

OUTLINES
OF
THEOLOGY.

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SEMINARY, ALLEGHENY, PA.

NEW YORK:
ROBERT CARTER & BROTHERS.
530 BROADWAY.
1866.

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CHAPTER XXV.

EFFECTUAL CALLING.

1. *What is the New Testament usage of the words καλεῖν (to call), κλησῖς (calling), and κλητός (the called) ?*

καλεῖν is used in the sense, 1st, of calling with the voice, John x., 3 ; Mark i., 20 ; 2d, of calling forth, to summon authoritatively, Acts iv., 18 ; xxiv., ii. ; 3d, of inviting, Matt., xxii., 3 ; ix., 13 ; 1 Tim. vi., 12. Many are called, but few chosen. 4th. Of the effectual call of the Spirit, Rom. viii., 28-30 ; 1 Pet. ii., 9 ; v., 10. 5th. Of an appointment to office, Heb. v., 4. 6th. In the sense of naming, Matt. i., 21 ; κλησῖς occurs eleven times in the New Testament, in each instance it signifies the effectual call of the Holy Spirit, with the exception of 1 Cor. vii., 20, where it is used as synonymous with business or trade.—See Rom. xi., 29 ; 1 Cor. i., 26, etc., etc.—Robinson's Lex.

κλητός occurs ten times in the New Testament. It is used to signify, 1st, those appointed to any office, Rom. i., 1. 2d. Those who receive the external call of the word, Matt. xx., 16. 3d. The effectually called, Rom. i., 7 ; viii., 28 ; 1 Cor. i., 2, 24 ; Jude i. ; Rev. xvii., 14.

The very word ἐκκλησία (church) designating the company of the faithful, the heirs of all the promises, signifies, etymologically, the company called forth, the body constituted by "the calling."

2. *What is included in the external call ?*

1st. A declaration of the plan of salvation. 2d. A declaration of duty on the part of the sinner to repent and believe. 3d. A declaration of the motives which ought to influence the sinner's mind, such as fear or hope, remorse or gratitude. 4th. A

promise of acceptance in the case of all those who comply with the conditions.—Dr. Hodge.

3. *How can it be proved that the external call to salvation is made only through the word of God?*

The law of God, as impressed upon the moral constitution of man, is natural, and inseparable from man as a moral responsible agent, Rom. i., 19, 20; ii., 14, 15. But the gospel is no part of that natural law. It is of grace, not of nature, and it can be made known to us only by a special and supernatural revelation.

This is further evident, 1st, because the Scriptures declare that a knowledge of the word is essential to salvation, Rom. x., 14-17; and, 2d, because they also declare that those who neglect the word, either written or preached, are guilty of the eminent sin of rejecting all possibility of salvation, Matt. xi., 21, 22; Heb. ii., 3.

4. *On what principle is this external call addressed equally to the non-elect as well as to the elect?*

That it is addressed indiscriminately to both classes is proved, 1st. From the express declaration of Scripture, Matt. xxii., 14. 2d. The command to preach the gospel to every creature, Mark xvi., 15. 3d. The promise to every one who accepts it, Rev. xxii., 17. 4th. The awful judgment pronounced upon those who reject it, John iii., 19; xvi., 9.

It is addressed to the non-elect equally with the elect, because it is equally their duty and interest to accept the gospel, because the provisions of salvation are equally suited to their case, and abundantly sufficient for all, and because God intends that its benefits shall actually accrue to every one who accepts it.

5. *How can it be proved that there is an internal spiritual call distinct from an external one?*

1st. From those passages which distinguish the Spirit's influence from that of the word, John vi., 45, 64, 65; 1 Thes. i., 5, 6. 2d. Those passages which teach that the Spirit's influence is necessary to the reception of the truth, Eph. i., 17. 3d. Those that refer all good in man to God, Phil. ii., 13; Eph. ii., 8; 2

Tim., ii., 25, *e. g.*, faith and repentance. 4th. The Scripture distinguishes between the two calls ; of the subjects of the one it is said "many are called and few are chosen," of the subjects of the other it is said, "whom he called them he also justified." Of the one he says, "Because I have called, and ye have refused," Prov. i., 24. Of the other he says, "Every man therefore who hath heard and hath learned of the Father cometh unto me," John vi., 45. 5th. There is an absolute necessity for such an internal, spiritual call, man by nature is "blind" and "dead" in trespasses and sins, 1 Cor. ii., 14 ; 2 Cor. iv., 4 ; Eph. ii., 1.

