

# HEADS OF LECTURES

3.

IN

## DIVINITY,

BY

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Εξευνάτε τὰς γραφάς. JOHN, V. 39.



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## INTRODUCTORY DISCOURSE.

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A JUST sense of the nature of that honourable and useful employment towards which Students of Divinity look, will quicken their exertions both in the acquisition of general knowledge, and in the more immediate preparation for the duties of the sacred profession ;— and it will give purity and grace to their manners.

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## DIVINITY.

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### BOOK I.

#### EVIDENCES OF THE CHRISTIAN RELIGION.

THE two great doctrines that God is, and that he is a rewarder of them that seek him, being assumed as the ground-work of every religious system, the truth of Christianity turns upon a question of fact, Whether an extraordinary revelation was given to man by the preaching of the Son of God. *Abernethy. Boyle's Lectures.*

THIS question falls to be tried, not by wishes which may be formed upon the subject, but by the evidence adduced in proof of the fact.

# HEADS OF LECTURES

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## CHAP. I.

THE support which the truth of Christianity receives from the train of history for nearly 1800 years, prepares the mind of a Scholar for the more direct proofs of a Divine Revelation. *Grotius. Macknight on the Truth of the Gospel History.*

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## CHAP. II.

THE whole of that Revelation which is peculiar to Christians being contained in the Books of the New Testament, the first subject of inquiry, is, Whether these books are authentic—and genuine.

*Section*

*Section I.*

MANNER in which the Canon of the New Testament was formed.

MOST of the books have been handed down to us by an uninterrupted tradition from the earliest times : others were admitted after some hesitation.

THE external evidence of the authenticity of all the parts of the New Testament, is full and various,—and is confirmed by many internal marks.

*Section II.*

ANY material alteration of books, so universally diffused, was impossible.

THE 30,000 various readings, most of which are trifling changes, may be corrected by manuscripts,—ancient versions,—early quotations,—and sound chastised Criticism.

IT is possible to attain nearer to an absolute certainty, with regard to the genuine reading of the New Testament, than of any other ancient book.

*Michaelis. Leland. Lardner. Fortin. Hartley. Mac-knight on the Epistles. Paley's Horæ Paulinæ, and Evidences of Christianity.*

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### CHAP. III.

THE high claim made in these authentic, genuine books, that they contain a Divine Revelation, is not contradicted by the manner of advancing the claim, which is far removed from the known characters of enthusiasm;—nor by the contents of the books, which appear, in all points, conformable to the primary Revelation which God gave to man by reason and conscience:—And, it is confirmed by the four following circumstances, which constitute what is called the Internal Evidence of Christianity, or presumptions arising from the books themselves, that they cannot be the work of man.

1. THE superiority of the system of Religion and Morality, contained in the Books of the New Testament, above every former system.

2. THE condition of those men in whose writings this superior system appears.

3. THE perfection of the character of Jesus Christ, together with the manner in which it is drawn.

4. THE

4. THE character of his Apostles, as it may be collected from the facts which they relate, and the letters which they write.

THIS internal evidence is not merely a matter of taste or feeling, but furnishes an argument which every understanding may apprehend. The several branches of it make a principal part of the study of a Divine.

*Eeland. Conybeare. Duchal. Fenyns. Macknight. Newcome. Leechman. Paley. Boyle's Lectures.*

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#### CHAP. IV.

THE Gospel, professing to offer Direct Evidence, in support of that presumption which arises from the Internal Evidence, claims to be received as a Divine Revelation, upon the footing of Miracles.

*Section*



*Section I.*

THE force of the argument from miracles, is well stated by *Bonnét*.

THAT uniformity of the course of nature, upon which the business of life, and the speculations of philosophy proceed, may be interrupted by the immediate interposition of the Almighty,—or by the agency of visible ministers of the Divine Power.

WORKS beyond the power of man, and contrary to the course of nature, performed by visible agents, at their pleasure, are the sign of a power derived to them from the Lord of Nature ; and may be applied, by their declaration,—to the doctrine which they teach, so as to be the vouchers to all who behold them, of the truth of a Revelation, which the Father of his creatures saw meet to communicate, by a few individuals, to the rest of the world. *Sherlock*.

INTERNAL and External evidence of Christianity, lend aid to one another.—Analogy between the proofs of Natural and of Revealed Religion.—The miracles of the Gospel illustrate some of its peculiar doctrines. *Newcome. Fortin.*

*Section*

*Section II.*

1. ARE Miracles capable of being proven to the satisfaction of those who do not behold them? *Hume. Campbell.*

2. WAS the testimony born to the miracles of Jesus, credible at the time of its being given?

CHARACTER of the Apostles.—They relate palpable facts.—Effects of the miracles upon themselves.

3. DOES the distance of time at which we live, destroy the original credibility of the testimony?

THE Books were early published.—There is much particularity in the narration of the miracles of Jesus.—The first Christians appear, from the Epistles, to have believed that the Apostles wrought miracles. *Butler.*—And there is no opposite testimony.

*Section III.*

THE multitude of reports concerning miracles, involves the subject in new difficulties, and furnishes a plausible objection against this branch of the external evidence

evidence of Christianity, which the following observations may serve to remove.

1. No religion, except the Jewish and Christian, claimed to be received upon the footing of miracles performed by the Author of it.

2. THERE is a striking difference between the miracles recorded in the Bible, and all other miracles, in respect of the evidence with which they are transmitted. *Criterion by Douglas. Campbell. Macknight. Paley.*

3. WHETHER, with *Farmer*, we conceive, that God alone can work miracles ;—or, with *Cudworth*, suppose, that evil spirits have, in all ages, been exercising their power in misleading men ;—or, adopt a middle opinion, which the introduction of the Jewish and Christian dispensations, and many passages of scripture seem to warrant, the argument from miracles, as stated by our Lord, in the 12th Chapter of Matthew, retains its force.

4. THE uncertainty, with regard to the duration of miracles in the Christian Church, does not invalidate the argument arising from the miracles of Jesus and his Apostles. *Middleton. Gibbon. Fortin. Sir David Dalrymple. Watson.*

It appears probable, that the profusion of miraculous gifts which took place in the Apostolical age, was gradually

ually withdrawn ; and that they ceased entirely after the days of Constantine.

*Clarke. Leland's View of Deistical Writers. Randolph's View of our Lord's Ministry. Bullock. Cudworth, translated by Mosheim. Boyle's Lectures.*

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## CHAP. V.

THE Eleventh Chapter of John's Gospel, may be employed to illustrate both the internal evidence of Christianity,—and that part of the external evidence which arises from miracles.

1. It is a moral painting, in which are delightfully exhibited the characters of the Narrator ;—of the sisters of Lazarus ;—of the Apostles, particularly Thomas ;—and of Jesus.

2. It contains a circumstantial account of the greatest of our Lord's miracles.

WOOLSTON

*Woolston* reduced into a system, a kind of philological and verbal objections, purporting to show, that the miracles of Jesus must be understood purely in an allegorical sense; because the accounts taken in a literal sense are incredible.

THE sources of answers to such objections, are,—an intimate acquaintance with local manners, customs, and prejudices;—an analysis of the true meaning of the words in the original;—and a close attention to the whole contexture of the narration.

APPLICATION of the answers which may be derived from these sources, to the cure of the paralytic in the 2d Chapter of Mark,—to the turning water into wine in the 2d Chapter of John,—and to the resurrection of Lazarus. *Pearce's Commentary.*

3. By stating the different effects which the same miracle produced upon different persons, to all of whom the fact appeared undeniable, it furnishes an instance of the possibility of unbelief in those who enjoy the highest degree of evidence.

CHAP.

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CHAP. VI.

As Jesus claimed to be the Messiah of the Jews, the argument from Prophecy falls to be canvassed in a discussion of the Evidences of Christianity.

*Section I.*

FOR the investigation of the truth of this claim, there is required not, as *Gibbon* supposes, a previous belief of the Divinity of the Prophecies, but a conviction that the books containing what is called the Prophecy, existed a considerable time before the events which are said to be the fulfilment.

IN proof of this preliminary point, we say, that the books are the records of a nation which was not unknown to its neighbours ;—that the Pentateuch was guarded by the ancient schism between the Jews and Samaritans ;—and that the existence and integrity of all the parts of the Old Testament, are vouched by the Septuagint translation, which was probably finished in

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the second Century before Christ, and was used in all the Churches of the Hellenistical Jews,—by the animosity amongst the religious sects of the Jews,—by internal marks,—and by the testimony of *Josephus*.

THAT the hope of the Messiah, was, in all ages, the received national interpretation of the predictions in those books, appears from the New Testament,—from Heathen historians,—from the writings of the ancient Jews,—and the sentiments of the modern.

*Prideaux. Hartley. Chandler. Lardner. Leland. Stillingfleet's Origines Sacra.*

### *Section II.*

By comparing the predictions with the circumstances of the appearance of Jesus, any person who possesses critical sagacity and historical information, or who avails himself of the labours of *Clarke, Chandler, Sherlock, Newton, Fortin, Halifax, Bagot, Macknight*, and others, may attain a firm conviction that Jesus is the Messiah of the Jews.

SPECIMEN of the exact fulfilment of Prophecy, in the time,—and the place, of the birth of Jesus.

*Section*

*Section III.*

It was said by *Collins*, that the Prophecies of the Old Testament, are applicable to Jesus only in a secondary typical sense ;—and that such sense is fanatical and chimerical.

We answer, that, as the Prophecies respecting the temporal affairs of the Jews and their neighbours, some of which were fulfilled long ago, and others are now fulfilling in the world, were subservient to a future spiritual dispensation which was promised, so there are Prophecies of the Messiah, the glorious Personage by whom the new dispensation was to be opened, which, in their primary sense, apply only to Jesus of Nazareth: Even *Grotius* admits one instance of this in the end of Malachi.

We answer further, that, as the typical nature of the Jewish ceremonies is a kind of symbolical language, so what is called the double sense of Prophecy, of which the 72d Psalm furnishes an instance, is not inconsistent with that special kind of discourse to which we give the name of Prophecy ;—is agreeable to the allegory which abounds in ancient writers, *Horace*, Ode i. 14. Psalm 80th,—and appears with peculiar propriety under an intermediate preparatory dispensation.

*Law. Sykes. Warburton. Hurd. Lowth de Sacra Poesi.*



*Section IV.*

OUR Lord and his Apostles quoted often from the Septuagint: And when that translation did not appear to them correct, they used some more perfect translation, or they translated for themselves from the Hebrew Text. *Kennicott. Randolph's Collation. Geddes's Prospectus.*

*Section V.*

WHEN, in a statement of the amount of the argument from Prophecy, we assign their proper place to direct predictions, to secondary prophecies, to quotations in which there was merely an accommodation of words, and to types; and when we thus find the Old Testament a continued prophecy of the New, it appears that the Prophets were Divinely inspired;—that, in the word of prophecy which supported the faith of the old world, God enclosed a secret evidence which he intended should one day be seen;—and that the scheme in which the ancient predictions were fulfilled, is a Divine Revelation.

Much dignity is thus reflected upon the Gospel.—The evidence from Prophecy appears to be an increasing evidence.—Many great events may yet be expected to arise in the order of Providence:—And the prophecies  
which

which have been fulfilled, become vouchers of the accomplishment of those which foretel remote events.

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## CHAP. VII.

JESUS, having fulfilled by his appearance upon earth, a great part of the Prophecies concerning the future spiritual Dispensation, became the interpreter of those which obscurely intimated that succession of interesting events which his first appearance introduced. *Hurd.*

IN explication of ancient predictions of the same events, this great Prophet, to whom the Spirit was given without measure, foretold,

1. HIS own Death, with all its circumstances.

2. HIS Resurrection upon the third day.

3. HIS Ascension, which was to be an object of sense to his Apostles,—and to be vouched to succeeding ages, by the works which the power sent by him from heaven enabled his Apostles to perform.

B 3

4. THE

4. THE situation and behaviour of his Apostles after he left them.

5. THE destruction of Jerusalem, Matthew, 24th Chapter; Luke, 21st Chapter.

TIME when the prophecy was uttered—and circulated. From *Josephus* we learn, that not only the event itself, but all the signs and accompaniments of the event, correspond literally to the words of Jesus.

6. THE rapid propagation of his Religion.

THE Gospel, by being preached in all the world before the end of the Jewish state, Matthew xxiv. 14. was a witness to all nations, that, in the destruction of the Temple, there was a fulfilment of prophecy,—a punishment of infidelity,—and the conclusion of that preparatory dispensation which required the services of the Temple.

7. THE condition of the Jewish nation subsequent to the destruction of their City.

It is foretold that their Political and Ecclesiastical Constitution was to be dissolved;—that Jerusalem was to remain in the possession of the Gentiles, and to be treated with every indignity;—that the people were to be scattered over the earth, but not confounded with other people. Yet it is intimated, Luke xxi. 24. which  
seems

seems to refer to Daniel, ix. 26, 27. that, agreeably to the words of other Prophets, the nation is somehow to be emancipated.

8. THE solemnities of the Day of judgment, with the final discrimination of the righteous and the wicked.

THIS great event is so connected, in our Lord's prophecy, with the destruction of Jerusalem, that part of the 24th Chapter of Matthew appears to afford an instance of a Prophecy having a double sense.

*Tillotson. Fortin. Newton. Newcome.*

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## CHAP. VIII.

THE Resurrection of Jesus, one of the events which he foretold, is an essential branch of the evidence of his Religion.

It was rendered an object of sense to great numbers besides the Apostles : But this highest evidence, was, for wise reasons, withheld from the nation of the Jews.

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To us it is vouched by the traditionary evidence arising from the universal diffusion of the belief of the fact ;—by the testimony recorded, with every internal mark of credibility, in the writings of those men who were chosen by God to be the witnesses of the resurrection ;—and by the extraordinary powers conferred upon them:

TIME of conferring these powers: Nature and variety of them. They were the witnesses of the Spirit confirming the testimony of the Apostles.

*Ditton. Trial of Witnesses. West.*

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## CHAP. IX.

