

# BIBLICAL CRITICISMS

AND ILLUSTRATIONS OF  
EXPERIMENTAL GODLINESS.

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THE

Outlines of Solutions to Critical Questions in Theology :

PUBLICLY DISCUSSED BY

W. W. HORNE,

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

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No. VI.] SATURDAY, FEBRUARY 21, 1824. [ Price 2d

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Τὰ πάντα καὶ ἐν πανί Χριστός.—PAUL.

Christ all and in all. Col. III. 11.

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*AN ADJOURNED*

**QUESTION.**

LIMEHOUSE, MONDAY, FEBRUARY 16, 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.**

WHATEVER ye do, do all to the glory of Christ, is a salutary and necessary exhortation : and all those who have an eye of faith fixed on Jesus in their salvation, will have an eye of love surveying the beauties and preciousness of his person, which will lead them to study, by every means in their power, the promotion of his interest on earth, and the glory of his name. Nothing, next to Christ himself, is so dear to a child of God as his cause : a view of Sion's prosperity elates his mind, with gladness peculiar to himself as a believer ; he rejoices with a joy, approaching that above, to see sinners flock round the blood-stained banner of the Captain of our Salvation, adoring him who is so infinitely precious to his own immortal soul !

The universal empire of the KING OF KINGS on earth, is our delightful theme this evening ; and permit me to ask, Is there any individual in this respectable assembly who would not glory to see his gracious government so widely extended ? who would not rejoice to hear his praises sounded from pole to pole ? Is there an individual here who does *not* love CHRIST ? Who wishes not to ascribe all the glory to his holy name, who is careless and unconcerned in his interest ? What shall I pronounce him ?—A DEIST ?—A SCEPTIC ?—AN INFIDEL ? I should pronounce him “ worse than many *infidels* who never were favored with his word, who never heard the glorious gospel of the blessed God !” “ If any man loveth not the Lord Jesus Christ, let him be *Anathema Maran-atha.*” (1 Cor. xvi. 22.) Let him be put out of the church militant, and consigned to the judgment of our God, at his coming in the last great day of fiery destruction ! When his enemies will be consumed by the flames of his Almighty indignation !

The *rise*, the *reign*, and the *fall* of ANTICHRIST, succeeded by the glorious reign of Christ on the earth, form a subject of no small importance to the church of God.—Where is the Christian who would not heartily rejoice to see the fall of Popery and all its connections, this very night ? Who would not join the loud shouts of joy, the rapturous acclamations of Sion—“ Babylon is fallen, is fallen, to rise no more !”

1. Let us ask who, or what, is ANTICHRIST ? *Anti*  $\chi\rho\iota\varsigma$  from *anti* *contra* vel *pro* et  $\chi\rho\iota\varsigma$ . *Zui se Christo, opponit, vel pro Christo venditat.* One who puts himself in opposition to Christ, or one who boasts that he is Christ ; or *for*, or *in* the place of Christ.

In the latter sense we are to understand the word, in speaking of his *rise*. That enemy, which by *hypocrisy*, and all deceivableness of unrighteousness, began to work even in the apostolical age. (1 John ii. 18, 22. and iv. 3.—2 Thess. ii. 7.)

But before we speak particularly of his *rise*, if we take a cursory view of the introduction of Christianity into the world, it will serve to illustrate the subject, and by the contrast between its pristine excellency, and the pollutions of it by the abominations of Rome, our minds will be roused to a laudable disgust and detestation, so loudly called for, from every humble Christian, by the frightful turpitude,

blasphemous presumption, and tyrannical cruelties of "THE MAN OF SIN!"

The Great Founder and Author of Christianity, (though I scarcely like the term, for he is the substance, contents, life and soul of it; being the Eternal God,) Christ Jesus, was the holy, harmless, and undefiled man of sorrows: Behold him Christians, in his state of terrestrial humiliation! Trace him through his whole life on this globe—Behold, who? The bishop of souls! Is there any likeness to the bishop of Rome or any of Rome's haughty and aspiring priests? See you the *triple crown*, the *mitre*, the *lawn sleeves*? Hear you the prancing steeds, the rattling wheels of his gilded chariot? Are you dazzled with the shining brilliance of his equipage! Observe you the obsequiousness of his *priestly* retinue!—No, Sirs! We behold in him, the amiable, the exquisitely beautiful, and truly humble reverse! We behold him in the manger: we see in his life, the prophets prediction fulfilled, "Behold your king cometh, meek, and lowly, riding upon an ass, and a colt, the foal of an ass."—No *fund*, no pecuniary resources for his support! No *twenty thousand per annum*! No; nor *twenty pence*, that he could legally demand for his sustenance.—The account he gives of himself is a most striking and condemning contrast of all the priestly pageantry, Popish aggrandisement, and irreligious usurpation of the mother of harlots, and of abominations! (Rev. xvii. 5.)

The Great High Priest of our profession speaks thus of himself, and while you survey the pomp of *Antichrist*, let the words sink deep into your ears, and into your hearts! **THE FOXES HAVE HOLES, AND THE BIRDS OF THE AIR NESTS, BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD!**

Let his gracious words inspire you with indignation against every thing deserving the name of *priestcraft*, while they animate your hearts with increasing love to his person and with fresh ardour of zeal in his delightful cause. The glorious cause of God and truth, embracing your best interests on earth, and your everlasting glorification in the skies!