6. *What is the Pelagian view of the internal call ?*

Pelagians deny original sin, and maintain that right and wrong are qualities attaching only to executive acts of the will. They therefore assert, 1st. The full ability of the free will of man as much to cease from sin at any time as to continue in its practice. 2d. That the Holy Spirit produces no inward change in the heart of the subject, except as he is the author of the Scriptures, and as the Scriptures present moral truths and motives, which of their own nature exert a moral influence upon the soul.

7. *What is the Semi-Pelagian view ?*

These maintain that grace is necessary to enable a man successfully to return unto God and live. Yet that from the very nature of the human will man must first of himself desire to be free from sin, and to choose God as his chief good, when he may expect God's aid in carrying his desires into effect.

8. *What is the Arminian view ?*

The Arminians admit the doctrine of man's total depravity, and that in consequence thereof man is utterly unable to do anything aright in the unaided exercise of his natural faculties. Nevertheless, as Christ died equally for every man, sufficient grace, enabling its subject to do all that is required of him, is granted to all. Which sufficient grace becomes efficient only when it is co-operated with and improved by the sinner.—Apol. Conf. Re-monstr., p. 162, b. ; Limborch, Theo. Christ., 4, 12, 8.

9. *What is the doctrine on this subject taught by the symbols of the Lutheran Church ?*

The Lutherans agree entirely with the Calvinistic view on the point of efficacious grace, although they are logically inconsistent in denying the doctrine of election.—Additions to Luther's Small Catechism, III. Order of Salvation, questions 74–88.

10. *What is the Synergistic view of this point ?*

At the call of Maurice, the new elector of Saxony, the divines of Wittemberg and Leipsic assembled at Leipsic, A. D. 1548, in conference, and on that occasion the Synergistic controversy arose. The term signifies *cooperation*. The Synergists were Lutheran theologians, who departed from their own system on this one subject, and adopted the position of the Arminians. Melancthon used these words at that conference: "God so draws and converts adults that some agency of their will accompanies his influences."

11. *What is the common doctrine of the Reformed Churches as to the internal call ?*

That it is an exercise of divine power upon the soul, immediate, spiritual, and supernatural, communicating a new spiritual life, and thus making a new mode of spiritual activity possible. That repentance, faith, trust, hope, love, etc., are purely and simply the sinner's own acts; but as such are possible to him only in virtue of the change wrought in the moral condition of his faculties by the recreative power of God.—See Conf. of Faith, Chap. X., Sections 1 and 2.

12. *What diversity of opinion prevails among the Romanists upon this subject ?*

The disciples of Augustin in that church, of whom the Jansenists were the most prominent, are orthodox, but these have been almost universally overthrown, and supplanted by their enemies the Jesuits, who are Semi-Pelagians. The Council of Trent attempted to satisfy both parties.—Council of Trent, Sess. 6, Can. 3 and 4. The doctrines of Quesnel, who advocated the truth on this subject, were condemned in the Bull "Unigenitus," A. D.

1713. Bellarmine taught that the same grace is given to every man, which, by the event only, is proved practically congruous to the nature of one man, and therefore in his case efficacious, and incongruous to the nature of another, and therefore in his case ineffectual.

13. *What is meant by "common grace," and how may it be shown that the Spirit does operate upon the minds of those who are not renewed in heart?*

"Common grace" is the restraining and persuading influences of the Holy Spirit acting only through the truth revealed in the gospel, or through the natural light of reason and of conscience, heightening the natural moral effect of such truth upon the understanding, conscience, and heart. It involves no change of heart, but simply an enhancement of the natural powers of the truth, a restraint of the evil passions, and an increase of the natural emotions in view of sin, duty, and self-interest.

That God does so operate upon the hearts of the unregenerate is proved, 1st, from Scripture, Gen. vi., 3; Acts vii., 51; Heb. x., 29; 2d, from universal experience and observation.