THE history of the Propagation of Christianity, besides being a fulfilment of the words of Jesus, may be considered as furnishing in itself an argument for the truth of his Religion.

*Section*

*Section I.*

SUCCESS of a religious system is not an unequivocal proof of its having a Divine original ; for there may be human causes sufficient to account for that success.

BUT when all the human means that were employed appear inadequate to the end, we must have recourse to the finger of God : And the conclusion, which in this case we draw, is very much confirmed, if there be positive evidence, that, in the accomplishment of the end, there was an exertion of Divine power.

APPLICATION of this universal rule—to the history of Mahometanism, and of Christianity. *White's Sermons.*

*Section II.*

THE five secondary causes of the rapid growth of Christianity, enumerated by *Gibbon*, “ either tended to  
 “ retard the progress of that religion,—or were the  
 “ manifest operation of the power and wisdom of  
 “ God.” *White. Watson. Sir David Dalrymple.*

*Section*

*Section III.*

AMONGST the early converts to Christianity, most of whom were mean unlearned men, we reckon some persons of rank, and some who had been educated in the schools of the Philosophers. *Justin Martyr.*

ASSISTANCE which Christianity derived from the talents and learning of the Apostle Paul: Argument deduced from his conversion. *Lord Lyttleton. Mac-knight.*

*Section IV.*

It has been said, that if the earth be divided into 30 equal parts, Paganism is established in 19, Mahometanism in 6, Christianity in 5 ;—that Christianity was not published till the world had existed some thousand years ;—that it is corrupted in many countries ;—and that it leaves men wicked : And, from the imperfection of the effect produced, it has been inferred, that the means employed were not Divine.

BUT objections founded upon the measure of the effect, cannot overturn historical evidence.—They imply an expectation which we are not warranted to entertain, that God will bestow the same religious advantages upon  
all



all his creatures, and that there will be no delay in the communication of what it was his original purpose to bestow.—Much religious knowledge was diffused during the preparation of the Gospel.—The delay of its universal publication, may, in various ways, be preparing the world for the reception of it.—The corruptions of Christianity arose from God's employing the ministry of human means.—It is a contradiction in terms, to say that religion should compel men to be virtuous.

*Shaw and Dick upon the Counsel of Gamaliel. Robertson's Sermon. Butler. Atterbury. Fortin. Law. Mac-knight. Paley.*

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# HEADS OF LECTURES

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## DIVINITY.

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### BOOK II.

GENERAL VIEW OF THE SCRIPTURE SYSTEM, AND  
PLAN OF ANALYSING IT.

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#### CHAP. I.

TO those who consider the Books of the New Testament as authentic, genuine records, in which the Disciples of a Divine Teacher deliver a system of truth, it is an interesting question whether they are Inspired Writings.

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MODERN

MODERN Socinians deny the Inspiration of Scripture: And Priestley considers the Apostles as liable, like other men, to adopt, and to introduce into their writings, a hasty and ill-grounded opinion: *History of Early Opinions*, Vol i. p. 70. Vol. iv. p. 5, and 58. Other Christians differ as to the degree of Inspiration.

ALL degrees of Inspiration are equally possible. If the Apostles were really inspired, the evidence of the fact will probably ascertain the measure vouchsafed to them.

THE different kinds of Inspiration which appear necessary for the different purposes of their mission as, Historians—Expounders of the whole counsel of God—and Prophets, were promised by our Lord, John xiv. 26. and xvi. 13.

OF the promise made in these and other passages, there was a visible fulfilment on the day of Pentecost: and to Paul, who was not then an Apostle, the Gospel was communicated by special Revelation.

INSPIRATION is claimed by the Apostles, not indeed in the Gospels where they write merely in the character of eye-witnesses, Luke i. 1—4, but in the Epistles, where they write with authority:—And it appears from the New Testament, and from the words of the earliest Christian writers, that the claim was admitted.

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THE claim is found, upon a candid, enlightened examination of all the objections that have been made, not to be contradicted by any thing in their writings.

THEY did not always write under the inspiration of suggestion : But by the continual superintendence of the Spirit, they were furnished in the Gospels, in the doctrinal parts of the Epistles, and in the Prophecies which they delivered, with that measure of Inspiration which the nature of the subject required, so as to render their writings the infallible standard of Christian faith.

HENCE sound Criticism becomes the foundation of Theology ; and my business is not to frame a System of Divinity, but to delineate that System which the Inspired writers teach, and to rescue their meaning from misinterpretation.

*Wakefield. Middleton. Le Clerc. Lowth. Potter.  
Doddridge. Macknight. Benson. Leland. Secker.  
Paley.*

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## CHAP. II.

A SHORT connected view, in two Lectures, of the peculiar doctrines of Christianity, as they may be learnt from the Inspired Books of the New Testament.

OUT of this general view there arise some observations, the illustration of which, as preliminary to an analysis of the Scripture System, forms the subject of the four following Chapters.

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## CHAP. III.

CHRISTIANITY OF INFINITE IMPORTANCE.

### *Section I.*

IMPORTANCE of Christianity considered as a republication of Natural Religion.

NATURAL

NATURAL Religion, which consists of the knowledge of God, the obligations, and the hopes that may be deduced from the light of nature, is founded in the constitution of the human mind ;—was transmitted by tradition from the first man ;—is supposed in Scripture ;—and had no original defect.

YET, from the religious history of the Heathen world, it appears, that a republication of Natural Religion was most desirable. The Gospel gives this republication with authority,—with simplicity ;—and by establishing a popular mode of instruction, formerly unknown, has produced in every Christian country, an universal diffusion of the principles of Natural Religion.

### *Section II.*

IMPORTANCE of Christianity considered as a method of saving Sinners.

MAN, by being a Sinner, is placed in a state of depravity and guilt, in which there can be no religion to him, unless there be forgiveness with God.

NATURAL Religion being, by its Constitution, the religion of those who do their duty, holds forth only doubtful grounds of hope to those who transgress it.

THE Gospel, being revealed after transgression, makes an adequate provision for this new situation.

THE revelation of this Remedy creates duties resulting from the additional knowledge which is communicated ;—lays those to whom it is made known, under an indispensable obligation to examine it ;—and leaves those who wantonly reject it, to perish in their sins.

*Tindal. Foster. Leland. Clarke. Butler. Conybeare.  
Sherlock.*

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## CHAP. IV.

### DIFFICULTIES IN THE SCRIPTURE SYSTEM.

WHETHER we consider the Gospel as a republication of Natural Religion, or as a method of saving Sinners, we may expect to find in the Scripture system many things which we do not fully comprehend. *Butler. Scripture meaning of the word Mystery. Sherlock. Campbell.*

THE Gospel gives the knowledge necessary for our condition, without professing to satisfy our curiosity.

CHAP.

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CHAP. V.

## USE OF REASON IN RELIGION.

**ALTHOUGH** the jargon of false philosophy, the character of fanaticism, the insidious designs of those, who say that Christianity is not founded on argument, the tyranny of the Church of Rome, and the presumption of the Socinians, have occasioned many questions concerning the boundaries between Reason and Faith; every sound Divine will admit, that Reason is of eminent use,

1. In examining the evidences of Religion.

2. In learning from Scripture what are the truths revealed.

For this purpose there is required much subsidiary knowledge; an accurate attention to single words and phrases; and a distinct enlarged apprehension of the Gospel scheme in its connections and its consequences.

3. In repelling the attacks of the adversaries of Christianity. *Gerard.*

4. In



## 4. IN judging of the truths of Religion.

A RIGHT apprehension of this fourth use of Reason in matters of religion, for which sound Logic prepares us, furnishes answers to a large class of objections often urged against some of the peculiar doctrines of Christianity.

*Potter. Randolph. Bacon. Reid on the Intellectual Powers. Fourth Book of Locke's Essay.*

## CHAP. VI.

CONTROVERSIES OCCASIONED BY THE SCRIPTURE  
SYSTEM.

DIFFERENT opinions have arisen upon every subject concerning which men have speculated.

THE multiplicity of Theological controversies is easily accounted for; by differences amongst interpreters of those ancient books from which the doctrines of Christianity are to be learnt;—by the imperfect degree in which many of the doctrines are there revealed;  
ed;



ed ;—by the nature and importance of them ;—by the private passions which often operated in the breasts of those who speculated concerning them ;—and by the genius and language of the Peripatetic Philosophy, which, after some Centuries, during which the Christian writers had been Platonists, came to be generally adopted in the schools of Theology.

SINCE the Reformation that Philosophy has sunk in credit : The Christian Fathers are no longer quoted as authorities ; and their merit is appreciated.

BUT as the subjects of Theological controversy, have, in modern times, called forth men of profound erudition, and of philosophical minds ; and, as upon points most essential to the Christian faith, different systems, held either by National Churches, or by individuals, have been defended with much ability, it is the business of a Student of Divinity to make himself acquainted with that diversity of opinions, and that opposition of arguments, of which he may derive a general knowledge, from *Calvin's Institutes*, *Marckii Medulla*, *Burnet on the Thirty-nine Articles*, *Mosheim's Church History*, translated by *Maclaine*, and *Stapfer's Institutiones Theologiæ Polemicæ*.

IT is his duty to endeavour, by a patient exercise of Reason and sacred Criticism, to learn the truth as it is  
in,

in Jesus ; remembering, in the words of our Confession of Faith, “ that the Supreme Judge, by which all Controversies of Religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in Scripture.”

THE object of my Lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the shortest method of arriving at the conclusion. But you will derive more benefit from canvassing what I say, than from imbibing all that I can teach : and the most useful lessons which you can learn from me, are, a habit of attention, a love of truth, and a spirit of inquiry.

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## CHAP. VII.

IN reviewing the Controversies, it is proposed neither to follow the method of the ordinary Compendes of Theology,—nor to adopt the more scientific mode of arranging by itself every system of opinions,—but to select  
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the great subjects which have agitated and divided the Christian world; to present the train of opinions that have been held upon every one of those subjects; and to state the grounds upon which they rest.

THE Gospel having appeared, in the general view of the Scripture System, to be a Remedy for the present state of moral evil, provided by the Father, brought into the world by the Son, and applied by the Spirit; all doctrinal controversies respect—either the Son and the Spirit, and the manner in which they are united with the Father;—or the Nature, the Extent, and the Application of the Remedy.

THE first great division respecting the Persons, comprehends the Arian, a part of the Socinian, and all the Trinitarian Controversy: The second great division respecting the Remedy, comprehends the Arminian Controversy, the Pelagian, a part of the Socinian, and many of the doctrines of Popery.

THE Church of Christ being a Society founded by him, various questions have arisen concerning Church Government.

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# HEADS OF LECTURES

## IN DIVINITY.

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### BOOK III.

OPINIONS CONCERNING THE SON, THE SPIRIT, AND  
THE MANNER OF THEIR BEING UNITED WITH THE  
FATHER.

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#### CHAP. I.

OPINIONS concerning the Person of the Son, a subject which Christians are taught to consider as important, may be reduced to one or other of three Systems.

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THE

THE first and simplest opinion, that Jesus Christ was *ψιλος ανθρωπος*, was taught by Theodotus in the end of the second Century ; revived by Socinus ; and is published with zeal by *Priestley*, *Lindsey*, and those who call themselves Unitarians.

THE second opinion, that the body of Jesus was informed by Christ, a Super-Angelical Spirit, the first creature, by whom God made all others, appeared early in the obscure airy speculations of the Gnostics ; and assumed a substantial definite form in the System of Arius.

THE Council of Nice, A. D. 325, condemned Arius for saying of the Son, *ην ποτε ὅτε ἔκ ην---πριν γεννηθῆναι ἔκ ην---ἐξ ἔκ οὐλῶν ἐγενέσθαι*.

HIS opinion was revived in the last Century, and has been ably defended.

THE third opinion, that the Christ, who eternally and necessarily co-existed with God, and is God, assumed, at the Incarnation, the complete human nature into union with the Divine, was declared by the Council of Nice ; and is the faith of the established Churches of Britain.

*Φως ἐκ Φωτός, Θεός ἐκ Θεῶ, ὁμοῦστος*, are ancient expressions applied to the Son.

MUCH

MUCH controversy, *Petavius, Bull, Priestley, Horsley, Burgh*, whether this third opinion was generally held by Christians before the Council of Nice.

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## CHAP. II.

IN examining the grounds of the three opinions, speculations concerning the probability of any of them, must yield to the sense of Scripture attained by fair interpretation.

GENERAL strain of the New Testament conveys an impression, that Jesus Christ was a man like to us. The support which Scripture thus appears to give to the first opinion, is collected by *Lindsey, Sequel to Apology*, Chapter 7th.

It remains to be inquired, whether Scripture does not also teach that he is more than man.

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### CHAP. III.

IF Jesus existed before he was born of Mary, he cannot be *ψιλον ανθρωπος*. Pre-existence of Jesus, a position which contradicts the first opinion, and is assumed in the other two, appears to be taught, John, i. 15, 30.—John, iii. 31.—John, iii. 13.—John, vi. 62.—John, viii. 58.—John, xvii. 5.

SPECIMEN of the manner in which the ancient and modern Socinians attempt to explain such passages.

THEIR interpretation of that title, “the Son of God,” which he who generally called himself the “son of man,” sometimes assumed.

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### CHAP. IV.

AMONGST the actions ascribed to Jesus in his pre-existent state, Creation claims the first place.

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THE fullest declarations of Scripture concerning this point, are the three following.

*Section I.*

JOHN, i. 1—18. ὁ λόγος, ver. 1., is Ἰησὺς χρίστος, ver. 17.

FROM the Jewish Targums, and the writings of Philo, it appears there was a general belief amongst the Jews, that “the word of Jehovah,” λόγος, was a distinct Person.

IN the System of Cerinthus and other Gnostics, the Maker of the world was an Inferior Spirit, called δημιουργός, λόγος; and χρίστος, an exalted Æon, who united himself with the man Jesus, in order to deliver men from the tyranny of δημιουργός.

JOHN writ his Gospel to expose the errors of Cerinthus. Without mentioning his name, he adopts some of his terms, and rescues the word λόγος from his degraded use of it, restoring it to a sense corresponding to the dignity of the Jewish phrase. He uses it, 1 John, i. 1, 2., and Rev. xix. 13.

