.)

But Paul it is who gives us the full-length portrait of a believer of the first century (who I imagine was neither premillennarian nor postmillennarian), thus: "The grace of God, which bringeth salvation to all men, hath appeared; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *looking for that blessed hope and the glorious appearing of our great God and Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people peculiarly his own, zealous of good works!*" (Titus ii. 12, 13.) The "looking for that blessed hope," etc., is generally left out, for some reason or other, in modern citations of this text, which is just leaving out the core of it. Some people seem to think that is out of place in our day!

One of the Psalmists reveals clearly the faith and hope of the godly in his day, when he exclaims: "Oh let the wickedness of the wicked come to an end; but establish the just!" (Ps. vii. 9); while yet another predicts, and uses the prediction to strengthen and console the godly in their adversity: "Evil-doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth. *For yet a little while, and the wicked shall not be:* yea, thou shalt diligently consider his place, and he shall not be (there). But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "*The seed of the wicked shall be cut off.*" Root and branch, the wicked are to be exterminated from the

face of the earth! (Ps. xxxvii. 9, 10, 28.) There are men who profess to find no promise of the life to come in the Old Testament. Such would do well to "anoint their eyes with eye salve, that they may see!" Even Solomon, who is justly regarded as the least spiritual of the Old Testament writers, speaks of it as what nobody put in doubt in his day, and uses the same as a solemn dissuasive against vice and a moving exhortation to the practice of virtue, in Prov. ii. 20-22: "That thou mayest walk in the way of good men, and keep the path of the just; for *the upright shall dwell in the earth, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it!*" The arbitrary rendering of "the land," instead of "the earth," in this passage, and in several others of the same character, hides the full force of its meaning from the reader of the English Bible.

Nor can there be any reasonable doubt that this is what Peter intends, when he speaks of "the day of judgment and *perdition (or destruction) of ungodly men*" (2 Pet. iii. 7), not meaning the day when ungodly men are to meet their doom—Dives did not wait till then, nor Judas; nor yet the day when they are to be annihilated; but the day that is *to destroy them from out of the world* (see Rev. xi. 18), "cut them off from the earth," root out and extirpate the entire stock of evil-doers, and make a perpetual "end of them." "*When the wicked are cut off, thou shalt see it!*"—as was said to distressed and sorely tempted saints nearly three thousand years ago. "*For yet a little while* (comp. Heb. x. 37), *and the wicked shall not be; yea, thou shalt diligently consider his place, but he shall not be*" [there]! No wicked man, nor wicked thing, will any more be found in "the world," when Christ shall have in fact "put away sin by the sacrifice of himself" on Calvary, "taken away the sin of the world," "made an end of sins and brought in everlasting righteousness," "swallowed up death in victory, wiped away tears from off all faces, and taken away the reproach of his people *from off all the earth!*" (Isa. xxv. 8.)

Page after page might be quoted to prove that this is the Bible ideal of "the kingdom of God," "the kingdom of heaven" on

earth, which our Master and his apostles were ever preaching, and that the Scriptures of truth hold out no other ideal whatever. But the parable of the tares of the field sets it forth in our Lord's own word:—"The field is KOSMOS"—this material world; "the good seed are the children of the kingdom," to whom the field of right belongs; "the tares are the children of the wicked one," who occupy the field together with the just till the harvest; "the enemy that sowed them is the devil; the harvest is the end of the AION"—the age (not the kosmos spoken of above), "and the reapers are angels." "So shall it be in the end of this age (AION). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity [they shall sever the wicked from among the just, vs. 49]; and shall cast them into a furnace of fire: . . . then shall the righteous shine forth as the sun in the kingdom of their Father. WHO HATH EARS TO HEAR, LET HIM HEAR!" (Matt. xiii. 38-43.) "Come, ye blessed of my Father, inherit the kingdom prepared for you (the just) from the foundation of the world"—the Kosmos again. (Matt. xxv. 34.) Then, but not till then, the world will be in fact saved, being brought back to God and restored to the purpose for which it was designed from its very foundation!

The time when all this shall take place, the Master tells us the Father holds securely in his own keeping. No man, nor angel, nor any other creature, in earth or heaven, nor even Christ himself, considered as the Prophet of his people, knows when the time shall be! If that was God's purpose about it eighteen hundred years ago, we have no reason to believe that he has changed his mind about the matter since that time; so that we are as far from possessing the secret now as then. THE TIME, THEREFORE, IS A MATTER OF NO CONCERN TO US; the only important thing about it is, that we be "*looking for and hastening unto it*"; that we keep it always in view, take it into all our calculations, and shape our characters, and govern our lives and our families with reference thereto. The day will be as great, and will signify as much to us, if Christ at his coming wake us from our graves as from

our beds. The apostles, therefore, and our Lord as well, committed no mistake in insisting so much on this topic eighteen hundred years ago, to men who have been counted among the dead for eighteen centuries; their brief handbreath of time, just like our own, was their only opportunity to form their characters and shape their lives on the high ideal he sets before us,—that of men who, in a world of unbelievers, “wait for their Lord,” as the expectants of great things: “waiting for the mercy of our Lord Jesus Christ unto eternal life!”