14. *How does common differ from efficacious grace?*

1st. As to its subjects. All men are more or less the subjects of the one; only the elect are subjects of the other, Rom. viii., 30; xi., 7; 2 Thes. ii., 13.

2d. As to its nature. Common grace is only mediate, through the truth, and it is merely moral, heightening the moral influence natural to the truth, and exciting only the natural powers of the soul, both rational and moral. But efficacious grace is immediate and supernatural, since it is wrought directly in the soul by the immediate energy of the Holy Ghost, and since it implants a new spiritual life, and a capacity for a new mode of exercising the natural faculties.

3d. As to its effects. The effects of common grace are superficial and transient, modifying the action, but not changing the nature, and its influence is always more or less consciously resisted, as opposed to the prevailing dispositions of the soul. But efficacious grace, since it acts not *upon* but *in* the will itself, changing the governing desires, and giving a new direction to the

active powers of the soul, is neither resistible nor irresistible, but most free, spontaneous, and yet most certainly effectual.

15. *How can it be proved that this efficacious grace is confined to the elect?*

1st. The Scriptures represent the elect as the called, and the called as the elect, Rom. viii., 28, 30 ; Rev. xvii., 14. 2d. This effectual calling is said to be based upon the decree of election, 2 Thes. ii., 13, 14 ; 2 Tim. i., 9, 10. 3d. Sanctification, justification, and all the temporal and eternal benefits of union with Christ are declared to be the effects of effectual calling, 1 Cor. i., 2 ; Eph. ii., 5 ; Rom. viii., 30.

16. *Prove that it is given on account of Christ.*

1st. All spiritual blessings are given on account of Christ, Eph. i., 3 ; Titus iii., 5, 6. 2d. The Scriptures specifically declare that we are called in Christ, Rom. viii., 2 ; Eph. ii., 4-6 ; 2 Tim. i., 9.

17. *What is meant by saying that this divine influence is immediate and supernatural?*

It is meant, 1st, to deny, (1.) that it consists simply in the moral influence of the truth ; (2.) that it consists simply in the moral influence of the Spirit, heightening the moral influence of the truth as objectively presented ; (3.) that it excites the mere natural powers of the soul. It is meant, 2d, to affirm, (1.) that the Holy Spirit acts immediately upon the soul from within ; (2.) that the Holy Spirit, by an exercise of recreative power, implants a new moral nature or principle of action.

18. *What arguments go to show that there is an immediate influence of the Spirit on the soul, besides that which is exerted through the truth?*

1st. The influence of the Spirit is distinguished from that of the word, John vi., 45, 64, 65 ; Rom. xv., 13 ; 1 Cor. ii. 12-15 ; 1 Thess. i., 5, 6.

2d. A divine influence is declared to be necessary to the reception of the truth, Ps. cxix., 18 ; Acts xvi., 14 ; Eph. i., 17.

3d. Such an internal operation on the heart is attributed to God, Phil. ii., 13 ; 2 Thess. i., 11 ; Heb. xiii., 21.

4th. The gift of the Spirit is distinguished from the gift of the word, John xiv., 16 ; 1 Cor. iii., 16 ; vi., 19 ; Eph. iv., 30.

5th. The nature of this influence is evidently different from that effected by the truth, Eph. i., 19 ; iii., 7. And the effect is called a "new creation," "new birth," etc., etc.

6th. Man by nature is dead in sin, and needs such a direct intervention of supernatural power.—Turretin, Theo. Instits., L. XV., Quæstio 4.

19. *What are the different reasons assigned for calling this grace EFFICACIOUS ?*

1st. Most of the Jesuits, and the Arminians, holding that all men receive sufficient grace to enable them to obey the gospel if they will, maintain that this grace becomes efficacious when it is coöperated with by the will of the individual, and in any case is proved to be such only by the event.

2d. Bellarmine, and others, maintain that the same grace given to all is congruous to the moral nature of one man, and in that case efficacious, and incongruous to the nature of another, and in his case ineffectual.

3d. Some Romanists have maintained what is called the doctrine of cumulative influence. The consent of the soul is secured by the suasive influence of the spirit, rendered effectual by constant repetition and long continuance.

