

**THE KNOWLEDGE OF
JESUS THE
MOST EXCELLENT
OF THE SCIENCES**

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The Knowledge of Jesus the Most Excellent of the Sciences by Alexander Carson

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ALEXANDER CARSON

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KNOWLEDGE OF JESUS

THE
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BY
ALEXANDER CARSON, LL. D.

NINTH THOUSAND.

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P R E F A C E .

God has revealed himself in his works and in his Word; and the knowledge of God ought to be sought wherever it is revealed. Every thing that God communicates of himself must be most important and to neglect any information which he may afford with respect to his character is an insult to him, and an injury to ourselves. These two witnesses are perfectly accordant in their testimony, as far as their evidence bears on the same points; but they are extremely different in the extent of their information. Both of them manifest God as One, Eternal, Almighty, perfectly Wise, and perfectly Good. But one of them goes beyond this, and testifies of God in his character with reference to sin; and displays those attributes of his nature which secure the salvation of his people. On this subject, the revelation of God in the heavens and the earth received no information: on this it communicates no instruction.

Every succeeding revelation of God, it is self-evident, must be in harmony with every preceding one. It may go infinitely beyond former revelations, but it can not contradict them. So far the revelation in the works of God is a just test of the revelation in his Word. But it can not speak further.

On this subject there are opposite errors in those who professedly receive both revelations. Some disparage the light which the works of God afford, with respect to his existence and attributes, while others unduly magnify it. Both of them are in error. Lord Brougham justly complains of those who "argue as if the two systems were rivals, and whatever credit the one gains were so much lost to the other." But why did it not occur to his lordship that he has fallen into the opposite extreme; for though he does not professedly undervalue the revelation contained in the Scriptures, yet he makes its information but little more extensive than that of the light of nature? This is equally an extreme, and it is the most dangerous extreme. It hides that part of the character of God, the knowledge of which is salvation, and leaves men in their sins. The revelation that Lord Brougham finds in the Scriptures has not a feature of the divine character which gives a just ground of hope to the guilty. If the doctrine in the following work is well founded, that of Lord Brougham must be a fatal error

It is eternal life to know the God of the Scriptures, but it is not eternal life to know the God of Lord Brougham. He is not the just God and the Saviour; he is merely the God of nature.

The following work is intended as a ground for the refutation of errors with respect to the nature of the Gospel. Every error with respect to the Gospel militates against some part of the divine character; and in the character of God exhibited in the Gospel there is a refutation of every error with respect to the sinner's acceptance with God. It is intended to follow it up with a defense of the doctrines of Grace by a critical examination of Scripture testimony. I had purposed in the present work to animadvert particularly on a paper on Atonement in the Scottish Congregational Magazine, but this will fall in more appropriately when I shall discuss the doctrine of Atonement.



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