Let us, however, suppose the day come and past; the work of redemption fully accomplished; the elect in peaceful possession of the kingdom prepared for them from the foundation of the world; “Abraham and his seed inheriting the world,” the world, as such, being in fact saved; “death and hades cast into the lake of fire,”—completely and forever destroyed; the wicked gone away into everlasting banishment from the blissful presence of God; the mediatorial kingdom delivered up to God and the Father, and Jesus the Messiah, the World-Redeemer, reigning on the throne of David, and over the house of Jacob (our father Jacob) forever, in the midst of his redeemed people, in the land of the living, possessed of “the life that is life indeed,” where death, and danger, and sin (the source of all our woes) are known and to be known no more forever! As we gaze on this imperfect representation of that “eternal salvation of which *Christ is the Author* to all them that obey him,” we ask, What was its cost? There is no question as to this. It cost the labors and the life-blood of the Son of God. It is not true, therefore, that he became man, died and rose again to save an elect people merely. Granted freely and fully that the elect (all that the Father gave him), and no others, are the inheritors of this glory and blessing, it is plain that THE SALVATION OF THE WORLD embraces far more than that of its intelligent inhabitants. Christ died to accomplish far more than to save from ruin any number of individuals, even though you increase the number far beyond the power of man to compute them. “*The world*” is much more than the people that live in it. “Behold the Lamb of God, who taketh away the sin of the world!”

I have at hand no books of reference,<sup>1</sup> nor even a copy of *Cruden's Concordance* with which to verify the statement, and therefore I would make it with becoming diffidence; but I have it on my mind that the atonement is never said to have been made specifically with reference to the elect. The only passages that I remember which seem to teach it, are John x. 11, 15, and Eph. v. 25-27, "The Good Shepherd *giveth his life for the sheep*," "*I lay down my life for the sheep*," and "Husbands love your wives, even as *Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself*," etc. But atonement, or satisfaction to divine justice for the sins of men, is not the thing had in view in either case. In the former two, it is the love and self-forgetfulness of the true Shepherd, as contrasted with the self-interest and cowardice of the hireling; and in the latter, it is the love of Christ toward his bride, as an illustration of the way that husbands ought to love their wives. Atonement is implied, but it is not stated. And so it is implied all along and everywhere, that Christ laid down his life for his people, definitely, as his people, co-heirs with himself of the coming inheritance of glory and immortality, and the blessed companions of his endless life; and the purpose for which he came into the world, the express will of the Father who sent him, as stated by himself, was "that of all whom the Father hath given me, I should lose nothing, but should raise it up again at the last day." But still the passages which speak of his expiatory death and the virtue of his atoning blood do not limit that to his people, but rather, as we have seen, extend it to "the world," "the whole world," which he was sent to save.

It would be disingenuous to omit here some passages which I recall that are claimed to teach that Christ did die for all men alike; as Rom. xiv. 15, "*Destroy not him with thy meat, for whom Christ died!*" and the same, repeated under another form, in 1 Cor. viii. 10, 11, "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of

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<sup>1</sup>The article was written while the author was doing evangelistic work among the Mexicans in southwest Texas.



him which is weak be emboldened to eat of those things which are offered to idols; *and through thy knowledge shall the weak brother perish, for whom Christ died?*" This, though a point-blank statement that Christ died for one who is supposed to perish, is really only a powerful dissuasive against an unbrotherly act. The weak brother is by profession a child of God and an heir of glory, and should he perish by your unbrotherly conduct, it is as if you had caused to perish one of Christ's own, for whom, of course, his blood was definitely shed. The texts, therefore, prove that Christ died for his people, as such (and presumably for such as profess so to be), rather than for the whole race of mankind in general. Again, in 1 Tim. iv. 10, "We trust in the living God, WHO IS THE SAVIOUR OF ALL MEN, *especially of them that believe.*" As the reference here is clearly not to Christ as the Redeemer, but to the Divine Being as the upholder and preserver of all things, the word "Saviour" has naturally and properly this reference here. Atonement, or propitiation for sin, was not in the apostle's thought.