4th. The orthodox doctrine is that the efficacy of this grace is inherent in its very nature, because it is the exercise of the mighty power of God in the execution of his eternal and unchangeable purpose.

20. *In what sense is grace irresistible ?*

It must be remembered that the true Christian is the subject at the same time of those moral and mediate influences of grace *upon the will*, common to him and to the unconverted, and also of those special influences of grace *within the will*, which are certainly efficacious. The first class of influences Christians may and constantly do resist, through the law of sin remaining in their members. The second class of influences are certainly effi-

cacious, but are neither resistible nor irresistible, because they act from within and carry the will spontaneously with them. It is to be lamented that the term irresistible grace has ever been used, since it suggests the idea of a mechanical and coercive influence upon an unwilling subject, while, in truth, it is the transcendent act of the infinite Creator, making the creature spontaneously willing.

21. *How can this grace be proved to be certainly efficacious ?*

1st. By the evidence we have given above, as to its nature as the immediate operation of the mighty power of God.

2d. By the description of the work of grace. Men by nature are "blind," "dead," "slaves," etc. The change effected is a "new creation," etc.

3d. From the promises of God, which are certain. The means which he uses to vindicate his own faithfulness must be efficacious, Ezek. xxxvi., 26 ; xi., 19 ; John vi., 45.

4th. From the connection asserted by Scripture between calling and election. The called are the elect. As God's decrees are certain, the call must be efficacious.—See above, question 15.

5th. Faith and repentance are the gifts of God, and he who truly repents and believes is saved. Therefore, the grace which communicates those gifts is effectual, Eph. ii., 8 ; Acts xi., 18 ; 2 Tim. ii., 25.

22. *How may it be proved that this influence is congruous with our nature ?*

While discarding utterly the distinction made by Bellarmine, (for which see above, question 19,) we say that efficacious grace is congruous to human nature as such, in the sense that the Spirit of God, while exerting an immediate and recreative influence upon the soul, nevertheless acts in perfect consistency with the integrity of those laws of our free, rational, and moral nature, which he has himself constituted. Even in the miraculous revelation of the new birth, he acts upon our reasons and upon our wills in perfect accordance with the constitution of each. This is certain. 1st. The same God creates and recreates ; his object is not to destroy, but to restore his own work. 2d. The Scrip-

tures and our own experience teach that the immediately consequent acts of the soul in the exercise of implanted grace, are preëminently rational and free. In fact, the soul never acted normally before, Ps. cx., 3; 2 Cor. iii., 17; Phil. ii., 13. 3d. This divine influence is described by such terms as "drawing," "teaching," "enlightening," John vi., 44, 45; Eph. i., 18.

23. *What do the Scriptures teach as to the connection of this influence with the truth?*

In the case of the regeneration of infants the truth, of course, is not used. In the regeneration of adults the truth is always present. In the act of regeneration the Spirit acts immediately upon the soul, and changes its subjective state, while the truth is the object consciously apprehended, upon which the new faculties of spiritual discernment and the new affections are exercised. The Spirit gives sight, the truth is the light discerned. The Spirit gives feeling, the truth presents the object beloved, Rom. x., 14, 17; James i., 18; John xvii., 17.

24. *What reason may be assigned for the belief that the Spirit does not renew those adults to whom the truth is not known?*

Negatively. The Bible never leads us to expect such an extension of grace, and neither the Scriptures nor our own experience among the modern heathen ever present us with any examples of such a work.

Positively. The Scriptures always associate all spiritual influence with the truth, and declare the necessity of the preaching the truth to the end of saving souls, Rom. x., 14.

25. *What are the objections to the Arminian doctrine of sufficient grace?*

They hold that God has willed the salvation of all men, and therefore has called all alike, giving to all a grace sufficient, if they will improve it.

We object, 1st. The external call of the gospel has been extended to comparatively few. The heathen are responsible with the light of nature, and under the law of works, yet they have no means of grace, Rom. i., 18-20; ii., 12-15.

2d. This doctrine is inconsistent with God's purpose of election.—See above, Chapter X.