ANCIENT and modern Socinian interpretation of this passage.—Prov. viii. 22—30.



*Section II.*

COLOSSIANS, i. 15—18. Analysis of principal words and phrases, Rev. iii. 14.—Romans, i. 20.—Coloss. ii. 18.—Romans, xi. 36.—1 Cor. viii. 6.—Acts, xvii. 28.

SOCINIANS represent this passage as being, agreeably to 2 Cor. v. 17.—Ephes. ii. 10.—Isaiah, lxxv. 17., an allegorical representation of that reformation and regulation of the moral world which the Gospel introduced.

It is admitted that there are allegories in the New Testament borrowed from the Old. But the allegorical exposition of Scripture becomes licentious, unless those rules of interpretation which are founded on good sense be observed.

No expression in this passage necessarily suggests a figurative sense : Nor is the meaning defective when the words are understood literally : Nor does the Context direct to an allegorical exposition.—But the significance of the single words, the perspicuity, consistency, and elegance of the whole, are preserved by a literal interpretation.

*Section*

*Section III.*

HEBREWS, i. 1—4. An original pre-eminence, antecedent to his exaltation, which the first four Verses appear to ascribe to the Son of God, is proved in the following Verses, by a succession of quotations from the Jewish Scriptures: And, one of these quotations from the 102d Psalm, which the train of the Reasoning leads us to apply to Jesus Christ, may be considered as the Apostle's interpretation of the phrase, δι' ἧς τῆς αἰωνῆς ἐποίησε, and as the proof of that assertion.

*Section IV.*

IF Jesus Christ is the Creator of the world, the first opinion cannot be true: And, although it appears presumptuous in us to say, as has been said, that the Almighty cannot employ a creature in creating other creatures, yet, as the principles of sound Theism are shaken, by separating the Creator of the world from the Supreme God,—as the Scriptures represent Creation as the characteristic work of the true God, the proof of his being, and the ground of trust in him, Jer. x. 10.—Isaiah, xl. 12, 24. xliv. 24.—Job, 38th Chapter.—Romans, i. 20.—Rev. iv. 11. :—and as the three passages which ascribe Creation to Jesus, apply to him also expressions which appear too exalted for a creature, there  
seems

seems to arise from this proposition, that Jesus Christ is the Creator of the world, a strong presumption in favour of the third opinion.

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## CHAP. V.

THE same passages which ascribe Creation to Jesus, represent him as the Preserver of all : And the Scriptures intimate, that that œconomy of Providence which respects the restoration of the human race; has been in all ages administered by him.

### *Section I.*

ALTHOUGH we read, John i. 18., that “no man hath seen God at any time,” the God of Israel, who is called both Angel and Jehovah, was seen : And we can trace in the Old Testament one Person who appeared to the Patriarchs, and gave the Law : Genesis, Chapters 18th and 28th.—Chapter xliii. 15.—Hosea, xii. 3.—Exodus, Chapter 3d.—Acts, Chapter 7th.—Exodus, xx. 2.—Deut. iv. 33.—Isaiah, lxiii. 9.—Nehemiah,

hemiah, Chapter 9th;—who was worshipped in the Temple: Exodus, xxv. 21, 22.—Numbers, x. 35, 36.—2 Chron. Chapter 6th.—2 Chron. xxx. 7, 8.—Psalms, 132d, 76th, 68th, 105th, 96th;—and who was announced by the Prophets as the Author of a new Dispensation: Zechar. ii. 10, 11.—Hosea, i. 7.—Micah, v. 2.—Jeremiah, xxxi. 31.—Malachi, iii. 1.

### *Section II.*

WE collect from many incidental expressions in the New Testament, that Jesus Christ is the Person whom we have thus traced through the Old Testament.

1. HE is the Author of the New Dispensation there announced.

THE prophecy of Malachi concerning the fore-runner of the Saviour of Israel, is applied by Matthew, Mark, and Luke, to John Baptist;—the same application is made by John, of the prophecy in the 40th Chapter of Isaiah;—and by many quotations and allusions that occur in Matthew, in Luke, in the Epistle to the Romans, &c. the long prophecy concerning the Saviour of Israel, Isaiah, Chapters 7th—12th, is applied to Jesus Christ.

2. HE was worshipped in the Temple.

BESIDES

BESIDES a continued analogy between the phraseology in which the Apostles describe the dignity of his Person, and the descriptions of the glory that filled the Temple, this is implied in the quotations from the Psalms, Ephes. Chapter 4th, and Hebrews, Chapter 1st; and it is declared by John, xii. 41.

3. HE appeared to the Patriarchs, and gave the Law.

By supposing this, we are assisted in explaining Matt. xxiii. 37.—John, viii. 56.—1 Peter, i. xi., and iii. 19, 20.; and we find it affirmed, 1 Cor. x. 4, 9.—Hcb. xii. 25, 26.

### *Section III.*

THOSE who hold the first opinion concerning Jesus Christ, cannot admit the proposition stated in the former Section.

BESIDES their mode of interpreting particular passages, they say in general, that an Angel of Jehovah may mean any sensible sign of the presence of the Deity;—and that the Law was given by Angels. *Lindsey.*

THOSE who hold the second and third opinions, agree in answering these objections: but they differ as to the amount of the proposition.

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It is said by those who hold the second, that the Person traced through the Old Testament, is a Created Spirit allowed to personate the Almighty. *Clayton's Essay on Spirit. Ben Mordecai by Taylor.*

THIS conclusion, which those who hold the first opinion do not admit to be warranted by the appearances, is combated by those who hold the third, upon three grounds: the uniformity with which the Angel appears in the Person of Jehovah;—his taking the incommunicable name Jehovah;—and his claiming worship. *Randolph.*

THE proposition connects, in the closest manner, the Old and the New Testament.

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## CHAP. VI.

**H**ISTORICAL view of the manner in which the doctrine concerning the Person of Christ was taught during his life.

REASONS

REASONS of the obscurity with which the dignity of his Character was at first revealed.—Extraordinary circumstances which attended his Birth.

IMPRESSION which the voice heard at his Baptism, Matt. iii. 16, 17., made upon the mind of John the Baptist,—and of the Apostles. Our Lord refers to it, John, v. 37, 38.

HE speaks of God as his Father in a peculiar sense, John, xx. 17. Manner in which he states the connection between his Father and him, Matt. xi. 27.—John, v. 17, 18, 19.—John, x. 30.—Matt. xxii. 41.

DISPLAYS of Omniscience by Jesus—Manner of performing his Miracles—Claims which sometimes accompanied the action, Mark, ii. 7—12.

DECLARATION of Thomas, John, xx. 28.

CHAP.



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## CHAP. VII.

### DIRECT PROOFS OF THE THIRD OPINION CONCERNING THE PERSON OF CHRIST.

#### *Section I.*

IN many places of the New Testament Jesus is called God.

THIS name is often applied in a figurative or relative sense, to inferior beings. Yet there may be circumstances in the manner of applying this name to Jesus, sufficient to intimate, that, in its most exalted and strict sense, it belongs to him.

CRITICAL examination of the following applications.  
John, i. 1.—Acts, xx. 28.—Romans, ix. 5.—1 Tim.  
iii. 16.—1 John, v. 20.

#### *Section II.*

THE essential Attributes of Deity are ascribed to Jesus.

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AN existence that is without beginning or end, Rev. i. 8, 17., and xxii. 13. ;—that is not susceptible of change, Heb. xiii. 8. ;—that is extended through all space, John, iii. 13.—Matt. xviii. 20., and xxviii. 20.—Coloss. i. 17. ;—and that is connected with the continued exercise of the most perfect Intelligence, John, ii. 24, 25.—Rev. ii. 23., according to our conceptions of Deity, separates Jesus from all creatures.

### Section III.

WORSHIP, which is represented in Scripture, Isaiah, xlii. 8.—Matt. iv. 10.—Mark, xii. 29, 30., as belonging exclusively to God, is also represented as due to Jesus, Heb. i. 6.—John, v. 23.—Philippians, ii. 10. :—and as given to him by Stephen, Acts, vii. 59, 60. ; by the Angels, Rev. v. 13. ; and by the Apostles, in the prayers and thanksgivings addressed to him in the Epistles.

PAUL, Ephes. v. 19., may be conceived to allude to the doxologies recorded by the earliest Christian writers: *Pliny* mentions *carmen Christo*.

THE first Arians were accused of idolatry, for worshipping him whom they accounted a creature. The distinction between Supreme and Inferior worship, by which the modern Arians, *Emlyn*, attempt to exculpate themselves from this charge, like the Roman Catholic

Catholic distinction between *λαλῆαι* and *δαλῆαι*, does not appear to have any foundation in Scripture. Romans, i. 25.—Gal. iv. 8.

SOCINUS said, that the power given to Jesus after his Resurrection, entitled him to worship. The modern Unitarians, *Lindsey*, considering worship as due only to God, attempt to explain, in a consistency with their own system, the many passages of Scripture in which worship appears to be given to Jesus. *Cudworth. Waterland. Clarke.*

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## CHAP. VIII.

THE Divine, and the human nature of Christ, are presented together, in such passages as, John i. 14.—Phil. ii. 6, 7, 8.—Heb. ii. 14, 16.

IN the progress of speculation, different opinions arose concerning a point which the Scriptures do not explain, the *manner* in which the two natures are united.

Systems of the Gnostics. *Mosheim. Cerinthians : Δοκῆται.* John bears his testimony against the former, 1 John, ii. 22. ; against the latter, 1 John, iv. 2, 3.

THE Apollinarian System, which ascribed to Jesus a true body, but not a human soul, was combated in ancient times, by an argument drawn from Acts, ii. 31. ; and was condemned by the Council of Constantinople, A. D. 381 : The Nestorian, which was understood to teach, that Jesus Christ and God are two “ Persons,” indissolubly united, by the Council of Ephesus, A. D. 431 : The Eutychian, which considered the human nature as absorbed in the Divine, by the Council of Chalcedon, A. D. 451. *Monophysites. Monothelites.*

THE miraculous conception, narrated by Matthew and Luke, illustrates Gen. iii. 15.—Luke, ii. 23.—Gal. iv. 4. *Horsley on Incarnation.*

THE Hypostatical Union, by which is meant the union in the same person, of two distinct natures, each of which is entire, appears to be taught by the plain declarations of Scripture that Jesus is both God and man.

UPON account of this union, there are many instances in Scripture of ἀνθρώπου ἰδιωματῶν.

THE ancient division of the doctrine concerning the Son, into *θεολογία* and *οικονομία*, and the modern distinction of things spoken according to the Divine, and according to the human nature of Christ, may be applied to explain a great part of the language of the New Testament

ment respecting his Humiliation. Heb. v. 7, 8.—Mark, xiii. 32.—Luke v. 52. ;—respecting his Exaltation, John, v. 26, 27.—Heb. ii. 9.—Phil. ii. 8, 9, 10. ;—and respecting the termination of his Dominion, 1 Cor. xv. 24, 25, 28.

By the Hypostatical Union, Jesus Christ is qualified to be the Saviour of the world.

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## CHAP. IX.

ORIGIN of opinions concerning the Spirit, to be traced from the form of Baptism, Matt. xxviii. 19.

By the testimony of Christian writers, confirmed by Acts, xix. 2—5., and 1 Cor. i. 13—15., we know that this form was observed in the earliest times.

THE practice of connecting instruction with the administration of Baptism, rests upon Apostolical authority. Acts, viii. 35—38.—Romans, x. 10.—1 Peter, iii. 21.

THE *κατηχημενοι*, or Competentes, were required to  
 E 3 repeat,

repeat, before their Baptism, the Creed of the Church in which they were baptised.

UPON the authority of the inference drawn from the form of Baptism, and of 2 Cor. xiii. 14., the Holy Ghost was worshipped by the first Christians.

IN opposition to the System of the ancient Gnostics, *το λαλησαν δια των προφητων*, was added to the third article of the ancient Creed: And, in opposition to the System of Macedonius, the founder of the *Πνευματικομαχοι*, a further addition was, before the end of the fourth Century, inserted in the Creed, commonly called the Nicene Creed.

SOCINUS denied the Personality of the Holy Ghost. “The Spirit of God” is often a circumlocution for God ;—and often means gifts or powers communicated to men.

BUT there are places of the New Testament in which the Holy Ghost is unequivocally described as a Person. John, Chapters 14th, 15th, and 16th.—1 Cor. xii. 1—13. ;———and if the Holy Ghost be a Person, it follows, from the manner in which he is spoken of, that he is God.

CHAP.

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## CHAP. X.

OPINIONS CONCERNING THE MANNER IN WHICH THE  
SON AND THE SPIRIT ARE UNITED WITH THE FA-  
THER.

### *Section I.*

THE Unity of God, a fundamental truth of Natural Religion, is declared in the Old Testament, Deut. vi. 3.; and in the New, Mark, xii. 32.—1 Cor. viii. 6, &c.

YET the Scriptures lead us to consider every one of three Persons as God. Therefore, there must be a sense, whether John, x. 30., and 1 John, v. 7., be understood in that sense or not, in which these three Persons are one God.

*trias*, Trinitas, was imported, in the second Century, from the Platonic School, to express this Union.

*Section*



*Section II.*

THE three Systems of Trinity may be named, Sabellian, Arian, and Catholic.

SABELLIANS spoke of God as one Person. *τριωνυμος*. They were called by their adversaries, Patropassians. Their System preserves the Unity of God; but cannot be reconciled with the language and views of Scripture.

ARIANS said, that Jesus Christ is a creature; that he is called only-begotten, because he was made before other creatures, to be the instrument of creating them; and that he was constituted God.

THE Council of Nice, in opposition to this System, applied *ὁμοουσιος* to the Son. History of this word.

SEMI-ARIANS called the Son *ὁμοιουσιος*. All who hold any modification of the Arian System, are known by their aversion to the word *ὁμοουσιος*.

THE Catholic System is *μια υσια και τρεις υποστασεις, ος ος Θεος εν τρεισιν υποστασει.*

*Section III.*

Two principles, by which those who hold the Catholic System of the Trinity, endeavour to repel the charge

charge of Tritheism, and to reconcile the Unity of God with the subsistence of three Persons.

