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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

doctrine in that work are found here; to Irenæus they were not theology, but religion itself.' The doctrine of the Trinity is assumed as a basis: 'We received baptism for the forgiveness of sins in the name of God the Father, and in the name of Jesus Christ the incarnate Son of God, who died and rose again, and in the Holy Spirit of God.' The doctrine is further expounded under many aspects. The 'proof,' which is the main theme, is in the form usual in the early Apologists, prophecy and its fulfilment. First of all the O.T. history of Divine revelation is summarized down to the building of Solomon's temple, the predictions of the later Prophets being more briefly dealt with. This fills up the twenty-nine chapters of the first section. The second section, in twelve chapters, dwells on the fulfilment in Christ of the promises to Abraham and David. The following chapters, up to the eighty-fifth, enter into detail respecting Christ as Son of God, His pre-existence and work in the O.T., His Incarnation and Birth, His Healings, His Death on the Cross, Resurrection, Ascension and Session at God's right hand, and the Future Judgment. In the concluding chapters Irenæus points out how our faith is confirmed by all this fulfilment. Prophecy is quoted to support Paul's doctrine of the calling of the Gentiles to faith in Christ without subjection to the law of Moses. The Pauline type of doctrine is strongly emphasized. By the imparting of the Holy Spirit the heathen are said to experience a change of heart, and 'so are raised above the Mosaic law. 'For we have received the Lord of the law, the Son of God.

And by faith in Him we learn to love God with the whole heart and our neighbour as ourselves. But love to God is far from all sin, and love to our neighbour will do him no wrong. Therefore, also, we need not the law as a teacher. Behold, we converse with the Father, and see Him face to face. For the law no longer needs to say "Thou shalt not commit adultery," to one who looks not with desire on another's wife, or "Thou shalt not kill," to one who has cast off all wrath and enmity.' This line of teaching is more spiritual than anything in Irenæus' great work, and goes back to the earliest days of the Church and the Apostolic teaching named in the title. Instead of 'Rule of Truth,' found in the writing *Against Heresies*, 'Rule of Faith' is used, pointing to the use of fixed forms of faith. 'On the other hand, it is clear that "Rule of Faith" cannot be simply identified with the formula of the creed.' Professor Harnack finds the most interesting passage in the mention of Pontius Pilate as 'the Procurator of the Emperor Claudius,' which would make Jesus forty to fifty years old. In Mt 27<sup>34</sup> Irenæus substitutes 'vinegar' for 'wine.' There are many other interesting points which invite discussion.

2. Another interesting find is an Armenian version of the Apocalypse. The text is edited and published by F. C. Conybeare, with an English translation, and ample notes and explanations, in the Text and Translation series (London: Williams & Norgate).

J. S. BANKS.

Leeds.

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## The Substance of God's Salvation.<sup>1</sup>

BEING THE FAREWELL SERMON PREACHED IN THE FREE CHURCH OF HUNTLY,  
ON THE EVENING OF SABBATH, THE 25TH OF JUNE 1854.

BY THE LATE PRINCIPAL RAINY, D.D.

'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.'—2 Cor. xiii. 14.

THE passage which has now been read cannot but be suitable as a subject of consideration at such a

<sup>1</sup>The Editor of THE EXPOSITORY TIMES found this sermon among his papers, with the name of Isobel Hastings and the date, 1854, written upon it. His father and mother and this aunt Isobel signed the call to Mr. Robert Rainy

time as this. Certainly we cannot desire for one another a more comprehensive blessing than that when he came to Huntly in 1851, and sorrowfully saw him depart in 1854. The dingy pamphlet has, for the names it bears, escaped the waste-paper basket all these years. It is now a 'Farewell Sermon' to the Church universal.

with which the Apostle closes his Epistle. And if we cannot desire more, neither are we required, or warranted, to seek less.

He sets before us in these words the substance of God's salvation, as it may be enjoyed upon the earth by saved men. All salvation, as it is progressively experienced on this earth, is comprehended in the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost. All this the Apostle solemnly sought of God for the Corinthian Church, and solemnly commended to their faith by way of benediction.

