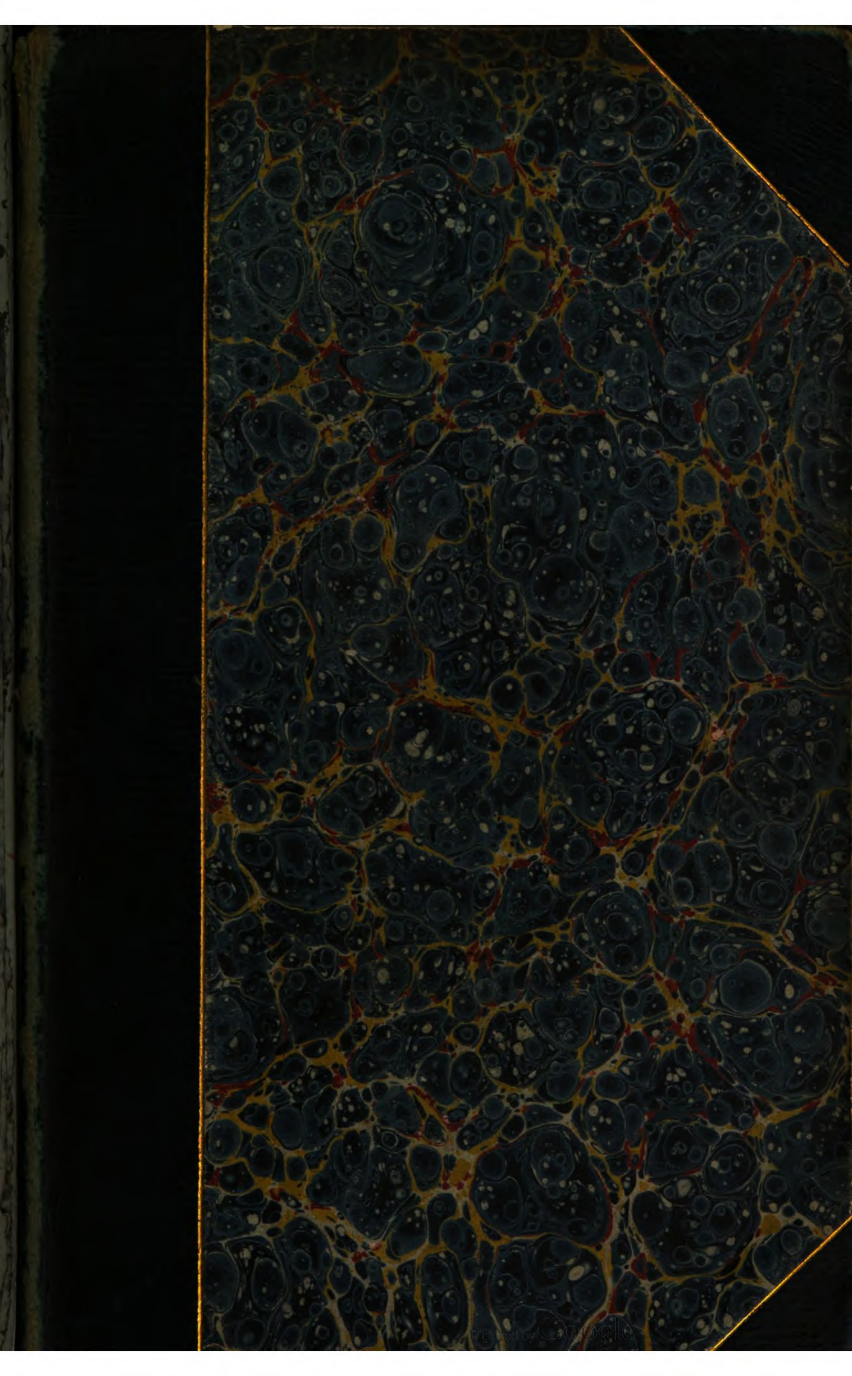

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OBSERVATIONS,
BY J. N. DARBY,

ON A TRACT ENTITLED

**REMARKS ON THE SUFFERINGS OF THE LORD JESUS. A LETTER
ADDRESSED TO CERTAIN BRETHREN AND SISTERS IN CHRIST,
BY B. W. NEWTON."**

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“REMARKS ON THE SUFFERINGS OF THE
LORD JESUS.

A LETTER ADDRESSED TO CERTAIN BRETHERN AND
SISTERS IN CHRIST, BY B. W. NEWTON.”



LONDON:
CAMPBELL, 1, WARWICK SQUARE,
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—
1847.



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INTRODUCTION.

THE more the question treated in the following tract is weighed, the more important it will be found; and the doctrine taught in Mr. Newton's "Remarks" to be the destruction of the gospel of truth, and to subvert the foundations of Christianity. The denial that it is meant so to do, is nothing to the purpose. Mr. Irving denied it just as stoutly; but a man's teaching is to be judged by what he teaches, not by his own opinion about it. What Mr. Newton *teaches* subverts the truth as to Christ. If he says it does not, it only proves that he does not know the truth which it clearly does subvert. The largest expressions of piety and holiness prove nothing. They were found in Mr. Irving's writings, and much most blessed and precious truth too. Few writings could be named where there is so much. It is well known how widely Mr. Prince's books were circulated, how highly they were appreciated, and how many were supposed to be converted by him. Now all acquainted with the circumstances know the horrible blasphemies in which it all has ended. And now persons who examine the books, judge that they find all through them the germ of the present horrors.

Now, as to the doctrine of the writer of the "Remarks," he states that Christ, associating himself with man in the flesh at a distance from God, had to find his way to a point where God could meet him, and which point was death under the wrath of God. Now, if Christ was "obnoxious" to this wrath ("exposed" to it) from the place he was in, he could not bear it besides in a vicarious way for us. A man that has not himself incurred debts, but, being partner with one who has, is liable to them, cannot as surety in the way of kindness take them upon him. That is, *vicarious* suffering is set aside. If it be said that death under the wrath of God consequent on the distance man was at from God

was wrath of chastisement, not vengeance, it is clear the whole truth of God as to man is set aside altogether. Was wrath of chastisement man's place in his distance from God? Was not condemnation, utter condemnation, his place? And what was death under the wrath of God as needful because in man's place? Is that only chastisement? But if Christ had this due to him from his position, he could not also bear it for others.*

As to the nature of Christ's sufferings, there is another passage I would refer to.

The apostle desires that he might know the power of his resurrection, and the fellowship of his sufferings being made conformable to his death. Now we have here the nature of the sufferings of Christ even to death, not in the sense of vicarious sufferings. The apostle clearly could not desire to be obnoxious and exposed to wrath because of the position he was in at a distance from God. But in the devotedness of service in which, in denial of all will of his own, he found himself as acting for God, and manifesting Him in life and in word, in opposition to the whole wickedness of man and power and malice of Satan; and in the suffering of that devotedness, in love to them that were God's, he did desire to be made conformable to Christ by his grace. Now this came upon him from without, but it was weighed and realised in the spirit of Christ beforehand within, so that all this suffering without was understood, and took its place in his mind from what was already spiritually there. Thus he was "pressed out of measure, above strength, so that he despaired even of life; but he had the sentence of death in himself, that he should not trust in himself, but in God, which raiseth the dead." So, "always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in his mortal body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal

* Irvingism taught that there was no personal sin in Christ, but that there was in the nature he took, so that he was exposed and liable to death.

Mr. N. teaches that there was no personal sin in Christ; and not that there was in his nature, but that he was liable to the consequences of it, from his position in relation to God, from the time he was born into the world. Both alike set aside the atonement.

body." Here, Christ's sufferings were not vicarious;* and such as we can seek fellowship with in the power of the spirit of God according to our measure. That is not exposure to wrath from which a man by faith preserves himself. We get a clear view of what the sufferings of Christ are as in the world other than what was vicarious, and this even unto death itself.

As regards the statement from Mr. Bonar, it is obscure enough, as is also that on the application of the same type to the church, and in some respects certainly inaccurate. Such as it is, Mr. Newton's tract is much borrowed from it, and it is sufficiently obscure to furnish a handle to his doctrine. What the nature of it was, Mr. B. does not explain. But he does subsequently guard his statements, so as to secure himself from meaning what Mr. N. means. He says, "Chastisement † supposes sin; suffering does not, for Jesus suffered,—nay, learned obedience by the things which he suffered." But chastisement does. "Some have, indeed, applied the word chastisement to Jesus also, for he was made perfect through suffering, and in the sense of passing through discipline, that he might know by experience our condition here, and be seen as the doer of the Father's will—the man that pleased not himself in this sense, his sorrows might be called by that name. *Yet in no other.*" Now it is altogether another, to say that he was obnoxious and exposed to wrath in his relation to God as associated with us in the position we were in. That he experienced our condition here, every true Christian believes. But this is what Mr. N. says it was not; and that we never are in the position he was in under Israel's curse. Our discipline is in love; his under wrath and the curse.

The quotations from the words of truth are exactly the opposite of Mr. N.'s doctrine. Christ's being obnoxious to wrath along with the people, and so being glad at John's message, is precisely the opposite to his identifying himself entirely with the condition of his people—his *being baptised*

* So he speaks of filling up that which was behind of the *sufferings of Christ* for his body's sake, which is the church; the fruit of devoted love which brought him into them, not the effect of his relation to God inflicted by God upon him.

