

BIBLICAL CRITICISMS

AND

ILLUSTRATIONS

OF

EXPERIMENTAL GODLINESS,

THE SOLUTIONS

TO

Critical Questions in Theology:

PUBLICLY DISCUSSED

By W. W. HORNE,

AT HEPHIZBAH CHAPEL, THREE COLT STREET, LIMEHOUSE.

Τα πάντα καὶ ἐν πᾶσι Χριστός.—PAUL.

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PREFACE.

“THEY that trust in the Lord, shall be as Mount Sion, which cannot be removed, but abideth for ever.” This is the promise of our God who will never fail nor forsake his people, and through his admirable faithfulness has been accomplished times innumerable in their deliverances, protection, and perseverance; and among the witnesses of its accurate fulfilment stands the feeble worm, who has been graciously guided, directed, and upheld in delivering and writing the following pages! Graciously protected and encouraged to proceed in his arduous engagement, amidst a host of enemies to the truth, who like *Tobiah the Ammonite*, derided our *small* beginning, and said, “Even that which they build, if a fox go up, he shall even break down their stone wall.” But though a number of *cunning foxes* have attempted to trample it under their feet, through enmity to the *sovereign grace of God*, the author has been enabled to persevere in his work, to the completion of the **FIRST VOLUME**: for which, be all power, and glory ascribed to the Holy Spirit, who has most graciously led him to speak and write, “According to the Glorious Gospel of the Blessed God,” and to maintain and defend those divinely sweet “doctrines, which are according to godliness.”

His aim has been, under the direction and blessing of the Holy Comforter, to open the scriptures for the instruction of enquiring souls, to com-

fort the feeble minded, to lead the sheep, (as an under shepherd) into the green pastures of the king, and, for their sakes, and the honor of Christ, to detect, oppose, and expose ERROR, in all its specious forms, wily arts, and God-dishonoring doctrines.

How far he has accomplished his design must be left to impartial and spiritual readers of the work itself: yet he cannot avoid asserting that it has afforded him much encouragement to learn from the country, as well as from many friends in town, that he “has not run in vain, nor laboured in vain!” But that good has been done in the name of our Lord Jesus Christ.

THE leading doctrines maintained and elucidated, are those stated and defended by the prophets and apostles, and preached by Christ himself.

THE love of God in its freeness, greatness, and eternity: its wonderful displays on Calvary, by a bleeding Saviour, and its sweetness and overcoming power, when shed abroad in the heart by the Holy Spirit.

THE everlasting covenant of the blessed Trinity with Christ the Glorious Head; possessing, in the divine purposes, all the fulness of the Godhead bodily, and all the fulness of grace and glory, in behalf of his Beloved Church.

THE Triune God, shining in the glorious gospel in all the ineffable and eternal refulgence of holiness, justice, grace, mercy, and peace! How

holiness is magnified, justice satisfied, and grace exalted, in the complete atonement for sin, by the blood of the Lamb: whence peace emanates like a river with broad streams, to the elect of God, whose sins are all washed away, in that precious fountain and cast behind the back of God for ever!

The utter depravity of man by nature, and his total inability to come to Christ, or believe in him, till he is quickened by the Holy Spirit, and drawn of the Father.

THE election, predestination, adoption, redemption, regeneration, justification, sanctification, perseverance, and glorification of God's beloved children, to the praise of the glory of his free, sovereign, distinguishing, invincible, and eternal grace.

THESE are the doctrines briefly stated and illustrated in **BIBLICAL CRITICISMS**, by opening and explaining seemingly difficult passages in the word of God; so far as the author has been divinely taught, "To understand a proverb, and the interpretation; the words of the wise and their dark sayings."

In which work he has been led to defend the authenticity of the scriptures, against the *Deists*—the divinity of Christ, against *Socinians* and *Arians*—the *real* humanity of the soul of Christ, against *pre-existerians*;—the boundless, immeasurable, inconceivably glorious and Eternal Essence of Jehovah, against those who presume to "be as gods," (vide Nos. 12, 13.) The free and unmerited

grace of God, provided for, and conferred only on, his elect, against the *Arminians*; repentance to ward God, and faith toward our Lord Jesus Christ, as covenant blessings, the free gifts of Jehovah, and of the operation of the Holy Spirit in the souls of the redeemed, against the *duty faith men*, or *Semi-arminians*: and the experience of the children of God, in their *dark and luminous, painful and joyous* seasons, against the *professors of the high doctrines of the gospel*, who make light of the spiritual changes and vicissitudes of soul, experienced by those who go down into the sea in ships, and who do business in deep waters, that they may see the wonders of the Lord.