In thus surveying the pristine state of Christianity, we behold its glories and simplicity, shining with the most delightful beams, in the doctrines, love, zeal, activity, trials, and persecutions, of those men he first employed in its pro-

mulgation—men who valued not their lives unto death, that they might win souls to their admirable Master, by a proclamation of “deliverance to the captive, and the opening of the prison to those who are bound!”—Meek, quiet, peaceable, and unassuming; wading through a sea of difficulties; still persevering in the cause they had taken in hand, to the confusion and astonishment of their enemies, and to the universal erection of the standard of Christ, throughout the then known world! No purse, no scrip, nor even two coats, that the prediction of the prophet might be verified, “Not by might, nor by power, but my Spirit, saith the Lord of Hosts!” (Zech. iv. 6.) And that the words of Christ might be strikingly accomplished, “My kingdom is not of this world.” It is a spiritual gospel kingdom, carried on without human aid, by the Eternal Spirit’s exertions in sinner’s hearts, that the power and glory may be ascribed to the Lord! In their doctrines they were incorrupt, in their manners simple, in their worship spiritual, and in their love to Christ and one another, they endeavored to keep the unity of the Spirit in the bonds of peace.

THE RISE OF ANTICHRIST, was a gradual work, slow in its onset, and plausible to carnal men in pretensions; but awfully subversive to the pure doctrines, simple discipline and spiritual worship inculcated in the Scriptures of truth. It arose,

1. By a departure from the truth. (2 Thess. ii. 3.) “That day shall not come, except there be a falling away *first*.” A falling away from those doctrines which ascribe foreknowledge, infinite wisdom, sovereignty, all power, free and distinguishing grace, and unchanging love to the Lord. Particular and complete redemption to Christ, and invincible power to the Holy Spirit, in the calling and perseverance of the saints. Which doctrines ascribe salvation entirely to the power of God!

From these the professed church of Christ at *first* departed, substituting in their stead the doctrines of free-will and human merit.

2. By assuming the power, and very ESSENCE of God.—(2 Thess. ii. 4.) “Who opposeth, and exalteth himself, above all that is called God, or that is worshipped; so that he, AS GOD, sitteth in the temple of God!” Strongly, and immediately as this applies to the Pope of Rome, it is, in

contents, not less applicable to those who presume they are righteous, and can save or condemn themselves, according to their merit or demerit. For they take the power of salvation from the Omnipotent, and ascribe it to themselves! Robbing God of his prerogative, to be gracious to whom he will be gracious, and merciful to whom he will be merciful.

3. But although a departure from the truth, and the introduction of egregious errors, and flesh-pleasing doctrines, laid a foundation to its RISE, Antichrist could not ascend his tyrannic throne, till aided by *worldly power*, and endowed with ecclesiastical authority over the consciences of men! Hence, saith Paul, (2 Thes. ii. 7.) "The mystery of iniquity doth already work; only HE who now *letteth* will *let* until he be taken out of the away." The Emperor of Rome was intended by the apostle, who was a persecutor of Christianity; and, as if he had said, till persecution ceases, and Rome has a *Christian Emperor*, "The Man of Sin" can have no power to usurp the authority, to bind, by ecclesiastical laws, the consciences of the inhabitants of the European nations!

Paul wrote his second Epistle to the Thessalonians, A. D. 52. in the reign of CLAUDIUS CÆSAR, who three years after, was poisoned by his Empress AGRIPPA, that her son NERO might assume the purple, and ascend the Imperial throne. Under the cruel tyranny of NERO, Paul suffered death.

From this period, a succession of *heathen* Emperors filled the throne for nearly three centuries, till CONSTANTINE THE GREAT mounted the Imperial seat, which he removed from ROME to BYZANTIUM, (now CONSTANTINOPLE) in A. D. 328. Having embraced the Christian faith, he *established* and supported Christianity by human laws. No doubt his motive was excellent, and for aught I know, he might be a regenerated man.

But now was the favorable opportunity for Antichrist to work. He, who in Paul's day *letteth* or hindered, is removed out of the way, (i. e. an heathen Emperor) and he avails himself of Imperial support: under which the *preaching* of Christianity, became increasingly lucrative: and the professed church sinking into formality, in the course of time, as error, and superstition, which commonly accompanies it, made progress, CARNAL UNREGENERATED MEN from *pecuniary* motives, thrust themselves into the ministry

of God's word. Hence the *rise* of Antichrist—that WICKED (2 Thes. ii. 2.) ο ανωμ<sup>ω</sup> “*Sine lege. Exlex. Iniquus. Injustus. Qui leges non servat: ut eas violat. Impius. Sceleratus.*—(SUIDAS) without law, lawless, iniquitous, unjust. One who keeps not the laws; but violates and corrupts them.—Ungodly, WICKED cursed unnatural. *Scelerosus* (CASTELLIO) full of mischief and wickedness. Called emphatically by our translators THAT WICKED—guilty of extraordinary wickedness. “SPIRITUAL WICKEDNESS in high places.”—(Eph. vi. 12.) τα πνευμαλια της πορνιυς εν τοις επερανοις spiritual things of wickedness in heavenly matters. CASTELLIO has rendered it, *Spiritus malitiæ, qui sunt in rebus cælestibus.* “Spirits of malice, (or mischief,) which are in heavenly things.”

But if we still understand *high places*, as it is rendered by our translators, the implication is so plain, as awfully exemplified in the high powers and authorities, that have for so many centuries supported the Pope, and bowed to his blasphemously assumed authority. Whose spiritual wickedness consists in professing to be Peter's successor, and Christ's vicar upon earth—to have the keys of heaven and hell; to pardon sins, and also to condemn whomsoever he pleases—worshipping images, praying to saints; and to the Virgin Mary!—Persecuting the humble worshippers and followers of Jesus Christ; burning, cutting their throats, imprisoning, and putting them to the rack and tortures of an accursed inquisition; and by ten thousand most cruel inventions in which the man of sin has been aided by hell itself, spreading around the most awful carnage, and effusions of human blood! And all this, under the hypocritical pretension of zeal, for the gospel of the Lord Jesus Christ!