It is mentioned, however, in 1 Tim. ii. 3-6, which makes this the strongest passage that can be quoted on the other side: "This, to-wit, supplications, prayers, and intercessions, for all sorts and conditions of men, is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth;"—expressive of God's (not specifically Christ's) good-will and benevolence towards all men. "For there is [for all] one God and one Mediator between God and men, the man Christ Jesus; *who gave himself a ransom for all*, [the same] to be testified in due time." As a popular statement, assigning reasons why "supplications, prayers, intercessions, and giving of thanks should be offered for all men," including kings and all that are in authority, to whom the gospel is to be preached and the offer of salvation made, I do not think a thoughtful man would convert this into a didactic statement as to the extent of the atonement; the more so, as it was undeniably true that Christ "was sent to be the Saviour of the world," and shed his blood as "the propitiation for the sins of the whole world." Christ gave himself a ransom for all who will accept him; and our commission is

to "preach the gospel to every creature," with the certainty that "whosoever will may take of the water of life freely." It is, I think, at most only one of the many statements that "God our Saviour" loved the world, and Christ our Saviour was sent to save it, and *paid its ransom with his own blood*.

Let us look now at one of the most difficult passages in the Bible and see what light this doctrine of *world-salvation* throws upon it. In Rom. v. 12-21 Paul institutes a studied comparison between Adam and Christ, the man who damned the world, and the divine man who saves it; the man by whom came sin and death, and the man by whom comes the gift of righteousness and eternal life; just as in 1 Cor. xv. 21, 22, he contrasts the man by whom came death, and the man by whom comes the resurrection to a deathless immortality. Now, if you look at this comparison as referring to men as individuals, the difficulties of the passage become very great, and it seems impossible, in verse 18, to avoid the baldest statement of universal salvation, though in conflict with the scope of Paul's argument here, and with the teachings of Scripture everywhere in general. But look at it, as the apostle delights to present it, as a scheme of *world-salvation*, and at Jesus, the Messiah, as a *World-redeemer*, and the difficulties vanish of themselves. We must put ourselves in the position of the writer, if we would rightly understand him.

In Romans iv. 13 he strikes the keynote of the argument when he says that "THE PROMISE to Abraham (and to his seed with him) was that he should be THE HEIR OF THE WORLD"—the Kosmos; and no other promise whatever is mentioned or referred to. The promise of eternal salvation, therefore, is embodied in this; and *his belief of this divine promise it was*, when all natural things stood against it, *that was imputed to him for righteousness*: "Against hope, he believed in hope, that he might become the father of many nations, according to that which was spoken, so [like the stars] shall thy seed be!" Of course this means the many nations of redeemed and resurrected men, the nations of the world to come, who are to "walk in the light of the heavenly Jerusalem, which cometh down from God, out of heaven" (Rev. xxi. 24, 26); for the aspect under which the divine Promiser is

viewed throughout is that of "*God, who quickeneth (gives life to) the dead (Gr., dead men) and calleth the things that are not, as though they (already) were.*" (Verse 17.) If I can rely on memory, the thought, as developed by Calvin *in loco*, is just this: That through a son yet unborn he was to become the father not of one nation merely, but of "many nations," the "all nations who were to be blessed in him"; who, justified, sanctified, glorified, were, together with him, through Christ, the promised Seed, *to become the heirs of the world*, or (to use the language of the final Judge) to "inherit the kingdom prepared for them (the just) *from the foundation of the world.*" This hope, which nineteen hundred years after Christ appears to multitudes who bear his name as the wildest extravagance, nineteen hundred years before Christ was the basis of that wonderful act of faith by which Abraham was justified and became the father of all them that believe, whether of Jewish or Gentile stock. We believing Gentiles claim to be as good and lawful children of Abraham as the best that Jewry can boast. A lesson that some premillennarians would better try and learn!

This much premised, let us now examine this most interesting but difficult passage, in which Paul shows how the damage done by that one man, by whom sin entered into the world, was repaired by that other man, whom he sets in sharpest contrast with him. He speaks throughout of the ruin and the redemption as WORLD-WIDE, embracing totalities in each case; and the scene of each is identically the same, to-wit: "THE KOSMOS"—this world of ours. And further, in chapter viii. 19-25, he again speaks of it as *a world-redemption and a world-deliverance*, of which he says in the plainest terms that *the whole groaning creation waits for it*, nor waits in vain, "because the creation itself also shall be delivered out of the bondage of corruption into the glorious liberty of the children of God."