† This is the word chosen by Mr. N. to apply to Christ—wrath of chastisement, not of vengeance.

was *taking* their place. So in his really entering into the circumstances of man's condition. Blessed be God he did. But Mr. N. distinguishes that from what he means, namely, *infictions* by reason of the relation of God to him who did so enter. Mr. Bonar, speaking of his knowing by experience our condition here, says, in no other; though he does speak so obscurely that Mr. N. himself says he could not use his expressions without defining them his own way. So defined, I have discussed their value in this tract. That is what we have to do with here. As to Mr. Bonar, I avow I do not understand, and therefore I do not condemn him. I much doubt whether he understands himself, or ever defined to his own mind the sentiment he is expressing, and expressing in a way which is certainly not scriptural in its form; but he has entirely guarded himself against Mr. Newton's view: I may add, that other teachers of the school of the writer of the "Remarks," in borrowing also the expressions and sentiments of Mr. Bonar, have applied it to Christ himself in a way that Mr. Bonar declares to be impossible. I refer to the chapter on purifying. The way in which statements of truth are made to sanction the teaching of error is shewn in p. 25:—"If he was made to realise the distance into which man had wandered out of the presence of God," is sought to be sanctioned by, "He must really *enter into the circumstances* of man's condition, into the misery and desolation in which man is, as wandering, yea, as departed, from God." Two things as different as can well be.

It is important that the saints should well notice that the writer of the "Remarks" is speaking of actual *infictions* from God due to man's sin but not vicarious; not of suffering, into the depths of which Christ surely entered. But these were "superadded *infictions* from the hand of God." He shared "the fearful *infictions* of God's broken law"—"*infictions* in displeasure"—"*infictions* because he was a man." These are often confounded, as in the last case, with the outward condition of man, as labouring in the sweat of his brow. But this is not all. "They depended upon His (God's) appointment." If he came under the special *infictions* that had come on his own peculiar nation, he saw Israel's standing with all the terrors of that mountain arrayed against it. "God pressed these things on

the apprehensions of his soul according to his own power and holiness." He is "speaking of the exercises of his heart *from God*; . . . not the spontaneous actings of his soul, but of the manner in which he was directly exercised of God." Thus, "in the Psalms . . . we find . . . not only the sufferings and reproach that pertained to him as the appointed servant of God; but sufferings also which pertained to him because he was a man and because he was an Israelite." And these, inflicted of God. He was "chastened by the hand of God," but not vicariously. That it is not vicarious, he says, "is very evident." Sufferings and direct infliction are often entirely confounded; but the reader must remember, while noticing the confusion, that that which the writer teaches is: inflictions in wrath (as the curse of a broken law) directly from the hand of God—which are not vicarious but arising from his own relation to God—not by personal sin, indeed, but by personal position. How very remarkably is this contradicted by the word of God. This is the language of the godly remnant when they look on him whom they pierced, as the truth of it is believed by the saint now. "Surely he hath borne our griefs [here he is associated with the people] and carried our sorrows, *yet* we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed." How very plain and how very sure is the word of God. God be praised for it.

The writer's notion is the notion of Jewish unbelief. It did please the Lord to bruise him. There were sufferings by his appointment. He *hath* put him to grief—"when thou shalt make his soul an offering for sin." The whole chapter is an instructive commentary on and reply to the doctrine of the tract. He subverts the work of Christ.

I have yet another remark to make.

Mr. Newton has been sought to be justified by some of his friends, by citing a paper of his in the "Christian Witness." I do not know who are the authors of several papers, from having been so much abroad; but I take for granted this is his as stated. I have in consequence looked into it. It is a paper written against Irvingism. I judge, that the germ of his present doctrine is clearly to be found there, and escaped the eye or the judgment of the editor.

The germ of the doctrine is clearly found in p. 113 of vol. ii. But I can quite understand its being overlooked,* as it was a paper exposing a more evident and glaring heresy, and the subtlety of a new one was not expected to be found there ; and it is stated in the form of insisting on Christ's personal holiness, and expressed in a general way so as easily to escape observation and be construed in a good sense, as being in the form of urging Christ's excellency against the horrible doctrine of Irvingism ; and thus value for Christ carried the editor along with the statement, the evil being merely introduced in general terms by the by. Now that we have the heresy full blown, it is quite evident that the germ of it was there, and the writer unsound in the faith from the outset, though undetected. Often, indeed, strange and painful expressions were heard, but what is called charity, told us not to make a man an offender for a word. They were rash.

And oft while Wisdom wakes, Suspicion sleeps
At Wisdom's gate, and to Simplicity
Resigns her charge, while Goodness thinks no ill
Where no ill seems.

But the citation of this paper in the " Christian Witness " is the proof that it is no rash expression which ought to be forgotten, or which is distorted by want of charity. Those who cite it avow that it was taught as a principle when none suspected, and none opposed, *nearly ten years ago*. And so it was. No one can doubt it who reads the paper in question ; and we can understand now the value of all the private teaching meetings at which other brethren who laboured in the word were not allowed to be present. It was at one of these, when, from peculiar circumstances visiting the house where it was held, I heard it taught that Christ had to be judged after his death like another man ; a teaching which has been again recently propagated among the poor elsewhere. But no remarks questioning what was

* Alas ! I have discovered, since sending this to the press, that the true account of this is quite different. The matter containing this doctrine was not in the first edition, superintended by Mr. Harris, at all. It was introduced into the second edition issued from the tract shop under the control of Mr. N., so that the " Witness " was made to accredit the doctrine unknown to the person originally responsible. The fact of the long time Mr. N. has held the doctrine remains unaffected, proving its systematised character.

taught were allowed at these meetings; and hence other brethren of independent spiritual judgment were excluded. But there is another very important point which results from this paper of the "Christian Witness," and shows the subtle and guarded way in which heresy and the work of Satan grow up. The doctrines of Mr. Newton were then checked by the presence of men sound in the faith, and he was obliged, therefore, to ally his doctrine with that sound faith. And in saying this, I dare say that the heresy which he has now put forth had not ripened in his mind, for Satan is behind all this, and does not alarm those he deceives and uses. In doctrine as in practice, a man might say, "Am I a dog that I should do this?" Deceivers are deceived by one cleverer than they. They are but tools in the enemy's hand.

Now, while the germ of the doctrine is very clearly in the paper in the "Christian Witness," the possibility of such an error as Mr. N. now holds is denied, and the doctrine which he repudiates now is stated to guard what he had said, so that suspicion would be further lulled; just as he has sought in the second tract, since his views have been exposed, to lull suspicion by expatiating on the cross. But he does not here in the least return to the statements of the "Christian Witness," but maintains the *substance* of his heresy in worse and stronger terms than before. Further, remark that, by quoting this paper, Mr. N.'s friends confirm and establish very distinctly and positively, that there is a special doctrine deliberately taught by Mr. N., and what that doctrine is,—being already discoverable in his writings ten years ago.

I now quote from the "Christian Witness" to show the way in which he then identified the sufferings in question with vicarious sufferings.

"All that the soul of a saint recognises as true in the writings of Mr. Irving, respecting Christ being in 'that condition of being and region of existence which is proper to a sinner,' will be found to be altogether comprised in the fact of his being born under the curse of the exiled family *vicariously incurred*. But he rose out of this 'region' through the power of his own inherent holiness; and, therefore, never would have come 'into that experience into [read of] God's action which is proper for a sinner,' unless

he had chosen to abide it* for the sake of others; and when he had chosen this, then it pleased the Lord to bruise him, and to lay upon him iniquity; a burden which he felt just as if it had been his own iniquity. Without having any sin, he was made to feel the consequences of sin, even so as to say, 'Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.' But this was not because 'he was in our region of existence,' but because he was pleased, whilst being there, to become the sin-bearer for others."

Now this might well lead an unsuspecting mind to suppose that he was opposing the truth of Christ's vicarious suffering to Mr. Irving's heresy of sin in Christ's nature. Now, however, Mr. Newton declares positively that this was *not* vicarious. Not that he *never would have come* into that experience into God's action which is proper for a sinner, unless he had chosen 'to abide in it for the sake of others; and that when he had chosen this, it pleased the Lord to bruise him, and to *lay iniquity upon him*, applying the passages in the Psalms to this. It is not this that he teaches now; but, that he did come, was exposed to it all, *i. e.* to experience God's action proper to a sinner without being one, not vicariously; and that he preserved himself from it by faith, prayer, and obedience.

The doctrine of the vicariousness of these sufferings *was* taught in the "Christian Witness"—*is* denied in the recent tract. What he still said never would have come ten years ago, he now says he was exposed to.

