

# BIBLICAL CRITICISMS

## AND ILLUSTRATIONS OF EXPERIMENTAL GODLINESS.

THE

Outlines of Solutions to critical Questions in Theology :

PUBLICLY DISCUSSED BY

W. W. HORNE,

*at Hephzibah Chapel, Three Colt Street, Limehouse.*

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No. III.] SATURDAY, JANUARY 31, 1824. [Price 2d.

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Τα πάντα και εν πασι Χριστος.—PAUL.

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

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### QUESTION.

LIMEHOUSE, MONDAY, JANUARY 26, 1824.

*How was man made like God? according to Gen. iii. 22.*

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### SOLUTION.

THE disparity between God and man is infinitely inconceivable: man, a worm of the earth; dust and ashes. animated with an Immortal Spirit;—the Great and Eternal Jehovah, dwelling in light inaccessible; in his own eternity; worshipped by the heavenly inhabitants; by angels, who excel in strength; who are continually crying, “*Holy, Holy, Holy, Lord God of Sabaoth!*”

His ETERNAL ESSENCE will be a subject of everlasting contemplation, of delightful study, rapturous research, and ceaseless praise, with angels and glorified spirits, when the world shall cease to be, and the church of God is wrapped up in boundless and celestial felicity!

I am persuaded that the *Querist*, nor any other enlight-

ened person upon the earth, on mature consideration, can presume to possess the Divine Essence of him, who is *omnipotent, omniscient, and omnipresent!* whose glory, the heaven of heavens cannot contain! Before whom, Gabriel veils his face, and seraphim worship! with angelic, and eternal humility! whose glories are inconceivable, and unsearchable, to the most enlightened mind! and whose beams of divine grace, are too much, for even the *regenerated* soul, while existing in a time-state steadily to behold, and will be the object of its rapturous admiration, when time shall be no longer!

The *Querist* will excuse me for correcting him in the formation of this *Question*: had he have taken in the following words—to *know good and evil*—it would have rendered the subject, at once, comprehensible, and perfectly easy of discussion.

For “The Lord God said, Behold the man is become as one of us”—not in our *eternal* attributes—the supposition would be blasphemy in the extreme!—But is become as one of us, “to *know good and evil.*” The assimilation to God, was, consequently, not a participation of his *ESSENCE*;—for the fall would scarcely make him more *Godlike*; but a knowledge of *evil*, as well as *good*, which he could not know till *evil* entered into the world, by entering into his heart, which was soon awfully displayed in his conduct!

In discussing this question, we will take a review, as aided by the Scriptures, of man before his fall. Man, the noblest work of God, in the creation of this world: man, endowed with rational faculties: with an immortal mind! Not with the Divine Essence. For *undervived* Being, *Eternal Existence, Incomprehensible ESSENCE, living eternally, and giving life to all*—cannot be fully conceived of, much less possessed by *finite* beings: by worms of the *earth!* Independent subsistence is alone to be ascribed to God himself; and not to be presumptuously presumed by his *dependent* creatures, who are but atoms, smaller than grains of sand, in his vast creation, and less than nothing when compared to his vast *Eternity of Essence!*—*Essence, self-existence, peculiar, and confined alone to him, who has independent Being, who alone exists; who is admirably set forth by John, in (Rev. iv. 8.)* ο τῆν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος,

who was, who is, (or who exists with an *eternal* and *un-derived existence*) and who is to come: or who is coming. This is that glorious, and vast Being, who is without likeness, "For to whom will ye compare me," saith the Lord?—Shall a worm of the earth, on any ground whatever, or under any pretence whatever, presume to be comparable with him, who is infinite in wisdom, and understanding, and whose name and nature are Eternally Almighty.

Man was not created a God—for we can form no idea of a *created God*—Deity implied an eternal and uncreated existence.

Man, then, is the *creature* of God, concerning whose creation, we have no other account than that which the Bible affords: and no other history we need: for so accurately correct is the Divine History, that we find it descriptively corresponding, in every circumstance, with what we have good ground to believe man was before the fall, and most assuredly doth it strikingly set forth, what man is since his apostacy, as awfully exhibited in the universal conduct of almost the whole human race. Which is not the least among the abundance of evidences of the Scripture's authenticity.

1. We take a view of the state and condition, powers, intellects, and privileges of man prior to the fall—Jehovah the Aleim formed Adam from the dust of *red* earth, and he breathed into his nostrils the breath of life, (or the spirit of *lives*) and man became a living soul. He possessed the very image of his Maker—that is, his holiness and purity; and as a perfect creature, Jehovah could hold communion with him: for he knew not *evil*. Adam was thus a perfectly *upright* man—but not a *spiritual* man—he knew nothing of regeneration of soul; he needeth it not.

He knew nothing of Christ—he wanted then no redemption—no bleeding sacrifice, for his soul was the image of his Glorious Creator, sinless, spotless, immaculate in itself.—But alas! we, since the fall with "hearts deceitful above all things," are totally incapable of conceiving, in the uttermost stretch of our imagination, the purity and felicity of our first parents, in the Paradise of God. The soul expanded, and all its noble powers enlarged, with love and delight, in worship and adoration, at the foot of him, who gave it existence, and made man creation's lord!