But Popery did not arrive at this frightful height, till many centuries after Constantine the first *Christian Emperor*. The Bishop of Rome gradually increased his power, but was not made a *universal* Bishop, or Pope, till A. D. 800, to which eminence he was raised by Pepin King of France, or by his son Charlemagne, who was crowned Emperor at Rome, Christmas Eve, A. D. 800. From which period some have dated the *rise* of Antichrist.

We will now just glance at his nefarious, cruel and oppressive *reign*.

1. He has reigned by hypocrisy and deceptions, “after the workings of Satan, with all powers and signs, and lying

wonders," by which he has made a merchandise of souls, and accumulated the treasures of the earth. (2 Thess. ii. 9.)

2. By the power of *priestcraft*, with which he once tyrannized over all the kings of Europe; who dreaded his bulls; who trembled at his *curses*, expecting that he possessed all that power which existed only in his blasphemous pretensions! All nations were thus *drunk with the abominations of "MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH."*—Rev. xvii. 15.

3. *A Reign of Blood!* Witness the massacres of Lyons, in France, and in Ireland, and many others: and the martyrdoms of England, and of almost every European kingdom!

I shall now, as led by the Question, notice the glorious, and to the church of God, triumphant FALL of that WICKED.

I am not about to treat this part of my solution politically: as a minister of Christ, in my public engagements, I have nothing to do with politics: whatever wars and national commotions may take place, I am assured they will not thwart the purposes of my God, nor prevent the execution of his will in the destruction of the man of sin; who will be destroyed by the SWORD OF THE LORD." Whom the Lord shall consume with the SPIRIT OF HIS MOUTH, and shall destroy by the brightness of his coming." (2 Thess. ii. 8.) God will send ministers of the Spirit—born of God, and shining with the brightness of truth, in opposition to all the errors of Rome. They shall go forth and expose the doctrines of free-will, and creature goodness, and preach experimentally the sweetness of election, redemption, regeneration, perseverance, and glory: before whose preaching, Antichrist shall fall!

You will now enquire, When will this take place? I am not fond of making calculations on this subject: yet as there is a Number connected with the Question, Dan. xii. 12 I will indulge you with my thoughts concerning the *time* of Antichrist's fall.

If we consider his rise to have taken place in the reign of *Constantine*, A. D. 328, and add to it 1335, it will bring us to A. D. 1663. when his fall probably commenced: for a little prior to that period several of the powers of Europe threw off the authority of the Pope, through the powerful opposition of that Great Man of God, *Martin Luther*, and

other Great Reformers in the Church. Among those that shook of his power, was our Henry VIII. who was *instrumental* (whatever were his motives) in the hand of God, of laying a foundation for a *protetsant* government in this divinely distinguished nation! The beast then received a wound, from which it has never recovered: but will gradually fall, and die before the beams of sacred truth!—But if we date the rise of Antichrist, A. D. 800, when the Pope first received his universal power, and add 1335 (the number of Daniel) it will carry us forward to 2135, from which subtract our present date 1824, and it leaves a remainder of 311, the time yet to come, before the commencement of the *spiritual* reign of Christ. And that it will be a *spiritual*, and not a *personal* reign, is strikingly evident.

1. From a consideration of his SECOND coming, which will be at the judgment of the Great Day—and as he has been ONCE, we are not to expect him again, till that august period!—And as to the 20th chapter of Revelations, it will not at all answer to the description given of the *personal* reign. For if the nations of the wicked are all dead and buried, where are GOG and MAGOG, and the nations which the devil is to deceive AFTER the *thousand* years reign!

The chapter is altogether *mystical*: but it is to be lamented that professors will carnalize the word of God.—For my own part, it would be an unpleasant thought to suppose, that after my immortal Spirit has been glorified with Christ in heaven, it shall descend again to the earth, and be plagued with *Gog* and *Magog*. But I shall enter that kingdom of eternal life, and come no more out for ever!

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## QUESTION

FOR NEXT MONDAY EVENING.

*Have our translators rightly rendered John iii. 3. should it not have been born from above? and if so, what is it to be born from above?*

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W. W. HORNE,

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

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No. VII.] SATURDAY, FEBRUARY 28, 1824. [Price 2d

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Τὰ πάντα καὶ ἐν πανί Χριστός.—PAUL,  
Christ all and in all.—Col. iii. 11.

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## QUESTION.

Limehouse, MONDAY, FEBRUARY 23, 1824.

*Have our translators rightly rendered JOHN iii, 3. should it not have been born from above? and if so what is it to be born from above?*

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## SOLUTION.

THERE is nothing at which Antichrist more assiduously aims, than to keep the inhabitants of the earth, in mental darkness, that they may submissively bow at the shrine of superstition, and ignorantly embrace the chains which PRIESTCRAFT has riveted upon their consciencies! He studies every preventive to a diffusion of *sacred light*, that men may not read, and think, and believe for themselves; but implicitly submit to his mandates, and walk in all his ordinances; give up their will and understanding to his *priestly* decisions, without any enquiry after the truth for themselves!

Such is the abominable usurpation of ROME and her PRIESTS, and such the tame and willing submission of poor deluded sinners, to her supposedly unerring authority.—

They superstitiously join in a service performed in a language of which they are totally ignorant, and utter words after their PRIESTS, expressive of they know not what!