The doctrine in the "Christian Witness" is absurd: born under a curse vicariously incurred, is itself nonsense. Rising out of *this* region, *i. e.* vicariously suffering through the powers of his own inherent holiness, is far worse than nonsense, nonsense though it be; and then choosing to abide there for others, and then having iniquity laid upon him. But the writer has relieved himself from the contradiction of his being born subject to the penalties of Adam's guilt, as a member of the family, and yet vicariously incurring them; not by holding fast the truth he had asso-

* Note particularly here, that it is expressly stated that what Christ incurred as born, was the curse of the exiled family, which he had to abide, as making atonement, when he was himself risen out of it.

ciated with this, but by denying it, and leaving the pure unmingled heresy of wrath on Christ, which was not vicarious. But nothing can make clearer what the heresy is than this reference to the "Christian Witness." Guarded there by truth so as to make nonsense—now taught in its naked evil. It may be seen by this how accurately I have stated it, in comparing it in a note with Irvingism, p. 2. The doctrine of the "Christian Witness" ought to have been detected perhaps by a discerning eye. For it is this:—that Christ was obnoxious to wrath, "penalties to which he had become subject on account of Adam's guilt"—"born under the curse of the exiled family"—"God's action proper to a sinner"—"but he rose out of this region through the power of his own inherent holiness"—"he might have entered into life by himself alone"—"he was able to enter into life by keeping the commandments"—"able to fulfil the law, and so rise above the penalties to which he had become subject on account of Adam's guilt." This is, we know, death under guilt and wrath, though he rose out of it,* the law being "strong unto him"—it was "*unto him life*"—as it is written, "If there had been a law given which could have given life, verily, righteousness should have been by the law." But he "preferred to lay down his life that he might take it again"—"he had chosen to *abide* it [God's action which is proper to a sinner] for the sake of others. When he had chosen this, then it pleased the Lord to bruise him." He *was* then there, *rose out of it*, but chose to *abide it*. Now this ought to have been seen; it was covered by the word vicariously. This last is now denied. But the doctrine that Christ was obnoxious to the wrath due to Adam's guilt, is most plain; the curse of the exiled family vicariously incurred, is not earning his bread in the sweat of his brow, nor are sinless penalties vicariously incurred.

Further, the article distinguishes three particulars which mark our condition as sinners:—

"1st. Original or vicarious guilt imputed (or reckoned) to us on account of the transgression of our first parent.

"2dly. Original sin or indwelling corruption.

"3dly. Actual transgression."

* This teaches that he saved himself from the curse of the broken law, to which he was subject, by keeping it himself.

“The Lord Jesus was as free from indwelling sin as from actual transgression; yet, nevertheless, he was a member (so to speak) of the exiled family, and therefore was born subject to their penalties”—called lower down, “the curse of the exiled family vicariously incurred.” Under this “he was born,” but he was able to rise above these penalties—he rose out of it. Now he was not, and did not, as regards labour and toil, and hunger and thirst, and weariness, which are called the sinless penalties. I repeat, the doctrine taught is perfectly clear. The recent tract only takes away the vicariousness.

I believe that what has been the instrument of ripening this terrible doctrine as to Christ, subversive as it is of the truth, is really the prophetic system of the writer. And in this way:—He does not admit the existence of a Jewish remnant which has life, and which is consequently within the reach, and the immediate object, of the sympathies of Christ; hence he is obliged to associate Christ in his condition with the sinful and rebellious nation (and the consequence follows immediately), instead of his being the gracious vessel of feeling, thought, and faith, for the believing remnant, in the position of which he did put himself, and sympathy with which he perfectly has; though it must, indeed, in its application, be based upon that in which he was alone—the atoning work which he wrought for them as for us. The 16th Psalm shows this association. All their sorrow was his, and he enters into and associates himself with it. He had that which was his own, whether bearing or feeling and anticipating the curse and the sin of others. But the means of falling into the error, though important as a guard to the saints, are nothing to the error itself, because the person, relation with God, and condition and work of Christ himself, is concerned in it, and has been lightly sacrificed to these notions. The paper in the “Witness” shows that the principle has long been adopted by the writer of the tract.

OBSERVATIONS,

ETC.

I have now to turn to the publications on the sufferings of Christ: and first, of notes of a lecture by one of the teachers of Ebrington-street. Indignation at the destruction of every thing that is precious in the truth and the glory of Christ himself, and poignant sorrow, that those I once knew well should be agents in it, contend in one's heart. But the very essence of the glory of the Lord and the foundation-truth of God, and mischief and ruin to souls, claim imperiously the warning that this teaching is the worst deceit and craft of Satan. The second publication, by Mr. Newton himself, only seriously aggravates the matter. It is not that there are not many truths, and precious truths, long taught by others, and, no doubt, he has corrected the gross outrage on truth found in the expressions of the first part. But precious truths put forward carefully for the purpose of introducing what undermines foundation-truth for the soul, without being suspected, is one of the surest marks of Satan's direct work. Such is the case here. Mr. N. declares he cares for the cross, that it is the sacrifice for sin; but he refers in doing so directly to the matter of the tract Mr. Harris has printed. So that he does not, as he knows he cannot, deny that tract as to the doctrine taught in it (which came, indeed, from his own family, and was circulated by his friends) in Exeter, London, etc. The person from whom it came, residing in the house with him, was apprised that it would be kept, and stated that it was the substance of Mr. N.'s lecture correctly given. One can understand that he could not disown, and that he dared not own it.

And now, one word as to the general principle of publishing such documents. I can understand that an honourable mind may shrink from the detection and exposure of evil and dishonourable means employed by evil men for

propagating error. It is hard to touch pitch and not be defiled: I am glad to be spared it; but for my part, I judge, that the courage which is bold enough to do it is more to be respected than silence. A man manufactures poison and distributes it without avowing his name, and disseminates it assiduously in secret to destroy and ruin. It comes to the very house and family of those able to detect it. Is it evil, if the proof is clear of its character and origin, to show what it is and whence it comes? Is it not to be labelled, because the poisoner, in order to facilitate his mischief, will not do it? Is not the character of what he produces to be made known, that people may be on their guard? Because he acts secretly and subtilly, am I to keep his secret, if, without any art or even seeking it, I have discovered it by the providence of God? No; I publish plainly what it is, and who it is.

I trust no one will seek to get at it by any art, but that every one will publish, or communicate to those capable of dealing with it, what falls into their hands by the providence of God; inculcated as their doctrines are in a way which itself demonstrates that the light is hated because the deeds are evil.

Let all be brought into the light. That which is upright will not fear it.

And now, to take up the doctrine. Any of us may err. Any of us much occupied by one side of a question may exaggerate it, and so fail in just truth. But there are certain things,—a certain knowledge of Christ which is a part of our life, our salvation, the glory of Him we love. Touch it, the whole soul is up in arms. If it be not, life is not there. The soul cannot, would not, dare not bear that certain points should be touched. The soul is livingly roused, as if itself was touched and more. A surgeon may dissect and pull to pieces a dead body, but if a living one, he may make mistakes—turn his knife wrong; but if he be a surgeon and knows what vital parts are, he dares not approach the danger of touching them, let his plans of operation be what they may. If he do, it is a proof he does not know what the vital parts are, or else that he means to kill. The ignorance of some things proves there is no knowledge of God. The woman that could quietly acquiesce in the division of the infant, was plainly to the

eye of one taught of divine wisdom, not its mother. The tie of a mother's heart was not there. The first tract shows this in the things of God. The second still more (in the effort to save the writer's credit)—entire indifference to the truth and glory of Christ. He declares his value for things which not to value would discredit him; but fatal error is slurred and glossed over without a regard for the Christ it denies, and fatal ignorance of essential truth displayed. This I shall now show, as a solemn warning to brethren, not to give heed to this seducing spirit. Had the second not been published, I might have left it simply to Mr. Harris's notes. But God has taken care that the second should come out, and that I should know nothing till it did, so as to be free to comment on what is authorised by the writer himself.

The system of the tract published by Mr. Harris, is an elaborate and complete system, and undoubtedly, for the substance and system of it, Mr. Newton's.

This has been acknowledged by those to whom the notes belonged, when apprised that they would be kept.

Now, the system and principle of this is, to present a third kind of suffering of Christ not vicarious—not his soul's entering into the condition of those amongst whom he was, and whose cause he had taken up—but suffering arising from God's relation to him, and his relation to God, as being one of them:—"For it was not merely the sufferings he had because his soul entered into the condition of things around him, but there was quite another question, the relation of God to Him while thus suffering. For a person to be suffering here because he serves God is one thing, but the relation of that person to God is another." "We there see [in the Psalms] what his *relations to God* were during those thirty years which passed before his baptism." "So Jesus became a part of an accursed people; a people who had earned God's wrath by transgression . . . so Jesus became obnoxious to the wrath of God the moment he came into the world, accordingly we find many of the Psalms speaking of this." Note here, it is not taking wrath nor being made sin; *that* the writer distinguishes: but God's relation to him and his to God, not for personal sin, but as part of an accursed people. He was, in relative position, a child of wrath even as others. Mr. N., to clear himself

may cite Hawker, and Hervey, and Witsius, as speaking of Christ being always vicariously subject to wrath. They may be wrong in this notion, but it is nothing to the purpose; they never dreamt of his being obnoxious to it *otherwise than* vicariously. Error as to the *period* of vicariousness has nothing to do with fundamental error as to the position of Christ himself—his relation to God. They had no such thought as the writer whatever. Their names are a mere blind. "I do not refer," says the writer, "to what were called his vicarious sufferings." "He came to be baptised because he *was* one with Israel, was *in* their condition, one of wrath from God"—not, mark, his soul entering into the condition of things around him, but his relation to God, and God's to him. This was so much so, that "consequently, when he was baptised, he took new ground;" and "*the moment he took that ground* the Holy Spirit was sent down,—God's seal was set upon him. 'This is my beloved Son in whom I am well pleased.'" "He found a *new character of affliction* as the servant of God."