But I apprehend that Adam possessed these pristine excellences but very little time—He fell—because, though created sinlessly pure, he was also but a mutable creature, and liable to yield to the very first temptation, through his ignorance of evil. The powers of mind, prior to the fall, were almost boundless—how admirably sagacious! he surveys the mighty works, and numerous creatures of his God with admiration, and calls every fowl of the air, as well as the numerous quadrupeds that were under his control, *by name*, he gave them appropriate names, and doubtlessly surveyed the heavenly bodies with adoration to his God, peculiar to a mind never polluted with sin! Such was man “the noblest work of God” in his creation; and I go on now,

2. To view him as a *fallen* creature—the serpent beguiled Eve, she partook of the forbidden fruit, presented it to her husband: thus the happy pair most unhappily fell, by the artful insinuations, and cunning stratagem of the Great Foe of God and man! And now “the wickedness of man is great in the earth, and every imagination of the thoughts of his heart, is only evil continually” (Gen. vi. 5.)

The Querist asks, “*How is man become like God?*” I reply by a *knowledge of good and evil.*” This is the more wonderful, as the fall clothed him in the most complete ignorance of God, and rebellious alienation from the life of God! (Eph. iv. 18.) But,

Before the fall he was ignorant of *evil*—but that *evil* was known and foreseen, as all things else were, by the eternal God, thus he became like God in a *knowledge of evil.* Then awful guilt arrested the conscience—they were clothed in shame; hid themselves among the trees, and were frightened at the sound of Jehovah’s voice; which before they had heard with so much delight!—they flew from his approach with terror, and were alarmed at his indignation against sin! O what an awful change!—Who can hear of it and deny the sacred scripture’s divine authenticity!

The fall of ADAM is exhibited, more or less in every man’s conduct—he turns his back on God, he is ignorant of him! his powers and passions of soul are ever prone to *evil*!—Could the infinitely Holy God, have created man

in this state of depravity? The *Deist* himself, will be obliged to acknowledge, that some strange and awful revolution must have taken place in the human heart, since its creation: and what book informs us of that *mental* revolution, but the pure and impartial history of man—the precious Bible, the Scriptures of Eternal truth?

*As one of us.* Who here speaks? And who is addressed? Not angels; they are but the creatures of God, with whom, though he can commune, he does not address with such familiarity—For unto which of the angels, said he at any time, “Thou art my Son, this day have I begotten thee?” and again, I will be to him a Father, and he shall be to me a Son, (Heb. i 5.) He who speaks, is the God and Father of our Lord Jesus Christ, who addresses him not as merely a pre-existing human soul, but as the **ETERNAL WORD** *set up*, or rather *anointed, established*, from everlasting, (Prov. viii. 23.) having proposed in due time, to take into union with his Eternal Divinity, human nature, that in that nature, he might make an all-sufficient atonement for his people’s sins!

Here is the astonishing communion, consultation, and council, that the Eternal God had within himself!—Here is the language of *Infinite Love* to itself, without consulting any *creature*. The *Trinity* converses in *itself*, concerning man, without any created being whatever—no human soul (for if *human*, it must have been a *creature*) was admitted into this council of *heavenly love*: but one *subsistence* in the boundless and Eternal *Essence* speaks to and consults another concerning the fall of man—says the Father of Mercies to his best beloved, the *Eternal Logos*, the man is become as one of us—as *one* of us—It becomes me then, in answer to this question, to consider most seriously, who is addressed—which is evidently Christ, the lover of sinners, the Redeemer of God’s elect, the perfection and righteousness of his dearly beloved church!—And *Jehovah Elohim*—the whole *Trinity* said in the council of love—“The man is become as one of us”—not as us, but as one of us—who then is the one intended here—evidently Christ himself—for saith the **ETERNAL THREE-ONE**, he is become as one of us, in knowing *good* and *evil*—which Christ was engaged to know in his incarnation, and which he then knew by taking in covenant engage-

ment all the sins—the *evil* of his people into his own account, and suffering in due time, all the punishment due to them on Calvary's mount. Our Jesus *must* know *good*—he must obey in the stead of his people, that his *goodness*, or **RIGHTEOUSNESS**, by imputation, may justify the **UNGODLY**: and he must know *evil*, in order that all the **EVIL** of the church of God may be removed by his bearing it away with a *perfect* atonement!—*evil* thus entered into the world; guilt followed; shame covered *him*, who before, could look God in the face without any apprehension of his divine pleasure!

Adam, then, possessed a knowledge of **GOOD** and **EVIL**: and under a sense of his violation of the Divine command, his heart ached; his conscience bled: guilt harrowed up all the vast powers of his immortal soul! Instead of approaching the Lord as usual, when he condescended to visit them, they fled from his presence; they hid themselves among the trees; so a guilty sinner attempts now to hide himself from the Divine view, but in vain! The heart is open to Almighty inspection, and the conscience will perform its legal office, in accusing the vile sinner of his crimes; and in opposition to all the efforts he may make, to obtain peace, will bring him in guilty before God!

Adam most painfully knew *evil*:—the awful effects of the fall, harrowed up his immortal Spirit, with all the horror peculiar to a sinner, under a sense of Divine wrath—he attempted, but in vain, to fly from the sacred presence of his Mighty Maker, and most bountiful preserver! O what an awful knowledge he possessed in consequence of the fall! Every power and passion of his mind, *tainted, polluted*, and under a sense of his guilt, torn with the most exquisite and cutting reflections on his awful apostacy from God!

He came in the “*cool* of the day:” and an infinite blessing to him that it was the *cool* day of tender mercy, and not the *torrid* vengeance of offended justice—**ADAM**, where art thou? was the divine declamation—but seemingly no answer was at *first* given—he was with his guilty wife among the trees for shelter from the wrath, which his conscience anticipated—**ADAM**, where art thou? was reiterated—but it seems evident to me, that he gave no immediate answer. Guilt, horror, dread, prevented reply!—What an awful change had taken place! Prior to his fall, a Divine

visit was the glory of his Paradise, the delight of his soul ! He met his Great Creator with all possible adoration of heart, and energy of creature love, and sinless worship !