I make this observation, from a consideration of one part of the Question before me—"Have our translators, &c." I am happy, truly happy, that we have such a *translation*, that we enjoy the inestimable blessing of the scriptures in our own *vernacular*: and can *read* for ourselves! The Lord grant us grace to avail ourselves of the invaluable privilege, that in the perusal of his holy word, we may learn, "*inwardly digest*," and love that precious truth, which we have not embraced upon the ground of mere report; but which we have *read* for ourselves: and experimentally enjoy, with thanksgiving to the Great Author of the infinitely delightful Bible!—Choice volume of Eternal Truth!

Our *translation* of the word of God is, upon the whole, excellent: neither do I like to hear persons continually wrangling with the translators: For every great truth, essential to our salvation, is rendered into plain (and good) English, with admirable fidelity.

We certainly have no right to expect that a translation of any work, whatever, can fully express the strength, energy, eloquence, and beauties of composition in the original: but the sentiments and intentions of the writers may be so fully expressed, as in that sense, to render the translation an excellent counterpart of the original text. But after all the pains, cautious care, and laborious study of our learned translators, there certainly are a *few* scriptures incorrectly rendered; I cannot believe with design, but through an oversight, or perhaps in an over anxiety to render it more conformable to the idiom of the English Language.

Among those few mistranslations, the Scripture which forms our question, certainly ranks: for the word *ανωθεν* must be rendered *desuper*, *from above*; which is from the adverb *ΑΝΩ sursum*, upward: and then the literal rendering of the sentence will be "If any one be not *born from above*, he cannot see the kingdom of God." Strongly declaring that no unregenerated person can possibly have any just views, or conceptions, of the glories of Christ's kingdom, "which is not of this world; but is righteousness, and peace, and joy, in the Holy Spirit."

1. To be born from ABOVE, is to be taught, quickened, made alive, and formed anew by the Holy Spirit; who is

sent from ABOVE, even that Spirit of Truth which the world cannot receive ; who reproveth the soul, under his tuition, of sin, then leads it to the fountain of Jesu's blood, where all the glories of redemption and sweetness of divine forgiveness, are enjoyed with consolations, such as a "stranger (to Christ) intermeddles not with!" consolations peculiar to an *experimental* knowledge of salvation : which none can administer but the Eternal Spirit, who on that glorious account, is emphatically pronounced the COMFORTER, by the LORD JESUS himself. (John xiv. 26.)

2. It is entirely from ABOVE ; unconnected with all earthly things : entirely, and independently, the Holy Spirit's work *undirected* (1 Cor. ii. 16.) and unassisted by the sinner, in whose soul he graciously operates. Its commencement is from ABOVE. The sinner never asked for it ; never sought it. (Rom. x. 20.) it is carried on and supported by *power* from ABOVE, and by the same omnipotent influence, the soul is borne ABOVE, as on eagle's wings ; soaring straight forward toward the sun of righteousness, "Christ, who sitteth ABOVE, at the right hand of God." (Col. iii. 1.)

3. In this spiritual birth, nature is so far from rendering any assistance, that she most malevolently and violently opposes it : "for the carnal mind is enmity against God :"—consequently the flesh *profiteth* nothing : (John vi. 63.)—After all its *self-righteous* exertions what has it obtained ? Nothing from *above* : that which is born of the flesh is still flesh." It has certainly obtained a religion ;—but alas ! it is "of the earth earthly." The religion of OLD ADAM ; consisting of *flesh-pleasing* doctrines, and *self-flattering*, and *self-deceiving* pretensions to *fleshly* sanctification ; while the sinner remains dead in trespasses and sin !

"That which is born of the Spirit is Spirit ; coming immediately from *above* : and has no more connexion with the *flesh*, nor with the *free-will* exertions of the creature, than the torrid zone with the frozen poles !

4. There is a *new-birth* of a religious description, which is frequently most awfully taken for this new and heavenly birth of God's people. And it will be well for me, just to notice it, by way of caution to you, who seek a real knowledge of the Great Redeemer, the difference of the *two*, is this ; the *one* is from *beneath* of the flesh, the produce of *self-righteousness*, and the accusations and requirements of *natural* conscience ; which demands no more than outward reformation, and is satisfied with the performance of a round

of religious duties: leaving the sinner ignorant of the *unspeakable holiness* of the law, the plague of his own heart, and the *power* of Christ!

The *other* is from ABOVE, of the Holy Spirit; the produce of his operations, by which the soul renounces self-righteousness and all his former pretensions to fleshly sanctity, feels the power of Christ to save, through whose blood he enters the holiest of all, and has communion with his covenant God. The life that he lives, is that of *faith* in Christ Jesus: with whom, and in whom, he walks, leaning on the arm of his Omnipotence, rejoicing alone in him, divested of all *fleshly* confidence!

“But saith the apostle, he that was *born* after the *flesh*, persecuted him who was born after the Spirit, even so it is now.” (Gal. iv. 28.) Observe particularly: here are two sorts of *births*:—two *religions*:—two seeds:—two descriptions of religious people: and there are no more than two, amidst all the diversity of opinion, and the numerous denominations into which the religious community is divided: The children of the *bond-woman*, who are *born* after the flesh, and the children of the free-woman, who were by promise, and are born of the Spirit. (Gal. iv. 23.)