Now that the Apostle had liberty to do this, and was directed to do it, implies something more than the truth that such blessings are with God for men, and are proposed to men's faith by God. The relation of Paul to that people, as one that had been commissioned to speak God's Word to them, is recognized: it is recognized by God, and owned as worthy to be recognized by the Corinthians. We see that the relation instituted by God between him and them is one which gives him such an interest in them as to warrant peculiar urgency and expectancy of prayer on his part, with reference to the bestowment of blessings upon them. And we also see it to be such as they ought to consider; such as they ought not wholly to pass by, even when the infinite mercy of God is in their view. It was fit that they should most of all consider that mercy as it was commended to them by God; yet it was not unfit that they should consider it also, as it was earnestly besought for them and commended to them, from the heart of him who had preached the Gospel among them. God, as it were, grants this honour to His servants, that although their work is purely ministerial, and they are but instruments in His hands, yet a place is allowed to the exercise of their hearts about the success of it, as something which He considers, and which is to be considered also by His people.

Hence it has been customary, and thought to be warranted by apostolic example, that those who have been set apart to the dispensation of Word and Sacrament, in making an end of any public service, should pronounce such words of blessing as these: solemnly and heartily at once desiring for them, and commending to them, as that which faith may and should receive, the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

And if at any time this is fit or warranted, surely

it is so when a ministry is drawing to its close. Surely on this day, when the pastoral relation which has subsisted between you and me is ending, when a period is being put to all public and private work among you by me, as your pastor,—when all my ministry here, whatever its character has been, is just being sealed up for the judgment of the great day, and for the manifestation in eternity of its fruits, whether good or evil,—surely at such a time it falls in with the example of the Apostle, that as the substance of all that should be said, I should propose and commend to you the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

The great salvation is here ascribed to the three Persons of the blessed Trinity distinctly, they being represented as in a Divine concurrence in this work. The aspect in which they are here presented to the contemplation of faith, is one which suggests not so much what is called their essential relation to one another as Persons of the one Godhead, as the functions they have severally deigned to assume in the dispensation of grace. Having assumed such functions, it becomes proper to ascribe to each of them severally certain holy and gracious works, as those which are appropriate to be ascribed in a special manner either to the Father, or to the Son, or to the Holy Ghost. And so still further, it comes to be proper to speak of the manifestations of the several persons in these works as having certain appropriate and eminent characters that belong to them severally.

We are not, indeed, to think of the blessings of salvation, or of the attributes manifested in providing these for sinners, as if certain of them were peculiar to the Father to the exclusion of the Son, or to the Son to the exclusion of the Spirit, or generally to one person to the exclusion of the others. Yet there may be, and there is ground for ascribing certain works in a peculiar manner to one or to another of the persons, whom it eminently concerns our faith to discern in that work: and so also, certain peculiarities of kindness may appear as eminently brought out in the work of each distinctly.

Thus in the text, grace is ascribed to the Son, but elsewhere often to the Father, 'to the praise of the glory of his grace' (Eph 1<sup>6</sup>), and to the Spirit, 'hath done despite unto the Spirit of grace' (He 10<sup>20</sup>). Love is here ascribed to the Father, but elsewhere to the Son, 'Able to know

the love of Jesus Christ' (Eph 3<sup>19</sup>); and to the Spirit, 'I beseech you for the love of the Spirit' (Ro 15<sup>30</sup>). Here the Apostle speaks of the communion of the Holy Ghost, but elsewhere we read of the Father and the Son coming to dwell with believers (Jn 14<sup>23</sup>); and 'our fellowship is with the Father, and with his Son Jesus Christ' (1 Jn 1<sup>3</sup>). And yet there is a peculiar aptness and propriety, when the great salvation is contemplated as arising to us from the merciful interposition of the Father, and the Son, and the Holy Ghost, in speaking of the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.

The reason for the order in which the clauses are arranged will appear as we proceed. Let us, in dependence on the Divine blessing, consider them separately in their order as we find them here.

### I. *The Grace of our Lord Jesus Christ.*

In so far as the great salvation is the salvation of Jesus Christ, this is what we are chiefly to take notice of—His grace. It is the perpetual characteristic of all He has done and is doing in saving men.

The meaning of this word *Grace*, as it may be gathered from the use of it in connexions similar to that in which we find it here (for according to the connexion the meaning varies), may perhaps be best expressed by saying that it is a free and kindly bending down, on the part of some one placed in power and honour and blessedness, to adapt himself to the state of the miserable, for their good. If one who is of great power and removed far above all sorrow, meets with the case of some who are miserable, and not merely puts forth power to help them, but if it be needful, bows down from the region of his own happiness to enter more or less into the fellowship of their wretchedness, to accommodate himself in some sort to their state, and so to minister to them in their misery—this is Grace.