SOME persons, and those who are friends too, have complained that the number of our pages is not equal to the price: arguing that other works, sold at the same humble charge, contain double the pages which we have given in each number. Such persons, are affectionately reminded, that the works they allude to, are written for the *world*, by more than one individual, and do not always contain original pieces, but extracts and anecdotes from other works—which are so amusing to the carnal mind, as to obtain a very extensive circulation. It is told, that more than 20,000 copies per week, of one of those publications, have been regularly sold. Whereas our little work is written by one individual, who has neither borrowed from, nor copied any other author; and that it is not written to amuse the *carnal*, nor please the *religious* world:

but to instruct and console the heaven-taught church of Christ. Consequently, while they can boast of their sale of 20,000, we scarcely sell 300 copies, which will but just cover our expences : and the friends of this work, and the public, are assured that at the commencement of its publication, the author suffered loss !

AN apology is now necessary, that no likeness of the author, appears in this volume, as was proposed : the plain truth is, that the preventing cause of its non-appearance has been humble poverty, which imperiously denied the author the expences of the drawing and engraving. But he sincerely hopes, that the sale will sufficiently extend to enable him to perform his promise, by giving it, after a few months, which will be no less satisfactory to himself, than to his respectable and affectionate readers.

THE subject for No. I. of the Second Volume, is that which was discussed last Monday night, and is adjourned to next week, founded on Rom. viii. 2.

WITH defiance to his foes, in the name of the Lord, and with warm affection, and the best of wishes for the friends of gospel truth ; the author subscribes himself, the willing and humble servant of the Lord Jesus Christ, and of the church for his sake,

WILLIAM WALES HORNE.

Hart's Lane, Bethnal Green Road.
January 4, 1825.

INDEX.

	Page
The Two Natures, &c. 1 Cor. x. 13. Rom. vi. 14.	2
Human Nature of Christ	9
How was Man like God? Gen. iii. 22.	17
“My soul is as a weaned child”	25
Reign of Christ on the earth,	33
New Birth	49
Is JAMES i. 27. to be under tood literally?	57
Christ s Prayer in John xvii. 5.	59
Sinful Thoughts, &c.	66
Who prayed for, and what the evil? &c John xvii. 15.	73
Beauty and Bands, Zech. xi.	81
On The ESSENCE OF GOD.	89
Exposition of Heb. vi. 1—6.	103
Rejoice evermore.	113
Believers, the Light of the World, Matt. v. 16	121
The Conduct of a Believer.	129
Spiritual Worship. 1 John iv. 22	137
Parable of the Barren Fig Tree, Luke xiii. 6—9	143
Resist the Devil, &c	161
The Humanity and Divinity of Christ	169
Sanctification	17
The Crucifixion of the Flesh, Gal. v. 24	185
The Marriage of the Lamb	193
The Conduct of Christ toward THOMAS and MARY.	201
The Living Creatures and the Wheels	209
Explanation of 2 Pet. ii. 1	225
What to eat and drink unworthily? 1 Cor. ix. 29.	233
Exposition of Eccles. vii. 15.	241
Who the Poor Man in Eccles. ix. 14?	252
Unbelief.	265
On Satan’s Imitation of Christian Experience.	281
On Falling from Grace, Gal. v. 4.	289
The Subject of Hope, pure as God is pure, 1 John iii. 3.	297
Melchisedec	305
What is Christian Patience?	313
Parable of the Talents	321
The Christian who cannot come Nigh unto God. Psm. xxii. 6.	329
“Adam was not Deceived.” 1 Tim. ii. 14.	337
Exhortation to Simon. Acts viii. 22.	345
Exposition of Acts xvii. 30	353
———— of 1 Tim. ii. 3, 4	361
———— of Prov. xi. 22	369
On Doubts and Fears. Rom. xiv. 23	375
Mammon of Unrighteousness. Luke xvi. 9	393
The Tree of Life, &c. Gen. ii. 9.	408

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THE

Outlines of Solutions to critical Questions in Theology :

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W. W. HORNE,

at Hephzibah Chapel, Three Coult Street, Limehouse.

No. I.] SATURDAY, JANUARY 17, 1824. [Price 2d

ADVERTISEMENT.

AT issuing this little work from the press, the religious public ought to be informed, that a Meeting is held, every Monday Evening, at the above chapel, denominated a QUESTION MEETING ; at which any theological question, proposed with a desire of receiving information or consolation, is discussed by the Author ; and as those discussions have been graciously blessed of God, with a view of rendering them more extensively useful, *Mr. Horne* complies with the request of his friends, to print the OUTLINES of each answer, that they may peruse in epitome, what they heard more largely in public: and that others, who have not an opportunity of *hearing* may be benefitted by *reading* what the Author wishes to be considered *but outlines* of his Monday Evening addresses:

It is hoped that sufficient encouragement will be given, to ensure a continuation of the Work, at least through the ensuing year ; which will then make a handsome volume, of upwards of 400 pages.