3d. According to the Arminian system it depends upon the free will of the man to make the sufficient grace of God common to all men efficient in his case. But the Scriptures declare that salvation is altogether of grace, and a gift of God, Eph. ii., 8 ; 2 Tim. ii., 25 ; Rom. ix., 15, 16.

4th. The Scriptures expressly declare that not even all who receive the external call have sufficient grace, Rom. ix., 16-24 ; xi., 8.

CHAPTER XXVI.

REGENERATION.

1. *What are the various Scripture terms by which this work of God is designated?*

1st. "Creating anew," Eph. iv., 24. 2d. "Begetting," James i., 18. 3d. "Quickening," John v., 21; Eph. ii., 5. 4th. "Calling out of darkness into marvelous light," 1 Pet. ii., 9. The subjects of it are said, 1st, to be "alive from the dead," Rom. vi., 13. 2d. To be "new creatures," 2 Cor. v., 17. 3d. To be "born again," John iii., 3, 7. 4th. To be "God's workmanship," Eph. ii., 10.

2. *What is the Pelagian view of regeneration?*

They hold that sin can be predicated only of volitions, and that it is essential to the liberty and responsibility of man that he is always as able to cease from as to continue in sin. Regeneration is therefore a mere reformation of life and habit. The man who has chosen to transgress the law, now chooses to obey it.

3. *What is the doctrine of the Romish church on this subject?*

The Romanists, 1st, confound together justification and sanctification, making these one act of God, whereby, for his own glory, for Christ's merits sake, by the efficient powers of the Holy Ghost, and through the instrumentality of baptism, he at once cancels the guilt of our sins, and delivers us from the inherent power and defilement of original sin.—Council of Trent, Sess. VI., Chap. VII.

2d. They hold the doctrine that regeneration is accomplished only through the instrumentality of baptism. This is effectual in every instance of its application to an infant. In the case of adults its virtue may be either resisted and nullified, or received and improved. In baptism (1.) sins are forgiven; (2.) the moral

nature of the subject is renewed, (3.) he is made a son and heir of God.—Cat. Rom., Part II., Chap. II.

4. *What are the different views as to baptismal regeneration entertained in the Church of England?*

1st. The theory of the party styled Puseyite, which is identical with that of the Romish church.

2d. That of a large party most ably represented by the late Bishop H. U. Underdonk, in his "Essay on Regeneration, Phila., 1835." He maintained that there are two distinct regenerations; one a change of *state* or *relation*, and the other a change of *nature*. The first is baptismal, the second moral, though both are spiritual in so far as both are wrought by the Holy Ghost. The first or baptismal regeneration is a new birth, since it constitutes us sons of God, as the Jews were made his peculiar people by that covenant, the seal of which was circumcision. The second is a new birth, or creation in a higher sense, being a gradual sanctifying change wrought in the whole moral character by the Holy Ghost, and not necessarily connected with baptism.

5. *What view of regeneration is held by those in America who maintain the "Exercise Scheme?"*

These theologians deny the existence in the soul of any permanent moral habits or dispositions, and admit the existence only of the soul or agent and his acts or "exercises." In the natural man the series of acts are wholly depraved. In the regenerated man a new series of holy acts are created by the Holy Ghost, and continued by his power.—Emmons, Sermon LXIV., on the New Birth.

6. *What is the New Haven view, advocated by Dr. N. W. Taylor, on this subject?*

Dr. Taylor agreed with the advocates of the "Exercise Scheme," that there is nothing in the soul but the agent and his actions; but he differed from them by holding that man and not God is the independent author of human actions. He held that when God and the world is held up before the mind regeneration consists in an act of the sinner in choosing God as his chief good, thus confounding regeneration and conversion. The Holy Spirit, in some unknown way, assists in restraining the active operation

of the natural, selfish principle which prefers the world as its chief good. "A mind thus detached from the world as its supreme good instantly chooses God for its portion, under the impulse of that inherent desire for happiness, without which no object could ever be regarded as *good*, as either desirable or lovely." This original motive to that choice of God which is regeneration is merely natural, and neither morally good nor bad. Thus, 1st. Regeneration is man's own act. 2d. The Holy Spirit helps man, (1.) by suspending the controlling power of his sinful, selfish disposition; (2.) by presenting to his mind in the clear light of truth the superiority of God as an object of choice. 3d. Then the sinner chooses God as his chief good under the conviction of his understanding, and from a motive of natural, though not sinful, self-love, which is to be distinguished from selfishness, which is of the essence of sin.—See *Christian Spectator*, December, 1829, pp. 693, 694, etc.