Now all communion is cut off between God and his noblest creature, man ! What truly regenerated Christian can read the account, without feeling indignation against sin, without acknowledging before God, that in Adam he is LOST ! but viewing sin's Great Conqueror, looking to his atoning blood by faith, rejoicing that he has redemption and deliverance from all condemnation, entirely through the sufferings of the Illustrious Immanuel !

This natural conscience which convicted and accused Adam is more or less felt by every individual of the human race. And from which issues the greater part of the religious profession of the present day.

As Paul says even of the Pagans who have not the law ; their consciences are either *accusing* or *excusing* them, which is the remains of the Adamic law on their minds.— Hence all the ARMINIANISM and self-righteousness which abound in the religious world. Natural conscience never takes cognizance of indwelling sin—it accuses only of external acts of iniquity : and hence a reformation of conduct, and an outward profession of godliness, will satisfy all its demands, and the reformed character will consider himself in the high road to eternal felicity, when in reality, he lies at hell's dark door, dead in trespasses and sins !

The Querist may rest satisfied, that he did not by his fall obtain the essence of God—Alas ! no : by his apostacy, he obtained a knowledge, and an awful possession of *evil* ! He became, in fact, more like the infernal powers, in his fallen nature, than like his infinitely pure and holy Creator !

God's children, who are regenerated, do not possess his Divine Essence. No man can possibly be like God, in his *ETERNAL ATTRIBUTES* !

His Divine Essence is his omnipotence, omniscience, and omnipresence ! And who dares presume to possess these great and glorious *INCOMPREHENSIBLES* !

His Essence is a vast abyss,  
Which angels cannot sound ;  
An ocean of infinities,  
Where all our thoughts are drown'd."

The Pope of Rome, says he has the Divine Essence, and pretends to occupy the very seat of God! (2 Thess. ii. 4.) But we, dear Christians, acknowledge, under a sense of sin, guilt, and ignorance, that we are worms, and not deities—but blessed be our covenant God, who has said, Fear not WORM Jacob!

“That worm am I, that worm indeed.”—ROZZEL.

Yet it is our unspeakable happiness to be “made partakers of the *divine* nature”—of the heavenly calling: but this divine nature is not the *Creator*, but a new *creature*: and when it can be proved, that a *creature* is the Almighty God, then I shall take the liberty of contradicting Paul, who has positively said, “the new man is *created* in righteousness,” Eph. iv. 24. and that those who are born from above, are God’s *workmanship*; *created* in Christ Jesus, unto good works. (Eph. ii. 10.)

Thus he distinguishes between the GREAT WORKMAN, and his holy *workmanship*—the Creator and his new creature!

And throughout his admirable epistles, sets forth in the most conspicuous terms, and by the most appropriate figures, this *glorious work* of grace in our hearts; as faith hope, love, the Spirit’s seal, the kingdom of God, and the Spirit which is of God, contending perpetually with the flesh; and that in this contest, the *new man*, instead of being God, himself, stands in need of *fresh* strength, daily from Christ—“I can do all things through Christ who strengthens me—*strengthened* with all might by his Spirit by the inner man!”

But more of this, probably, in a *future* Number.

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## QUESTION

FOR NEXT MONDAY EVENING.

*What is the state of a soul described in the words of David?  
“My soul is as a weaned child.”*

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Τα πάντα καὶ ἐν πασὶ Χριστῶς.—PAUL.

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

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### QUESTION.

LIMEHOUSE, MONDAY, FEBRUARY 2, 1824.

*What is the state of a soul described in the words of David?  
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### SOLUTION.

THIS Question is founded on Psalm cxxxi. 2. which is, “ A Song of DEGREES:” because probably it *spiritually* sets forth the especial *degrees*, or stages of experience, which the spiritual pilgrim passes through, on his road to eternal glory. All *Theological Questions*, either directly or indirectly concern the immortal soul: but this especially and immediately is an enquiry into the real state of the regenerated soul, under particular and trying circumstances! The *Querist* seems concerned to know where he is, in his journey homeward, “ to mansions in the skies,” and very properly asks, What is the state of a soul, answering to the description given by the Royal Psalmist.

The true Christian is solemnly acquainted with the in-

calculable worth of the soul ; and is assured that its infinitely important concerns are not to be trifled with : he must know, and the blessed Spirit will inform him, of his real spiritual circumstances : that though lost in himself, he is *saved* in and by a blessed Christ. O Sirs, this is of infinite moment ; “ For what shall it profit a man, if he gain the whole world, and lose his own soul ? Or what can a man give in exchange for his soul ! ”

*Outward* forms, names, ceremonies, and commandments of men, may, and will satisfy, those who only “ wish to make a fair shew in the flesh ; but the man taught of God, knows too well the worth of his deathless part, the *soul*, to rest in a mere profession ; or to be satisfied with any thing short of the Holy Spirit’s witness with his Spirit, that he is born of God ! and as he makes progress in the divine life of faith, will still be enquiring where about he is on his journey, what are his circumstances, what the state of his mind, the meaning of his trials, and what will be their termination ? He must know, to his satisfaction, and feel the ground on which he stands !—What is the state of his spiritual accounts, and what are the dealings of God with his soul, in this new, and (to him) unexplored region, through which he must necessarily pass. So also a true minister of Christ watches for souls, as one who must give an account, and as a scribe, well instructed in the mysteries of the kingdom of heaven, rightly divides the word of truth : describes the Holy Spirit’s operations in the soul ; the various lessons given to the student in the school of Christ ; the different *stages* of the Christian’s experience ; his growth in grace ; that he is, first, a new-born babe—then a young man—then a Father in the Lord Jesus Christ — The various vicissitudes, changes, and trials, with which he must be exercised, and the end of them all ; peace and rest, alone in Jesus ; through an establishment in the truth.