A Number will be regularly Published every Saturday by
W. DAY, 17, GOSWELL STREET.

QUESTION.

Limehouse, MONDAY, JAN. 12, 1824.

How the painful experience of the Christian, who feels the prevalence of sin within him, and sometimes, is outwardly overcome with temptation, agrees with the following portions of God's word? "God is faithful, who will not suffer you to be tempted. above that ye are able, but will with the temptation also make a way for your escape. (Cor. x. 13.) Sin shall not have dominion over you." (Rom. vi. 14.)

SOLUTION.

The question is rendered more particularly important and engaging, by comprising the doubts and fears of babes in grace, as well as the established believer's painful exercises of mind, under a sense of sin that dwelleth in him. And I feel peculiarly happy that I am called upon to treat on a subject in which I not only enjoy a sense of interest myself, but am animated with an hope that your best interests will be promoted, and your spiritual happiness increased, by a scriptural illustration of that doctrine, which so few, even of the children of God, comprehend, and through their ignorance of which, they are kept in bondage and distress, prisoners to their soul-discouraging doubts and fears!—the doctrine of the *two natures* in a regenerated soul; the *flesh* and the *spirit*, which maintain perpetual hostility. Through the want of an establishment in this great and undeniable truth, I am persuaded hundreds of precious souls are unacquainted with the spiritual state of their minds—and feeling indwelling sin, are taking up the *question* and asking, how can my painful experience agree with the promise, "*Sin shall not have dominion over you.*"

There are two words in the portions of scripture which the question contains, that we must make powerfully emphatic, to shew that they are harmoniously consonant with the painful sensations lamented by the *querist*.

1 DOMINION.

2 ESCAPE.

1. *Sin*, shall not have *dominion*.

Sin, which has marred the beautiful creation of God, ruined the whole human race, "brought death into the world and all our woes," and deluged the earth with floods of misery! *Sin*, detestable sin: which, as a thick *cloud*, has blackened the rational atmosphere, with the darkness of ignorance, (Isaiah xlv. 22.) and brought thousands of its miserable vassals to eternal perdition!

This horrible monster, dear Christians! against which we feel an inexpressible indignation, shall not have dominion over us: though it "dwells within us;" for *grace* reigns through righteousness unto eternal life!

2. Sin, the plague of God's people, their worst enemy; their most painful trouble, their most direful disease;—Which they lamentingly acknowledge; for the Holy Spirit has given them *life* to feel it—*light* to behold its hateful colours, and deceptive operations; and *love* to Christ, to hate it with the most perfect implacability, and to groan beneath its burden, before the gracious throne, with groanings which cannot be uttered. (Rom. viii. 26.)

Paul, the great apostle to the Gentiles, could bear all other things, for the elect's sake, and endure all other sufferings, with patience peculiar to faith, and with an heroism peculiar to a good soldier of the Lord Jesus Christ. But, oh! when sin, indwelling sin, made incursions on his spiritual enjoyments, and waged war with the law of his mind, he with self-indignation, pronounced himself a very wretch! (Rom. vii. 24.) He could cheerfully bear any thing but SIN! The same principle of *true* and *heaven-descended* holiness, pervades the immortal powers of all the family of God! This is the *genuine sanctification* of the Holy Spirit, not purifying carnal nature and making it a little better; but acting counter to all its hateful operations, and declaring eternal war against it!

How often alas! are the children of God brought to write bitter things against themselves, when the Holy Spirit has thus given them a view of their own vileness!

And are led to conclude that this foul murderer of their comforts; this loathsome disease of the human heart, has dominion over them; hence the question now before us.

But it shall not have *dominion* over *you*.

It has dominion over all, except God's children—"For

we know that we are of God, and the whole world lieth in wickedness." (1 John v. 19.) Whosoever committeth sin (*θελος εστι της αμαρτιας*) is the *bond-slave* of sin. (John viii. 34.) A carnal man could as soon create a new world, as deliver himself from sin! How glorious then the deliverance of a believer by the Lord Jesus Christ!

But let it be remarked

1. That it is not said sin shall *not* dwell *in* you: for it does in all believers; as it did in Paul (Rom. vii. 17.) "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.)

2. Neither does it say, that the child of God *cannot sin*: But on the contrary, John addresses believers, as those who are liable to sin:—"My little children, these things write I unto you that ye sin not; but if any man sin, we have an advocate with the Father, Jesus Christ the *righteous*." (1 John ii. 1.)