FIRST Principle. The Father is *πηγη Θεότητος---αρχη---αἰῶνος*. Son and Spirit are *αἰῶνες*. Generation—Procession. The *αἰῶνες* always existed with the *αἰῶνος*. The Son was *λογος αἰδὶος παῖς*. *λογος ἐνδιάβητος*: *λογος προφορικός*.

GENERATION of the Son properly means the communication of the Divine Essence from the Father to him: *μονογενής παρὰ Πατρός*: *Θεὸς ἐκ Θεοῦ*. It is applied figuratively by ancient writers, to denote not the beginning of his existence, but *προελευσίς*, *προβολή*; his coming forth to create: *πρωτότοκος πάσης κτίσεως*. It is applied also to his Incarnation, Luke, i. 35. The two last applications of this phrase were parts of the *οικονομία*: *συγκατάβασις*, implying that subordination of the Son which results from the Father's being the fountain of Deity. *Horsley*. Meaning of *αὐτοθεός*.

SPIRIT, who proceedeth from the Father, is subordinate to the Father. He is also represented as subordinate to the Son. Hence believed by the Latin Church to proceed from the Son also. *Filioque*.

SECOND Principle. The three Persons are inseparably joined. Interior Generation. *ἐμπειριχωρησις*. John, xiv. 10.

RESEMBLANCE between the Scheme of the Trinity, held by the Christians of the Platonic School, and the Catholic System. *Horsley*.

*Section*

*Section IV.*

*DR. CLARKE'S Scripture Doctrine of the Trinity. Review of his System.*

VIEW of the amount of our knowledge upon the subject of the Trinity. *Stillingfleet's Works*, Vol. iii. p. 352.

MEN of speculation ought to exercise mutual forbearance : and the minds of the people should not be disturbed, by presenting to them different theories of the Trinity.

## LIST OF BOOKS UPON THE TRINITY.

*BISHOP BULL* ; the ablest defender of the Catholic System. *Cudworth*, translated by *Mosheim*. *Pearson on the Creed*. *Mosheim—De rebus Christianorum* : and his *Church History*.

*CLARKE*. *Clayton's Essay on Spirit*. *Ben Mordecai* by *Taylor*. *Emlyn*. History of Arianism in *Fortin's Works*.

*WATERLAND*. *Randolph's Vindication of the Trinity*. *Burgh*.——*Gibbon*.

*LARDNER*, *Priestley*, *Lindsey*, and the other Socinians of the present day, have found a formidable antagonist in *Bishop Horsley*, who, in his Volume of *Traſs* upon this Controversy, appears far superior to them, both in learning and in argument.

HEADS

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# HEADS OF LECTURES

IN

## DIVINITY.

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### BOOK IV.

OPINIONS CONCERNING THE NATURE, THE EXTENT,  
AND THE APPLICATION OF THE REMEDY BROUGHT  
BY THE GOSPEL.

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#### CHAP. I.

OPINIONS CONCERNING THE REMEDY LEAD BACK TO  
OPINIONS CONCERNING THE DISEASE.

##### *Section I.*

ALTHOUGH several parts of the third Chapter of  
Genesis, which gives an account of the introduction of  
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sin, cannot be interpreted literally, the whole cannot be regarded as an allegory : for it is part of a continued history ; and there are references to it in the New Testament, as 2 Cor. xi. 3.—1 Tim. ii. 13, 14, 15.

IF we regard it as the history of a real transaction, related after the symbolical manner, we learn from it many important facts : and the middle interpretation which we are thus able to give, is warranted by the laws of sound Criticism ;—has been proved, *Sherlock on Prophecy*, to be agreeable to the sense of the ancient Jewish Church ;—and is supported by allusions that pervade the New Testament, Romans, Chap. 5th.—John, viii. 44.—1 John, iii. 8.—Romans, xvi. 20.—Rev. Chapters 12th, 20th, and 21st.

### Section II.

OPINIONS with regard to the effects which the Fall of Adam produced upon his Posterity, may be reduced to four Systems.

1. OPINION of Pelagius, adopted by Socinus, that the powers of human nature are not impaired, nor the circumstances of the human race injured, by the sin of Adam.

2. OPINION of Arminius, defended by Whitby, *de imputatione peccati Adami*, that death is an evil brought  
upon

upon the posterity of Adam by his fault ; and that the change upon the condition of the human race, from a life preserved without end to mortality, is unfavourable to their moral character.

3. OPINION, that human nature is corrupt. *Edwards on Original Sin.*

FROM the fact, that mankind, in all situations, and with every measure of advantage, have been sinners, there is inferred a natural propensity to sin ; and this inference is supported by Scripture. Eccles. vii. 29.—Genesis, i. 27, 31., and viii. 21.—Psalms, li. 5.; and lviii. 3.—Job, xiv. 4., and xv. 14.—John, iii. 6.—Romans, vii. 18.—Gal. v. 19.

THIS corruption is understood to be a defect or perversion of the original qualities of human nature ; and is called spiritual death : But man does not cease to be a Moral Agent.

QUESTIONS concerning the transmission of this corruption.

4. OPINION, that the sin of Adam is imputed to his Posterity.

THE third and fourth opinions taken together, or what have been called the mediate and immediate im-

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putation



putation of the sin of Adam, from the Calvinistic view of the effects of it.

It is unquestionable, that both the blessing and the penalty pronounced upon Adam, extend to his posterity. From this fact, taken in conjunction with the reasoning of the Apostle, Romans, v. 12—19., has arisen the notion of a Covenant made with Adam, in which he acted as a federal head, the Representative of the human race.—We ought to beware of pushing the analogy too far.

DIFFICULTIES attend the supposition of an universal Constitution for the human race, by which the sin of their first Parent extends to all his offspring. But difficulties nearly the same recur, in whatever manner we attempt to account for the origin of evil: And the Gospel, without professing to explain those difficulties, rests the revelation of a Remedy upon this undeniable proposition, that “all have sinned.”

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## CHAP. II.

THE various sects of Christians, admitting the fundamental proposition, that “all have sinned,” agree in considering



considering the Gospel as a Remedy for the present state of moral evil: But they differ in opinion as to the Nature of the Remedy; and their opinions on this subject are reducible to three Systems, which we distinguish by the names of the Socinian, the Middle, and the Catholic.

*Section I.*

SOCINIAN System may be learnt from *Priestley*.

FORGIVENESS is freely dispensed to those who repent, by the essential goodness of God, without regard to the sufferings or merit of any other Being.

JESUS is the Messenger of the Divine grace, who declares that God is merciful;—the Instructor of the world, whose death, although merely a natural event, was his testimony to all that he had said;—afforded a bright example of every virtue;—and paved the way for his Resurrection, which confirmed the truth of the great promise of Immortality, by exhibiting to Christians a dead man restored to life.

THE Gospel is understood to save from sin, because it is the most effectual lesson of righteousness.

THIS simplest System concerning the Remedy, cannot be received by those who believe in the pre-existence

of Jesus ;—who have a strong apprehension of the evil of sin ;—and who form their opinion of the Remedy from the language of Scripture :—And it does not account for the powers said to be given to Jesus after his Resurrection.

### *Section II.*

MIDDLE System may be learnt from *Balguy's Essay on Redemption*, *Ben Mordecai's Apology* ; and *Price*.

ALTHOUGH God is merciful, a distinction ought to be made between the Innocent and the Penitent. Jesus, by the merit of his sufferings, acquired a reward not merely personal, but the right of saving men from their sins, and of giving them immortality. John, xvii. 2.—Heb. ii. 9, 10.—Acts, v. 31.

THIS System preserves the contrast marked, Romans, v. 19., between the first and the second Adam ;—exhibits an illustrious reward of transcendent virtue ;—and checks presumption, because penitents receive nothing upon their own account, the salvation of the human race being præmial to the Redeemer.

BUT this System involves the Arian opinion concerning the Person of Jesus Christ : And, although beautiful  
and

and pleasing, yet, like many other theories, it proceeds upon a partial view of facts.

### *Section III.*

CATHOLIC System, so called because it has been generally held in the Christian world, enters into the Creed of both the established Churches of Britain; and is thus expressed in our Confession. “The Lord Jesus, “by his perfect obedience and Sacrifice of himself, which “he, through the Eternal Spirit, once offered up unto “God, hath fully satisfied the Justice of his Father; “and purchased not only reconciliation, but an ever- “lasting inheritance in the kingdom of heaven”——.

ACCORDING to this System, the Remedy brought by the Gospel, is, Pardon, and Eternal life; or a complete redemption from the evils of sin, obtained and conferred through the Mediation of a Person, who, having offered himself a Sacrifice for sin, is now set down at the right hand of God.

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### CHAP. III.

THE distinguishing feature of the Catholic System concerning the Nature of the Remedy, being known by the

name of the Doctrine of the Atonement, or the Satisfaction of Christ, it is incumbent on those who hold that System, to show that the Doctrine of the Atonement is not irrational or unjust;—and that it is the doctrine of Scripture.

*Section I.*

THE Almighty is to be considered as a Lawgiver who exercises a Moral Government; obedience to the laws of which constitutes the happiness of his reasonable creatures. Sin is the transgression of law: Guilt, the desert of suffering: Punishment, the suffering in consequence of this desert.

SATISFACTION is that method of fulfilling an obligation which may either be admitted or refused. It cannot procure the pardon of sin without the good-will of the Lawgiver.

SATISFACTION by vicarious punishment is not practised in human judgments, because the knowledge of the lawgiver or judge is imperfect;—and because no man has power over his own life.

BUT, in the Substitution of Christ, there was a concurrence of the acceptance of the Lawgiver, and the consent of the Substitute.

By

By this Substitution, the authority of the Divine Government is vindicated,—and the most tender compassion to mankind displayed.

*Grotius. Stillingfleet. Clarke. Tomkins. Elliot.*

### *Section II.*

FROM Heathen sacrifices, whatever was the origin of them, we gather, that the people understood there was in some sacrifices a Substitution of the Victim for the Offerer ;—and that words expressive of this familiar idea occur in ancient languages. *αγος: αγιαζω. καθαιρω. ιλασκω. pio. lustrō. placo.*

### *Section III.*

IN the Jewish Ceremonial, which being of Divine institution, cannot contain any practice inconsistent with reason or justice, there were sin-offerings which implied a Substitution: Lev. 4th, 5th, and 6th Chapters: And there was a day of atonement, Lev. xvii. 10, 11.

THE efficacy of this Substitution extended to légal uncleanness ;—to sins of ignorance ;—and to sins which admitted of full restitution ;—not to presumptuous sins.

SIN-

SIN-OFFERINGS, in the Jewish Ceremonial, were not merely emblematical of holiness,—nor merely memorials of the Divine placability,—but were parts of a Constitution, which admitted in certain cases, of a relaxation of the threatened punishment, upon the substitution of the life of an appointed victim. *Law.*

#### *Section IV.*

WHEN we attend to the intimate connection between the Mosaic and the Christian Dispensations, and when we assign their proper place to the three great divisions of the Mosaic Dispensation, the Moral, the Political, and the Ceremonial law, we are led to expect, that the Ceremonial law was intended by God to be a figure and representation of that Religion, at whose coming it was to cease. *Warburton.*

OF this emblematical character of the Ceremonial law, the Prophets gave various intimations: It is implied in many passages of the New Testament: John, i. 29.—Luke, xxii. 15, 20., and xxiv. 44.—John, xix. 30, 36.—1 Cor. v. 7.—Ephes. v. 2.—Coloss. ii. 17.;—and it is unfolded in the Epistle to the Hebrews.—Occasion of writing that Epistle.—General plan of the first ten Chapters.

AMOUNT of that conclusive argument in favour of  
the



the Catholic System concerning the Nature of the Remedy, which arises from the Apostle's representing the sacrifices of the law as figures, shadows, types, of the Sacrifice on the Cross.

ANALYSIS of Hebrews, viii. 5.;—of part of the 9th Chapter;—of part of the 10th;—and of part of the 13th.

SOCINIANS say, that the whole reasoning and language of the Apostle, is merely an allusion to Jewish customs;—and that the Priesthood of Christ commenced when he entered into heaven. *Macknight on the Hebrews.*

#### Section V.

THE direct support which the Doctrine of Atonement derives from the general language of Scripture, is found in a complex view of the value annexed to the sufferings of Christ;—of the character uniformly given of them;—and of the effects ascribed to them.

1. THE value of the sufferings of Christ arises from the severity of them, taken in conjunction with the innocence and dignity of the Sufferer. His agony. Isaiah, liii. 10.—Mark, xiv. 33, 34.—Luke, xxii. 41—44.—John, xii. 27.—Hebrews, v. 7. Attestations of his innocence. Hypostatical Union.

2. His



2. His sufferings are uniformly represented under the character of a punishment of sin,—by the use of the prepositions *ὑπέρ*. 1 Cor. xv. 3.—2 Cor. v. 15. ; *δια*. Romans, iv. 25. ; *περί*. Romans, viii. 3.—1 Peter, iii. 18. ; *ἀντί*. Matt. xx. 28.—1 Tim. ii. 6. : which is the natural method of intimating a Substitution ;—and by expressions which directly apply this character, Isaiah, liii. 5, 6, 12.—1 Peter, ii. 24.—Heb. vii. 27., and ix. 28.—2 Cor. v. 21.—Gal. iii. 13.

3. THE effects ascribed to the death of Christ, are,

i. RECONCILIATION, or the equivalent terms, Propitiation,—Atonement,—Making peace. *καταλλάσσω. ἱλασκω*. Col. i. 20.—1 John, ii. 2.—Rom. v. 11.—Heb. ii. 17. These expressions imply that wrath of God against sinners, or punitive justice, which is often intimated in Scripture. Jude, 7th Chapter.—John, iii. 36.—Romans, i. 18.—Heb. x. 30.—2 Thess. i. 6.—Heb. ii. 10.—2 Cor. v. 18.

ii. REDEMPTION. Ephes. i. 7. *λύτρωσις : ἀπολύτρωσις : λύτρον*. Matt. xx. 28.—1 Cor. vi. 20.—1 Peter, i. 18., compared with Exod. xxx. 16.—Numbers, 3d Chap.

iii. FORGIVENESS of sins. Acts, xiii. 38.—Ephes. i. 7.—Matt. xxvi. 28. *αφίσις : ἀφίημι*.

iv. JUSTIFICATION.