In answer to this question, then, we must consider seriously, that the words of David, are totally inapplicable to the world at large—for they describe a *CHILD*, of whom the world knows nothing : ye are of God, little children, (saith John) and the whole world lieth in wickedness—i. e. dead in sin, vassals of Satan, without hope, and without God in the world : and while in that state, can claim no interest in this subject. And it is equally as inapplica-

ble to the vaunting Pharisee, and *self-sanctified* and pretendedly *self-saved* professor: for it concerns, distinguishingly and graciously, only a child of God: whose *soul*, under spiritual teaching, is become as a *weaned child*.

**A CHILD** One of the family of God, loved with everlasting affection—that chosen family predestinated unto the adoption of children. (Eph. i. 5.) and made, in Christ Jesus, *heirs of grace and glory*—nay; O wonderful to tell! *heirs of God himself*—“If children, then heirs; heirs of God, and joint-heirs with Christ. (Rom. viii. 17.) Those whom he thus predestinated shall be called. (Rom. viii. 30.) not for their foreseen goodness, but, because they are sons, God sends forth the Spirit of his Son into their hearts (Gen. iv. 6.) who individually regenerates them; when the soul so taught of him, receives *power* to become by precious faith, a child of God’s eternally beloved family. (John i. 12.) and is,

1. *A new born babe.* (1 Pet. ii. 2.) Born of a high and dignified birth; born from *above*; conceived in the womb of the everlasting covenant and purposes of God, ere time itself was born: and in the appointed hour, begotten of God, unto a lively hope through the resurrection of the dead: and except a man be thus born, he cannot enter into the kingdom of God—his spiritual kingdom; he cannot enter into the mysterious love and grace of God in Christ, as published in the everlasting gospel; nor into his eternal kingdom of ineffable glory.

As a babe at its mother’s breast, as a little child, he feels himself weak, helpless, ignorant—and one who needs the milk of the word, that he may grow thereby: he that useth milk, is unskilful in the word of righteousness for he is a babe. (Heb. v. 13.) He has been at Sinai, and heard the awful thunders of divine justice, vociferating wrath almighty against him!—the law has entered his conscience with its condemning authority, when sin revived, (instead of the law killing sin, it caused its revival and he) died to all hope and expectation of being saved by its deeds. But the sweet invitations of Christ have given him some hope of salvation; and having thus tasted that he is gracious, he desires the sincere milk of the word! He is now assured, that if saved at all, he must be saved by grace. Notwithstanding the natural legality of his nature, teaches him to expect that he must do something to obtain this

grace; and he works hard now to perform in order to *please* God, and win his heart, what he denominates gospel duties. He has turned his back on Sinai (or rather the Lord has turned him) and his face is set Sion ward, with desires after Christ! but doubts and fears keep him back, under a sense of his sin and unworthiness: and hence his soul is in prison: but how accurately and strikingly is his *state* and deliverance described in Zech. ix. 11. "*As for thee, also (says the Father to his beloved Son, in covenant) by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water.*" The deliverer is the Lord, and the deliverance is by blood: but till it comes, he is God's own prisoner of hope, though in an horrible pit; which hope shall never be cut off! Blessed be God for that! He has begun the good work, and will carry it on to the praise of the glory of his grace. (Phil. i. 6.) But he is still in the *pit* wherein there is no water: and is the poor and needy sinner; yet soon Isaiah's prophecy shall be accomplished. (chap. xli. 17) "When the poor and the needy *seek* water, and there is none, and their tongue faileth for thirst; I, the Lord will hear them, I, the God of Israel will not forsake them." Then, "In the wilderness shall *waters* break out and streams in the desert. And the parched ground shall become a *pool*, and the thirsty land springs of water." (Isaiah xxxv. 6, 7.) The poor sinner's *thirst* shall be satiated with Christ, who is a "fountain of gardens, and a well of living waters;" (Solomon's Song iv. 15.) and he shall drink large draughts of the pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb. (Rev. xxii. 1.) The river of Jehovah's pleasure, (Psalm xxxvi. 8.) the river, the streams whereof shall make glad the city of God. (Psal. xlvi. 4.) The river of God, which is full of water. (Psal. lxxv. 9.)

Now, he must have the sincere *milk* of the *word*—not the milk and water of *Arminianism*: no mixture—no patch-work—"no putting a new piece into an old garment—nor old wine into new bottles." The soul must be nourished, with the infinitely *free* and pure invitations and exhortations of grace, which are entirely confined to the hungry and thirsty, to the weary and heavy laden; to the sensibly stout hearted, and those wretched sinners, who feel that they are far from righteousness! Free, sovereign, electing,

redeeming, and effectually calling grace, experimentally preached, suits alone, the spiritual desires of this new born babe!

This is the *sucking* child in distinction from the *weaned* child according to Isaiah's description. (chap. xi. 8.) "And the *sucking* child shall play on the hole of the asp, and the *weaned* child shall put his hand on the cockatrice den." The sucking child, just *brought forth* into gospel liberty, shall be so delivered from the *hole* of that *asp*, *Arminianism*, that he shall play, that is, triumph, and rejoice over it, exulting that it has no power to hurt in God's holy mountain, to the top of which he is brought, to shout salvation in the name of Christ!