3. Yet let it be observed, if the believer should be "outwardly overcome with temptation," as the question states—he is *overtaken* in a fault, but cannot *maintain* a practical course of outward sin—for what a difference between being *overcome*, *overtaken*, and knocked down by sin, as by a thief, and persevering in an evil and reprobate conduct, with a seared conscience!

4. The believer is in his carnal nature, no better than an unbeliever. Nature is not sanctified—Grace does not eradicate sin. The work of regeneration is a work of immaculate holiness, distinct from, and opposite to, corrupt nature, maintaining perpetual hostility against it, and counteracts its innate viciousity. Or why the following particular descriptions of carnal nature?

1. The flesh lusteth against the Spirit. Gal. v. 17.—Consequently is not in a sanctified conformity to it; for "the ONE is contrary to the OTHER."

2. A body of death—Rom. vii. 24. There is no diminution in the old man of sin: he has undergone no amputation; he has not lost an atom of his corruptible body.

3. The *old man* who is corrupt according to the deceitful lusts. Eph. iv. 22. In contra-distinction to the new man, the *hidden* man of the heart.

4. *Lust*. "The Spirit that dwelleth in us *lusteth* to envy. Hence the abundance of malice, and calumny in the

world; and sometimes it is to be lamented, enters the church of the living God—but James adds most delightfully, “He giveth more grace.” James iv. 5, 6. What an infinite mercy! or we had, ere now, been consumed of our lusts!

5. The law of sin in our members, warring against the law of our minds. (Rom. vii. 23.)

6. The carnal mind, enmity against God. (Rom. viii. 7.) Hence all the believer’s rebellion against the divine will.

And were it not that believers are *naturally* carnal, sold under sin, why the following exhortations? “Put off the old man—mortify the deeds of the body—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God—lay aside every weight, and the sin that doth most easily beset you”—with a great variety of others, all which loudly proclaim, and indubitably prove, that carnal nature, is so far from being sanctified, that it still remains hostile to the work of the Spirit in a believer, and is “*earthly, sensual and devilish.*”

But glory to God that he hath lifted up a standard against *sin*, in creating us new creatures in Christ Jesus, and that the new and hidden man shall never, for a moment, be under its *dominion*: for he is

1. The Spirit of Christ. Rom. viii. 9.

2. The workmanship of God created in Christ Jesus unto good works. Eph. ii. 10.

3. God’s *pure* seed, sown in the heart. 1 John iii. 9.

4. The kingdom within us. Rom. xiv. 17.

5. The love of God shed abroad in the heart. Rom. v. 5.

6. The word of Christ dwelling in us richly. Col. iii. 16.

7. Christ in us the hope of glory. Col. i. 27.

And when all these can be completely conquered by sin, then, and not till then, shall a believer live under its *dominion*.

While the new man continues to fight against sin, it has no *dominion* over him. Two armies contending in the field of battle, have neither the *dominion* till one is completely conquered. Thus the new man, though frequently wounded, and dejected, is still “*striving against sin*,” and consequently is not under its *lordship*, or *dominion*—for the Lord makes out a way for his **ESCAPE** if it be but “with

the skin of his teeth," and though victory often hangs in doubtful scale,

" Yet Jesus has his promise past,
That grace shall overcome at last,"

And we more than conquerors through him who hath loved us.

The apostle renders a most delightful and satisfactory reason why sin shall not have the dominion—" *For ye are not under the law, but under grace.*"

1. Not under either the curse or command of the law.

Christ by his active obedience, completely fulfilled its commands, in behalf of his people, and by his unparalleled sufferings bore the curse, the full penalty due to all their sins! Hence, as his redeemed sheep, they shall never perish (John x. 28.) being already presented unto his Father, without "spot, or wrinkle, or any such thing." Eph. v. 25.

2. But we are entirely under grace: serving not in the oldness of the letter, but in newness of Spirit. Rom. vii. 6. Dead, totally dead to the law, by the body of Christ, married unto him, that we should bring forth fruits unto God.

3. Under grace's influence we are actuated by the best, the most noble motives, to serve the true and living God. Working, not with terror, under the ministration of death and condemnation *for* life; but under the ministration of *life* and righteousness, we obey from the heart; possessing, even while below, Eternal Life, through a knowledge of our Lord Jesus Christ. (John xvii. 3.)

4. We serve then under grace's quickening administration, not to appease Divine wrath, but because the Lord hath declared—"Fury is not in me, (Isaiah xxvii. 4.) My anger is turned away," (Isaiah xii. 1.) "I have loved thee with everlasting love." (Jer. xxxi. 3.) Our service is perfect freedom—from the most noble principle of love: we dwell in love, and therefore, dwell in God, and God in us: by shedding abroad his love in our hearts.