IV. JUSTIFICATION. Romans, v. 9. Meaning of this term illustrated by an Analysis of Romans, iii. 19—31.

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#### CHAP. IV.

ETERNAL life being the termination of the Remedy, the Catholic System connects the hope of it with all the previous steps ; and thus exhibits a completeness and consistency in its account of the Nature of the Remedy, which are not found in either of the other Systems, or in the fanciful theory published in the 9th Book of *Warburton's Divine Legation of Moses*.

It lays the foundation of this hope in Reconciliation. Romans, v. 1, 2. Death intervenes by a judicial sentence, from which the interposition of Christ procures an acquittal. 2. Tim. i. 10.—Heb. ii. 14.

THE Active and Passive Obedience of Christ, which are not distinguished in Scripture, Romans, v. 19.—Heb. ix. 12, 15.—1 Thess. v. 9, 10., constitute, together, what are called his Merits, the *ἐν δικαίωμα*, Romans, v. 18., which is counted to us. Gal. iv. 4, 5.

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THE Gospel, by delivering men from spiritual death, qualifies them for Eternal life. Hence the propriety of applying Salvation, Heb. v. 9., and Redemption, Heb. ix. 12., to denote Eternal life. Rev. xxii. 2, 3.—Rom. v. 21.

THE right to the tree of life, acquired for us by the death of Christ, is confirmed by his life. Rom. v. 10. Security which our hopes derive from his Resurrection, Romans, iv. 25.—1 Peter, i. 3. ;——his power to give life ;——his relation to us ;——his intercession, Heb. vii. 25. ;——his sending the Spirit as the *Earnest* of the inheritance, Ephes. i. 14., to form that life, which is heaven begun in the soul, Coloss. iii. 3, 4. ;——and his being appointed Judge of all.

THIS Chapter unfolds the full amount of the expressions used, John, vi. 68.—1 John, v. 11.,—and the significancy of *μεσίτης*, the Mediator, Heb. ix. 15.—1 Tim. ii. 6.—Heb. vii. 22.

ACCORDING to the account of the Nature of the Remedy given in the Catholic System, the Gospel is admirably fitted to remove the fears, and to revive the hopes of the Contrite.

CHAP.

## CHAP. V.

## INTRODUCTION TO OPINIONS CONCERNING THE EXTENT OF THE REMEDY.

*Section I.*

IN one preliminary point all Christians agree, that the Gospel, according to the promise given to Adam and Abraham, was not intended for some quarters of the Globe to the exclusion of others.

THE Law of Moses was a local Dispensation, intervening between the promise of an universal Religion, for which it prepared the world, and the fulfilment.  
*Leland. Shaw. Fortin. Clarke.*

IN condescension to the prejudices of the Jews, who did not understand the ultimate purpose of the Dispensation under which they lived, the true character of the Gospel was gradually opened by incidental expressions, Matt. viii. 11.—John, x. 16., and xii. 32.;—by parables, Matt. Chapters 20th, 21st, and 22d;—by action, John, ii. 13., and Mark, xi. 15. *Hurd.*

THE unlimited extent of the Apostolical Commission was explained to Paul by Revelation; to the other Apostles, Acts, 10th and 11th Chapters.

AS SOON as this enlarged idea took possession of their minds, it became the great subject of their discourses and their writings. Rom. i. 16.

### *Section II.*

FROM the terms in which the Gospel is offered, there seems to arise another preliminary point in which all Christians may be expected to agree, that it brings a Remedy only to those who repent and believe.

BUT, as very different opinions are entertained with regard to the nature of Repentance and Faith, so the Socinians are led, by the general principles of their System, to suppose, that those who have not repented and believed upon earth, may be reformed by sufferings after death.

OPINION concerning the final reformation of the wicked, may be traced back to *Origen*;—was revived by some Socinian writers: *Le Plan de Dieu, par Petit pierre*; and has been embraced by some who hold the Doctrine of Atonement, as magnifying the effect of the  
interposition

interposition of Christ. He is *μεγαλης βαλης αγγελος*, Isaiah, ix. 6. ;—the Agent employed in extirpating moral evil from the Creation ;—the Author of the restitution of all things.

SUCH speculations, however pleasing and plausible, extend far beyond the limits of our faculties ;—rest upon conjecture, not upon reasoning ;—are not an essential part of Theology ;—are not the characteristical tenets of any great body of Christians.

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## CHAP. VI.

THE Question concerning Universal and Particular Redemption, does not imply any difference of opinion as to the sufficiency of the death of Christ, or the number and character of those who shall finally be saved, but respects merely the destination of the death of Christ.

THOSE who hold that this event was, in the purpose of the Father, and the will of the Son, intended equally for the benefit of all, and that it hath put all men into a condition in which they may be saved, argue with much plausibility from the character of the Father of



all ;—from the general strain of Scripture ;—and from such Texts as John, i. 29., and iii. 16.—1 Tim. ii. 4., and iv. 10.—2 Peter, iii. 9.—1 John, ii. 2.—1 Cor. viii. 11.—Romans, xiv. 15.—2 Peter, ii. 1. *Barrow. Whitby.*

THOSE who hold that the destination of the death of Christ respected only such as shall finally be saved by him, argue from such passages as John, x. 11., and xv. 12, 13, 14.—Ephes. v. 25.

THEY explain many of the Texts urged in favour of Universal Redemption, by observing, that the persons saved by Christ are found in all parts of the world, 1 John, ii. 2. ;—and that the Gospel imparts many blessings even to those who are not saved. Heb. vi. 4.—1 Tim. iv. 10.

THEY contend, that a limitation of the meaning of those Texts which seem to favour Universal Redemption, is required by the state of the ancient Heathen world, and of many nations in modern times : and also by the event in Christian countries.

THEY rest, therefore, in a destination to save those who shall be saved, as more worthy of the Sovereignty of God ; and as taught by our Lord. John, vi. 37, 38, 39.

CHAP.



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## CHAP. VII.

DIFFERENT SYSTEMS OF PREDESTINATION ARISE  
FROM DIFFERENT CONCEPTIONS OF THE DIVINE  
FOREKNOWLEDGE.

### *Section I.*

SOCINUS held, that contingent events, such as the determinations of free agents, not being certainly future, are incapable of being the subjects of infallible foreknowledge.

THIS opinion, according to which there cannot be a Predestination of Individuals, degrades the Supreme Being, saps the foundations of Religion, and contradicts Scripture.

SOME later Socinians have attempted to account for the predictions of Scripture, by saying, that God may foresee future events when he pleases, by making a particular Ordination concerning them.

THE Materialism of *Dr. Priestley* takes away the distinction between contingent and necessary events.

*Section II.*

ARMINIUS inferred from the predictions of Scripture, that, by the super-eminent excellence of the Divine Nature, the most contingent future events, in a manner which cannot be explained, are foreknown by God : And he did not consider the certainty of a future event as inconsistent with its contingency.

HE built his System of Predestination upon the Divine Prescience, thus understood. God foreseeing the faith and good works of some, determined from all Eternity, to give them, upon account of Christ, eternal life : Foreseeing the unbelief and impenitence of others, he determined from all Eternity, to leave them subject to condemnation.

ARMINIUS distinguished between the Antecedent and the Consequent will of God : a will antecedent to the consideration of the conduct of individuals to save all men : a will, consequent, upon the consideration of their conduct to save some, and to condemn others. *Whitby upon the Five Arminian Points.* \*

*Section III.*

THE characteristical feature in the Calvinistic System, is the entire dependence of the creature on the Creator,  
whose

whose will is considered as the cause of every thing that now exists, or that is to be.

SCIENTIA simplicis intelligentiæ, called naturalis et indefinita, or the representation in the Divine understanding of all things possible ;—and Scientia visionis, called libera et definita, or the knowledge which God from Eternity had of all that he was to produce, are considered as comprehending all that can be known.

THE condition of the human race entered into that one Decree, which, embracing at once the end and the means, ordained from Eternity, with perfect wisdom, all that was to be.

HENCE disputes about the order of the Divine Decrees, and the controversy between the Supra-lapsarians and the Sub-lapsarians, are insignificant.

FROM this view of the Divine foreknowledge results the Calvinistic doctrine of Predestination, which is unfolded in the 3d Chapter of the Confession of Faith of the Church of Scotland, and in the 17th Article of the Church of England.

THE Calvinists consider the Decree of Election, by which God chose out of the whole body of mankind certain persons, who are called the Elect, to whom in  
due

due season are effectually applied the means of their being delivered from corruption, as Absolute, or arising entirely from the good pleasure of God.

UNDERSTANDING by the Covenant of Redemption the appointment of the Father, by which the Son was constituted Mediator, they consider the Merits of Christ not as the cause of the Decree of Election, but as a part of that Decree.

THEY consider the Decree of Reprobation, including two Acts, Preterition, and Condemnation, as also Absolute.

THEY conceive the Extent of the Remedy offered in the Gospel, to have been determined beforehand by the Divine Decree.

#### *Section IV.*

ACCORDING to the Socinian System of the Divine foreknowledge, *Electio et Reprobatio in genere certa : in individuo mutabilis.*

BUT the Arminians and Calvinists, agreeing in this fundamental principle, that contingent events are foreseen by God, have framed two Systems of Predestination, which admit of being compared.

THE

THE Arminians ascribe to the Deity, a foreknowledge of events that are to happen upon certain conditions, to which they give a name, invented by *Molina*, *Scientia media* ; meaning, that it lies in the middle, between *Scientia simplicis intelligentiæ*, and *Scientia visionis* : and they consider it as the ground of the Decree respecting the everlasting condition of those whose conduct is foreseen.

REASONING, by which the Calvinists show that this new term cannot denote any kind of knowledge which is not comprehended under the two former terms: every thing that is to exist, deriving its futurity from the Decree of God, and being foreseen because it is decreed.

CALVINISTIC exposition of 1 Sam. xxiii. 10—14., and Matt. xi. 21.

IN the Arminian System, *impetratio salutis* may be of much wider extent than *applicatio salutis* : In the Calvinistic, the extent of the two is equal.

CHAP.

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CHAP. VIII.OPINIONS CONCERNING THE APPLICATION OF THE  
REMEDY.

By the Application of the Remedy, is meant the production of that character which is required in those that partake of all the blessings of the Gospel.

SOCINIANS, adopting the principles of Pelagius, consider the production of this character as wholly the work of man. *A Deo habemus quod homines ; a nobis ipsis quod iusti sumus.*

ARMINIANS and Calvinists agree, that man in his fallen state, cannot, by the mere exercise of his own powers, attain this character ; and that the influence of the Spirit of God, called Grace, is possible and necessary: They differ as to the nature and efficacy of Grace.

ARMINIANS speak of common, preventing, exciting Grace, of which all men partake ; and by the right improvement of which, some become worthy of receiving  
subsequent

subsequent and co-operating Grace : They say that Grace is effectual or ineffectual, according to the reception it meets with ; and that it is resistible : They call it *lenis suasio* ; moral suasion.

CALVINISTS consider the Grace connected with salvation, as confined to those whom God hath chosen ; as a supernatural influence exerted by the Creator upon the faculties of the human mind, which deriving its efficacy from the power of God fulfilling his purpose, never can fail of its effect ; and which produces, in a manner that they do not pretend to explain, John, iii. 8., but ordinarily with the use of means, and always in a consistency with the reasonable nature of man, that change which is the work of the Spirit.

THIS Grace does not preserve any man in this state from every kind of sin : But those to whom it is given, cannot fall from it either finally or totally.

CHAP.



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## CHAP. IX.

COMPARISON OF THE DIFFICULTIES WHICH ADHERE  
TO THE ARMINIAN AND CALVINISTIC SYSTEMS  
CONCERNING THE EXTENT AND APPLICATION OF  
THE REMEDY.

### *Section I.*

THE Arminian System, which appears upon a general view most satisfying to a pious and benevolent mind, is found upon examination, to labour under three difficulties.

1. THE supposition of an administration of the Means of grace sufficient to bring all men to salvation, upon which this System proceeds, appears to be contradicted by fact.

2. THIS System, while in words it ascribes all to the grace of God, does, in effect, resolve our salvation into something independent of that Grace.

3. THAT failure in the purpose of the Almighty, which this System seems to imply, is not easily reconciled with our notions of his Sovereignty.

SPECIMEN

SPECIMEN of attempts to solve these difficulties, in *Whitby*, and in *Clarke's Sermon on the Grace of God*.

*Section II.*

THE objections to the Calvinistic System, however much multiplied in words and in divisions, may be reduced to two.

1. IT is conceived to be inconsistent with the nature of man as a free Moral Agent.

2. IT is conceived to represent the Almighty in a light inconsistent with his Moral Attributes ; as partial, unjust, insincere.

ANSWERS to these objections in the two following Sections.

*Section III.*

THE objection to the Calvinistic System, as inconsistent with the nature of a free Moral Agent, proceeds upon that definition of liberty, illustrated by *Reid, Whitby, King, Clarke* ; according to which, it is called liberty of indifference ; the self-determining power : The objection vanishes, when we adopt the definition illus-

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trated

trated by *Locke* and *Edwards* ; the power of acting according to choice.

THE determinations of Mind, are the exertion of those innate powers of action by which Mind is distinguished from matter : But of every particular determination there must be a cause.

EFFICIENT causes produce changes in the Natural world: Motives, or moral inducements, are final causes, in reference to which Mind puts forth its powers. The plan of Providence embraces both efficient and final causes.

MOTIVES do not always operate according to their apparent strength. The uncertainty in the operation of motives, arises from the defects of the understanding, and the disorders of the heart. This uncertainty is removed by applying an effectual remedy to the corruption from which it proceeds.