In the light of the world-wide scope of the redemption treated of, we shall have little difficulty in making clear the terms of this intricate passage, which, without this clew, will always baffle our endeavors to see it in a self-consistent and satisfactory light. In my present wandering life of evangelist among the Mexicans, I

have no copy of the Revised Version to cite from, but I give the passage substantially as rendered in the Modern Spanish Version:

Romans v. 12: "Therefore, as by means of one man *sin entered into the world*, and death by means of sin, and so death passed upon all men, for that all have sinned;—(13) for until the Law, *sin was in the world*, but sin is not imputed when there is no law; (14) nevertheless, death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a type of him that was to come [the promised Messiah and *World-deliverer*]. (15) But not as the transgression has been the gift; for if by the transgression of the one, *the many* died, much more the grace of God and the gift, which is by the grace of the other [*Gr.* "the one," a common Hebraism] man, Jesus Christ, hath abounded unto *the many*. (16) And not as it was by means of one that sinned has been the gift; for the judgment was of one transgression unto condemnation, but the free gift is of many transgressions unto justification. (17) For if by the transgression of the one, death reigned by means of the one, much more, those who receive the abundance of grace and the gift of righteousness shall reign in life by means of the other [*Gr.* the one], Jesus Christ. (18) Therefore, as by means of one transgression sentence *came upon all men unto condemnation*, so, also, by means of one act of righteousness, sentence *comes upon all men unto justification of life*. (19) For as through the disobedience of the one man, *the many* were constituted sinners, so by means of the righteousness of the other [*Gr.* the one], *the many* shall be constituted righteous. (20) The law entered besides that transgression might abound, but *where sin abounded* [that is, in the world], *there* grace did much more abound; (21) in order that as sin had reigned unto death, so also grace should reign, through righteousness, unto eternal life, through Jesus Christ our Lord." (Rom. v. 12-21.)

Here, as in so many other places already cited, "the field is the world," and in the contrast which Paul presents between the man who damned the world and the man who saves the world, the several work and interests of each are presented *in their solidarity, as world-wide*, and therefore embracing totalities in each case, "the many" of

the one and "the many" of the other—the totalities of the individuals concerned in each; though the totalities are not identical, but rather all who are Adam's in the one case, and all who are Christ's in the other. "The world" is in a certain sense the same, though the individuals who people it are not all the same in each case. This should not occasion us any difficulty. When in our daily life we speak of "the world" and "the whole world," we do not include Adam, or Noah, or Nimrod, or David, or Julius Cæsar; *we count out the departed*, without one thought of them; so when "the wicked are driven away in their wickedness," when "the evil-doers are cut off," as is so often predicted of them; when, as Moses declared, "it shall come to pass that every soul that will not hearken unto that prophet *shall be destroyed from among the people*" of God (Acts iii. 22, 23), "*the world,*" "*the whole world,*" *will be just as complete without them as it is to-day without the dead.* In either case, they are simply counted out.

From this standpoint, therefore, let us study the question of the extent of the atonement. For what, and for whom, was it made? For just this, the salvation of "the world," "the whole world." But who are the denizens, the heritors of "the world"? who make up the *personnel* of the kingdom? The elect, "Abraham and his seed, to whom the promises are made"; all whom the Father gave to the Son, and whom he engaged, without loss of one, to raise up to eternal life at the last day. Are there any besides? None whatever; for such is the exceeding sinfulness of sin, and such the desperate wickedness of the hearts of men, that left to their own election they will surely choose the broad way that leads to destruction, and thank God, or thank men at least, for the privilege of being left alone, to do, unmolested, as they please! We need but to open our eyes, to see this enacted around us every day. If men would elect life, God would be spared the necessity of election. His only reason for choosing any is, that without his sovereign choice all would alike shun the way of life, and choose the road to death. Sad as it is to believe it, no thoughtful person who takes any part in the work of winning souls can shut his eyes to the fact that the great bulk of the Protestant world had rather "take their chances" of eternal ruin than "take Christ's

yoke and learn of him and find rest to their souls!" The Roman Catholic world is worse off still: Bible-burning is an old business with them, and is one they still indulge in. "Who hath believed our report?" has been the sad complaint of God's messengers from age to age.