5. We, under the covenant of grace enjoy the smiles, and all the especial blessings of the Father (Eph. i. 3.) and rejoicingly pronounce, with the sweetest gratitude, blessings on his name!—These blessings are treasured up in Jesus (Psa. lxxviii. 18.) and are communicated to our regenerated souls by the Holy Comforter. (John xiv. 26.)

6. Under the government of grace, Christ the great foun-

tain of grace is our **LAWGIVER** ; not as Moses, who “ verily was faithful in all his house as a *servant*, but Christ, as a *son* over his own house ; whose house are we.” (Heb. iii. 5, 6.) The government of which is laid upon his shoulders, (Isa. ix. 6) who will, by the power of his love, possess our hearts ; that our obedience may be voluntary, affectionate, and without slavish fear.

7. As grace is eternal, omnipotent and all-conquering, it will never give up its legitimate subjects : therefore we are confident we shall never perish but inherit eternal life.

The Querist then, may rest abundantly satisfied, that though “ he feels the prevalence of sin within him, and an exposure to temptations without,” that his experience is not, in the least, discordant with the scriptures, which we have had under consideration.

Suffer me to conclude by observing, that this doctrine of the **TWO NATURES** in a believer, gives all the glory to God alone. While the *Arminian* boasts of sinless perfection, and the *modern Calvinist*, that his flesh is sanctified in part, and that he is growing more holy in himself every day, the humble acknowledgment of the *really obedient* to Christ is ; **I KNOW THAT IN ME (THAT IS IN MY FLESH) DWELLETH NO GOOD THING.** (Rom. vii. 18.) while the hidden man of his heart ; the incorruptably *new creation* of the Holy Spirit rejoices in Christ Jesus and has no confidence in the flesh ; and sings, as he walks by faith in the King’s high way of holiness, “ Not unto us O Lord, not unto us, but to thy name be the glory !”

This doctrine of the *two natures* in a believer, is also alone calculated to encourage sinners, who know the plague of their hearts, to look unto Jesus, the author and finisher of our faith ; for while they labor under the awful delusion of fancying that they possess something inherently good, wherewith they may approach God, they will never look unto the “ blood that cleanses from all sin ;” nor cry, “ Lead me to the rock that his higher than myself.” But when assured, that in themselves dwelleth no good thing, and that the Lord never expects to gather the *grapes* of righteousness, off the *thorns* of indwelling corruptions, nor the *figs* of sanctification, off *thistles* of fleshly pretensions to purity, they come, led by the Holy Spirit, in God’s own appointed way, as sinners, *sensibly* “ stout-hearted, and

far from righteousness," entreating him, that he would bring near his righteousness, nor suffer his salvation long to tarry—for they are assured, salvation is of the Lord, and that his blessing is only on his people: that it is "not of works, least any man should boast," O how glad are they to hear of the omnipotent work of the Holy Spirit—that it is he who begins, and carries on the work of grace in their hearts—that it is not intermixed with their carnal passions—but a distinct and perfect work of holiness, leading a sinner with the most holy faith, to look unto a COMPLETE CHRIST, for everlasting righteousness and strength. It also strengthens the faith, re-animates the hope, and encourages the soul of a tried believer, amidst all his temptations, and spiritual conflict with sin and unbelief; for *vile* in himself, he is *holy* in Christ—and *lost* in himself, he has in Jesus, an everlasting salvation!—Thus he sinks in himself into the deepest humiliation, while he ascends towards God with an holy confidence in Jesus, who is "made unto him wisdom, and righteousness and sanctification, and redemption: that according as it is written, 'He that glorieth let him glory in the Lord.'" — (1 Cor. i. 30.)

QUESTION.

FOR NEXT MONDAY EVENING.

Was the human nature of Christ mortal or immortal?

The Meeting commences precisely at 7 o'clock, and concludes about 9.

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No. II.] SATURDAY, JANUARY 24, 1824. [Price 2d.

Τὰ πάντα καὶ ἐν παντί Χριστός.—PAUL.

Christ all and in all. COL. III. 11.

QUESTION.

LIMEHOUSE, MONDAY, JANUARY 19, 1824.

Was the human nature of Christ mortal or immortal?

SOLUTION.

I KNOW not what led to this question, nor the motive of the Querist in proposing it. But from the knowledge I have of him, as a friend, I am persuaded he was led to request my answer from the best of principles—a desire to know more of our dear Lord Jesus, and an ardent wish to promote his cause in this place—a desire to diffuse around the sweet savor of the knowledge of him, whom to know is eternal life.