HENCE, the Calvinists not resting in what is called *gratia congrua*, or grace exercised in congruity to the disposition of him who is the subject of it, place the efficacy of Divine grace in the renovation of the mind, conjoined with the exhibition of such moral inducements as are fitted to call forth the exertions of a mind acting according to reason.

By

By this efficacy, the Almighty infallibly directs the conduct of the Elect ;—and they attain the liberty of a Moral Agent.

*Section IV.*

THE Almighty distributes his favours according to his pleasure : And the grace by which any are saved proceeds from compassion, an exercise of goodness to which none can claim a right.

THE Decree of Reprobation does not exert any influence upon the minds of men, leading them to sin : The necessity of sinning is not physical, which frees from all blame ; but moral, which implies the highest degree of blame.

IF we ask why God gave only to some that grace, which although not bound to give to any, he might have given to all, we recur to the ancient question concerning the origin of evil. View of the attempts that have been made to solve this problem : Opinions concerning a state of pre-existence ; concerning a good and evil principle.

IN opposition to the Manichean System, we learn from Reason and Scripture, that the controul and super-

intendence of the Supreme Mind, from whom every part of the Creation derived its being, extends throughout the Universe; and, although we cannot explain how evil is subservient to good in the general System, we infer from the existence of the world, that it was not unworthy of God to produce a world such as this.  
*Butler's Analogy.*

THIS philosophical answer to the question concerning the origin of evil, is the answer to the second objection against the Calvinistic System.

ARMINIANS are obliged to have recourse to the same answer; for the ultima ratio of the inequality in the dispensation of the gifts, both of nature and grace, is the good pleasure of God.

MEANING of the Calvinistic expression, that the end of the whole System is the glory of God.

MORAL evil is the object of the Divine abhorrence. The evil that is in the Universe is permitted to exist, upon account of its connection with the good which he chooses.

CHAP.

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## CHAP. X.

### GENERAL VIEW OF THE SUPPORT WHICH SCRIPTURE GIVES TO THE CALVINISTIC SYSTEM.

#### *Section I.*

ALL the actions of men, even those which Scripture holds forth as wicked and punishable, are represented as being comprehended in the great plan of Divine Providence. Such general expressions, as Psalms, lxxvi. 10.—Prov. xvi. 4.—Isaiah, xlv. 7.—Lament. iii. 37, 38., are illustrated by many particular histories, as Genesis, i. 20.—Exodus, x. 1, 2.—Jerem. xxvii. 5.—Matt. xvi. 21.—Acts, iii. 18., and iv. 27.

#### *Section II.*

THE Predestination of which Scripture speaks, is ascribed to the good pleasure of God.

Two different Systems, with regard to the interpre-

tation of the Scripture words, προορίζω, προθεσις, εκλογη, εκλεκτοι.

ACCORDING to one System, they refer to a purpose of placing all nations in the same favourable circumstances with regard to Religion, which began to be executed by the preaching of the Gospel ; and the progress in the execution of which, depends upon the good pleasure of God. Matt. xi. 25, 26. *Taylor* of Norwich.

ACCORDING to another System, such expressions as occur, Ephes. i. 3—11., are understood not merely to respect the calling large Societies to the knowledge of the Gospel, but to imply the election of individuals.

THE Reasons of this System are drawn partly from the 9th and 10th Chapters of the Epistle to the Romans,—and partly from such passages as the following, which appear to declare the election of individuals, without regard to the nations to which they belong. Matt. xxiv. 22.—John, vi. 9.—Acts, xiii. 48.—Romans, viii. 28—33.

### *Section III.*

THE various descriptions of that change of character by which men are prepared for eternal life, seem intended to magnify the power, and to declare the efficacy of  
that



that grace by which it is produced. 1 Cor. ii. 14.—John, vi. 45.—Ephes. ii. 1., and iv. 18, 19.—Ezek. xxxvi. 26.—John, iii. 5.—2 Cor. v. 17.—Ephes. i. 19., and ii. 10.—Phil. ii. 13.

#### *Section IV.*

THE commands, the counsels, and the exhortations of Scripture, are not rendered unnecessary with regard to the Elect, by the efficacy of Divine grace.—They are addressed indifferently to all—They may be of real benefit to many who are not elected—They declare what is the duty of all, and what moral inability does not excuse men from performing.

**DISTINCTION** between the Secret and the Revealed will of God.

THE difficulty of reconciling the earnestness of the expostulations of Scripture, with the infallible execution of the Decree that only some shall be saved, belongs to the Arminian no less than to the Calvinistic System, and can be removed only by abridging, with the Socinians, the Divine foreknowledge.

CHAP.

## CHAP. XI.

## HISTORY OF CALVINISM.

FROM the doctrine which *Origen* had opposed to Manichean errors, *Pelagius*, a native of Britain, in the fifth Century, drew the fundamental position of his System.

*AUGUSTINE*, who had himself written against the Manicheans, but who considered *Pelagius* as having departed far from the truth, lays down in his works a System, nearly the same in substance with the Calvinistic, which was generally received in the Latin Church.

FROM his days there have been known in the Christian Church two opposite Systems of Predestination, each of which has had numerous defenders.

*CASSIAN* and *Faustus*, authors of Semi-Pelagianism. *Godeschalcus* in the ninth Century. *Thomas Aquinas*, and *Joannes Scotus*, the Fathers of School Divinity, opposed to one another in the thirteenth and fourteenth Century.

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THE Council of Trent did not put an end to this Controversy : The Jesuits, from the institution of their order, opposed the Dominicans, who held the doctrine of *Augustine*.

SINCE the Reformation, the following names may serve to mark the history of this Controversy.

*LUTHER : Melancthon : Calvin*, the ablest defender of the System of *Augustine*, who died in 1564.

LUTHERAN and Reformed Churches : *John Knox : Thirty-nine Articles of the Church of England : Arminius*, who died in 1609 : *Remonstrants : Grotius : Synod of Dort, 1618 : Five Arminian Articles : Catechism of Heidelberg : Davenant* against *Hoard*.

*JANSENIUS : Jansenists : Molinists*.

AFTER the Synod of Dort, the political conduct of the Puritans brought Calvinism into disrepute with the friends of Monarchy in England. *Laud. Westminster Confession of Faith*.

SOME mitigated form of Arminianism was supported in the end of the last Century, by *Barrow, Tillotson* ; in this, by *Clarke, Whitby* : And the English Clergy wish to consider themselves as not fettered by their Articles

ticles to either System of Predestination. *Burnet. Jor-*  
*tin.* There are in the English Church, Doctrinal Cal-  
 vinists ; Universalists ; Arminians.

UPON this subject, as upon the Trinity, it is not proper to state the controverted points to the people : And men of speculation should exercise mutual forbearance ; should not form their opinion of either System from the writings of those who oppose it ; and should not think themselves obliged to defend every position of those writers whose general System they approve.

IN this Century Calvinism has formed an alliance with Philosophy. *Leibnitz*, although a Lutheran, in *Essais de Theodicée*, and *Wolffius*, have illustrated the doctrine of Philosophical Necessity : *Canzius*, *Wytttenbach*, *Stapfer*, *Edwards*, have applied that doctrine to Calvinism : and *Bishop Horsley*, in a Sermon on *Providence and Free Agency*, has laid down, in the most precise and satisfactory manner, those principles which form the philosophical defence of Calvinism.

HEADS

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# HEADS OF LECTURES

IN

## DIVINITY.

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### BOOK V.

INDEX OF PARTICULAR QUESTIONS, ARISING OUT  
OF OPINIONS CONCERNING THE GOSPEL REMEDY,  
AND OF MANY OF THE TECHNICAL TERMS IN THE-  
OLOGY.

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#### CHAP. I.

**C**ALVINISTS distinguish between an external and an effectual Call. They employ Regeneration and Conversion to express that change of character by which the Call given in the Gospel becomes effectual.

CALVINISTIC

CALVINISTIC System as to the manner of Conversion, lies in the middle between all modifications of the Synergistic System, and all shades of the ancient Mystical Theology, now known by the name of Fanaticism.

HISTORY and character of Fanaticism. Strong and clear line by which Calvinism is discriminated from Fanaticism. Calvinism assigns their proper value to the outward means of Conversion; and supposes such an action of God upon the soul, as restores the whole nature of man: Fanaticism rests in sentiments and emotions.

THAT cordial acceptance of the Remedy, which is called Faith, supposes, according to the Calvinistic System, knowledge conveyed by previous instruction;—and it implies more than an assent to evidence. Hence the propriety of exhortations to faith. Faith of miracles: Historical—Temporary—Saving faith.

SAVING faith, which appears to the Arminians to differ from Temporary faith only in duration, is considered by the Calvinists as a principle which originates in the operation of the Spirit of God, and the fruit of which endures to everlasting life.

CHAP.

## CHAP. II.

JUSTIFICATION is understood to be a forensic act; denoting the change upon the condition of those in whom the Spirit of God produces faith. Romans, iii. 26.—iv. 5, 6.—v. 18.

THE doctrine of the Church of Rome confounds Justification and Sanctification.

THE doctrine of Justification by faith was taught by the first Reformers, in opposition to the place assigned by the Church of Rome in our justification, to personal righteousness and personal suffering. Socinians and Arminians have departed from this first doctrine of Protestants. Calvinists hold *fidem justificare, non dispositivé, sed instrumentaliter*. *Confession of Faith*, Chapter 11th, Paragraph 1st.

MEANING of the phrase, “first and second justification,” in the sense of the Church of Rome; in the sense of *Taylor* of Norwich, which is adopted by the Arminians.



IN opposition to both senses, Calvinists consider Justification as one Act of God peculiar to the Elect, which extends its benefits through the whole time of their abode upon earth, and is the ground of eternal life being adjudged to them.

THE Saints under the Old Testament, had that knowledge of Christ which Calvinists consider as essential to salvation. John, viii. 56.—Gal. 3d Chapter. *Confession of Faith*, Chapter 7th, Paragraph 5th and 6th, and Chapter 11th, Paragraph 6th.

THAT knowledge may be conveyed in an extraordinary manner; as it was to Job. For, according to the excellent words of our *Confession of Faith*, Chapter 10th, Paragraph 3d, “Elect infants dying in infancy, “are regenerated, and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other Elect persons, who “are incapable of being outwardly called by the ministry of the word.”

PERSEVERANCE of Saints results from the principles of the Calvinistic System; and, according to that System, Assurance of grace and salvation is possible.—Reflex act of Faith.—Witness of the Spirit, Rom. viii. 16., consists in the presence of those fruits of righteousness, which are the effects of his operation. *Sherlock*.

CHAP.

## CHAP. III.

IF that Faith by which men are justified, arises from the operation of the Spirit of God, producing a change which extends to the understanding, the will, and the affections, and which implies a renovation of the whole character, there must be an indissoluble connection between Justification and Sanctification.

FROM this connection, it follows, in opposition to Solifidians, Antinomians, and *Fratres liberi spiritus*, that good works are the evidences of faith,—and are necessary to salvation ;—that Paul and James are easily reconciled ;—and that although Moral Essays are unsuitable to the Pulpit, practical Preaching is consistent with sound Calvinism,—and admits of improvements in manner and form corresponding to the extension of Science, and the refinement of the public taste.

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## CHAP. IV.

### QUESTIONS CONCERNING THE NATURE OF SANCTIFICATION.

#### *Section I.*

REPENTANCE, the first part of Sanctification, consists, according to the doctrine of the Church of Rome, of Confession to the Priest,—Contrition or Attrition,—and Satisfaction: According to the Protestant doctrine, of a change of life proceeding from a change of mind. *Sherlock's Sermon on 2 Cor. vii. 10.*

WE have no warrant to say, that every man may tell the time of his Conversion; or that the manner of Conversion must be the same in all.

#### *Section II.*

THE production of a habit of righteousness, the other part of Sanctification, appears in good works.

IMMUTABILITY

IMMUTABILITY of the Moral law. All the branches of Christian Morality are included in the Decalogue. *Calvin's Institutes.*

THE precepts of the Gospel, considered not as the extension, but as the interpretation of the Moral law, are the complete directory of a Christian.

FROM this principle is derived the solution of all the cases that can occur in Christian Casuistry:—And hence, too, the falsehood of the Popish doctrine, that there are in Scripture counsels of perfection, which is the foundation of the opinion concerning the merit of good works, and concerning works of supererogation. Meritum de congruo. Meritum de condigno.

### Section III.

THE ancient Anabaptists, of whom *Munzer* was the head, held, that the Visible Church of Christ consists of Saints.

THE doctrine of the perfection of good works, is sometimes derived from the presumption of Fanaticism; and sometimes supported by the Synergistic System,—or by a distinction between mortal and venial sins.

THE doctrine of the imperfection of Sanctification, which *Jansenius* and *Calvin* learnt from *Augustine*, and

which the Churches of England and of Scotland agree in holding, is supported by general expressions and histories in Scripture;—by experience;—and by those passages which are understood to describe a struggle between the principle of Sanctification, and the corruption of human nature. Romans, 7th Chapter.

PROPER improvement of this doctrine: Caution with which it ought to be employed to qualify other parts of the Calvinistic System,—and view which it affords of the general characters of Christian Morality. Philippians, iii. 12—15.

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## CHAP. V.

CHRISTIANS have learnt from Scripture to speak of the Kingdom of Christ,—of Christ's being the Head of his body the Church,—of our receiving through him the Adoption of sons,—and of the New Covenant.

To all the four phrases, different sects annex more or less meaning, according to the general principles of the System which they hold. But it is in the ideas implied under the fourth that they differ most widely.

THE

THE phraseology, by which the Dispensation of the Gospel is called the New Covenant, extends to many of the doctrines of Theology, and to the two positive Institutions of the Gospel.

### *Section I.*

*διαθηκη*, a Testament, or a Covenant, may be rendered Covenant in every place of the New Testament where it occurs. *Macknight* upon Hebrews, ix. 16, 17., *παλαια, καινη διαθηκη*.

DISPENSATION of Moses may be regarded in two different lights; as a method of publishing the Moral law,—and as a particular manner of administering the covenant made with Abraham.