Now, surely, I need hardly say how marvellously grace has come to light—grace joined with truth—in the person and the work of Jesus Christ. 'Ye know the grace of our Lord Jesus Christ, how that, though he was rich, yet for our sakes he became poor.' Was it not grace that the eternal Word should take our nature, so that He is now, and is for ever the Man Christ Jesus? Was it not grace

that for our sakes He should so steep Himself in the fellowship of our misery and our shame? Was it not grace that He should give Himself to that sore travail—to that experience of trial, and desertion, and temptation,—grace tried to the utmost, and proved unfailing in the trial? Was it not grace that He should be found—HE who, one should say, had nothing to do with our sin except to abhor and judge it,—that He should be found going forward, in the worth and preciousness of His mysterious person, in the sorrow of His worn and weary manhood, offering Himself unto God that sin might be put away? Was it not grace that lived and breathed incarnate in all His going out and coming in amid the slowness and hardness, and provocation, and contradiction of sinners? And is it not grace—grace that delights in being grace,—which at this hour is not ashamed to call us brethren, which claims fellowship with all His unworthy members still, and in which He stands and pleads, the righteous one for men unrighteous, at God's right hand in heaven,—in which He is touched with the feeling of our infirmities, and is present with His people always to supply their need?

If any one supposes that this grace of His is but a kind of religious luxury, for the pleasing and soothing of such as have excitable religious feelings, he betrays by this his total ignorance of his own state and wants. You little know, if you think so, the matter that is in hand when your fallen state is taken in hand. The question is not about what may please a fanciful taste for religious emotions, but about a lost state so desperate that no less than the boundless grace of Christ is indispensable to deliver us from a state of godless misery without hope and without end. Our notions of our own state as sinners are never right, until we are brought to know that this grace of Christ is just that in which He must stoop *to us*, if we are not to perish in our sins.

And when we speak of this grace being *with* any, in the sense of the text, we mean that they are so the objects of it, that it is continually working its effects in their person and history, and that the sense and assurance of it abides in their hearts.

This grace, then, brethren, this rich and ancient grace of Jesus Christ the Lord, may it be with you, with each of you, with all of you, with you always. May it be with you, the prophetic grace

of Jesus Christ, into whose lips grace is poured, who has such prophet power and skill to speak to the heart that is hard,—to the heart that is weary. May it be with you, the priestly grace of Him whom the Father heareth always, whose blood is ever precious as though newly shed on our behalf, who never wearies in His intercession, nor fails to make His people's case in all points His own. May it be with you, the kingly grace of Him who rules in peace,—of Him who underwent the conflict of the days of His weakness, in order that, having risen, there might never be wanting to the world's end the power to crush His people's enemies and preserve them to His glory. May it be with you in all temptation and sorrow, and with you in all times of tranquillity and of joy, with you while you live, and largely with you when you die.

If there be here those who have despised it to this hour, let me ask you for the last time, are you to reject it still? Is it to be your history, in eternity, that you rejected and despised the grace of Christ?

Once more;—Christ is present in His Church according to His promise, 'Lo, I am with you always, even to the end of the world.' And that this grace should be with any, what is it but that Christ should be with them in His grace. In the grace in which He dwelt with men, healing, quickening, calling, teaching, comforting them, in such grace may He be with you, showing you all truth, guiding you in all duty, strengthening you in all conflicts, redeeming you out of all evil, declaring to you His Father's name, and guiding you into His Father's love.

## II. *The Love of the Father.*

However wide be the scope of the grace of Christ, and however precious the blessings which it comprehends, the Apostle, as we see, does not rest in this alone, but proceeds from it to the love of God. And indeed this is, doctrinally and practically, the constant issue of the grace of Christ,—it leads on to the love of the Father. There is an erroneous tendency in some men's minds to go no further in their thoughts of salvation than the person of Christ and the grace of Christ. All but this is to them vague, and one might say almost unreal. But such views are not only defective, and dangerously so, they are also necessarily erroneous. Neither Christ's person nor His grace can be understood aright unless

He be viewed as sent by the Father, and as the way to the Father. And, accordingly, in the text the Apostle immediately reaches out from the grace of Christ to the love of God.