The *former* under the law, boasting of their free-will power, their dutiful conduct and external holiness. The *latter*, “Not under the law, but under grace,” with their former *boasting*, excluded by the LAW OF FAITH, destitute naturally of all *free-will* to love God, are made willing in the day of his power, to renounce the best of their performances as *dross* and *dung*, for the excellency of the knowledge of Christ: under whose influence they serve in *newness* of Spirit; and possessing that *sanctification* of soul, which is *immaculately pure*; which came from ABOVE, and which is the Spirit’s workmanship; they obey the Lord Jesus from the most affectionate principles, and do the will of God *from the heart*! Not to profit the Lord, or merit his smiles: but because his ways are pleasantness, and his paths are peace!

5. Those born from *above*, then, ever were, in his gracious purposes, and everlasting love, the children of God. The Jerusalem which now is, is in bondage with her children, but Jerusalem which is above, is free, which is the mother of us all. (Gal. iv. 25, 26.) The Jerusalem which now is, not only comprehends the people of Jewish ex-

traction, but also the professing Christian World, whose children, or converts are in bondage: who say they are Jews and are not."—(Rev. ii. 9. Rom. ii. 28, 29.) But the Jerusalem ABOVE, the everlasting, ever-delightful, and ever-blessed COVENANT of LOVE, GRACE, REDEMPTION, BLESSINGS! This glorious Jerusalem contained all the names of the sons and daughters of God from everlasting, and encompassed their persons, and contained all their blessings of grace and glory, in the Lord Jesus Christ!—And because their names were written ABOVE—because they are sons, God sends forth the Spirit of his Son into their hearts, crying ABBA FATHER!

The *necessity* of this new and spiritual birth must be obvious to all who have read the word of God with due attention; consequently, I shall proceed to a *description* of it, as stated in that Holy Volume, and verified in the spiritual man's experience.

1. *The pangs of a Spiritual birth.* The convictions of sin, under which the soul groans, are from *above*. The holy Spirit reproves, accuses, and charges sin home upon the sinner's conscience; the commandment comes, sin revives, wrath and condemnation are felt, and the poor criminal at the bar of justice, proposes an *amendment*: a *reformation*, he strives to keep, as well as possible, the *whole law*!—It is his *rule of life* now to good purpose: no *galley-slave*, ever worked so hard as a truly convinced sinner to save himself from sin, and to answer every legal demand! But,

“The more he strives against its power,  
He sins, and stumbles but the more.”

“The storm of hail sweeps away the refuge of lies, and there is no hiding place.”

But the trumpet of the everlasting gospel, proclaims liberty to the captive, and the opening of the prison to those who are bound—this sounds delightfully in his ears—it echoes with encouragement, through all his immortal powers! Yet, alas! doubts and fears arise respecting his interest in it, and, surveying the desperate wickedness of his heart, he cannot be persuaded the good work of grace is begun in his soul. He is in the miry clay, and horrible pit. (Psalm xl. 20.) In the prison-house; in the pit in which there is no water, thirsting for God; longing after Jesus; and with all the importance of *life* and *death* before him, undetermined which will be his for ever, he truly seeks

the Lord, and nothing short of Christ *revealed* in him, the hope of glory, will satisfy the craving of his *hungry* and *thirsty* soul.—Sometimes he hears, or reads the word of God, with such a sweet hope of salvation *all of grace*—for *all of grace*, alone encourages his hope—that he is almost ready to cry, “My Lord and my God,” and verily believes at such a season, that the good work is begun; looking with earnest longing and expectation, for the glorious liberty of the sons of God!

Poor sinner, fear not! yours is *true light*, provable by two distinguishing characteristics. **FIRST**, it is attended with *self-aborrence*, *self-renunciation*, and an uncommon hatred to sin which dwells within you! Hateful sin which daily breaks your peace! **SECOND**, because it is accompanied with *life*: for Christ is the **TRUE LIGHT** and he is **THE LIFE**! they are inseparable in Jesus: “In him was **LIFE**, and the **LIFE** was the **LIGHT** of men.” (John i. 4.) Your soul *feels her lost condition*, has a fervent desire to be in communion with Jesus, and is made willing to renounce all pretensions to salvation by the deeds of the law. Your *light* is attended with life, for you cry unto God in prayer, not now of your own making, but with groanings which cannot be uttered; and the Lord whom you seek, will give you the delightful exchange, in his own appointed time, of “*Beauty for ashes, the oil of joy, for mourning, and the garment of praise for the spirit of heaviness.*” Isa. lxi. 3. You have his promise—“your *sorrow* shall be turned into *joy*—I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (See his admirable illustration of it, John xvi. 20—22.) Your cry, your fervent cry before God is, “Give me Christ or I die! Give me Christ or I die!” and whosoever seeketh shall find?—Whosoever cometh unto me, saith the boundlessly kind Saviour, “**I WILL IN NO WISE CAST OUT.**”

2. *The deliverance, or bringing forth the soul into gospel liberty.*

The Holy Comforter administers this glorious *liberty*, which is in Jesus: for he speaks of Christ, who has by his redemption, made that soul free from the law, from sin, wrath, death, and condemnation, (Gal. v. 1.) and where the Spirit of the Lord is, (in thus revealing the glories of Jesus) there is liberty.”

It is then, a liberty administered by **BLOOD**! By the pre-

cious blood of Christ as of a lamb slain ! It is applied to the conscience to remove guilt, and take away sin, by its efficacious atonement. The Holy Spirit applies, that is, impresses the subject invincibly, upon the immortal mind ; and with so much suitableness and preciousness, that the sinner sees and feels his scarlet and crimson sins, made white as snow, and as wool, through the imputation of them to Christ, in consequence of his covenant engagement, to bear them on his own body on the tree !