7. *What is the common doctrine held by evangelical Christians?*

1st. That there are in the soul, besides its several faculties, habits, or dispositions, of which some are innate and others are acquired, which lay the foundation for the soul's exercising its faculties in some particular way. Thus we intuitively judge a man's moral disposition to be permanently evil when we see him habitually acting sinfully, or to be permanently good when we see him habitually acting righteously.

2d. These dispositions are anterior to moral action, and determine its character as good or evil.

3d. In creation God made the disposition of Adam's heart holy.

4th. In the new creation God recreates the governing disposition of the regenerated man's heart holy.

It is, therefore, properly called a "regeneration," a "new creation," a "new birth."

8. *When it is said that regeneration consists in giving a new heart, or in implanting a new principle or disposition, what is meant by the terms "heart," "principle," or "disposition?"*

President Edwards says, "By a principle of nature in this

place, I mean that foundation which is laid in nature, either old or new, for any particular kind or manner of exercise of the faculties of the soul. So this new 'spiritual sense' is not a new faculty of understanding, but it is a new foundation laid in the nature of the soul for a new kind of exercise of the same faculty of understanding. So that new holy disposition of heart that attends this new sense is not a new faculty of will, but a foundation laid in the nature of the soul for a new kind of exercise of the same faculty of will."—Edwards on Religious Affections, Pt. III. sec. 1.

The term "heart," signifying that prevailing moral disposition that determines the volitions and actions, is the phrase most commonly used in Scripture, Matt. xii., 33, 35; xv., 19; Luke vi., 43, 45.

9. *How may it be shown that this view of regeneration does not represent it as involving any change in the essence of the soul?*

This charge is brought against the orthodox doctrine by all those who deny that there is any thing in the soul but its constitutional faculties and their exercises. They hence argue that if any thing be changed except the mere exercises of the soul, its fundamental constitution would be physically altered. In opposition to this, we argue that we have precisely the same evidence for the existence of a permanent moral quality or disposition inherent in the will, as the reason why a good man acts habitually righteously, or a bad man viciously, that we have for the existence of the invisible soul itself, or of any of its faculties as the reason why a man acts at all, or why his actions are such as thought, emotion, volition. It is not possible for us to conceive of the choice being produced in us by the Holy Spirit in more than three ways. "First, by his direct agency in producing the choice, in which case it would be no act of ours. Second, by addressing such motives to our constitutional and natural principles of self-love as would induce us to make the choice, in which case there would be no morality in the act. Or, thirdly, by producing such a relish for the divine character, that the soul as spontaneously and immediately rejoices in God as its portion as it rejoices in the perception of beauty."

"If our Maker can endow us, not only with the general sus-

ceptibility of love, but also with a specific disposition to love our children ; if he can give us a discernment and susceptibility of natural beauty, he may give us a taste for spiritual loveliness. And if that taste, by reason of sin, is vitiated and perverted, he may restore it by means of his spirit in regeneration."—Hodge's Essays.

10. *In what sense may the soul be said to be passive in regeneration ?*

Dr. Taylor maintains that regeneration is that act of the soul in which man chooses God as his portion. Thus, the man himself, and not God, is the agent.

But the Christian church, on the contrary, holds that in regeneration the Holy Ghost is the agent, and man the subject. The act of the Holy Spirit, in implanting a new principle, does not interfere with the essential activity of the soul itself, but simply gives to that activity a new direction, for the soul, though active, is nevertheless capable of being acted upon. And although the soul is necessarily active at the very time it is regenerated, yet it is rightly said to be passive with respect to that act of the Holy Spirit whereby it is regenerated.

1st. The soul, under the conviction of the Holy Ghost, and in the exercise of merely natural feelings, regards some aspect of saving truth, and strives to embrace it. 2d. The Holy Ghost, by an exertion of creative power, changes the governing disposition of the heart in a manner inscrutable, and by an influence not apprehended by the consciousness of the subject. 3d. Simultaneously the soul exercises new affections and experimentally embraces the truth.