And the *weaned* child, the old established, and tried Christian, shall put the hand of his strong and triumphant faith, on the den of legality, fleshly sanctity, formal worship and false hopes; as well as on that *den* of thieves, legal ministers, who rob Christ of his glory; for though *weaned* from the *milk*, he walks with God, and lives a life of faith on his dear Son; blessed with an appetite to feast on the strong meat of God's unalterable love, absolute promises, and those immutable things by which it is impossible that God should lie! How beautiful is this prophetic distinction between the *sucking* and the *weaned* child! And how graciously are both verified in the established believer's experience!

The *sucking* child has the covenant of grace, as well as Sion, for its *mother*: for Jerusalem which is above, is the mother of all the free-born children of God; (Gal. iv. 26.) and on her breasts, even Christ himself hung with a peculiar delight from everlasting. Hence the prayer of his beloved bride; or the cry of a poor sinner, who seeks him sorrowing: *O that thou wert as my brother, that sucked the breasts of my mother!* (Sol. Song viii. 1.) The ancient Jewish church, is certainly in these words, expressing her ardent longing for his coming in the flesh; as a brother, near a kin, wearing the same nature. Yet we may consider them as the words of every truly seeking soul—the *breasts* were the peculiar consolations, *joy*, and *delight*, with which Christ in his eternal love, looked forward to the redemption of his people, the glorious salvation that he should accomplish, and the beauty of his *blood-washed* bride, glorified with him to eternity!

He *sucked* the *breasts* of the covenant; or to lay aside the figure for a moment, he, with an exultation of heavenly love, surveyed the people of his request and choice, with all the blessings with which the Father had blessed them, in him, and the immensely rich gifts which he had received for men, (Eph. i. 3. Psalm lxxviii. 18.) with eyes of unspeakable delight!—The delight of a God! according to the following scriptures: Prov. viii. 30, 31 —“ *rejoicing* always before him: *rejoicing* in the habitable part of his earth: and my delights were with the sons of men.” Here Christ, under the character of wisdom, expresses the *joy*, the *delights*, which he *sucked* from the breasts of the covenant of redemption, the Jerusalem above, ere the commencement of time—not as a *human soul* set up—no! the *Eternal Logos*; “by whom,” as he says of himself in the 15th verse of the same chapter, “Kings reign, and princes decree justice.” And surely kings do not reign, princes do not decree justice, under the influence of a merely human soul!

Another scripture which refers particularly, and evidently to his sucking the breast of our mother, the glorious covenant of grace, is written in Heb. xii. 2. *who* (when he came from the skies for our redemption) for the *JOY that was set before him, endured the cross, despising the shame.* His *joy* was, that he should see his seed; that he should see of the travail of his soul and be satisfied. (Isaiah liii. 11.) That all those given him of the Father, should be with him where he is *now*, to behold his glory. (John xvii. 2, 4.)

Of these nutritious breast of celestial consolation, the *sucking* child more particularly partakes in the time of his “*first love*,” the day of his espousals to Christ! The joy of Christ in a complete salvation, is become the *JOY* of his *soul*. Truth is precious, the ways of wisdom, ways of pleasantness, and all her paths peace. Every ordinance is enjoyed with delight; the word of the Lord is opened; and read with increasing knowledge; the preaching of the gospel is accompanied with a divine *unction*, and the soul can truly say, “The lines are fallen on me in pleasant places.” This is indeed a Bethel—It is no other than the house of God, and the very gates of heaven: my sins are gone; drowned in Immanuel’s blood! My soul is *for ever* justified; clothed in the very righteousness of my God! For *ever* justified, for his is an *everlasting* righteous-

ness! I am enabled now to trust my naked and unworthy soul in the hands of HIM—the precious, thrice precious Christ!—for a complete and everlasting salvation; entirely of free grace; to the exclusion of all pretensions to goodness, holiness, sanctity, and obedience in myself!

Yet under the influence of his grace, I ever wish to live to his glory—to love, worship, serve, obey, with my whole heart, and adore him who HAS done so much for me! Not to obey him that he MAY SAVE ME, but because he HAS SAVED ME—loved—me—bled for me—pardoned me—and now worketh all my words in me—worketh in me to will and to do of his good pleasure! I know him—I love him—I adore him—and am constrained to fall low at his feet with adoration and praise!

Here is the *sucking* child at the breast of the everlasting covenant of love and grace in Christ Jesus, deriving all its succour and support, from him, with whom are all the issues of spiritual and eternal life! But this child must be weaned from the *milk* and drawn from the breasts: (Isai. xxviii. 9.) which leads me to notice the principal part of the question, the *weaned child*; which is crying, “O that it were with me as in months past, when the candle of the Lord shone about my head, and I walked in the light of his countenance.” The Lord, in infinite wisdom, has been pleased to withdraw himself; consolations cease, spiritual enjoyments fail, and the child *fractiously exclaims*, “My Lord hath forsaken me, my God hath forgotten me.” His disconsolations are inexpressible, neither has he much inclination to attempt an explanation of the woes that rend his soul with the bitterest anguish! Like the daughter of Sion in her affliction, he sitteth on the ground, or like Israel in bondage, he hangs his once well-tuned and melodious harp of praise on the willow of melancholy dismay! Or, should he tell his tale of distress, his language would be, “Even to day is my complaint bitter, and my stroke is heavier than my groaning! O that I knew where I might find him! But alas! my beloved has withdrawn himself, and is gone! O my God, my soul is cast down within me!”