COVENANT of works. Abrahamic covenant. Sinaitic covenant. Covenant of grace. *Erskine. Macknight.*

TERMS of the Covenant of grace. Heb. viii. 10. In what sense conditions.

By some, the Covenant of grace is accounted Universal; by others, Particular.

### *Section II.*

THE Covenant of grace was made through the sufferings of Jesus Christ.

HENCE

HENCE arose the term Mediator,—*μεσίτης. εγγυος.* Socinian sense of these words. Sense in which other Christians understand them. The office of Priest,—Prophet,—and King, are implied in the highest sense of the word Mediator.

SOCINIANS, who consider Christ as a mere man, and Church of Rome, who consider him as Mediator only in respect of his human nature, agree in denying that he acted from the beginning in the character of Mediator.

IN consequence of this tenet, the Church of Rome believe in a place called Limbus patrum ; and have introduced Mediatores secundarii.

### *Section III.*

PRAYER, a duty of Natural Religion, is enforced by considering the Dispensation of the Gospel under the light of the Covenant of grace. Reasonableness and efficacy of prayer. Our Lord's prayer.

NATURE of the intercession of Christ. He is Mediator intercessionis, because he is Mediator redemptionis.

FOLLY and sin of having recourse to other intercessors with God.

*Section*



*Section IV.*

As covenants amongst men are confirmed in various ways, and as a seal was added to the Abrahamic covenant, it is conceived by many Christians, that there are seals of the Covenant of grace.

ORIGINAL signification of the words *μυστήριον*, Sacramentum. *Campbell's Dissertations.*

POPISH sense of the word Sacrament. Socinian sense of it. Greater part of the Reformed Churches consider the Sacraments as constituting a federal act.

To a Sacrament understood in this sense, Divine institution is essential.

SEVEN Sacraments of the Church of Rome. *Burnet's* exposition of the twenty-fifth Article. Name confined by Protestants, to Baptism and the Lord's Supper.

CHAP.

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## CHAP. VI.

### QUESTIONS CONCERNING BAPTISM.

#### *Section I.*

HISTORY of the institution of Baptism. Originally a solemn method of assuming the profession of the Christian Religion ;—a mark of discrimination between the disciples of Christ, and those who adhered to another Teacher.

SOCINIANS, considering Baptism in this simple view, judge it unnecessary in Christian countries, although they retain the practice. *Priestley.*

QUAKERS, considering the Baptism with water as emblematical of the Baptism with the Holy Ghost, lay aside the emblem, because the substance is come. *Barclay's Apology.*

OTHER Christians hold, that Baptism, as the initiatory rite of Christianity, is of perpetual obligation.

BAPTISM

BAPTISM by immersion,—or by sprinkling. Practice of giving a name.

### *Section II.*

Grounds upon which the greater part of the Reformed Churches consider Baptism as not merely a declaration of faith, or a ceremony producing a moral effect, but as also a seal of the New Covenant.—Words of the institution. Matt. xxviii. 18, 19, 20.—Mark, xvi. 16.—Acts, ii. 38., and xxii. 16.—Titus iii. 5.—1 Peter, iii. 21.—Romans, vi. 4, 5, 6.—Gal. v. 2, 3., and iii. 27.—Coloss. ii. 11, 12.—Romans, iv. 11.

STATEMENT of that rational opinion concerning the effect of this Sacrament, by which the Reformed Churches avoid the errors implied in the Popish idea of a charm.

AUGUSTINE held, that all who were baptised were regenerated; but that unless they were predestinated, they did not persevere.

### *Section III.*

QUESTIONS concerning Infant-Baptism.

HEADS of answers to the Anabaptists, are taken from the practice prescribed to Abraham, and observed under  
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the law, of circumcising infants; compared with Mark, x. 14.—1 Cor. vii. 14.—Acts, ii. 38, 39., and xvi. 33.

ORIGIN of Godfathers in Church of England. Nature of the engagement which parents come under in our Church.

THE want of the ceremony of Confirmation, is with us supplied by the solemnity which we observe in admitting young persons to partake, for the first time, in the Lord's Supper. *Calvin.*

## CHAP. VII.

### QUESTIONS CONCERNING THE LORD'S SUPPER.

HISTORY of the Institution. Luke xxii. 13—20.

FROM the institution, taken in conjunction with many expressions in 1 Cor. 11th Chap.—1 Cor. x. 16., and John, vi. 30—63., have arisen four Systems.

1. POPISH System, which interprets, "This is my body,"

body," literally. Transubstantiation: Sacrifice of Mass: Adoration of Host: Communion in one kind.

THIS System was established by slow degrees; and met with much opposition. *Mosheim.*

2. SYSTEM of *Luther*. "My body is with this." Consubstantiation. Ubiquity of the body of Christ, founded upon affixing a particular sense to *αὐτὸς ἐν αὐτῷ*.

LUTHERANS do not agree as to the method of explaining that real presence of the body and blood of Christ, which all of them agree in holding. It is merely a speculative opinion.

3. SYSTEM of *Carlostadt* and *Zuinglius*. "This is the sign of my body." Lord's Supper considered as merely a commemoration; of use only by the sentiments which it excites, and the purposes which it confirms.

THIS System agrees with the Socinian idea of a Sacrament. *Hoadley; Bell; opposed by Bagot.*

4. SYSTEM of *Calvin*, who, denying Transubstantiation and Consubstantiation, and adopting the rational interpretation of—"This is my body," given in the third System, which is just and useful as far as it goes, considered the phrases used, 1 Cor. x. 16., as deriving a peculiar significance from the spiritual presence of the body and blood of Christ, by which they convey nourishment to the soul:—And connected the Discourse in the 6th Chapter of John with the Lord's Supper, not in the literal sense which corresponds with

Popish and Lutheran ideas, but in the sense prescribed, John, vi. 63.

THE full benefit of the Lord's Supper, considered as a Rite exhibiting by a significant action what the 6th Chapter of John exhibits in words, is confined to those who partake worthily.

MUCH danger in an unguarded exposition of this fourth System.

THE idea of a feast after a sacrifice, as the true explication of the Lord's Supper, is illustrated by *Cudworth*, with *Mosheim's Notes*; and by *Warburton*.

MANY questions with regard to the time, the place, and the manner of receiving the Lord's Supper, are insignificant.

## CHAP. VIII.

QUESTIONS concerning the condition of men after death, either belong to Pneumatology and Physiology,—or are included in the discussion of general principles formerly illustrated;—or are of such a nature as not to admit of any solution. *Burnet—De statu mortuorum et resurgentium. Priestley. Law. Horsley.*

THE Popish doctrine of Purgatory has no foundation in Scripture; and is overturned by the doctrine of Justification by faith. *Calvin. Secker.*

HEADS

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# HEADS OF LECTURES

IN

## DIVINITY.

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### BOOK VI.

OPINIONS CONCERNING CHURCH GOVERNMENT.

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#### CHAP. I.

**CHURCH** Government is founded in the obligation which lies upon Christians, to profess their faith by joining in the observance of certain rites.

IF the whole Christian world could assemble together for the purpose of observing the Institutions of Christ, they would form one Visible Society, united by the same public expressions of holding the truth revealed in

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the Gospel, and of entertaining the sentiments which come the disciples of Christ.

SEPARATE Assemblies of Christians are to be regarded as branches of the Catholic Church, which would meet in one place if it could.

SEPARATION of place has conspired, with other causes, to produce an apparent breach of the Unity of the Catholic Church, by differences in opinion and in practice, respecting the description of persons in whom Church Government is vested,—and respecting the extent of power which the lawful exercise of Church Government implies.

*KING on the Creed. Neale's History of the Puritans. Madox against Neale. Potter on Church Government. Benson. Rogers' Visible and Invisible Church; and Civil Establishment of Religion. Anderson against Rhynd. Hooker. Stillingfleet's Irenicum. Divine Right of Church Government, by London Ministers. Cyprianus Isotinus, by Jamieson. King on Primitive Church. Galvin. Grey's abridgment of Gibson. Burn's Ecclesiastical Law. Warburton. Wake. Atterbury. Kennet on Convocations; and Sherlock on Jude, 3d verse.*

CHAP.

## CHAP. II.

OPINIONS respecting the persons in whom Church Government is vested, arranged under five different Systems.

*Section I.*

SYSTEM of those, who, denying the perpetual obligation of the rites of Christianity, consider a standing Ministry as unnecessary and unlawful; and who, although like the Quakers in Britain, they may form a political Association, can have no Church Government.

THIS System, which originated in fanaticism, is contrary to reason;—to the manner in which the Spirit operates;—to the appearance of the primitive Church;—and to many declarations of Scripture. Acts, ii. 42.—Hebrews, xiii. 7, 17.—1 Cor. xiv. 32, 33.—Matt. xxviii. 19, 20.—Ephes. iv. 11, 12, 13.

*Section II.*

SYSTEM held by Independents, whose founder, *Robinson*, in 1658, published this as his leading principle. “Every particular Society of Visible Professors, agree-

“ ing to walk together in the faith and order of the  
 “ Gospel, is a complete Church ; and has full power  
 “ within itself, to elect and ordain all Church Officers,  
 “ to exclude all offenders, and to do all other acts relat-  
 “ ing to the edification and well-being of the Church.”

THE Independents fail in their attempt to show that all the Churches mentioned in the New Testament were single Congregations ; and the state of the Christian world is now so totally different, that the position, although true, would not warrant the inference which they draw from it.

THIS System is in many respects superior to the presumptuous spirit of fanaticism ; and cases may occur in which it must be followed out. But it is liable to strong objections, from Reason and from Scripture, both in respect of the mode of appointment to the office of the Ministry which it enacts,—and in respect of the disunion of the great Christian Society which it implies.

“ THE Lord Jesus, as King and Head of his Church,  
 “ hath therein appointed a Government in the hand of  
 “ Church Officers, distinct from the Civil Magistrate.”  
*Confession of Faith*, Chapter 30th, Paragraph 1st.

### *Section III.*

SYSTEM of the Church of Rome.

DISTINCTION between Papists and Roman Catholics.

THE

THE former hold that Papa, the latter that Papa cum Concilio, is the Head of the Church.—Catholics of Great Britain.

EXAMINATION of that argument for the extent of the Papal power, which arises from the Unity which it seems to give to the Catholic Church.

EXAMINATION of the grounds upon which the Papists assert, that a method of preserving Unity, which when canvassed appears very exceptionable, is the appointment of Christ.

THEIR assertions consists of three positions.—That our Lord gave to Peter a primacy over the other Apostles, Matt. xvi. 15—19.; that Peter was Bishop of Rome;—and that it was the intention of Christ, that the primacy enjoyed by Peter should be derived to the Bishops of Rome in all ages.

PAPAL usurpation is considered by Protestants as a literal fulfilment of various predictions concerning the corruptions of Christianity. Illustration of 2 Thess. ii. 3—10., considered as coming in between the prophecies of Daniel and of John. Daniel, 7th Chap.—Rev. 17th Chap.

*Meade. Barrow. Warburton. Newton. Hurd. Halifax.  
Bagot. Macknight on the Epistles.*

*Section*

*Section IV.*

THE fourth and fifth Systems will be best illustrated, by a comparative view of the Episcopal and Presbyterian forms of Church Government.

IN Episcopal form, Presbyters are *Episcopi gregis* : Bishops are conceived to be *Episcopi gregis et Pastorum* ; a higher order to which exclusively belongs the right of Ordination and Jurisdiction.

EPISCOPAL form rests upon Apostolical inspection over ministers ;—delegation of that inspection to Timothy and Titus ;—succession of Bishops from the days of the Apostles ;—and universal prevalence of Episcopacy.

PRESBYTERIANS in canvassing these arguments, contend, that Apostolical inspection over Ministers, was one of the extraordinary functions of the Apostles ; that Timothy and Titus were Evangelists ; that there is no foundation in Scripture for the distinction between Bishops and Presbyters, because the names are there synonymous, Acts, xx. 28.—Titus, i. 5, 7. ;—jurisdiction is committed to Presbyters, 1 Peter, v. 1, 2. ;—and they are not inhibited from ordaining. 2 Tim. i. 6.—1 Tim. i. 14.

PRESBYTERIANS also contend, that there are no authentic Catalogues of Bishops in the ages immediately succeeding the Apostles ;—that in the most ancient writers,



writers, the names Bishops and Presbyters continue synonymous;—and that the Apostle probably did not follow, in all places, one fixed mode of settling Church Government. *Epiphanius*.

PRESBYTERIANS think, that the universal prevalence of Episcopacy may be accounted for, by the gradual extension of the powers of the person who was appointed to preside in the *Cœtus Presbyterorum*: And this supposition appears to them to be confirmed, by the gradual introduction of different orders of Bishops, although all were originally equal;—by many expressions in ancient writers, which represent the distinction between Bishops and Presbyters as an Ecclesiastical regulation;—and by the account which *Jerôme* gives.

At the Reformation, the founders of Presbyterian Churches proposed to correct the abuses of power which had arisen under Episcopacy, by recurring to the primitive model.

In the form of Church Government which they established, all Ministers are supposed to be equal; being the successors of the Apostles in every permanent Apostolical function. No other official preference, but that which arises from voluntary agreement, for the sake of order.

POWERS of the *Cœtus Presbyterorum*.—Powers of a Minister in his own parish.—Account of the introduction of Lay-Elders.

A.

A Coetus Presbyterorum, acting by their Moderator, and a Pastor, assisted in the government of his parish by Lay-Elders, complete the idea of Presbyterian Government; and are all that is necessary in small States. The multiplication of Courts, which the extent of this country requires, renders the form more perfect, by extending the benefit of the right of appeal.

ESTIMATE of the Question concerning what has been called the Divine right of Episcopacy and Presbytery. *Laud. Solemn League and Covenant.*

IN conformity to the more liberal System, which proceeds upon principles laid down by *Hooker* and *Stillingfleet*, Prelacy, or the superiority of any office in the Church above Presbyters, was abolished in Scotland by the Revolution Settlement, not as being contrary to the Word of God, but as being contrary to the inclinations of the generality of the people ever since the Reformation: And by the Treaty of Union, while the security of the Church of England, as by law established, is declared to be a fundamental and essential article of the Union between England and Scotland, it is provided, that Presbyterian Church Government shall continue unalterable, and shall be the only Government of the Church, within the kingdom of Scotland.