11. *What is the difference between regeneration and conversion ?*

The term conversion is often used in a wide sense as including both the change of nature and the exercise of that nature as changed. When distinguished from regeneration, however, conversion signifies the first exercise of the new disposition implanted in regeneration, *i. e.*, in freely turning unto God.

Regeneration is God's act ; conversion is ours. Regeneration is the implantation of a gracious principle ; conversion is the ex-

ercise of that principle. Regeneration is never a matter of direct consciousness to the subject of it ; conversion always is such to the agent of it. Regeneration is a single act, complete in itself, and never repeated ; conversion, as the beginning of holy living, is the commencement of a series, constant, endless, and progressive. "Draw me, and I will run after thee," Cant. i., 4.

12. How can it be proved that there is any such thing as that commonly called regeneration ?

1st. By those Scriptures that declare such a change to be necessary, John iii., 3 ; 2 Cor. v., 17 ; Gal. vi., 15.

2d. By those passages which describe the change, Eph. ii., 5 ; iv., 24 ; James i., 18 ; 1 Pet. i., 23.

3d. From the fact that it was necessary for the most moral as well as for the most profligate, 1 Cor. xv., 10 ; Gal. i., 13-16.

4th. That this inward change is not a mere reformation is proved by its being referred to the Holy Spirit, Eph. i., 19, 20 ; Titus iii., 5.

5th. From the comparison of man's state in grace with his state by nature, Rom. vi., 13 ; viii., 6-10 ; Eph. v., 8.

6th. From the experience of all Christians, and from the testimony of their lives.

13. What is the nature of supernatural illumination ?

The soul of man is a unit. A radically defective or perverted condition of any faculty will injuriously affect the exercise of all the other faculties. The essence of sin consists in the perverted moral dispositions and affections of the will. But a perverted condition of these affections must affect the exercises of the intellect, concerning all moral objects, as much as the volitions themselves. We can not love or desire any object unless we perceive its loveliness, neither can we intellectually perceive its loveliness unless its qualities are congenial to our inherent taste or dispositions. Sin, therefore, is essentially deceitful, and man as a sinner is spiritually blind. This does not consist in any physical defect. He possesses all the faculties requisite to enable him to see the beauty, and to experience the power of the truth, but his whole nature is morally perverted through his evil disposi-

tions. As soon as these are changed he will see, and, seeing, love and obey the truth, although no constitutional change is wrought in his nature, *i. e.*, no new faculty given, but only his perverted faculties morally rectified. This illumination is called *supernatural*, 1st, because, having been lost, it can be restored only by the immediate power of God. 2d. In contradistinction to the *mained* condition of man's present depraved nature. It, however, conveys no new truths to the mind, nor does it relieve the Christian, in any degree, from the diligent and prayerful study of the Word, nor does it lead to any fanciful interpretations of Scripture foreign to the plain sense of the letter, it only leads to the perception and appreciation of the native spiritual beauty and power of the inspired word, and the truths therein revealed.

14. *How may it be proved that believers are the subjects of such illumination?*

1st. It is necessary, 1 Cor. ii., 14; 2 Cor. iii., 14; iv., 3; John xvi., 3. From the constitution of our nature we must apprehend an object as lovely before we can love it for its own sake.

2d. The Scriptures expressly affirm it. "To know God is eternal life," John xvii., 3; 1 Cor. ii., 12, 13; 2 Cor. iv., 6; Eph. i., 18; Phil. i., 9; Col. iii., 10; 1 John iv., 7; v., 20; Ps. xix., 7, 8; xliii., 3, 4.