The subject is sublime, grand, glorious, delightful! Christ our Incarnate God is my theme; surely then, every Christian ear will be more than commonly attentive, and every regenerated soul rejoice in the infinite condescension of the Eternal Word, who was made flesh! Christ Jesus our Lord, the Great Head over all things, to the

church; the ancient of days: the surety of his people; the mediator of the gracious covenant; the finisher of sin, and the end of the law; the salvation of his people, and the delight of his Father; the wonder of angels, and the object of their worship and adoration; the life and strength of Sion, and the righteousness of every justified soul; our bread which came down from heaven; our hope of eternal glory; our all in all! to whom be honor and blessing, and praise, and glory ascribed, for ever and ever!

The Querist takes it for granted, that the Lord Jesus possessed human nature. There is no doubt expressed, concerning it, consequently I shall consider as indisputable with us who are here assembled—But whether that human nature prior to his crucifixion, was *mortal* or *immortal*, is the subject for our farther consideration.

God was incarnated, and became truly, properly, and in every respect, *man*; which was as essential to our salvation as his eternal divinity.

1. The complex and admirable person of the precious Redeemer, is all, and every thing with a real child of God. He is able to save to the uttermost, not only because he is the Omnipotent God; but *also* because he is very man.—He is able to save a poor sinner, for he the “mighty God,” in that sinner’s very nature made satisfaction for his crying crimes, and ransomed him with blood! In order to accomplish this great work of salvation, he became, according to covenant engagement,—

1. The *seed* of the *woman*, (Gen. iii. 15) the divine *Shiloh*, of Jacob, (Gen. xlix. 10.) and the *prophet* that the Lord should raise up unto Israel like unto Moses, from the midst of them, of their brethren. (Deut. xviii. 15.)

2. The seed of Abraham, the seed of David. (Heb. ii. 16. Matt. i. 1.) On this glorious ground he defends, and strikingly expresses his own ETERNAL DIVINITY, manifest in the flesh! in that noble question put to the Jews: If David in spirit called him Lord, how is he is son? The Jews were struck dumb, and could not answer: neither can a Socinian or Arian, or any other individual, that tacitly denies the eternal power and Godhead of our Immanuel. Yet though The Great Eternal,—O wonderful condescension! Almighty love! he condescends to become man: for *if not*

truly man, to atone for *their sins* in their *nature*, his people must inevitably perish! Hence to pluck them as brands from the burning,

3. The **WORD** was made flesh, and dwelt among us.—(John i. 14.) The eternal *Logos*, by whom all things were made! the **WORD**, through, and by whom, Jehovah speaks to his people; and can consistently with his glorious holiness, hold communion with them. This **ETERNAL WORD** was, in the most stupendous grace, made flesh—took upon him the form of a servant, and made himself of no reputation, that he might suffer, bleed, and die, to rescue us from the awful effects of human depravity! Yet he maintained his divine dignity—thought it no robbery to be equal with God!—his omnipotent shoulders sustained the whole universe; the vast expanse of the whole creation of God, had his continual support, and was under his immediate government; even when an infant of days, in the manger, in swaddling bands! This is too much for mere human credibility: it calls for “the faith of God’s elect,” “the faith” once delivered to the saints,—for to them it is given, to believe the mysteries of the kingdom of heaven.”

4. “One chosen out of the people” *taken out from the sheep*, as was the Pascal lamb; a lamb without blemish. (Exod. xii. 5.) So the precious Christ must, (to save his people) most indispensably be *one* of them; their brother near akin, flesh of their flesh, and bone of their bone; possessing a human soul, exactly like their souls, and a human body exactly like their bodies; that the *sacrifice*; the Lamb *slain*, may in *their nature*, give, in their behalf, ample and everlasting satisfaction to offended justice.

Had he, dear Christians! taken the angelic nature, or any other, except our own, he could not have reached our case! his atonement would have been of no avail in our salvation! If his human soul pre existed—or existed before all worlds—before he was made of a woman, it could bear but little likeness to our souls; consequently, could not suffer in our souls’ stead. But blessings on the name of our incarnate God for ever! he was made, as it behoved him, **IN ALL THINGS** like unto his brethren. (Heb. ii. 17.) For he was,

5. “Made of a woman, made under the law.” (Gal. iv 4.) How particular is the apostle, or rather the Holy Spi-

rit, in stating the glorious incarnation of the promised Messiah—of a *woman*—that is, he was born of the Virgin, and become very man; and as we were under the curse of the law—he flew to our deliverance and salvation, on the soft wings of celestial compassion; and to be able to rescue us from ruin, took our nature into union with his eternal divinity: that he might come *under the law*, and bear its curse in our stead, to bring us **FROM** *under it*, to live entirely in *Sion*, the city of the living God, under the dominion of his love and grace! Herein is love indeed! Ye, who feel an interest in his heart's blood, which cleanses you from all sin, unite in harmonious strains of mental melody, to adore God and the Lamb, who is ascended to his own glory, there interceding for his *blood-bought* family, till they all encompass his glorious throne of holiness, to love, bless, praise, worship, and adore in those exuberant delights, which we have had but a taste of on the earth, and there to praise him (O delightful thought!) for ever and ever!