"Observe, this is chastening in displeasure, not that which comes now on a child of God, which is never in wrath but this rebuking in wrath to which he was amenable, because he was part of an accursed people: so the hand of God was continually stretched out against Him in various ways." "He felt the hand of the Lord rebuking him in hot displeasure." "We do not read of such chastening after he began his ministry." "He was able to cure sicknesses and heal diseases, so that the last three and a half years was by far the happiest in his life, for he was not afflicted by the hand of God as before." All this is very distinct as a system; it is not a casual expression liable to be misconceived, but a well matured-system. In the new tract, the whole of which refers directly to the one published by Mr. Harris (p. 26), we find these two periods noticed among five into which the writer divides Christ's life, and he says, "It is the second and third of these divisions that I have been seeking to contrast."*

* "He stood in a new position;" (p. 23) second tract. "His (p. 22.) baptism may be considered the great turning point in the life of the Lord Jesus. . . his life of service here. . . It was the introduction into the earth of the new economy of grace If the soul of Jesus

All this is very clear :—that he suffered during thirty years as part of a cursed people; changed this position at John's baptism.

The next point is Gethsemane:—"What gives the character to Gethsemane is weak humanity, and all the power of Satan allowed to be brought upon him."

"I should regard this as the most terrible hour he ever passed through; we shrink from this more than from any other part of his history. . . He dreaded not the cross as he did Gethsemane!"—What, I ask in passing, made Gethsemane terrible? what was the cup he had to drink? "When it was over, so conscious was he that the *difficulty* was *surmounted*, that he said to them, 'Sleep on now, and take your rest.' That is his word to the Church now: we may rest; the difficulties are over, and we may sleep on undisturbed in blessed and happy security and rest, **FOR ALL IS OVER NOW.**" What! before the atonement and the cross? "He dreaded not the cross as he did Gethsemane. The cross was the place where he was made distinctly the sacrifice for sin." The reader will see the contrast here between Gethsemane and the cross. They were two distinct *objects of dread*—Gethsemane the worst. They are distinguished as periods in the division into five (p. 26) of the second tract. Now that Mr. Newton really owns this paragraph, is evident, p. 37 of the second tract. He there says, "But because I say that the end was *virtually* reached when Jesus delivered himself up and was led unresistingly away, I do not on that account depreciate or undervalue that which remained *actually* to be done." I shall just now consider why that, namely, humanity in weakness on the cross, was, in the garden, "firmness inconceivable to us, because perfect, such as can be found only* in God." But the question

had realised, experimentally realised, and that *too under the hand of God*, and to a degree that we little think, the fearful condition of Israel; if he had seen it, as it were, girt about by fiery indignation, and threatened by the *full devouring power* of that mountain of fire, blackness and tempest, under which they had been abiding." What kind of wrath was this—chastisement or vengeance? that which was supplanted by the new economy of *grace* at Jesus's baptism—"how joyful to his soul the sense of the introduction of new things."

* The principles of the two tracts are precisely the same. I have given the statements of the first tract, as showing that the whole is a well ordered system; but this quotation is from the second. The

of the value of the passage I have quoted from the first tract, glossed over in the second, is discussed in the second, as that which Mr. N. recognises as his. As again in (p. 33), second tract, "It was the most terrible hour through which he had ever yet passed." Can any one doubt to what this alludes, adding the word "yet" to do away the effect. Now I say, that no person taught of God in the foundation-principles of God's truth could say, that though the cross was the place where he was made distinctly the sacrifice for sin, Christ dreaded not the cross as he dreaded Gethsemane; for, though he may be forced to say the cross was a sacrifice for sin, such a statement makes it clear that the idea of the wrath of God does not exist in his mind, and that, having suffered what was not a sacrifice for sin, but a distinct character of suffering not vicarious, but weak humanity, under the power of Satan allowed to be brought upon him; that "Sleep on, take your rest" was his word to the Church now: we may rest, the difficulties are over; and we may sleep on undisturbed in blessed and happy security and rest, for all is over now." I say, it is impossible one

second says also, "the felt weakness of his humanity." I add here this monstrous statement as to Gethsemane from the second:—"The danger that had approached so nigh the sleeping disciples, and which Jesus alone had appreciated, was driven away. A gulf unseen by them had yawned around *them*—but it was gone." What was gone? "His conflict just passed had given them deliverance from the danger that threatened them in Gethsemane. . . . It [Jesus's will] had not wavered. And, therefore, was not Jesus justified in speaking [saying, Sleep on *now*] as if the end had been perfectly and fully reached? . . . If, therefore, the danger that had just threatened was removed, and if that which he was then doing was to give them sure, unchangeable, peaceful security from all the power of Satan and of sin for evermore, why should he not regard them as those who had passed through their last dangerous storm, and who had virtually reached the haven. 'Sleep on and take your rest.' What has their last dangerous storm to do with atonement? They could aid here, it is said. "Sleep on and take your rest." They are words not of upbraiding, but of comfort, or if any thing like sorrow mingles with them, it is in the thought that the occasion was lost of aiding in a conflict such as that in Gethsemane had been They might have prayed with him in Gethsemane." So his seeking for sympathy and prayer from his disciples (tract 1, p. 18). He never sought their prayers. "Tarry ye here while I go and pray yonder." He certainly never sought their aid in a conflict where he found "the terrors of the Almighty set in array against him."

taught of God could say so, because, it is not a question of difficulties but of atonement. The *forsaking of God* was not come: the subject of dread according to the writer, was a distinct and more terrible one. The sacrifice for sin was not yet in accomplishment. Nothing vicarious was touched as yet. It was not anticipation of the cup according to the writer, but a distinct thing which Jesus dreaded, and which was over when Gethsemane was finished; and yet all was over, so that the Church was secure and at rest when the vicarious work of atonement was not begun. I say, no person to whom the faith of God's elect is precious, to whom the atonement of Christ is a reality, and the centre of hope, could possibly have had such a thought, or (unless blinded of Satan) not have recognised that it was of Satan.

Further, that Christ was obnoxious to wrath, from his coming into the world as part of a cursed people, and changed his relationship to God at John's baptism, because he preached repentance and remission of sins and the new economy of grace was introduced, and Christ's finding relief in his message, so that, from the moment he took that ground, God's seal was set upon him, "This is my beloved Son," and ceased to afflict him as obnoxious to wrath—is doctrine so destructive of the real human relationship of the blessed Jesus to God, so ruinous to his person, motives, and the path of him who grew in favour with God, that no one who knows Christ could receive it for a moment.

That the writer means the relation Jesus was in is clear, for he speaks of his escaping much of it by prayer, faith, and obedience (p. 8, second tract), and extricated himself out of it by his own* perfect obedience (p. 12); and,

* The statements of the writer are inconsistent and absurd enough. It was by the appointment of God and measured by that, and a positive infliction of God; yet being from his birth obnoxious to it, he escaped a great deal by faith, prayer, and obedience. Yet it was his privilege and glory to have a great deal, and be chief in it. We, however, are never under Israel's curse, which this was. He extricated himself out of this privilege by his perfect obedience; elsewhere by accepting John's message by a wise heart; and though measured by the appointment of God, and a dealing of the hand of God, yet there were "continual interferences of God in his behalf" to deliver him from them. How truly those who depart from the faith, and exercise their own mind in order to have a great appearance of knowledge,

moreover, contrasts it in the first, with his soul entering into the condition of others.

The writer talks of the privilege of suffering. There is no privilege in suffering under a curse not vicariously.

These statements, of which I can only give the briefest outline, would be impossible to any one to whom the reality of atonement was known, or the essence of truth dear: being put out with pretension to entering deeply into the sufferings of Christ, and the literal acknowledgment of many truths which they undermine, they are evidently the work of Satan himself to destroy the truth, and to deny the Lord in his special work. The aim is evident; to set up service and sorrow in conflict in man above the great fact of atonement, in which we can have no part whatever, save our sins and the fruit in salvation.

But I shall now take up the second tract more directly, though briefly. For while glossing over many of the grosser statements* of the first, they save *them* for those who have received them, while they seek to save the writer's credit with those who have not. This is always the way with a seducing spirit. The first tract had gone too fast, had been seen and detected, and then, not withdrawn, but, while it worked, the credit of the system was to be saved, and confidence (ruined by the first) sought to be regained. But it could not be attempted to deny directly the first, nor has it been done in the second; some things it must be sought to back out of.

Whereas in the former the periods were doctrinally dis-

know not what they say, nor whereof they affirm. Nothing more strikes me, than the total absence of all divine teaching in all these statements. That total absence in the writer's teaching I have been fully convinced of now for several years.

* The reckless upsetting of truth as to the person of Christ by other teachers of this school, may be guessed by a lecture on the 15th of John, where it was taught, that there were things in Christ which needed to be removed, and that, therefore, the Father used the pruning knife as to him. Happily the hearers were guarded enough of God for it to strike and alarm them; the lecturer was spoken to, and it was of course explained away. The way in which the doctrine of the tracts used to be taught at Plymouth (for it is nothing new), was that Christ was a *constituted* sinner subject to death, and worked his way up to life. But not being in writing, it was hard, as regards others, to verify it. See introduction, as to Christian Witness, however.

tinguished in the nature of their sufferings, now his sufferings, because he was an Israelite, cannot be *restricted* to the years of his public service. Thus the grosser form of the error is obviated, for he does not, in this expression, get on to a new ground and position by John's baptism of repentance and remission, so as to be sealed; but the substance of the error rests, and though thus apparently set aside by the word "restricted," it is fully set up again, p. 23, where it is declared, that the difference of Christ's dispensational relation is illustrated by that of Sinai and Zion, the place of the church of the firstborn. I have not attempted to go through the tortuous contradictions of error. They abound in the tract. They are convenient for partisans; because, while error is propagated by one statement, if detected, it can be denied by the other. (See the quotation also from p. 22, in a previous note.) He is obnoxious to wrath which is not vicarious, by reason of his own relation to God, such as he was, born part of an accursed people. Now, how did being obnoxious to wrath in his own relation to God shew his perfectness? His conduct under it we may suppose did,—were such a thing possible. It is the obnoxiousness to wrath in him as soon as he was born into the world, a position out of which he had to extricate himself, that is the point pressed by the writer of the tract; and here let me notice what is believed by all.