What is the view of the Father which is, as it were, nearest to the sinner, and most readily suggested to him when he considers the salvation that is in Christ? The Father is seen as the most high and righteous God, the upright Lawgiver and Judge, sustaining the majesty of His Law. He is seen as the doer of right, in truth and righteousness requiring that which is right, receiving that which is right. And salvation is seen effected by that which is due and right being rendered and made good before His high tribunal. It is true, indeed, that the same care for that which is righteous is seen very eminently in our Lord Jesus Christ. It is visible in His whole work. Yet in Him it is seen, as it were, *in grace*, in a wonderfully gracious connexion with the salvation of sinners. On the other part, the Father is beheld on a holy throne of righteousness—God that will not clear the guilty. And the aspect in which He is thus presented is very glorious—it is very beautiful and lovely; yet surely it is full of solemnity and awe. And while the faith of Christ, reconciling us to a Divine righteousness so deep and absolute, may fill the heart with an inexpressible rest and lowly peace,—a peace whose preciousness is felt to lie mainly in this, that it is just such real, such absolute righteousness to which we are reconciled; yet if this were all, one might feel as if there were in the grace of Christ a special aptness to engage one's heart, which is wanting here. But every such feeling is immediately made to give place. For whence is it that Christ was sent and given in grace? It is from the love of the Father. And whither does that grace lead and bring us? To the love of the Father.

Here, then, we are led up to the free fountain of salvation, to its pure eternal source in the mercy and love of God. But how hard it is to speak of this. Doubtless, the things which we can say of it might for the most part be said as truly of the love and kindness of the Son and of the Spirit. But how peculiarly are they made out and manifested to the faith of him who is enabled to behold the love of the Father.

As first, its Eternity, as it dwells unoriginated in the Eternal mind; not rising of a sudden to meet an unexpected urgency in the case of men, but

unbeginning and unchanged. How truly is he brought to have hold on eternity, and to stand heir of eternity, the sinful child of time that has part in the love of the Father.

And so, its Freeness. It is not bought, it is not merited, nay, it is not called forth. It is a love of pure bounty and goodwill. We love, because our love is drawn out by those who are the objects of it; but this proceeds forth, as the love of Him who *will* love; as it is written, 'Behold, what manner of love the Father hath *bestowed* on us.'

And so, its Authority. In a peculiar manner it is invested with the majesty of God, with His authority. Who that knows it but must bow down adoring? It is not love wishing to do good, or hoping to do good, or endeavouring to do good. In itself, and in all its manifestations, it wears always the majesty of the absolute authority, of the uncontrollable rights of the High and Holy One.

And so, its Incomprehensibility. It is the absolute and ultimate truth revealed to us in this matter, in which we must rest. In the solemn and blessed simplicity of it we must acquiesce. We can render no reasons for it, nor ascend beyond it, to find its origin and its history. Here we are at our nearest to the awful nature of God, as far as Christ's salvation can make it known. The Father's righteous and holy love is the boundary of that which we may know. So far we may trace up the river of the water of life, but here is the highest and the farthest—an ocean fulness, whose depths were never sounded, nor its boundary ever traced.

That this may be with you, so that you may know what it is fit that such love should do, and may rejoice in Him who so loves men, is what you and I are called to long and look for at this time. May it be with you. May it be yours to be led—in all your pilgrimage, amid all changes, storms, temptations, and bereavements, that can befall—led up always through the grace of Christ, to rest with lowly and contrite hearts in that high and holy love. May it be yours to find how, in the midst of all those changes, it is shed down in its eternal peace, to build a Bethel in your heart in the loneliest night in which you are called to go. May it be yours for ever.

### III. *The Communion of the Holy Ghost.*

The Holy Ghost, who leads men at first to Christ, persuading and enabling them to believe,

is also given to believers, to unite them always to Christ, that they may enjoy His grace, and to bring them through Christ to the Father. And, therefore, He is concerned in all those communications to men which fall under our two previous heads. Yet while the Spirit does this, there arises the expression on His own part, and the experience on the part of men of His own love and kindness. And it is as men make progress in the knowledge of the grace of Christ and the love of God, in the practical work of their salvation, that they are led forward in the knowledge of the communion of the Holy Ghost, as matter of distinct consideration, and as an object of peculiar experience. And this order is evidently had regard to in the arrangement of the clauses of the text. The *power* of the Holy Ghost, as the agent of conviction and conversion, might be said, in the order of experience and training, to come first of all. But not so the *communion* of the Holy Ghost. That communion, indeed, begins at the moment of believing; but both as to its beginning and as to its growth, it takes order according to the arrangement in the text.