Some of the children of God, in spiritual bondage have been ready to expect an *application* of the very blood, which was shed on Calvary, to their *fleshly* hearts ! this is, indeed to carnalize the subject.

The redemption by his blood, of all the elect of God, is rendered so truly applicable to the wretched state of the *self-condemned* sinner, who now calls nothing his own, but sin, and takes nothing to himself, but shame, that the blessed Spirit teaches him to plunge in that fountain, by faith, where he loses all his sins ! Faith's eye is on the gaping wounds of Jesus on Calvary, and its ear attentive to the voice of the blood of sprinkling, which speaks pardon, peace, and a full and everlasting discharge, from all condemnation ! while the blood-bought sinner sings,

“ My sins are all drown'd in his blood,  
My soul is both happy and free..’

The righteousness of Christ, which is the very righteousness of God, proclaims this an everlasting JUBILEE :—because it is an everlasting righteousness. He is so gloriously acquitted in the court of conscience, that he stands accepted in the *Beloved*, without spot, or wrinkle, and knows that while Jesus lives to plead his right to him, he cannot be condemned. “ Perfect love casts out all fear,” his election is made sure by his calling, and he is brought into the banquetting house of the covenant, to feast with the King of Zion !

Thus is the ransomed sinner, born from *above*.

1. On account of the dignity and exaltation of his high birth—born heir to an inheritance in the skies, an heir of God, and a joint heir with the Lord Jesus Christ ! with whom he shall reign for ever and for ever !

2. He is exalted *above* the law, wrath, condemnation, the world, death, and devils : and surrounded with the walls and bulwarks of salvation. The eternal God is his refuge,

and beneath him are the everlasting arm. The free and unconditional promises of Jehovah are made to him, and the Divine Faithfulness engaged accurately to fulfil them all!

3. He possesses "the wisdom which comes from *above*," and is made wise in the mysteries of the Kingdom of Heaven. Neither is he ignorant of Satan's devices, nor of the power, love and sympathy of Christ, to succour, and defend the tempted. He knows the truth, and the truth has made him free from all error, formality, and hypocrisy: his heart is fixed trusting in the Lord!

4. His affections are set on things *above*: the deep things of God, the blessings of the everlasting hills, whence cometh his help. He surveys with affectionate delight, the well ordered covenant, the oath, and the immutable things of God. The eye of his love beams with celestial pleasure, in gazing on the charms and beauties of the bridegroom of his soul; to whom he is returned with singing, and everlasting joy upon his head! the lines of electing grace are fallen upon him in pleasant places; in heavenly places in Christ Jesus his Lord. The strong and penetrating eye of faith, looks into the mysteries of the kingdom; and though he has a cross to take up, enemies to encounter, and troubles to endure, he rejoices in tribulation, knowing that the end will be everlasting peace!

Happy is the man who is in such a case, blessed is he whose God is the Lord! whose Elohim is Jehovah!

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## QUESTIONS

FOR NEXT MONDAY EVENING.

*How could the ETERNAL WORD, that was made flesh pray for that glory he essentially possessed? And if not his essential glory, what glory was that for which he prayed, as recorded in JOHN xvii. 5.*

*Is JAMES i. 27. to be understood literally?*

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# BIBLICAL CRITICISMS

AND ILLUSTRATIONS OF  
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. VIII.] SATURDAY, MARCH 6, 1824. [Price 2d.

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Τὰ πάντα καὶ ἐν παντί Χριστός.—PAUL.

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

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## QUESTION.

LIMEHOUSE, MONDAY, MARCH 1, 1824.

*Is JAMES I. 27. to be understood literally?*

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## SOLUTION.

THE reigning power of “pure and undefiled religion” in the soul will always produce, as a glorious *cause*, corresponding *effects* in the conduct of a believer.—Persuaded of this authentic fact, I immediately reply to the Querist, that this Scripture must be considered *literally* to mean all that it expresses: gloriously portraying, in true colours, the followers of Christ:—that they possess a benevolence of soul, which spontaneously flows in various directions, with assistance and kind relief to their fellow-creatures, (more especially to the “household of faith,”) like so many pellucid streams from a perpetually overflowing fountain, watering and fertilizing the dry and parched ground.

Practical Christianity, so much talked of in the present day, does not consist in a dry, formal round of religious performances at home—a man may read the scriptures, and bow the knee of his body with his family, in his parlour, morning and evening, with the most undeviating regularity, and still remain as *covetous*, as sin and Satan can make him. With an heart of stone that cannot feel for the afflicted; destitute of those bowels of tender compassion, which are ever put on by the elect of God. After the performance of his religious ceremonies, perhaps he proceeds, heedless that the omniscient eye is upon him, to ‘grind the face of the poor,’ and to oppress the very servants he is indebted to for their labour, by curtailing their *hard-earned pittance*, so justly due for their faithful services! “Such man’s religion is vain!” After all his *fasting* and *praying*, hear the awful reproof given him by Jehovah himself: “Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?” (Isaiah lviii. 6, 7.)

2. The Querist, in his letter to me, after stating his Question, adds—“*if so*, (if *literally* understood) then I have no pure religion at all, at present.” But let it be particularly observed, that this scripture, by no means applies *universally*, to all the children of God.