Not only are the vicarious sufferings of Christ owned by every true Christian, but that he suffered also as the righteous one on the earth. The reproaches of those that reproached Jehovah fell on him. He suffered being tempted, having come in grace, the sinless one, into our position. His holy nature, sinless and untouched by Satan; still as a man, suffered being tempted; his soul entered in the fullest way into the condition of sorrow and distress in which sin had plunged man, and Israel too, especially. In all their affliction, in this sense also, he was afflicted. His heart, fully feeling, entered into the fullest depths of it, so that under the sense of it he could groan deeply in spirit. Not only so: it is evident that he anticipated the trial and suffering of death to which he was to be subject. By the grace of God he tasted death, and we know that he felt it beforehand, not only from the Psalms and the solemn sufferings of Gethsemane, but from his own words, "I have a bap-

tism to be baptised with, and how am I straitened till it be accomplished." He was a man of sorrows and acquainted with grief. And here note, Christ, because it was his soul entering into it, could go to the full depths of all this unspared, and unsparing himself. It was sinless grace and perfectness of love, which, having brought him into this condition, made him enter into it in all its fulness, and shrink from none of it. It became the Divine majesty, seeing he had placed himself there to lead him through the sufferings suited to this position; that is, it was fitting he should suffer. Hence our souls, though unable to estimate it, can understand its perfectness, and in spirit pass adoringly with Jesus into the midst of his sorrow: nay, it is our privilege to enter into that part of his sorrow—his holy sorrow,—which flowed from sinlessness and love, from service in spirit and knowledge of the mind of God in the midst of sin—to have the fellowship of his sufferings. His death itself can and is to be viewed in this light also, looked at as coming from man, and even Satan, however far this may be from being all that is found there, as, indeed, it is.

But the writer takes entirely different ground,—ground which bases the sufferings of Christ on an entirely different principle. He speaks of sufferings, not into the depths of which he entered as the holy One, but of wrath, to which he was obnoxious by reason of the position he was in, from which God interfered to deliver him, from which he *extricated* himself by perfect obedience, so that he never felt the whole of it. It was the curse of a broken law he was under by position, not vicariously, without conflict with wicked men, not by the contradiction of sinners endured in grief by a holy soul, which it is our privilege to endure too for his and righteousness' sake: but what it was no privilege to endure, and no profit neither, for if it was to be endured for the profit of others, how could he extricate himself from it, and be preserved from suffering it all by the interference of God in comforting him. It lay upon him, and not vicariously, as that which it was well for him to get out of as a curse not vicarious. Is it not sufficient to present this to the soul of a saint, for him to see that it subverts the faith of God's elect? It is not the true Christ of God, the holy thing born of Mary, that we have here, but one who

participates, not by grace but by birth, in the curse, the fruitless curse which is fallen on man by reason of sin—not one who has taken the place in grace, for he extricates himself from it, but one who is in it under the curse of the law by dire necessity of position. The substance of the truth of Christ's holy person is set aside, and his taking the curse on himself is set aside,—the two cardinal truths of the gospel of grace; and hence we shall find that all is confusion on these subjects, as it must be where the substance of the truth is lost, and the use of the Psalms as untrue and unfounded as possible. Under pretence of presenting the sufferings of Christ in a new and important point of view, the whole grace of them is lost; and, instead of *in grace* entering into the depths of the sorrow and suffering, whether of man or of Israel in their position before God—his soul entering into all the full depth of it in full purpose of soul without the least sparing, that, his soul knowing all, our souls might know his love had entered into all, and find its power there—it is a condition he is in necessarily by position as under a curse which he prays against, extricates himself from, and is saved from enduring the full extent of, God interfering to deliver him. I have already given the quotations which expressly teach this.*

It is in vain to present *other* truths to make good the writer's orthodoxy. It is a mere blind. They are not the truths in question. On the point *which the tracts teach*, the truth of God is subverted. It is not a true Christ which is taught there. Nor does Christ enter fully into our sorrow, for he is spared it, and extricates himself from it.

I now refer to some points in the second tract, shewing the entire confusion on the subject of suffering and wrath, whether from intention or ignorance I do not pretend to say, but which, at any rate shew, if it be ignorance, fatal ignorance as to Christ himself. (pp. 3, 4). "Had he been a man of sorrows and acquainted with grief, having drunk of that cup which Job and Jeremiah had tasted before." What cup was Jeremiah (though suffering, as Christ himself did, under the outward consequences of Israel's evil), as a prophet in his Lamentations by the Spirit of Christ drinking? The cup of sorrow in sympathy. His soul entered into

* The reader may see p. 8 of the "Remarks," pp. 12, 16, etc.

Israel's sorrow in love by the Spirit of Christ. But this the writer of the tract says is quite another question from Christ's sufferings from God's relation to him. But what were Job's sorrows? Were they not personal discipline—Satan let loose at himself? It was no suffering on account of others: he was the occasion of his own sorrow (I do not speak of any type now), and confessed himself, when he saw God, a sinner, and repented in dust and ashes. Was "the interpreter, one among a thousand," shewing to man his uprightness, so that God restored him, saying, "I have found a ransom,"—to be applied to Christ as one who needed a ransom? or could Elihu speak to Christ in any sense as he did to Job? and did not Elihu much more represent Christ than Job? That Christ voluntarily took Job's case, looked at as a typical sufferer, may be also admitted, his soul entering into it; but this is distinguished as another thing by the writer—it is his own relation to God.

Again, what was the nature of the wrath? In the first tract, it is left as but displeasure and terror, quoting Psalms which evidently do go as far as possible in the wrath of God, as the eighty-eighth. Here it is attempted to be distinguished as wrath as chastisement from wrath in vengeance. It is not chastisement in love* as we have it; it is not vicarious suffering; it is wrath on Israel, the consequence of sin. Now what is it the writer refers to as that which had fallen upon Israel? Not the process of government which accompanied the law, and formed terms under which Israel held certain blessings. They were already Lo-Ammi indeed under that. Messiah could be presented to them according to the promise of Deuteronomy in grace, if, indeed, their hearts, under whatever affliction, turned back to the Lord and to obedience; but in this respect Christ presented himself to them as *a witness and a prophet*, and their heart was as the nether millstone. But what is the position of Israel to which the writer refers? "They had earned by their disobedience, the fearful inflictions of God's broken law."† Mark that. Did Christ take that

* This, after all, is confusion, for, as a nation, the iniquity of Israel is declared to be purged by the chastisement which she has received at the hand of the Lord "double for all her sins."

† (So p. 23).—"The difference between Sinai the mountain of blackness, and Zion the mountain of light, and grace, and blessing,

not vicariously? And what is meant is clearly stated enough, "for it had been said, Cursed is he that continueth not in all things that are written in the book of the law to

the place of the church of the firstborn, might be used to illustrate the difference between the two dispensational positions held by the Lord Jesus in the midst of Israel previous to his baptism, and that which he dispensationally and ministerially took when anointed by the Holy Ghost." That Christ was born under the law, and, being sinless under it, was not obnoxious to wrath, and that he took its curse on the tree: *that* Scripture teaches. But that he was obnoxious to wrath under it by identification with Israel, and the relation he was in to God thereby, is unknown to Scripture. That relation is vengeance, certain inevitable vengeance, as many as are of its works, as mere men are under its *curse*, which is vengeance. Christ, exempt from that, took it on himself. That there were curses written in the law which were come on the people, as recited by Daniel, is unquestionable, and that Christ's soul entered into the sorrow of them. But that is not the question; and, to reduce the curse of a broken law to the level of this, and cite Gal. iii. 10 as referring to it, only shews that the bearing of the apostle's teaching, the light which the rent veil has cast on the true extent of the curse of the broken law, does not enter at all into the mind of the writer. What is Sinai's mountain of blackness in the eye of the apostle, if it be not condemnation and death, even in spite of the grace in government introduced by the mediation of Moses? for it is the law after, and in spite of this, which is spoken of in 2 Cor. iii. As if to heap inconsistency on inconsistency, though it is useless to point all of them out, especially when far more solemn things are in question, the place of the church of the firstborn, used to illustrate Christ's place after John's baptism, and the anointing which followed, in p. 23, is declared not to have been his place during his ministry, in p. 31. "Man was yet in his distance from God. There was as yet no glorified humanity on the right hand of the throne of God," etc. "The mighty power of God [in resurrection] not yet put forth; the Spirit, not yet become the unfold and seal [of things to come], etc. ; and Jesus, as man, was associated with this place of distance, in which man in the flesh was, and he had, through obedience, to find his way," etc. ; and note here, this goes on to the cross. Where, then, is all the grand difference on John's baptism, illustrated by a change from Sinai to the place of the church of the firstborn? Is it not pitiable to see souls bewildered and misled by such things, under the pretence of deep knowledge? In p. 16 of the first tract, it is said, that Christ's place, during the time of his ministry, is granted to us, and that we never come under the curse of Israel, which was his first place. In p. 31 of the second,—during his ministry on earth, he came into a place dispensationally lower than that into which he has now brought his church. If we are not in the first condition, and not in the second, it is hard to tell how Christ is an example. If it be said: As man, (here, p. 31, referred to the place he took in ministry after all) he is associated with man at a distance from God, which is said not to be our place at all.