This head of discourse must necessarily be handled briefly. The Holy Spirit in this communion of His with believers, in whom He graciously condescends to dwell, manifests Himself as a Spirit of *power*. In the new world into which believers are translated, when they are brought out of darkness to the grace of Christ and to the love of God, there are many new relations in which they stand, many new motives which they are to be governed by, many new duties to be done, upon new principles, and many new privileges to be embraced and used. How could they deal with all this if they were left to themselves? The Spirit, therefore, dwells in them as a Spirit of power, to quicken and revive them, and to bestow on them spiritual ability for all the parts of this calling wherewith they are called.

He manifests Himself, again, as a Spirit of *knowledge*. The natural man receiveth not the things of the Spirit of God. And all the spiritual insight which is given in some measure to all believers, all their aptness to take in the truth, and their capacity to judge all matters in the light of the truth, so as not to be misled by false lights, are connected with the presence of the Holy Ghost and His abiding communion.

He manifests Himself, again, as a Spirit of *rest*. And this is a very special part of His communion

with believers. All the peace and comfort which they ever have in Christ, or in the truth of Christ, all that resting in God, that rejoicing in Him, even in tribulations, which the Scriptures speak of (in so far as they are real), do not proceed merely from their own diligence in persuading themselves to rest and rejoice in Christ, but come from the kindness of the Holy Ghost. Therefore, He is repeatedly and emphatically called the Comforter.

And though this communion of the Holy Ghost is never wholly taken away from the children of God, it is not at all times *so* with them that they can sensibly and certainly feel their interest in it. But when it is, then they are made to know, as we find from the testimony of Scripture, that the Holy Ghost, in His communion with them, is an earnest of the inheritance, undoubtedly making sure to them the blessings that are to come: and that He is a seal, setting them apart as the children of God, and distinguishing them already with a view to the day of redemption.

So may He be with you: graciously within you; and in His indwelling the spring of all life and light and comfort: that you may know that you have passed from death to light,—that you may be always bound to Christ and to one another in Him.

Let it never be forgotten that it *can* be so only with such as *have* passed from death to life. Would God it were so, God grant it may be so, with every one here.

And now, dear Brethren, it becomes my duty to end my ministry among you, by bidding you farewell. That ministry is over now. I remember, that when I came first among you as your pastor, I preached to you on the matter, and the manner, and the ends of the ministry of the Gospel. I was looking forward to my ministry, then; it is another matter, I confess, to look back on it when it is over. I might find it hard to preach from that text to-night, in the same terms in which I preached from it then. Yet, though I am bitterly conscious of sins and shortcomings in my ministry, which I am no more to have any opportunity to repair, I think I can say, with the witness of a good conscience, that I have not preached anything to you but what I believed in my conscience to be the truth of God; and that I have not greatly cared what else you found or marked in my sermons, if you found and marked that Divine truth. And amid all the corruption and sin which have too lamentably influenced the aim of my ministry, as

well as marred its exercise, I think I can say that, in the course of it, nothing would have gladdened me so much, or did so much gladden me, where any such thing was known to me, as the consciousness of being instrumental toward the spiritual and eternal good of some of you. I think I can say with all sobriety, that if God were this night to take away my speech, and throw me aside from all further usefulness, yet with the assurance that my ministry had been owned of Him, to the saving of a company of souls in this place, I would count myself the happiest man under heaven.

Now, then, for the last time, I testify to you the salvation of Christ Jesus. I testify to those who have believed, that this is the grace of God wherein ye stand, by which ye shall be saved, if ye keep in memory that which has been delivered to you, unless ye have believed in vain. For the last time, I testify to all, that there is no name under heaven but the name of Christ by which we can be saved. For the last time, I testify to sinners, that their sin shall surely find them out, and that unless they repent they shall surely perish. For, alas! with those of you that are unsaved, another ministry has run its course. So much weightier responsibility, so much deeper guilt, so much nearer a judgment-seat, and rejecting Christ Jesus still? Will you hear me, for the last time? Unless you repent and believe the Gospel, surely you shall perish in your sins. Behold, now is the accepted time, and the day of salvation.

And now, I beseech you to forgive me all my shortcomings of my duty to you as your pastor. For my own part, I bear witness that I could not have, and do not hope to have, a congregation more mindful of my comfort, or more willing to hear the Word from me. In the name of the Lord, I bid you all farewell:—the office-bearers who have so zealously laboured with me,—the heads of families, who have welcomed me to their homes,—the teachers and the children in the Sabbath School,—the members of the Monday Evening Classes, among whom I have had as much liberty to commend Christ as in any part of my work. I commend you all to God and to the Word of His grace, which is able to build you up and give you an inheritance among all them that are sanctified. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.