Some of them are not situated so as to render it practicable: by far the greater part are confined to their lawful labor, at which they are necessitated to spend their whole time “to provide for their own household,” as a duty indispensably incumbent. And even if they had the *time*, they have not the means of administering to the necessities of the widows and fatherless. They have sympathetic hearts, that keenly feel for the suffering poor; but poverty imperiously forbids the assistance which their hearts dictate, and which would be their happiness to render! Therefore, be it known to the Querist, that persons of this indigent description, *may*, and *do* possess in their souls, *pure and undefiled* religion: although they remain, throughout their terrestrial lives, to-

tally incapable of *practically* carrying into effect this beautifully descriptive scripture.

3. That pure and *undefiled* religion is the gracious produce of the Holy Spirit, distinct from, and opposite to, the sinful passions and defilements of the flesh. It is the *θρησκεία καθαρά και αμώβλος*, of that regenerated soul, which cannot sin because it is born of God! That immaculately pure, and uncontaminated devotedness to God, which is ever productive of exquisite tenderness, benevolence, and sympathetic humanity towards those, whom indigency compels to dwell in the confines of pining want, and complicated afflictions!—more especially towards helpless orphans and aged widows! and form an amiable contrast with “the *COVETOUS, WHOM GOD ABHORRETH!*” who are *IDOLATORS* and cannot inherit eternal life!

4. To be *unspotted* from the world does not imply that the child of God can escape persecution, for “they shall say all manner of evil” of that man who is firm to the truth as it is in Jesus. But it implies a shunning of profane, ungodly, and worldly company. Avoiding legal and false teachers, false doctrines, and false worship, of every description. It is a strict, and conscientious adherence to that very important exhortation: “Come out from among them, and be ye separate saith the Lord, and touch not the *UNCLEAN thing* (*και ακαθαρτα μη απισθητε* and of the *IMPURE touch not!* “*Neve impurum tangite.*”—CASTELLIO. Neither *COME NEAR* the impure) and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty.”—(2 Cor. vi. 17, 18.)

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## QUESTION

*How could the ETERNAL WORD, that was made flesh, pray for that glory he essentially possessed? And if not his essential glory, what glory was that for which he prayed? as recorded in JOHN XVII. 5.*

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## SOLUTION.

THE glory of Christ is the delightful study of believers: their contemplations survey, with heart-dissolving affection, its radiant beams of grace and love, truth and justice,

unspotted purity, and celestial holiness, in his incarnation, humiliation, persecutions, temptations, and unequalled sorrows of soul: in his sufferings in *Gethsemane* and on *Calvary*! Where shone the GLORY OF JESUS in all the refulgence of "Love weltering in blood!" the love of heaven displayed on the earth; love to rebels, traitors, and those who were, to the uttermost extension of carnal enmity, his bitterest and most malevolent enemies! Their contemplations trace him through all the glory of their redemption, and the complete atonement of their sins by his most precious blood!—His wonderful person, God and Man, IMMANUEL, God in their nature! shines so ineffably glorious, with beams of brightness, above those of the *sun*. and with such charms of unparalldled beauty, that they are dissolved to tears of affection, and lost in the raptures of wonder, adoration and praise! Till their aspiring faith leaves the earth, and follows him on wings of *contemplation*, to the third heavens, gazing on his ETERNAL GLORY, as their covenant Head, pleading in their behalf, till the whole family of God are called by grace, and enter the joy of their Lord; without interruption, and without cessation, to feast their ravished eyes on his *celestial glory*, and join the rapturous harmony of the heavenly hosts, in his Immortal praise!

With contemplations like these, Dear Christians! we cannot but proclaim, and defend the *glory* of our IMMANUEL, upon the earth. He is ALL, and we are *nothing* but sin: wretched sinners indeed, are we, but he the Almighty Saviour! And with a feeling sense of our interest in him, we cannot but contend for his *undivided* and eternal glory, against *Deists*, *Socinians*, *Arians*, *Arminians*, and all the *duty-men* on earth, and all the devils in hell, who attempt to establish the religion, the power, and the glory of OLD ADAM, (that is the *free-will* and *sanctification of carnal nature*) in opposition to the honour, power, and glory of him, who has loved us, and washed us from sin in his own blood! May that arm be paralyzed that is opposed to his power, and that tongue clothed with eternal silence, that dares to utter one sentence against the glory of our precious Christ!

"He shall have all the praise, for he

Hath loved, and lived, and died for me!"

I am asked, how the *Eternal Word*, that was made flesh,

could pray for that glory he ESSENTIALLY possessed. I am glad the Querist allows, that Christ does possess *essential* glory, if by the term he intends to express his ETERNAL POWER and GODHEAD:—His intrinsic, underived, uncreated, and everlasting glory, as God over all, blessed for ever. Glory equal to that of the Father, whose express will it is, “That all men should honour the Son, EVEN as they honour the FATHER.” (John v. 23.)

All the glory of creation is ascribed unto the Eternal Word, by “whom all things were made.” (John i. 1—3.) He received the worship and adoration of “all the angels of God,” even when on earth—“Let all the angels of God worship him!” was the mandate of heaven, on his entry upon the Great Work of our salvation. (Heb. i. 6.) And all the glorified souls, who were washed in his blood, cry, before his Eternal Throne, “Worthy the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—Unto him, that SITTETH UPON THE THRONE, and to the LAMB for ever and ever!” (Rev. v. 12, 13.)

For this essential glory, he certainly had no occasion *abstractedly* to pray; for he had, when on the earth, all the fulness of the DIVINE ESSENCE: the fulness of the Father and of the Holy Spirit, which he possessed without measure. “He needed not that any should testify of man for he knew what was in man;” which proves beyond all controversy, that he was GOD, manifest in the flesh: for who can know the human heart, and read the thoughts of man, but God? Jehovah, alone, claims this, as his exclusive prerogative: “I, the Lord, search the heart!”