do them" (Gal. iii. 10)!! I repeat: Did Christ take this place otherwise than vicariously? In Galatians iii., there is not a semblance of obscurity, not an appearance of reference to Christ's life or identification as obnoxious to God's wrath with Israel from the moment of his birth, a position changed by his taking the place Israel ought to have taken under John's repentance and remission. "Christ has redeemed us from the curse of the law, being *made a curse* for us; for it is written, Cursed is every one that hangeth on a tree." Nothing can be simpler, or more blessed for us in grace, perfect grace. It is the simplicity that is in Christ. But what becomes of the distinction of vengeance and chastisement, or what the meaning of the *inflictions* of God's broken law according to Gal. iii. 10? Was what they had earned by disobedience under the curse of God's broken law inflictions of chastisement? The writer adds: "Inflictions consequent upon this [this follows immediately the citation of Gal. iii. 10.] had long begun to operate both on individuals in Israel, and upon the nation as a whole." "Consider the sufferings of the prophets: the chastenings and sorrow of Ezekiel." It is then added: "One thing, at least, in this list of woe he must be allowed to have experienced in no ordinary degree—toil unrecompensed by results." Was this the curse of the broken law according to Gal. iii. 10? It is sorrow in service, which the writer has distinguished, as he has the soul entering into the condition of the people, from Christ's relation to God as identified with them. Sinless penalties have nothing to do here: no one questions Christ underwent them; but that is not the sense of Gal. iii. 10.

I will now refer to some of the Psalms which are quoted to show Christ's sufferings in them, and we shall see if they are not connected with the contradiction of sinners, that is, with his service in respect of them and suffering *from*

On the last paragraph I have referred to, I shall comment on its own account. But how, in this confusion, is Christ lost to those under this instruction? Thus at sea, with Jesus not really known, they are a prey to any thoughts imposed upon them. But my object is not to shew the confusion, and leave souls in it to fly in despair they know not where, but to shew the very distinct, positive, deadly error insisted on in the midst of this confusion into which the soul, lost in it, falls, having no true knowledge of Christ to keep them.

them; not his relation to God as being in the same place *with* them; ending (after faithfulness through it all) with their outwardly getting the mastery over him, and therein (because making atonement) being left to them and forsaken of God. Whereas, the remnant of Israel in the latter days, to which much refers in the sympathy of Christ, will for the most part be delivered as others had before. They had trusted in God and been delivered; whereas, the enemy could taunt him with trusting in God, and not being delivered.

In Psalm vi. itself, we find the contradiction of sinners, and reaching onward in spirit to death, not a common relationship along with them to God, of wrath to which he was obnoxious, and inward visitations of God in common with wicked Israel:* only there is no present deliverance.

“Mine eye is consumed because of grief, it waxeth old because of *all mine enemies*. Depart from me all ye workers of iniquity, for the Lord has heard the voice of my weeping. Let all mine enemies be ashamed and sore vexed.” Here the Lord, looked at in his connection with Israel, is oppressed by wicked enemies, and cries to the Lord against them, death staring him in the face, he prays, entering as he does in spirit into the deserts of Israel as identified with the saints in the earth, the excellent, not to be rebuked in anger; as elsewhere not to shut up his soul with the blood-thirsty; providing,† *having entered into it*, for the comfort of the faithful of Israel in the latter day: so in Ps. vii.‡ this contradiction of sinners is fully brought out. For thus it was. The Lord ordered§ that certain persons should be in trial and oppressed, that they might be fit vessels of Christ’s Spirit, who alone could enter into all sorrow. The expression of what was true, perhaps, of them as to sin, became suited to Christ as entering in spirit, in grace, into the condition of Israel in the remnant—fully and entirely entering into it, not escaping or extricating himself from it as naturally under it by position—and thus pro-

* See Remarks, p. 14, 22, and many other passages. This sixth psalm, as I shall shew, entirely contradicts the writer’s theory, for its appeal is “for thy mercies’ sake.”

† Not extricated himself out of it.

‡ The same thing is found in Psalm xxvi. very distinctly.

§ Not as the only reason, but he so ordered it.

viding most blessed instruction as to him for us, and what shall instruct and sustain the remnant of Israel as of his spirit prophetically, when really in the circumstances and state and guilt which he entered into in spirit. And here remark, that if it be not Christ entering into it in spirit, or vicariously, these Psalms go a great deal too far; for they do not merely speak of relationship to God, but of actual guilt and sin.

See one of the very Psalms quoted by the writer of the tract as being Christ's condition,—his relation to God: "There is no soundness in my flesh because of thine anger [this would be taken as a proof by the writer of his position, but it is added], neither is there rest in my bones because of my sin. For mine iniquities are gone over my head: as an heavy burden, they are too heavy for me." Now this is not relationship, nor position, nor sinless penalties. Either Christ is speaking as charging himself with the *iniquities*, or his soul is entering into their condition, both of which the writer says it is not, or in some way Christ must be responsible for iniquities otherwise than vicariously. According to the writer, Christ was not in this condition after his baptism, but often before, referring to this very Psalm. And mark, it is not what is earned in the way of punishment which is spoken of here (*that* maybe understood); nor merely of the anger and hot displeasure (the same terms as in the sixth), but he speaks of himself as involved *in what earned it*. That he can thus *take* it on himself for the remnant, the full consequence of which was the cross, is readily accepted and understood; but that it was a position out of which he extricated himself, and God interfered to spare and relieve him, is nonsense indeed, but nonsense which destroys the whole truth as to Christ. And note here further, that he is in the presence of active enemies seeking his life. Many Psalms answer to this. And as further explanation of this, we have the fortieth, where the testimony of Christ in the great congregation is declared to have been delivered in faithfulness on God's behalf; and after that, he declares himself in the very condition out of which he is said to have emerged on entering into this ministry, his whole state being changed from Sinai to Zion: "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able

to look up; they are more than the hairs of mine head: therefore my heart faileth me." So also we find him in presence of his enemies.

Cry there was—but it was well seen here, that it was a longer patience and a better deliverance than John's baptism,—and a testimony, which only made the cloud gather darker and darker around him, till the forsaking of God upon the cross closed the scene that the Lord speaks of in in this Psalm. Yet we have the very same elements as before, and his heart failing him.

In the eighteenth Psalm, the reader will find the way in which Christ, as in this trial, takes up the whole history of Israel from Egypt to their final deliverance, as based on this cry and suffering of his, just showing him in all their affliction afflicted,—not under curse of law,—for it begins before law; but as interested in the people who derive their deliverance from enemies, evil, and oppression, from the cry of him who was pleased in grace to identify himself with them and undertake their cause,—afflicted in all their affliction. That his perfect obedience was available to this—and this integrity he pleads often,—that he went to the full depths of the consequences and *cause* in the sorrow of his heart (not escaping it, I repeat, for his own sake, as the writer states), is most true, and most blessed; but this is not what is allowed. It is for the writer a personal suffering, though not personally deserved, to which he was obnoxious from position, which he was partly spared through obedience, and from which he emerged by John's baptism. And note, this, as a system, is *fully* confirmed by the second tract, though the expressions are modified, and the writer hardly knows what to say: for in the second tract, it is illustrated by the change from Sinai to Zion. And yet he speaks, to get rid of the abominableness of the system, of its not being *restricted* to his ministry. How is a Sinai-state not restricted to a Zion-state, illustrated by that of the Church of the firstborn? But it is the thing itself, restricted or not, which is the grand evil. Whatever Christ took of the curse of Sinai, he neither escaped in part by prayer, obedience, and faith, nor extricated himself from.

I turn now to the difference of Gethsemane and the cross, not to repeat any of the remarks of Mr. Harris, but to notice what is in the second tract. The first was too

bad, too grossly offensive to every Christian mind, too plain a proof that the idea of the curse and wrath Christ endured there, was wholly wanting. To say that Christ *was* a sacrifice for sin, but that Gethsemane was more terrible though there he was not—was too open a denial of the *reality* of the atonement to be allowed to pass, or not to discredit any one that wrote or even circulated it. Hence, in the second tract, all this is carefully modified and explained. To say, as some advocates of Mr. Newton do, that the second tract does not refer to the first is too flagrant an imposition on common sense, and the direct and positive evidence of the tracts themselves, to do any thing more than excite pity. But it is a part of the same system. The sorrows of Gethsemane are dwelt upon in the terms for the most part in which Christians sound in the faith have spoken of them, as if that was the full force of the statement of the first tract; and instead of “the most terrible hour he ever passed through,” we have “the most terrible hour through which he had ever *yet* passed;” and then we are told “that the unequalled hour of pressure was indeed still to come; for that was on the cross—yet on the cross he seems to have manifested no feelings such as these. There was no such bloody sweat—no such *development* of agonised human sensibilities. Observe, I say, development. I know well, that the hour of the cross was an unequalled hour,” etc. Why then were there no such feelings? “And yet, how peculiarly calmness and strength mark the whole period of the crucifixion. His care for his mother; his reply to the supplication of the thief; . . . all these . . . mark also the incarnate God . . . In *himself* alone power of sustainment was—for he was God, and therefore he endured. . . . The Divine character of the human sufferer is thus made very prominent on the cross; just as the human character of the same sufferer is, I think, made prominent in Gethsemane. Even that Psalm which is so peculiarly the Psalm of the cross, and commences with the cry of his most bitter anguish, ‘My God, my God, why hast thou forsaken me?’ concludes with thanksgiving,” etc.