CHAP.



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 CHAP. III.

OPINIONS respecting the nature and the degree of power implied in the lawful exercise of Church Government, introduced in illustrating the five following positions.

1. It is not a power created by the State.

*ERASTUS*, in the sixteenth Century, taught, that all the powers of Church Governors are resolvable into the will of the Civil Magistrate.

THIS opinion is inconsistent with the right which every Society has to defend itself, and to preserve its character, by excluding those whom it judges unworthy ;—with the Divine institution of the Christian Society ;—with the names given in Scripture to the office-bearers of the Church ;—and with the *ἐξουσία*, claimed and exercised by the Apostle. 1 Cor. 5th Chapter.

THE change of Erastianism is often brought, in modern times, by their more zealous brethren, against those who admit that the Church has powers independent of the State, but who allow prudential considerations to restrain the exercise of them ; and who think, that the advantages which the Church derives from the State,

State, much more than compensate any restrictions which are actually imposed upon the Church.

2. It is a Spiritual power.

PURPOSES for which the Christian Society was instituted.—Declarations of its Founder upon three occasions, Luke, xii. 13, 14.—Matt. xx. 25, 26.—John, xviii. 36.—His conduct ; and that of his Apostles.

THIS position exposes the fallacy of the great argument upon which *Erasmus* rested his opinion.—It corrects the extravagant assertion of the Anabaptists, that Magistracy is unlawful among Christians.—And it undermines the claim which the Church of Rome makes to various Exemptions—and Powers.

IF matters of a Civil nature, are committed as in England, to the jurisdiction of Ecclesiastical Courts, this being the effect of human laws, is no usurpation on the part of the Church.

EXCOMMUNICATION, the severest infliction within the compass of Church power, is purely a Spiritual Censure ; and as such, is far from being nugatory : The civil effects, which in some countries are annexed to it, depend upon positive Statute.

3. It is subordinate to the Sovereign authority of the Lord Jesus Christ, the Head of the Church.

SENSE

SENSE in which the King, in an Edition of the thirty-nine Articles, published in the reign of Edward, was styled “Supreme Head in earth, next under Christ, “of the Churches of England and Ireland.” *Act of Supremacy.*

ALL Protestants, although they may differ in expressions agree in holding this third position.

4. IT is given for edification, not for destruction. 2 Cor. x. 8.—1 Cor. 3d Chapter.

IT is not meant to create a separate interest in the Christian Society, by aggrandising a particular order of men; or to invade the rights which belong to every Christian as a moral, accountable Agent.

5. It is limited by the Sovereign authority of the Lord Jesus, and the liberties of his disciples, both as to objects which it embraces, and the manner in which it is exercised.

THIS fifth position, assuming the third and the fourth as proven, applies the limits suggested by them, to the three branches of the power implied in Church Government; which, according to an established distribution, may be expressed by three words; *potestas, δογματική, -- διακονική, -- διακρίτική.*

THE application of the fifth position to these three branches, forms the subject of the three following Chapters.

## CHAP. IV.

POTESTAS *δογματική.*

TO the exorbitant claims of the Church of Rome, Protestants oppose one principle, that Scripture is the only rule of faith.—This principle unfolded.

SOCINIANS conceive, that the Church never possessed the right of intermeddling in Articles of faith: To most Protestants it appears, that a plan which leaves to the Church and its Ministers merely the office of exhortation, is defective.

CHRISTIAN Teachers are the Interpreters—and the Expounders of Scripture: And the Truth therein contained, is a sacred Deposit over which they are appointed to watch. Titus, ii. 2.—2 Tim. i. 13.

PROPHECIES and complaints of false Teachers: Directions and warnings against them. Ephes. iv. 14.—Heb. xiii. 7, 8, 9.—Titus, i. 9. 10.

APOSTLES having combated perversions of Scripture in their days, 2 Tim. ii. 17, 18.—1 John, iv. 1, 2, 3., appear to leave it as the duty of the succession of Christian Teachers, to maintain and defend the truth against future perversions.

RECOURSE

RECOURSE was early had to Councils as a method of fulfilling this duty, which is agreeable to the nature of the case ;—and which appears to receive a sanction from the practice of the Apostles, Acts, 15th Chapter.

FOUR first General Councils are held in respect by the Christian world ; because the doctrine which they declared, appears agreeable to Scripture.

MANY Councils have erred.

THE decisions of the Council of Trent produced the Confession of Augsberg, and the subsequent Confessions of faith published, with the concurrence of the State, by Societies of Christian Teachers in different countries. Synod of Dort.

IT is said, that the Confessions of Protestant Churches are too particular.—*Confessional*. But, it is difficult to ascertain the degree of particularity sufficient for the purpose of declaring and guarding the form of sound words.

POTESTAS *διδασκαλική* warrants a Society of Teachers, to require every person whom they admit to take part of the Ministry with them, to declare his assent to their Confession : It does not imply that they impose a belief of the Articles of this Confession upon the consciences of the people.

WITH regard to Christ, it is Ministerial, professing to prove out of his word all that it declares : with regard

to the people, it warns against error, and directs to the proofs of the truth ; but it leaves the right of private judgment entire.

TRUE meaning of 1 Tim. 3. 15.

TWENTIETH and twenty-first of the thirty-nine Articles. *Confession of Faith*, Chapter 1st and 31st.

## CHAP. V.

POTESTAS διατακτική.

TO the usurpation and tyranny of the Church of Rome, Protestants oppose this principle, that there are no other conditions of salvation, than those which are declared in Scripture.

BESIDES the undisputed exercise of the potestas *ἐκκλησιαστική*, in enforcing by admonition and injunction the laws of Christ, the great body of Protestants do not think it inconsistent with their principles, to assert, that the Church is entitled to make, by her own authority, enactments, Canons, *κανόνες*, with regard to two objects:

1. WITH regard to matters of order, as the outward polity of the Christian Society ; the place and time of the public Assemblies.

THE



THE early introduction of certain anniversary solemnities, and the subsequent multiplication of fasts and feasts, led to a Controversy, after the Reformation, concerning the Morality of the Sabbath ; which has terminated in the rational views on this subject, common to both the Churches of Great Britain.

II. WITH regard to rites and ceremonies ; by which are meant those circumstances which do not make an essential addition to the worship of God, but which respect the manner of its being conducted.

EVIDENCE from Scripture—and Reason, that the Church has a power of regulating, that is, accommodating to circumstances, things in their nature changeable.

THIS power is not inconsistent with the authority of Christ,—because it does not alter what he appointed ;—nor, with the rights of his disciples, because it does not fetter the conscience.

LIBERTY of conscience has its seat in the mind ; consisting in freedom of judgment, not in freedom of practice. Romans, 14th Chap.—1 Cor. 8th Chap., and Acts, 15th Chap., furnish instances of Christian practice being restrained by charity,—and by authority, while liberty of conscience remained.

OUT of the instances and directions in Scripture, may be educed rules which ought to be observed in the exercise of this branch of the potestas *disciplinæ*. These rules are not the measure of obedience. The rule of peace



and order, is compliance with the ceremonies enacted by authority, unless that compliance appears sinful.

OBJECTIONS of the Puritans in the last Century ;—  
and the answers made to them.

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## CHAP. VI.

POTESTAS διακριτικη.

A JUDICIAL power in the Church is warranted by Reason ;—by the expressions of our Lord and his Apostles, Matt. xvi. 18, 19., and xviii. 5—18.—John, xx. 23.—1 Cor. 5th Chap. 1 Tim. i. 20. ;—and by the practice of the primitive Church.

SYSTEM of the Church of Rome upon this subject.

PROTESTANTS understand potestas διακριτικη, to be *declarative* with regard to the eternal consequences of sin ; *authoritative* with regard to admission into the Church, and exclusion from it.

It is conversant about three objects :

1. GROSS immorality.—Opinion of the Donatists and Anabaptists, who held, that a Church ceased to be the Church of Christ, when it permitted any wicked person to remain in it, is incompatible with the present condition

tion of human nature.—Temperate exercise of discipline most prudent and effectual.

2. HERESY : understanding by that word not the entertainment, but the publication, of a false opinion ; and considering the word as referring to some fundamental and pernicious error. Titus, i. 10, 11., and iii. 10.

3. DISOBEDIENCE to the regulations enacted by the Church.—Attention due to the consciences of the weak ; not to the factious.—Cases in which separation from the Church is lawful : Cases in which, being causeless, it receives the name of schism.—Evils of schism.

WITH regard to Churches that are independent of one another, and separate Congregations after they have been formed, the judgment of charity comes in place of the potestas διακριτική.

COMMUNION of Saints. It was well said by the venerable *Irenæus*, speaking of diversities in the observance of Easter, ἡ διαφωνία τῆς ἡσυχίας τὴν ἁμονίαν τῆς πίστεως συνιστοῦσι.

## CHAP. VII.

FOUNDATION of the connection between the Church and the State, is laid in the importance of Religion to Civil Society.

THE principles of Natural Religion have never existed apart, as a System resting upon deductions of Reason :  
They

They were incorporated with much error in the established religions of the Heathen world: They are delivered pure in the Gospel; and provision is there made for preserving and transmitting them.

AGREEABLY to the prediction which we read, Psalm, lxxii. 10, 11., and Isaiah, xlix. 22, 23., the example of Constantine has been followed by Christian Princes.

ADVANTAGES which Christianity derives from being part of the law of the land.

CIRCUMSTANCES which led Christian Rulers to form connection, not with Christianity in general, but with that System of opinions, and that form of Church polity, which was most agreeable to the will of the State.

FROM the history of the connection between the Church and the State, it follows, that all the discussions to which this matter has given occasion, fall under the two heads of Religious Establishment, and Religious Toleration.

I. THE general idea of the distribution of power between the Church and the State in a Religious Establishment, was thus expressed by Constantine to an Assembly of Christian Teachers: *ὁμεις μιν των εισω της εκκλησιας, εγω δε των εκτος ὑπο Θεου καθεσταμενος επισκοπος.*

MAGISTRATE has a right to know the opinions of the Established Community of Christians: Hence he requires Subscription from the Teachers.—He has also a right, as Guardian of the public welfare, to exercise a superintending power over the Church. Provision is generally

generally made, in the form of the Establishment, for the mode of exercising this superintending power.

THE great benefits of an Establishment are common to the Church of England and the Church of Scotland; each of which forms part of the Constitution.

2. RELIGIOUS Toleration was unknown for many ages. Persecution, for Conscience-sake, has, in former times, appeared among all sects when they had power. Inquisition. Acts of Uniformity. Solemn League and Covenant. Conventicle Act.

AT the Revolution, a principle of Toleration was adopted by the Legislature of England and of Scotland. Prejudices against it have yielded gradually to the operation of law, and the progress of Science.

HAPPY conjunction in our days, of a Religious Establishment, and an entire Toleration.

SENTIMENTS and conduct becoming the Ministers of an Established Church.

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## CHAP. VIII.

### CONSTITUTION OF THE CHURCH OF SCOTLAND.

FUNDAMENTAL principles of this Constitution, are found in the Presbyterian System of opinions respecting the description

description of persons in whom Church Government is vested.

A MORE accurate delineation of it embraces the objects expressed in the three following Sections.

*Section I.*

MANNER in which Ministers are admitted.

TRIAL of the qualifications being vested in the Church, without the possibility of an appeal to the Civil Courts, the laws of the Church define the previous education of the Languages, Philosophy, and Theology; the testimonials; the exercises; and the other circumstances requisite in order to the obtaining a License to preach the Gospel.

SITUATION of the Licentiates, or Probationers, of this Church.

PATRON cannot present to a Vacant charge any other than a qualified person; by whom is meant either a Probationer of this Church, or a person already ordained.

RIGHTS of Patrons secured by Acts of Parliament, 1567, 1572, 1712, 1719.

IN default of a Patron's exercising his right, the Presbytery presents *jure devoluto*.

VOICE which the Constitution of the Church gives the people in the settlement of the Minister, by the practice of moderating in a Call when they may express their

their concurrence ;—and, by its being competent for them to serve the Presentee with a Libel,—or to bring forward objections to his life and doctrine, at the return of the Edict.

SOLEMN deed of the Presbytery, in Ordination and Admission.

### *Section II.*

JUDICATORIES which compose the Constitution.

1. DESCRIPTION of Kirk-Sessions, Presbyteries, Provincial Synods, and General Assembly.

2. SUBORDINATION of these Courts. Reference : Complaint : Appeal.

3. DISTRIBUTION of the Judicial, Legislative, and Executive powers.—Form of Process.—Overtures.—Barrier Act.—Standing laws.—Commission of the General Assembly.

CHURCH of Scotland, a Republic of a singular construction : Its leading features.

### *Section III.*

LEGAL provision made by the State for the support of that Constitution which it hath established.

PROVISION for the existence and respectable appearance of the Church as a Society, by the sum paid out of the Exchequer of Scotland as her Annual Revenue ;



nue;—by the Annual appointment of a Commissioner to represent the Sovereign in the General Assembly;—and by the distribution of certain marks of Royal Favour.

PROVISION for the erection and reparation of places where the Members of the Established Church may attend public worship.

PROVISION for maintaining, in a decent independence, the Ministers of the Established Church.

THE maintenance of the Established Clergy falls not upon the Landholders, but upon the Titulars of Teinds.

THE Landholders of Scotland, enjoy, by law, peculiar advantages in respect of the payment of their Teinds.

THE Court of Session, who were appointed at the Union, in place of the temporary Commissions of last Century, an established and fixed Judicature, to determine in all Valuations and Sales of Teinds, have the power of granting out of the unexhausted Teinds of a parish, an additional provision to the Minister, which is called an Augmentation of Stipend.—Decreet of Modification : Decreet of Locality.

PROVISIONS of law respecting Manse and Glebes.

The Ann.—The Widow's Fund.

## CHAP. IX.

COUNSELS respecting the manner of discharging the Public—and Private duties of the Pastoral Office.

F I N I S.