This lovely Lamb of God was made *flesh*, that he might be made *sin*, and a *curse* for us; that we, exempted by his sacrifice from all sin and guilt, and delivered by his sacrifice from all sin and guilt, and delivered by his righteousness from all charge, blame, and shame, might partake of all the blessings and benefits of the everlasting covenant, of everlasting love; subsisting between the *Eternal Three* ere time commenced, and remaining the same, when time shall be no more! O love! bless! praise! adore! and bow, with adoration before **IMMANUEL!** who hath taken away our sins, by the blood of his cross!

He was made of a woman, made under the law! Rejoice O ye heavens! and ye saints of God, especially, shout ye triumphantly, shout for joy! For your *Maker* is your *husband*; wedded to you in your *very nature*—flesh of your flesh, bone of your bone! your **MAKER** becomes your **REDEEMER!** He stoops from the skies to save you! veils all the celestial glories of his Godhead in human clay, to raise us from the ruins of the fall—to *raise* us above carnality, to worship him, while here in Spirit and in truth—to raise us to mansions which were of his own preparation, before the foundation of the world!

6. The *Eternal Word* was thus incarnated—O inexplicable mystery of genuine godliness!—God himself was

thus manifest in the flesh, that he might stand in the place of his people! which he could not have done without being made flesh—for as God he could not bleed and die—therefore to consummate the plan of his infinite wisdom, as Toplady has well expressed it:

“He took up a life to be able to die.”

That on the eternally glorious altar of his DIVINITY he might offer the sacrifice of holy and unpolluted HUMANITY; and as “the altar sanctifieth the gift,” by that “one offering” he hath perfected his people for ever!

We rejoice, then, to be assured that Messiah was cut off but not for himself—that he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was laid upon him; and with his stripes we are healed (Dan. ix. 26. Isa. liii. 5.) then, by the human nature of Christ, in the question, we understand his *soul* and *body*.

The soul of Christ, then—1. Was perfectly human like our own; but with the delightful, and indispensably necessary exception, without sin: as Peter beautifully expresses it: forasmuch as we are not redeemed with corruptible things—but with the precious blood of Christ, as of a lamb, *without blemish*, and without spot. (1 Pet. i. 18, 19.)

2. His was an *afflicted* soul. He said “and now is *my soul troubled*, and what shall I say, Father save me from this hour, &c.” But as he was infinitely pure, and sin alone produces sorrow, it follows unavoidably, that his soul was troubled under the burden of the imputation of our sins: for he had no sin of his *own*, consequently could not have experienced affliction, but from the sins of others, made his by his becoming answerable for them, in the covenant of redemption—our sins, by his *suretyship*, were as much his, as if he had been *actually* guilty of them all.—Consequently, his obedience as much ours, by *imputation*, as if we had actually, in thought, word, and deed, kept unceasingly, the whole law of God.

What fordless floods of soul-rending woe did he pass through, for the complete, and everlasting removal of the sins of his people. O hateful sin! that caused the heavenly lover to sweat great drops of blood, and to cry, in agonies never felt before, “now is my SOUL exceedingly sorrowful, even unto death.”—O the unequalled sufferings of our bleeding Redeemer! yet how precious to view our

sins in his wounds, and to rejoice that we are healed by his stripes ! He is risen and pleads his redemption for us.

In answer to the question, then, we have no hesitation in pronouncing his soul **IMMORTAL**, prior to his crucifixion. For, as all *human* souls are immortal, and he possessed a truly human soul, it follows that it was dignified with *immortality*.

3. His soul endured all that can possibly be denominated pain, *sorrow, affliction, woe, death, and hell*, on account of his people's sin. For as he suffered all for us, it follows unavoidably, that the whole punishment which would have been inflicted on us, by inflexible justice, must have fallen upon our surety.

Hence, by the mouth of David, he thus triumphs in his resurrection from the dead, after having accomplished his great work. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption:" not that his soul locally, "descended into hell, as the Established church expresses herself: but he endured all that hell of divine ire: all that wrath and indignation of an infinitely Holy God, against sin, which was due to his people. When, on account of their transgressions the "pangs of hell got fast hold upon him, and the floods of ungodly men made him afraid." Weltering in his blood on Calvary! Universal nature was awfully convulsed with the boundless horrors of his soul! rocks rent—graves gave up their dead—the bright luminary of day blushed himself to darkness! at the unequalled sufferings of the Son of God! Its dismal mantle overspread the atmosphere, and clothed the earth in all the dreadful gloom of beamless light; when he exclaimed, under the frowns of incensed justice, "my God, my God, why hast thou forsaken me!"