Such is the attempt to undo the effect of the horrible statements of the first tract. It contradicts the statements of the first tract clearly enough, while referring plainly to them, and adopting the substance of the principle. But

how low must that soul be fallen which can give garbled statements as to the cross itself, and the infinite and sacred sufferings of the holy one there, when he made his soul an offering for sin, in order to save its own credit and character? Was there no shame, no pang in the writer's heart, when penning all this? Alas, alas! and alas, for those, that for the credit of a man, amiable as the feeling may be, can sacrifice, ay, one sorrow or one feeling of the blessed and holy Jesus. I pity the man that is not revolted and indignant at these tracts.

The writer has changed "weak humanity and all the power of Satan allowed to be brought upon him" into "the felt weakness of his humanity, with the terrors of the Almighty set in array against them." But in this even he is in error, for he was praying to his Father in full communion with him, with strong crying and tears unto him that was able to save him from death. The hour was that of wicked man and the power of darkness. He anticipated death. The power of it was on his spirit in prospect, but the cup was not then drinking: it was his Father's ascertained will that he should drink it. In this sense it was not the time in which the terrors of the Almighty were in array against him, that is, as from the Almighty himself.

And hence, it was according to the system of the tract, what he had often suffered before, instead of being a distinct position (see pp. 10, 19), when through "many years of sorrowful experience" before the mission of John Baptist, he could feel and say, "I am afflicted and ready to die from my youth up, while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they encompassed me about together." So that the terrors of the Almighty set in array were not, according to the writer, peculiar to Gethsemane. Here, however, we are told that the experiences of Gethsemane were not assigned to him by God till the great appointed time (p. 33).

But as to the cross, it was a time of calmness and strength, because the incarnate God was there. That Divine power and nature sustained him every where, and there especially, yet so as to enable him to endure not to screen him, had been said, by those from whom the writer has borrowed it, long before him. But here it is used to

put the cross as a place of "strength," in contrast with Gethsamene, as a place of weakness.

Frightful, really, is it to read their efforts—frightful almost thus to discuss the cross, instead of its awakening the adoring feelings of a heart that bows at the thought of the blessedness of him who endured it. But let us turn to Scripture. Blessed be God, it meets every error, let it be ever so guarded or subtilly put, or shrouded in beautiful forms of thought. Is the cross a place of strength according to Scripture? "He was crucified through weakness, but he liveth by the power of God." What is the statement of the first tract as to this very event? "For example the veil was rent."—We know that was his flesh in death.—"It was of purple, and scarlet, and fine linen; but nothing that could not be rent was intertwined in it, and this is strictly preserved through all the types, that we may never mingle the thought of Divinity with the humanity of the Lord Jesus."

Now, he is so sustained by the Divinity, that there are no such agonised human sensibilities—sustained by the Divine nature in himself. It is the Divine character of the human sufferer which is prominent, so that strength marks the whole period of the crucifixion. And when the thought, which would instantly suggest itself as the reply to every holy soul, comes into the mind, on recalling "My God, my God, why hast thou forsaken me"—Is *that* the Divine character of the human sufferer, his saying that God has forsaken him?—it is sought to elude it (I am ashamed to write the word) with, it "concludes with thanksgiving." This is really worse than error. What can one think of one who can reason thus? Brethren, it is the cross, the atonement, the foundation of our faith—the sufferings of Jesus we are speaking of. Can you rest under or endure for a moment the work of Christ being thus trifled with? Did the thanksgivings come before the atonement and work of expiation was over? Could Christ declare God his Father's name to his brethren before the offering was accomplished which made it a declaration of righteous love? You know he could not. Was this declaration a testimony to Christ's being calm and full of strength on the cross as a Divine character while enduring the wrath, so that there was no development of agonized human sensibilities similar to Gethsamene?

But I turn to the Psalms which speak of his death—the psalm and psalms of the cross. First, the twenty-second. I shall copy a large part of it; and it is well to refresh one's spirit with the truth, instead of contending against error.

“My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb. . . . Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me.”

Is this the self-sustaining and Divine character of the human sufferer, giving calmness and strength, marking the whole period of the crucifixion: this which is indeed so peculiarly the psalm of the cross? Is it not evident that the forsaking of God, as to the condition of his soul, crowned the sorrow and accomplished the holy dread of one whose soul was poured out already like water, his heart melted like wax in the midst of his bowels?

Take again the sixty-ninth psalm, also a psalm of the cross.

When they gave him gall for his meat, and in his thirst vinegar to drink:—"I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty." The Lord then refers to his zeal and faithfulness for God, and righteous and gracious dealings towards men; and continues, "Deliver me out of the mire, and let me not sink. . . . Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." And afterwards, "But I am poor and sorrowful: let thy salvation, O God, set me up on high."

The Lord, as a man, did never indeed go out of the perfect position of dependence, not even on the cross. What *distinguished* that was, as we have seen, not only that men, his enemies, were lively, but, that that dependence, while his soul was an offering for sin, was not, and could not be, answered. This was infinite sorrow as well as expiation.

The hundred and second psalm may also be referred to: "He weakened my strength in the way; he shortened my days." But these amply suffice. Ought they to be needed?

There is another statement here also which really sets aside all the previous efforts to save the doctrine taught in these tracts from the charge of falsifying the very relationship of God with Christ, by distinguishing his being under the wrath of chastisement and the wrath of vengeance. The whole career of the Lord is thus described, p. 31 (all being put together, the dispensational position of Christ and the wrath and curse of God in vengeance): "Man was yet in his distance from God . . . Jesus, as man, was associated with this place of distance in which man in the flesh was; and he had through obedience to find his way to that point where God could meet him as having finished his appointed work—glorify him, and set him at his own right hand in the heavenly places: and that point was death—death on the cross—death under the wrath of God."

Now that Jesus, as captain of our salvation, a place he had taken in voluntary grace, was exposed to suffering and trial, arising from the place *he* had taken amongst us, every Christian recognises; but that is not the point here. The writer's doctrine is, that, from the moment he came into the world, he was obnoxious to a wrath which he escaped in part by prayer, faith, and obedience.

Now here "man was yet in his distance from God," and "Jesus, *as man*, was associated with this place of distance in which *man in the flesh* was." Now his having personal sin is not the question here. The writer is not charged with saying that; and hence his clearing himself of that, is clearing himself of nothing at all. What was the place of distance in which man in the flesh was? What was due to it? Was it not condemnation? Christ was there by association. He was in this place; not as made an offering for sin, not vicariously, but by association. The doctrine of truth is, that, perfectly acceptable and accepted in his person and sinless under the law, he was *made* sin, and by one offering offered without the gate, perfected for ever those that are sanctified—a sin-offering once for all. The doctrine of the writer of the second tract is, that Christ was personally sinless indeed, but was associated as man with the place of distance in which man in the flesh was. Not as earning his bread in the sweat of his brow. That is not the meaning of the distance from God of man in the flesh. "He had through obedience to *find his way* to that point where God *could meet him* as having finished his appointed work—glorify him, and set him at his own right hand in the heavenly places: and that point was death—death on the cross—death under the wrath of God." Can any thing be plainer than this? Is this wrath of chastisement? Is death on the cross—death under the wrath of God—the meeting-point obtained for man at a distance from God, because the appointed work was finished—is *that* chastisement, or wrath due, in the full sense, to man as in the flesh and at a distance from God? This, then, according to the writer, was Christ's place. Not him who knew no sin made sin, but from the beginning of his life finding his way through obedience out of a place of wrath naturally due to man as at a distance from God, and which was not reached till it arrived at death under wrath. But there he was from the beginning. It is

me, then, to speak of appointment of God as to the extent of his sufferings, not merely because it contradicts God's alleged interference to deliver him from them ; but because his position was the position of man at a distance from God. What *had* God appointed ; what, by the very nature of God himself, was the necessary result of that ? Hence it is not merely terrors as an occasional thing which might reach his spirit, he was associated with man's place of distance, and therefore under wrath for sin. When he said, *Mine iniquities are gone over my head*, it was the place he was in, for man was there, not vicariously : he had to extricate himself out of it,* to escape what he could by faith, and obedience, and prayer, " to find his way to that point where God could meet him as having finished his appointed work"—that is, "*death under the wrath of God.*"† He was under this wrath then all the time in his relation to God in the position he had taken—not vicariously, but by association. It is another gospel, which is not another ; for death under the wrath of God is not here itself vicarious—not the bearing of the sins of his redeemed—but finding his way, by reason of the position he was in himself, to that point where God *could meet him* as having finished the work which death on the cross, due to the position he was himself in, closed. It is not (as Irvingism) that he partook of sinful nature, so that he was obnoxious to wrath as such ; but it is, that he was from his birth, by the position which he took as man, himself at a distance from God. Not that he bore sins and *took* wrath on the cross : it was his own position ; out of which he had to find his way to that point where God could meet him, which point was death under wrath, which is what indeed is due to man in the flesh at a distance from God—the place where Christ always was.