But this, O poor afflicted soul! is only a *weaning* time—as the *sucking* child loves the breast better than the mother, so you have lived on your pleasurable sensations, and spiritual enjoyments, rather than on Christ, and the blessing of the everlasting covenant!

Hence your present painful experience is intended of God, to wean you from all confidence and reliance on any thing short of his well-ordered covenant and everlasting love, displayed on Calvary, by a dear bleeding Christ. Afflictions of every description, are choice blessings to God's people. And perhaps our greatest affliction will eventually prove our greatest blessing! Instance Paul, after a most wonderful revelation—after being caught up into Paradise. “There was given unto him a thorn in the flesh, the messenger of Satan to buffet him.” That is, sin and the devil were suffered to make the most awful attacks upon his faith in Christ, and to inundate his soul with floods of ungodliness and temptation, (2 Cor. xii. 7. Psalm xlii. 7.) For this he besought the Lord thrice, that it might *depart from him*. He besought the Lord again, and again, before he received any answer. And what was the answer at last, which the Lord gave? Did he say, It shall depart from you? No. Carnal nature will never be made any better; and while below, the child of God will be ever exposed to the buffetings of Satan—but the Lord said unto him, “My grace is sufficient for thee.” His soul became as a *weaned* child—weaned from all dependance on every thing, short of Christ, and eternal grace in him. He found Christ's strength made perfect in his weakness, and renouncing every thing short of him, exclaimed, “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me!”

Dear Christian! you thus are *weaned* from all fleshly confidence, from all legal preachers! and from all dependence on Christ's own ministers! they are only instruments in your comfort and instruction, and you esteem them highly in love for their work's sake; but *CHRIST* is your *ALL IN ALL!*

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## QUESTION

FOR NEXT MONDAY EVENING.

*Whether the reign of Christ on the earth for a thousand years is intended in Daniel xii. 12, 13?*

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EXPERIMENTAL GODLINESS.

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THE  
Outlines of Solutions to critical Questions in Theology :

PUBLICLY DISCUSSED BY

W. W. HORNE,

*at Hephzibah Chapel, Three Colt Street, Limehouse.*

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No. V.] SATURDAY, FEBRUARY 14, 1824. [Price 2d.

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Τα πάντα καὶ ἐν πανί Χριστός.—PAUL.

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

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## QUESTION.

LIMEHOUSE, MONDAY, FEBRUARY 9, 1824.

*Whether the reign of Christ on the earth for a thousand years is intended in Daniel xii. 12, 13?*

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## SOLUTION.

AS this subject concerns a most glorious prophecy, I enter upon it with very cautious steps, persuaded, that sacred prophecies of the nature of this, on which the question rests are never to be fully comprehended, much less accurately explained, till in divine providence, they have their intended accomplishment.

The question involves in it a period, of at least, more than 2000 years! a period of events, the most awfully calamitous, afflictive, and destructive—yet of events, the most beneficial, and delightful to the church of God! and certainly events, admirably calculated to advance the honor, power, praise, and glory of the GREAT IMMANUEL,

the Saviour of Israel, the ILLUSTRIOUS PRINCE OF LIFE, and the fountain of our everlasting peace!

The *prophecies* of God are not to be trifled with; they are solemn and interesting, in proportion to the importance of the events they predict; and the unsearchable greatness of him, under whose *sacred inspiration*, "holy men of old," were directed to write unerringly, his great purposes concerning the human race! But alas! we have to lament that the prophecies of our God, especially those of the revelation of John, have been awfully played with, much to the discredit of God's word, and to the great gratification of *sceptics*, and others, who know not the riches of the grace of our Lord Jesus Christ!

The time of their fulfilment rests with God himself! yet he has condescended in this, as in some other parts of *Holy Writ*, to indulge us with some arithmetical numbers, by which, if we cannot accurately, in some measure, we may, be able to calculate the times by observations of their *signs*. But for my own part, I would not wish to look "with curious eyes," into the secret things which alone belong unto the Lord my God!

But solemnly important as this part of prophecy is; and interesting as is the subject of the question, I may number it among the few subjects in divinity, which are by divines, denominated NON-ESSENTIALS. Many truly good men, subjects of regenerating grace, and great and learned too, have on this ground, differed: and many of God's children, are now, no doubt, divided respecting the doctrine called the MILLENIUM, or Christ's reign on the earth, during the last 1000 years of time.

I shall freely and candidly offer you my opinion, and I sincerely entreat you to forego all prejudices; and while indulging me with your attention, to suspend your own pre-conceived ideas, that you may hear with Christian impartiality, what on this subject is noted in the scriptures of truth! I am willing to appeal to the Sacred Volume, and to abide by its unerring decisions: and hope that you will also be perfectly satisfied with the verdict of the same Divine Arbitrator, that we may contentedly sit down together, with *heart-felt* submission to "*Thus saith the Lord.*"

The Question is not, whether Christ will or will not reign a thousand years upon the earth; for he must reign

till he has put all enemies under his feet : but whether he will descend to the earth and personally reign a thousand years with his saints ; or whether he, still possessing his eternal throne in the heavens, will, in the latter day, reign over all nations by the power of the Holy Spirit ? That is, Will it be a *personal* or a *spiritual* reign ? Those who contend for the *personal* reign, by that phrase consider that the earth will be purified, all the wicked dead and buried, and the saints raised by the *first* resurrection, and that then in a new heaven, and a new earth, Christ shall reign for a thousand years with his people ! Till at last they are encompassed about by Gog and Magog. Those on the other side of the question, who contend for a *spiritual* reign, believe, that Antichrist, and all *will-worship*, shall, in the divinely appointed time, be overthrown, every impediment to the gospel's universal spread removed, and that the Lord Jesus, shall by the power of the Holy Spirit, have dominion, from sea to sea, and from the rivers to the ends of the earth ; that the meek shall inherit all nations, and that the blessed Christ, shall thus by his word and truth, and spiritual worship, reign a thousand years, " before his ancients gloriously."