2. Neither did he pray merely and distinctively for the glorification of his *human soul and body, abstracted* from his Divine nature; but

3. It must be allowed that the glory which he *prayed* for, or rather *demand*ed, was the glory which he had with the Father before all worlds; the glory which he now, and for ever will possess. It was then evidently his *covenant*, and *mediatorial* glory, which he demanded, in consequence of the minute completion of the work given him to do.—“And now, O Father! as I have finished the work which thou gavest me to do, glorify thou me, with thine own self, &c.”

And what glory was his covenant and mediatorial glory? The glory of a mere *human soul*? of a *creature*? For admitting it *pre-existed*, it must have been created—and does he only, as a creature of God, pray to return to his pre-existing glory! How shockingly degrading is the idea to him, who *was*, who *is*, and who *is to come*, “The mighty God! The King of Glory! The Father of Eternity itself!” To him, who now sitteth on his own Eternal Throne as God and the Lamb! God blessed for ever and for ever! The glory which he prayed for, or requested, was the glory which he possessed, in the *covenant council* of the ETERNAL THREE, concerning the redemption of his people. And I am sure that no person would be so daringly inconsistent with all truth, and all scripture, as to contend that any CREATURE was in the *council* of the ETERNAL JHOVAH, who performeth all things after the council of HIS OWN WILL!

The second person of the Trinity proposed in the fullness of time, to be made of a woman, to be made in all points, like unto his brethren: so that his *human nature* existed *then* in the PURPOSES and design of God, and in no other way whatever. All the *glory* of his Father's house, then hung upon him: all his people were then given to him, and all their blessings deposited in his hands, as their covenant head.

The pre-existent scheme is a species of *Arianism*, for it applies those scriptures, in many instances, to the *human soul* of Christ that are written purposely to assert his divinity, and to proclaim him mighty God; possessing uncontrollable power, and infinite wisdom!

Instance Prov. viii. 23. “I was set up from everlasting, from the beginning, or ever the world was, &c.”—Here, the Eternal Logos speaks of the establishment of the covenant of redemption, in the character of Infinite Wisdom, that so astonishingly devised the plan of salvation! Who says, “*Council* is mine and sound wisdom: I AM understanding, I have strength,—By me kings reign, and princes decree justice.”—(verses 14, 15.)—I would seriously ask, did they reign, and decree justice, under the government of a *creature*?—under the government of the *human soul* of Christ!—No: but under the government of his Eternal Council, and Omnipotent Power!

That *glory* he requests, is the *glory* he now possesses, as head over all things to the church; and he requests it on the ground of having *finished* the work of our salvation—as DR. GOODWIN strikingly remarks, “He forfeited his *glory*, never to see his Father’s face again, till he could say, “Lo! here am I, and the children thou hast given me.”—The children are redeemed, “the glorious work is done!” and he says, Now, O Father! glorify thou me:—WITH THINE OWNSELF: Let these words be very emphatical upon the subject: Let them have more than your common attention; examine them, as you would a *will*, in which you were deeply interested—for they are words in the *will* of your heavenly Father—and then ask yourselves whether he does not request equal honour and glory *with* the Father? and also demands the glorification of his people with him on the same triumphant ground of a complete and finished salvation. (John xvii. 24.) “Him hath God exalted”—The GOD and MAN in union; Immanuel, now fills the throne, glorified by all the inhabitants of heaven, and has power over all flesh, to give eternal life to as many as the Father has given him—O let me beseech you, dear Christians! to give him all possible honor and glory—Talk no more so vainly of the *pre-existence* of his human soul!—It has my strongest disapprobation; my implacable disdain—for could it once be established as a fact, it would divest Christ of the whole of his Mediatorial glory, by rendering the salvation of his people absolutely impossible!—You are, probably, ready to exclaim “this is a strong and unjustifiable expression! If it is an *error*, as we are inclined to believe, surely it does not amount to a complete annihilation of salvation! For many whom we know, and have reason to believe are good men, embrace and *defend it*.” That *good* men, subjects of grace, embrace and defend it, is no refutation, whatever, of my assertion; for good men are very capable of embracing *error* for a season—especially, of such a metaphysical nature—and they imbibe it through a nullity of solid consideration and examination of its consequences—they receive it not from the Lord, for he is the *unerring* Teacher of truth, but from the plausible sophistry of ingenious men, who are very likely to impose upon the credulity of those, who do not sufficiently search and examine the sacred scriptures for themselves, with a firm and indepen-

dent mind: but God in his own time, will undeceive his dear elect. Consequently, I shall abide by my assertion, and prove from the very plan of salvation itself, that the *pre-existent scheme*, saps the very foundation of our hope, and nullifies our salvation with an awful impossibility! It will be granted, I am sure, by every subject of regenerating grace, who has felt the impression of the broad seal of his redemption, by the power of the Holy Spirit, on his heart, that it was as *essentially* necessary to salvation, for our Bleeding Surety to be **VERY MAN**, as **VERY GOD**: “he took not upon him the nature of angels”—that would have been of no service to us—he must in **ALL THINGS** be *made like unto his brethren*; to take their place—he must take their *nature* in order to take their *sins*, and be “made under the law, to bear its curse!”

*(To be concluded in the next Number.)*

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## QUESTIONS

FOR NEXT MONDAY EVENING.

*To whom, and on whose behalf the request of Christ, in JOHN XVII. 15. was made? What the evil? and how is it known, by those interested in it, that the request is answered?*

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*What is the difference between our naturally sinful thoughts, and the temptations of the devil?*

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