But, going back to that imperfect picture of "good things to come," we ask: Does the death of "the Redeemer of God's elect" make a full and proper atonement for their sins, a true satisfaction to divine justice on their behalf? Certainly, as scores of Scriptures teach: "He is the propitiation for our [sins." "In whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace." "The Lord laid on him the iniquity of us all." "His own self bare our sins in his own body on the tree." "By his stripes we are healed." But was the atonement made *with definite reference* to them? This is expressly stated in every conceivable way, and it constitutes the peculiar bond that binds his people to himself, however partisan controversy and polemical tactics may sometimes obscure the theological statement. On this point, all branches of the Christian church use popularly one and the same forms of speech, no other would at all suit their purpose: "Having loved his own that were in the world, he loved them unto the end." "*Unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion forever and ever. Amen!*" But was the mediation and atonement of Christ LIMITED to the purpose of securing eternal life to them? I think it has been conclusively shown that Christ did not come into the world and die merely to secure the salvation of any number of *individuals, as individuals, nor even of the church, as a church*, but, in addition thereto, to secure the salvation OF THE WORLD, AS A WORLD. *As the world in its solidarity was the subject of ruin, so the world in its solidarity is the subject of redemption.*

But is the death of Christ, in this sense also, as definite and true an atonement, and as really a satisfaction to divine justice, as when viewed in reference to the sins of his people, individually and collectively considered? Just as much so, I think. He came into the world to save the world; and now the world through him

is saved! Go where you will, in the length of it, and the breadth of it, you find no sin, no sorrow, no death; no want, nor poverty, nor rags, nor wretchedness; no violence, nor lawlessness; no graves nor dying beds; nothing that defileth, or worketh abomination, or maketh a lie. Over earth's wide domain, the gospel has reëstablished the law of God (Rom. iii. 31), and his will is done on earth as it is done in heaven. God's tabernacle and dwelling-place is again and forevermore with men. *Earth is at last as clean as heaven; AND IT IS THE BLOOD OF CHRIST THAT HAS CLEANSed IT.* We talk of Noah's flood washing away the filth of the antediluvians; but that is a figure of speech; water can never wash away the filth of sin, whatever baptismal regenerationists may think or say. So, too, we talk of the fires of the last conflagration purging the earth of the former abominations wrought thereon; but this is as much a figure of speech as the other; fire can never purge away sins, even if Romanists are taught to believe it. "Blood, it defileth the land; neither can the land be cleansed from the blood that is shed therein, except by the blood of him that shed it." (Num. xxxv. 33.) It is not a mere figure of speech, then, when we affirm that Christ's blood cleanses the world from guilt and pollution. He "*taketh away the sin of the world!*"

This view of the atonement meets, I think, all the conditions of a good and satisfactory exposition of the case. First of all, it is scriptural, and it takes the Scriptures, without wresting or forcing, in their simple and natural sense. Then, it is definite; it was made with specific reference to the end that it effects—to save an elect people, and to bring back a lost world to God. It is efficacious, too, securing absolutely the salvation of Christ's God-given people, and also of the world, as such, together with all the means necessary to the accomplishment of this purpose in its season. Still further, it is a true and proper atonement, meeting and answering all the demands of the violated law of God, and making it in the highest degree consistent therewith that God "should be just, and the justifier of him that believeth in Jesus"; making it just and proper, also, that the curse pronounced on the earth for man's sake should be revoked, and converted into the plenitude of the divine favor and blessing.

But, and in addition to all this, IT IS AS GENERAL AND UNLIMITED AS IT IS PARTICULAR AND DEFINITE. It is a *world-salvation*, "as long as the earth, and as broad as the sea." From this point of view, none need ever find himself hampered in preaching a definite atonement, by feeling that it in anywise restricts its world-wide application as "good news to be preached to every creature." God loved the world, and sent his Son to save the world; the world is, in fact, being saved through him; and *anybody and everybody in the world is welcome to take his part therein*. There is no reason why any one should be "cut off," except his own wilful preference of darkness to light, and of sin to holiness. Christ, *the World-Saviour*, is taking away its sin, and may "cut short the work in righteousness" and "make an end of sin" much sooner than any of us expect; and he will take away any man's sins and every man's sins who finds them a burden, and wants to get rid of them, and will come to him as he is freely offered to us in the gospel. His complaint is, "Ye will not come to me that ye might have life!" The offer of salvation, with the accompanying "command to repent," and to believe and obey the gospel, is made in good faith to "all men everywhere" (Acts xvii. 30, 31); so much so, that they will be punished for disobedience to this command just as much as to any other. Christ, the *World-Redeemer*, has enjoined on us that his "gospel be preached to every creature"; and, for further assurance, he adds: "Him that cometh to me I will in nowise cast out"! "Whosoever will, let him take of the water of life freely"! Those who choose to stand on the side of the first transgressor, who brought sin and death into the world, showing thus their approval of his deed, will have themselves to blame; for all who repent of and forsake their sins, renouncing the first Adam and his deed, will find a ready welcome, with pardon and healing, from the last Adam, who came to repair, and more than repair, the ruin wrought by the first. Here, then, is a gospel free for all to preach, and free for all to accept!

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