As the soul is a unite, a change in its radical moral dispositions must simultaneously modify the exercise of all its faculties in relation to moral and spiritual objects. The soul can not love that the loveliness of which it does not perceive, neither can it perceive the loveliness of an object which is totally uncongenial to its own nature. The first effect of regeneration, or a radical change of moral disposition, in the order of nature, therefore, is to open the eyes of our understandings to the excellency of divine truth, and the second effect is the going forth of the renewed affections toward that excellency so perceived. This is what Pres. Edwards (*Religious Affections*, Pt. III., sec. 4) calls "*the sense of the heart.*"

15. *What is the nature of that conviction of sin which is the attendant of regeneration?*

Spiritual illumination immediately leads to the perception of the righteousness, goodness, and exceeding breadth and exactness of God's law, and by contrast of the exceeding sinfulness of

in the abstract, Rom. vii., 7, 13 ; and above all of his own sin—thus revealing, in contrast to the divine purity and righteousness, the pollution of his own heart, his total ill-desert, and his entire helplessness in all his relations to God, Job xlii., 5, 6. This is a practical experimental knowledge,—produced by the wrestling *ἐλεγχος*, of the Holy Ghost (John xvi., 8)—of guilt, of pollution, and of helplessness.

16. *What is the nature of that conviction of sin which often occurs before or without regeneration, and how may it be distinguished from the genuine ?*

Natural conscience is an essential and indestructible element of human nature, including a sense of right and wrong, and painful emotions associated with a sense of the latter. Although this faculty may be for a time perverted, and the sensibility associated with it hardened, yet it may be, and often is, in the case of the unregenerate quickened to a painful activity, leading to a sense of ill desert, pollution, helplessness and danger. In eternity this will constitute a large measure of the sufferings of the lost.

On the other hand, that conviction of sin which is peculiar to the regenerate is distinguished by being accompanied by a sense of the positive beauty of holiness, and an earnest desire to escape not merely the pangs of remorse, but chiefly the pollution and the dominion of sin.

17. *What is the nature of those new affections which flow from the renewal of the heart, and how are they distinguished from the exercises of unrenewed men ?*

Spiritual illumination gives the perception of that loveliness which the renewed affections of the heart embrace and delight in. These are spiritual because they are formed in us, and preserved in healthy exercise by the Spirit of God. They are holy because their objects are holy, and because they delight in their objects as holy. The affections of unrenewed men, on the other hand, however pure or even religious they may be, are merely natural in their source, and attach merely to natural objects. They may be grateful to God for his benefits, but they never love him simply for the perfections of his own nature.

18. *What is the nature of that new obedience which results from regeneration, and how does it differ from mere morality ?*

The perfect law is spiritual, and consequently requires perfect conformity of being as well as of action ; the central and governing principles of life must be in harmony with it. The regenerate man, therefore, thinks, and feels, and wills, and acts in conformity with the spirit of the whole word of God as far as revealed to him, because it is God's word, from a motive of love to God, and with an eye single to his glory. The sanctified affections are the spring, the heart-searching law the rule, and the glory of God the end, and the Holy Ghost the co-worker in every act of Christian obedience.

Morality, on the other hand, has its spring in the merely natural affections ; it aims only at the conformity of the outward actions to the letter of the law, while self, in some form of self-righteousness, reputation, safety, or happiness, is the determining end.

19. *How may the absolute necessity of regeneration be proved ?*

1st. The Scriptures assert it, John iii., 3 ; Rom. viii., 6 ; Eph. ii., 10 ; iv., 21-24. 2d. It is proved from the nature of man as a sinner, Rom. vii., 18, viii., 7-9 ; 1 Cor. ii., 14 ; Eph. ii., 1. 3d. From the nature of heaven, Isa. xxxv., 8 ; lii., 1 ; Matt. v., 8 ; xiii., 41 ; Heb. xii., 14 ; Rev. xxi., 27. The restoration of holiness is the grand end of the whole plan of salvation, Eph. i., 4 ; v., 5, 26, 27.

20. *Are infants susceptible of regeneration ; and, if so, what is the nature of regeneration in them ?*

Infants, as well as adults, are rational and moral agents, and by nature totally depraved. The difference is, that the faculties of infants are in the germ, while those of adults are developed. As regeneration is a change wrought by creative power in the inherent moral condition of the soul, infants may plainly be the subjects of it in precisely the same sense as adults, in both cases the operation is miraculous, and therefore inscrutable.

The fact is established by what the Scriptures teach of innate depravity, of infant salvation, of infant circumcision and baptism, Luke i., 15 ; xviii., 15, 16 ; Acts ii., 39.—See below, Chapter XXXIX.