In order, that we may more clearly discern which of these opinions is stated, in the verses referred to by the Querist, I shall read the whole of this twelfth chapter of Daniel, with a few cursory remarks :—

Verse 1.—MICHAEL—the Great Prince, is evidently Christ Jesus our Lord—the Prince of Life—the Prince of Peace—the Great GOD ; who is exalted above all principality and power, " who *standeth for the children*" of God, and stood for them, as their glorious sponsor in the ancient covenant ; engaging to be answerable for all their offences ; to purify, and take care of them, till he could on the completion of his work say, " Father, here am I, and the children thou hast given me."

" *And there shall be a time of trouble, &c.*" Which we may here consider : 1. The *destruction* of Jerusalem about SEVENTY years after Christ, when the slaughter and sufferings of the inhabitants of that populous city were beyond parallel. " *Such as there never was since, there was a nation, even to that time.*" At a view of this approaching catastrophe Jesus exclaimed : " O Jerusalem, Jerusalem !

—how often would I have gathered thy children together, &c.” The Arminians tell us, he would have saved their *souls*. But, no; what a difference between saving their souls, and gathering the children, the inhabitants of Jerusalem together! Not a word about Eternal Salvation, but of their city and their country, which in consequence of their crying crimes, are now devoted to utter destruction! “Their house is left unto them desolate!—not one stone left upon another,” but under heaven’s just indignation, thrown down to the ground!

2. The destruction of Antichrist, prior to the universal spread of the gospel among the Gentiles; and the recalling of the Jews, (Rom. xi. 25, 26.) are also strikingly expressed in this first verse.

Verse 2nd.—“*And many of them that sleep in the dust, shall awake, &c.*” This is not a *bodily*, but a *mystical* resurrection: for were it to be considered *corporeally*, it ought not to be many, but *all*—of such a *partial* resurrection of the body—of *some* to life, and some to shame, the scriptures know nothing: but this is a mystical resurrection of the Jews out of their graves of captivity and unbelief, and finally of the church of Christ out of the *graves* of Antichrist, where she had been so long buried in *slavery*, oppression and *priestcraft*! (See Ezek. xxxvii. 1—12.) And which is emphatically pronounced **LIFE FROM THE DEAD!** (Rom. xi. 15.)

Verses 3, and 4. express the prevalency and triumph of the glorious gospel, over priestcraft, false worship, formality, hypocrisy, and popery, of every detestable and diabolical description!

Verse 6.—“*The man clothed in linen, &c.*”—is the man Christ Jesus, in whom dwells all the fulness of the Godhead *bodily*, and of whom we have such a beautiful and majestic description, in chap. x. 5.

Verse 8.—Daniel, like ourselves, is anxiously desirous to look into God’s secrets! But is divinely told to go on his way—walking by faith and not by sight—“for the words are *closed up and sealed*—closed unalterably, determined, and sealed with the absolute purposes of heaven—and are with respect to the time and manner of fulfilment, hidden from mortals!

Whatever other evidences may be advanced in defence

of the *personal* reign of Christ on the earth, I am certain it has not a vestige of proof in this chapter: for the Canaanite will yet be in the land—"The wicked shall do wickedly," saith the 10th verse; which proves beyond all dispute, that the earth, during the *latter days* will not be *purified*, and completely emptied of its wicked inhabitants; and we cannot be so profane, as to suppose for a moment, that Christ will descend in all the glory of his majesty, to dwell among them!

This chapter evidently speaks of a most triumphant, and divinely felicitous day, with the church of Jesus Jehovah; when he will send forth his light and his truth, throughout the earth; still dwelling on high, in his own **ETERNITY**; while he holds communion, by the power of the **HOLY COMFORTER**, with those on earth, who are of an humble and contrite heart, and who tremble at his word. It will be a day of extraordinary light and love; in which "many shall run to and fro, and knowledge shall be increased—and many, (not a few) shall be *purified*, and made *white* and *tried*.—Verse 4—10. They shall be tried; which evidently evinces, at least this plain truth, that they will not then possess *perfection* in the *flesh*:—for if so, they could know no *trial* whatever: and possessing no *fleshly perfection*, proves indubitably, that they are not *risen* from the *dead*, with bodies like unto the glorious body of the Son of God! Therefore the risen saints in the *first resurrection*, cannot be intended here—but saints yet plagued with a body of death, and tried as we are, with indwelling sin, a worldly spirit, and Satanic temptation!

In that *day*, Sion shall be the glory of the earth; for the beauty of the Lord, forms her garments of praise, and she shall be called the Holy City, the Royal Bride of Christ, the Hephzibah of God!

"For they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." (ver. 3.)

