

**ATONEMENT THE ONLY
EFFICIENT EXPONENT OF GOD'S
LOVE TO MAN, AND THE SOURCE
AND MOTIVE OF MAN'S LOVE TO
GOD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649328574

Atonement the only efficient exponent of God's love to man, and the source and motive of man's love to God by Somerset R. Maxwell

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SOMERSET R. MAXWELL

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ATONEMENT

THE ONLY EFFICIENT EXPONENT OF GOD'S
LOVE TO MAN,

AND

THE SOURCE AND MOTIVE OF MAN'S
LOVE TO GOD.

BY

HON. SOMERSET R. MAXWELL,

AUTHOR OF "THE WELLS OF SALVATION,"
ETC., ETC.

"The love of God which is in Christ Jesus."—ROM. viii. 39.

"We love Him, because He first loved us."—1 JOHN iv. 19.



LONDON:

WILLIAM YAPP, 70, WELBECK STREET;

HAMILTON, ADAMS AND CO., PATERNOSTER ROW.

DUBLIN: JOHN ROBERTSON.

1866.

141. k. 97.

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INTRODUCTION.

It is not too much to say that, in the following pages, a subject is treated of as solemn and important as any that can occupy the mind of man. The types and prophecies of Old Testament Scripture, and the opening out of the one, and the recorded fulfilment of the other in New Testament revelation so represent it, and the sin-convicted and self-condemned sinner, whose "heart" has been "sprinkled from an evil con-Heb. x. 22. science," and who has found "peace through the Col. i. 20. blood of the cross," gives to such representation his glad and grateful endorsement.

This treatise is intended not only to reach the case of those *deistical votaries of intellectuality* who, following in "the way of Cain," avowedly Jude 11. reject, as did their great proto-master in theology before them, all reference to the blood of atonement in their dealings with God: it has a further aim; it would, without ceremony, intrude itself on the

devout adherents of a *ritualistic formalism*, which would call to the aid of faith, or rather would substitute in the stead of the pure actings thereof,
 1 Cor. iv. 4. the varied appliances which "the god of this world" has ever at hand, to gratify the eye and the ear of those who have yet to learn that "God
 John iv. 24. is a Spirit," and that "they who worship him must worship him in spirit and in truth."

This treatise would, with as little ceremony, claim also a hearing from those who would repudiate, equally with the class just alluded to, aught of sympathy with the deist or the infidel, but whose *rationalistic* tendencies and spurious all-comprehending charity would scorn, as narrow-minded bigots, those who would shut up the
 Heb. x. 20. accepted worshipper to the one "new and living way, consecrated for us, through the veil," that is
 John xiv. 6. to say, the flesh of Jesus—Himself "*the way*" for guilty and polluted man to enter into the presence of a holy and righteous God, so as to deal with Him, in communion, as with a FATHER.

To these two now fully developed sections of modern *religionists*—to each of those ranking themselves respectively under the standard, and fully imbued with the principles of *High* and *Broad Churchism*—the following pages (on the warrant of God's truth) would direct that word of appalling

import, "*Thou art weighed in the balances, and art found wanting.*" Dan. v. 27.

Yet wider is the range which this publication would take; it would enter on a larger circle still, to challenge from all whom it may find therein a solemn hearing to its unfolding of the blessed and all-important truth with which it deals. Armed with the authority which belongs to a full and faithful presentation of God's own truth, it would fain grapple with that countless multitude, steeped in indifferentism and worldliness, who, however moral in life, and exemplary in deportment, however orthodox their creed, and pious their recognition of a God of Nature and of Providence, *practically* live as if blood of infinite value had never stained our earth; to whom, to all intents and purposes, the need and efficacy of that "precious blood" is as little known, and by whom it is as little estimated, as by the blaspheming Socinian. 1 Pet. i. 19.

The poem which precedes the treatise was the product of the author's first thoughts on the subject set forth in his title-page; the remarks which follow are the result of subsequent close and prayerful contact with Scripture, which, in his hands, he humbly thinks, has been made copiously to minister to the evolving and elucidating of this its favourite and most glorious theme. Of the

poem: it may be remarked, that, sensible as the author is of the propriety of presenting to his reader in plain prose a subject so weighty and so truly matter of fact, he nevertheless cannot withhold his analogy between LIGHT in nature and LOVE in grace, though investing it as he has done in poetic garb. The elaboration thereof ministered to him too much of intense interest, and was so the medium of blessing to his own soul, and of confirmation to his own faith in the great doctrine which he now aims to magnify and commend to others, and has been by so many perused with expressed interest and satisfaction, that he scruples not to give to it the prominence which it occupies in the fore-front of this little work. The analogy in question he believes to be more than the mere creature of his brain. To say that the view therein set forth is original (as far as the writer is aware of) would be but a poor commendation of it, if by *originality* was meant the production of a mere picture of the imagination. If legitimately to be stamped with this character, its insertion between the title page and the scriptural exposition of the subject set forth thereon must needs be judged as an unseemly intrusion, unwisely, in the first instance, introducing into the sphere of *fancy* the reader whose *judgment* was, immediately afterwards, to be summoned to a

calm and sober consideration of that which, in the light of Scripture, is proved vitally to concern his peace and usefulness here, and his never dying interests hereafter.

God, in eternity past, as yet not manifested in any act of creation, is a thought within the grasp of the human mind. That God would never have come out of His own essential being in any creative act, except with a view to the display of His glory, in the person of His own divine Son, is a position which the author conceives rests firmly on the basis of revealed truth. Christ is represented as "the beginning of the creation of God;" Rev. iii. 14. "the firstborn of the whole creation;"* all things in heaven and earth created by Him, and for Him; Himself before all things, and all things by Him consisting; and all this subservient to the erection, on this our earth, of a platform, on which He was to appear who was "the image of the invisible God," on which the titles "*the Beginning*" and "*the Firstborn*" were, in the sphere of a new creation, again to attach to Him in a sense which could alone secure for Him, as the God-man, that "pre-eminence" which it was the Father's design should belong to Him, and that "fulness" which it was the Father's pleasure should dwell in Him—"AND [let the force of the

* See Greek in Col. i. 15.