

**LECTURES ON
CHRISTIAN
DOCTRINE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649628148

Lectures on Christian Doctrine by Andrew P. Peabody

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANDREW P. PEABODY

**LECTURES ON
CHRISTIAN
DOCTRINE**

J. A. Green.

*Groton,
Mass.*

LECTURES

ON

CHRISTIAN DOCTRINE.

BY

ANDREW P. PEABODY,

PASTOR OF THE SOUTH CHURCH, PORTSMOUTH, N. H.

NEW EDITION,

WITH AN INTRODUCTORY LECTURE ON THE SCRIPTURES.

BOSTON AND CAMBRIDGE:
JAMES MUNROE AND COMPANY.

1848.

C1316.33: 38
...
1758

HARVARD COLLEGE LIBRARY

1050 from 18 Feb 18

Samuel A. Green, of the Senior Class
from Grafton

Entered according to Act of Congress, in the year 1844, by
ANDREW P. PEABODY,
In the Clerk's Office of the District Court of the District of Massachusetts.

GREENFIELD:
MERRIAN AND MERRICK, PRINTERS.

PREFACE.

THESE Lectures were prepared for the pulpit, without the slightest reference to their publication. They have been sent to the press as first written, at the urgent solicitation of many of the author's parishioners. They are not offered to the public, as a full compend of Christian doctrine, or as a fair exhibition of the *positive* side of the author's own faith; but simply as a discussion of the prominent points at issue between the Unitarian and the Calvinistic portion of the Christian Church. As such, they were deemed valuable and satisfactory by those who heard them; and it is hoped that they will prove so to those who may read them. To the Parish, whose uniformly kind and indulgent appreciation of his services and labors he is happy thus to acknowledge, they are respectfully and affectionately inscribed by

THE AUTHOR.

PORTSMOUTH, N. H., Jan. 8, 1844.

CONTENTS.

INTRODUCTORY LECTURE.		
THE SCRIPTURES,		7
	LECTURE I.	
THE DIVINE NATURE,		33
	LECTURE II.	
JESUS CHRIST,		59
	LECTURE III.	
JESUS CHRIST,		89
	LECTURE IV.	
THE HOLY SPIRIT,		111
	LECTURE V.	
HUMAN NATURE,		131
	LECTURE VI.	
REGENERATION,		151
	LECTURE VII.	
THE ATONEMENT,		175
	LECTURE VIII.	
THE ATONEMENT,		201

INTRODUCTORY LECTURE.

THE SCRIPTURES.*

2 TIMOTHY III. 16.

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS.

In the present Lecture, designed to be preliminary to a series of discourses on Christian doctrine, I shall present and defend my view of the authority of the Sacred Scriptures, and especially of the New Testament.

The Old Testament consists of *thirty-nine* separate books, all of them originally written in Hebrew, by nearly as many different authors, and at intervals during a period, as is commonly supposed, of more than a thousand years. The New Testament consists of *twenty-seven* books, written originally in Greek, by *ten* different authors, in the interval between the reputed date of our Saviour's ascension, and the close of the first century. These last books I shall quote in the following Lectures as of plenary authority on all mat-

*The substance of this Lecture, originally delivered from the pulpit, was published in the *Christian Examiner* for May, 1842.

ters of Christian doctrine, while I shall also make occasional reference to the Old Testament, as indicating the divine mind with reference to the fundamental principles of religion.

We have a superabundant weight of external and internal evidence to convince us, that the books of the Old and New Testament. (with unimportant exceptions,) were written by the men whose names they bear, or at the times when, and the places where they purport to have been written; that they were written honestly and in good faith; that they have in all times been regarded with reverence and confidence by those, who have enjoyed the best means of knowing their true character; and that the books of the New Testament were, most or all of them, written by the personal companions and followers of Jesus of Nazareth, or by their immediate disciples and friends. Now, were the Bible merely a series of historical works, or did it relate to matters of secondary interest and moment, we should be fully satisfied with this ample proof of the genuineness and authenticity of the several books which it contains. But the most honest men are liable to error, especially in quoting the sayings of others on abstract and spiritual subjects; and on subjects of this kind a very slight misrecollection might materially pervert the sense of what was uttered. How know we, then, but that the evangelists, though honest men, may, by the frailty of their own understandings and memories, have grossly misrepresented the language and spirit of Jesus? Some of these books, too, are not in a narrative form, but didactic and doctrinal; and, if they were written by

fallible, yet honest men, without any peculiar illumination from heaven, how know we, that they are always sound in their counsels and right in their judgments? How can we assure ourselves, that they have not erred widely on matters both of doctrine and duty, as have many wise and honest men before and since?

These questions throw open the whole subject of inspiration; and it may be well for us to enter upon our inquiry with just notions of its magnitude. How much then does it involve? Does it cover the whole ground between Christian faith and infidelity? By no means. Whoever receives the history of Jesus as authentic, has within his reach enough of unquestionable truth to serve as the basis of Christian character. No one can believe the evangelists to have been honest men, without believing the principal facts in the life of Jesus and the essential doctrines of his religion. But the difference lies here. He, who regards the sacred writers as divinely inspired, deems himself possessed of an unerring guide as to all the minutiae of doctrine, of an infallible compass for his whole path in life. His only question is, 'What say the law and the testimony?' That settled, he need seek no farther. He, on the other hand, who denies inspiration, while he would feel satisfied with regard to great truths, might be uncertain as to many lesser, yet important points; might often doubt whether the apostles spoke after the mind of Christ, or uttered their own fallible judgments; and thus, where the voice of Scripture was entirely clear, might be painfully perplexed as to the way of truth and duty.

But what is *inspiration*? We mean by this word,