The wise shall shine in a clear and unconfused knowledge of the truth: they shall distinguish between the law and gospel, flesh and spirit, to the delightful liberation of their souls from *spiritual* bondage; they shall know the joyful sound, and walk in the light of God's countenance: and those who turn *many* to the perfect and glorious righ-

teousness of Christ ; who in their ministry, shall proclaim him the end of the law for righteousness, the *Lord our righteousness*, in whom alone his people have righteousness and strength, shall shine as stars : not as some persons have said, when they get to heaven, they shall *out-shine* others, who have been less useful. No ; the heaven of the saints is all of grace—" Whether there be tongues they shall cease : whether there be knowledge it shall vanish away"—no man's gifts, abilities, learning, or usefulness in the church militant, will be any recommendation, or obtain for him a *higher* seat in glory—Eternal Life is the gift of GOD ! He will not sell for a few creature performances, that inheritance which he prepared for his people, before the foundation of the world ! The whole family of God, great and small, are bought with the same most precious blood, loved with the same love, and are called in one hope of their calling, and shall have one and the same eternal glory !

But, they shall shine as stars in their ministerial work ; with truth and a spiritual penetration into the word of the LORD : as even John the Baptist was " A burning and a shining light," so shall the preachers of Christ in the *latter* day, burn with love to Christ and precious souls ! the ardor of their affection shall so command their hearts and tongues, that they shall throw their very souls into their speech ; proclaim the freeness and abundance of divine grace, the glories of the Lamb slain ; the certain efficacy of his blood to cleanse from all sin, and the complete justification of the *ungodly* in his righteousness ; and so successfully that they make this gospel-proclamation of divine love, that *many* shall turn from their own *pretended* merits and *sanctity*, and give their idols free will, and fleshly sanctification, to the moles and to the bats : and most decidedly and gladly declare for Jesus, the Lord their Righteous : determined now to know nothing save Jesus Christ and him crucified !

Having taken a view of the general contents of the chapter, we will now attend more especially to the *Question* : and examine *first*, the principal scriptures adduced by those as proofs of their hypothesis, who believe in the *personal* reign of Christ on the earth.

1. The *new* heavens and *new* earth are considered by them

as the *new* state of this world, when all the *wicked are dead and buried*, the saints risen from the dead, and Christ *personally* present with them as their king. Let us very impartially read and examine Isaiah lxxv. 17. and lxxvi. 22. and 2 Pet. iii. 13. Let us ask here what the Lord will create—*new* heavens is the answer; mystically the higher powers; the kings of the earth shall become *new*—the *old ones* under the PAPAL POWER, were drunk with the wine of abominations, and *burnt* and destroyed by every monstrous invention of diabolical cruelty, the saints of the Most High!—and a *new earth!* by *earth*, we understand the inhabitants; as saith the prophet, “O earth, earth, earth, *hear ye* the word of the Lord.” *New inhabitants* are intended; the greater part of whom shall be made new creatures in Christ Jesus, and their “kings shall be nursing fathers, and their queens nursing mothers.” For the Lord has said, “yet once more I shake, not the earth only, but also heaven.” Which is evidently a *political and religious* shaking of the nations: to the destruction of *Anti-christ*, and the deliverance of the church of Christ from all popish tyranny, superstition, and cruel persecutions.—(Heb. xii. 26. Vide an excellent sermon, preached on this text, before the House of Commons, by Dr. John Owen.)

Would it not be absurdity in the extreme to imagine that Jehovah will literally create new material heavens—a new sun, and moon, and stars! a *new orb*, like this earth, or according to the idea entertained, this earth *renewed and beautified!* What good purpose could it answer to the church of the Lord Jesus Christ?

“I *create*, saith God, Jerusalem a rejoicing and her people a joy,” (ver. 19) which is exegetical of the 17th verse, plainly and satisfactorily informing us what we are to understand by the *new* heavens, and the *new* earth—*new rulers*, and a *new* people, under the government of Christ. When he shall have the heathen for his inheritance, and the uttermost parts of the earth, for his possession. For we are informed in Isaiah lxxvi. 23. (after speaking of the *new heavens* and *new* earth, in the 17th verse.) “That from one new moon to another, and from one sabbath to another *shall all flesh* come and worship before the Lord. But not a single word concerning the total annihilation of the wicked, nor of the *resurrection* of the bodies of the

saints, nor yet of the *personal* appearance of Christ on earth in his heavenly Majesty !

*Peter* evidently refers to those scriptures of Isaiah, and therefore he intends the same *new* heavens, and *new* earth, (2 Pet. iii. 13.) wherein dwelleth righteousness. We look for them according to his promise—we expect that the happy time will arrive, when the knowledge of the Lord shall cover the earth, as the waters cover the seas !

Another portion of the sacred word quoted in defence of the personal reign of Christ, is Mal. iv. 3. “ *And ye shall tread down, &c.*” But the day here mentioned, is the coming of Christ in the flesh : as the 2nd verse explains : “ *To you that fear my name, shall the sun of righteousness arise with healing in his wings.*” When the moonlight night of typical worship should cease, and the brilliant luminary of the gospel day should illumine his church with the radiant beams of his bleeding love. Then, such should be their deliverance from all their enemies, that the wicked (*figuratively*) should be ashes under the soles of their feet.— But as this alludes entirely to the *first* coming of Christ, it can have no reference whatever, to anything like a *personal* reign of Christ on the earth.

Our Readers are respectfully informed that on account of time, and in consideration of the importance of the subject, an ADJOURNMENT of the Question, was proposed, seconded, and carried unanimously. It was accordingly adjourned to

#### NEXT MONDAY EVENING.

*When the Rise, Reign, and Fall of Antichrist, will be particularly taken into consideration, and the Reign of Christ a Thousand Years on the Earth, with his Church farther discussed, agreeable to REV. XX.*

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