But, by this sacrifice of himself, he conquers all the principalities and powers of darkness—purifies his church—and for each individual, loved with everlasting love, gives blood for blood, life for life, and soul for soul! And all this, in consequence of possessing a human soul like unto the souls of his brethren.

Thus he is the complete end of the law, and **THE LORD OUR RIGHTEOUSNESS**, in whom we have justification, and acceptance with God!

Through the eternal Spirit he *offered* himself, an all-atonement sacrifice; when justice took of him, to the very last

mite, all that could be justly demanded of his people ; and according to the economy of the everlasting covenant, charged upon him all our offences, sins, and transgressions ; and is now so completely satisfied that no charge whatever, can possibly be brought against God's elect— (Rom. viii. 34.) We, then, do not make void the law, by our triumphant faith in Christ ; but view it with ineffable delight, fulfilled and made honourable, by our bleeding surety : eternally holy, just, and good : uninjured and unblemished in our salvation : for our Jesus came not to *destroy*, but to *fulfil* the law ; that it might be magnified in our *justification*, before an infinitely holy God : “for Christ is the end of the law for righteousness to every one that believeth.” The Father is well pleased for his righteousness sake, and *satisfied* justice so delightfully acquiesces in our salvation, that we gaze on its celestial brilliance with eyes of wonder, rejoicing in its harmonization with tender mercy in our acceptance with God, shining in the face of Christ : and sing with the sublime Watts,

“ Here the whole Deity is known,
Nor dares a creature guess,
Which of the glories brightest shone,
The justice or the grace:”

The debt is completely, and for ever discharged : the church bought, and *paid for*, with the blood of God. (Acts xx. 28.) Not that Deity could bleed ; but, by virtue of the union between his human and divine nature, “ *Blood of the human friend, the blood of God is named.*” (Berridge) Thus dearly redeemed with that purple torrent flowing from the pierced side of Immanuel, the ransomed of the Lord *shall* return and come to Zion with songs, and everlasting joy upon their heads.” (Isaiah xxxv. 10.)

Then be it known to you, who are sin-sick, and sin-burdened souls, that our acceptance with God is not of works, neither in whole nor in part ; neither directly nor indirectly : but entirely, from first to last, from everlasting to everlasting, of divine, free, sovereign, and distinguishing grace, in a dear, precious, bleeding, and almighty Jesus ! as unquestionable evidences of which, turn to the following portions of God's word. Psalm ciii. 17. Tit. iii. 5. Eph. ii. 8, 9. Rom. iv. 5. Eph. i. 7. 2 Tim. i. 9.

But I presume that the principal enquiry of the Querists, Whether the human body of Christ was mortal or immortal, prior to his crucifixion ?

1. His body was conceived in the Virgin's womb, after the overshadowing of the Holy Spirit; and he is called "that *holy thing* born of her." (Luke i. 35.) That *Αγιος* HOLY, for the word thing is merely a supply of our translators)—that HOLY ONE of Israel, born of thee, shall possess all the fulness of the Godhead bodily, as one of the Three Holies (Isa. vi. 3.) The human nature also is pronounced *holy*, as *born* of the Virgin, possessing all possible *holiness* of soul and body; formed, and created, like unto his brethren, with a human soul, (not pre-existing) like unto their souls, and 'a *body prepared*' in the purposes and designs of covenant love, like unto their bodies—with no other exception than that of sin, from which, in his person, he was immaculately exempt. (Psalm xl. Heb. x.)

2. As "the wages of sin is death," he, sinless in body and soul, could not have expired, but, in that sense, have remained corporally IMMORTAL, had not our sins been transferred from us to him, and made his own by imputation. He *died*, expired on Calvary: cried it is finished, and gave up the ghost—his *body* therefore was rendered mortal, capable of dying, alone by his "bearing our sins on his own body on the tree."

He died! O glorious completeness of the atonement!

He was *buried*—but the tomb could not long detain him: he entered the grave only to divest it of its victory over his people: and to make it a sweet bed for their dust, till the auspicious morning of their resurrection.

"There the dear flesh of Jesus lay
And left a rich perfume."

We on this ground, triumph, by precious faith, over DEATH and the grave, in the divinely animated interrogatives of the apostle, "O death where is thy sting? O grave where is thy victory?—Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

QUESTION

FOR NEXT MONDAY EVENING.

How is man become as God? Gen. iii. 22.

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