If any man has a respect for Christ, or the fear of God ; if any man values the essential truth of the gospel, he will flee from such teaching as from a serpent, and much more earnestly. "*Cease my son to hear the instruction which causeth thee to err from the words of knowledge.*"

I warn every saint, that it is destroying Christ in what is most essential—subverting the gospel—the error of the enemy himself. Souls may be foolish enough to go and

* P. 12, second tract.

† P. 31, second tract.

ask him who teaches such things, Does he mean to do this? Of course he will say, No. The answer is: I have no need to ask him: I know he *does* it. I have read his own authentic publication—a publication professedly put forth to clear up his views, because of circumstances which have arisen. This proves, in the fullest way, that he does subvert it. I know well that this is the doctrine that has been habitually taught: that Christ was a constituted sinner, and under death, and worked his way up to life. But it would have been hard to catch flying words.* God has taken care that the doctrine should be printed and published. Every one now who countenances them is answerable to God for the doctrine and for the souls that may be ensnared by it; and, therefore, it is that I speak plainly of it, as the teaching of a seducing spirit contrary to God. With the motives of those who teach it I have nothing to do—there may be seducers and seduced—the point is, to guard souls against the teaching itself, and to warn them against those who teach it.

I shall add a few words directly on the Psalms. It is the custom of heresy, in all ages, to take difficult passages, not generally or not at all understood, and found on them its doctrines as something more deep and excellent than others possess. Because it is evidently more difficult to reply when the passages are not understood; more difficult to wrest them out of the hands of those who use them thus

* Very recently, a brother under the teaching of this system, stated that Christ had to be judged, after his death, like another man. This alarmed a brother who heard it, and he spoke of it. The circumstance struck me much, because I had myself heard Mr. N. teaching this from Heb. ix. at least five years ago, or more, at a private teaching meeting at which I happened, as just arrived at the house where it was held, to be present. I spoke about it, on going out, to Mr. Harris, who was present, with astonishment; but said nothing about it at the meeting, as Mr. Newton never could bear any thing to be called in question. I supposed it was some rash view or statement; and as I did not (though unsatisfied by his teaching, and already miserable at the state of things) suspect any design or system of doctrine, I went no further than to speak of it anxiously to Mr. Harris. There is daily more of this extraordinary teaching coming out since attention has been drawn to it, but I advert no further to the particulars here. The ground of this was, that, as it was appointed unto men once to die, and after that the judgment, Christ, being a man, these things were for him too. The same ground was stated in the recent case referred to.

perversely according to Satan. The thing taught can be disproved by Scripture, but the passage rests beclouded. It is thus with the writer. Certain passages, if you introduce Christ as speaking in the Psalms, are difficult; as, speaking of sins, of foolishness, of sin. To understand the bearing of them all, supposes an acquaintance with the meaning of the prophetic spirit, and capacity to apply them exactly to the right object of the prophecy. On these the writer seizes to pervert souls. Confessing that the Gospels afford him nothing, he seeks to introduce his hearers here, to prove to them that Christ suffered wrath by reason of his own position and relation to God. I have replied to this from Scripture and plain scriptural truth. It may assist some souls to dwell a little more on the Psalms themselves, which, while blessedly feeding the affections in many parts (indeed in all, as far as understood); and, specially, when Christ is fully seen in them, are perhaps the most difficult of interpretation in their prophetic application.

But I beg the reader's attention to this point: that the writer, instead of increasing our apprehensions of the entering of Christ into our sorrow, or Israel's sorrow, does exactly the contrary. The truth teaches that his soul entered into the full depth of them, avoiding nothing. That, as captain of our salvation, and as the good shepherd, he led the way in sorrow. The writer teaches, that he was *obnoxious* to wrath in virtue of his position as man and amongst Israel, and was *preserved from much* of what he would have suffered, *as in that position*, by prayer, faith, and obedience; so that the sympathies of Christ are largely curtailed. It would be hard to say, why he was not spared all, or why he had to bear some. He was there *by reason* of others, as in the position they had brought themselves into; but not *for* others, for he extricated himself out of it as far as possible. Moreover, it was God's appointment to him of a certain quantity. I am not here returning to the inconsistency of this statement, but showing that it was a limited suffering, arising from the position he was in in his relation to God—a position we have seen to be positive wrath, for that was man's—not his soul entering into that of others.

Now, I say that the Psalms, whether taken as to man or Israel, teach us that he entered into the full depths of suf-

fering, which made him the vessel of sympathising grace with those who had to pass through them; and *that*, as seeing and pleading with God in respect of them. They were sinners, could claim no exemption, count on no favour which could deliver and restore. They must have taken the actual sufferings in connection with the guilt which left them in them without favour. But this was not God's thought—He was minded to deliver them; and Christ steps in in grace. He takes the guilt of those that should be delivered—that was vicarious suffering as a substitute—and, in the path of perfect obedience, puts himself in the sorrow through which they had to pass; enters into it so as to draw down the efficacy of God's delivering favour on those who should be in it, and be the pledge, in virtue of all this, of their deliverance out of it as standing thus for them, the sustainer of their hope in it, so that they should not fail. Not that they should not pass through it: it was because they were so to pass through it according to the righteous ways of God in respect of their folly and wickedness, and to purify them inwardly from it all, that Christ entered into it, to be a spring of life, and sustainer of faith to them in it, when the hand of oppression should be heavy from without, the sense of guilt terrible from within, and hence no hope of favour, but that one, who had assured and could convey this favour, had taken up their cause with God, and passed through it for them. And hence *Christ* did not escape where they would,* because he must suffer the full penalty of the guilt and evil, or he could not deliver them. Thus Christ must pass personally fully through the sorrow, as he did in spirit; and, besides that, have no deliverance, but, on the contrary, make atonement for the guilt.

But it was as being near to God, save as in atonement, that he passed through it all. And though, in entering into it in spirit, he might see all the terrors of death and judgment before him, and feel it anticipatively, yet he, as perfectly near to God and in favour, could *at once* turn to him in perfectness, and hence make available all the grace and favour of God towards him, as regarded that case, in behalf

* It is in this the sufferings and the atonement meet; he suffered onwards up to death. Then he also made atonement. Some of the remnant may suffer on to death; but then, like Christ, they will obtain a better resurrection.

of those who should come to be in it (this we see continually in the Psalms, and in the Gospels, too), and have all the mind of God for them in that case, which they could use when they found themselves in it, even though in darkness. And how many in darkness, even in these Christian times, have so availed themselves of them. And this, because he was in the perfect favour, and could count on the perfect favour of God, while passing through these depths, and thus, through the atonement, make it available as to all the circumstances for others in its suitable application, for others ruined else in their guilt. It was favour, and sustaining, and blessing, during the whole course of and in the circumstances, not the deliverance of one who was at a distance, as in the position of those who were so, himself obnoxious to wrath.

And hence we find that, while all the most exquisite sympathies of the Lord's sufferings are precious in him and for us, inasmuch as in general the saint is always a sufferer among sinners, and the circumstances are analogous, and we have to walk as he walked, and the grace precious in his walk by which he lived is precious for us. Yet the prophetic application is, properly speaking, to Israel, not to the church, save in a particular way in some very peculiar passages, where the remnant of Israel is considered after his resurrection, which formed the first nucleus of the church; and where the *heavens* are vaguely alluded to—where we now know the church will be, when the judgments come on the earth. There is one point which particularly refers to this. The constant claim for vengeance and deliverance by destruction of the psalmist's enemies. This is not the church's cry, because her deliverance is by being taken out of the scene. That is the certain character of the deliverance. But, in the Psalms, it is destruction of enemies. The resurrection is clearly put forward as the confidence of those whom the enemy may slay—a principle ever true, and, in fact, accomplished in Christ. How fully this applies to the remnant of Jews, in the latter day oppressed by the enemy, every one will see. But this by the bye.

Let us examine the Psalms in their connection with Christ himself, who was, as in Israel, the faithful one in the midst of a rebellious and apostate race; but yet put to the test by

this last visit in goodness. But, as regards his path and trials, Christ was sent to the lost sheep of the house of Israel. He called all as such, doubtless; but it was a separative mission. His sheep were to hear his voice. His fan was in his hand—the axe at the root of the trees. The meek were to inherit the land—the poor in spirit to have the kingdom. His preaching righteousness and truth was in the great congregation, but the effect was to gather a little flock, with whom all his associations were, and to whom it was his Father's good pleasure to give the kingdom. This was his position in Israel. From such, and the thoughts of one perfect before God in such a position, the testimony of the spirit of prophecy in the Psalms flowed, and flowed for those who shall be in such a position in the latter day; while, as the revelation of the perfection of Christ, they are the blessed portion of the church in all ages. From all this it flows that some psalms speak of Christ himself as *alone* making atonement; others of his sorrows in life as taking up the cause of the godly and being perfectly so himself; others the prophetic provision of the expression of right feelings by the remnant in the latter day, into whose condition he thus enters in spirit.

We will examine the Psalms a little to bring this out. The first psalm presents the blessedness, natural in God's ways, to the perfect man under the law; distinguishing him from the wicked. The second presents the title of Christ, in the decree of Jehovah, to the headship over the heathen, as set King in Zion. The third, at once turns to the actual position. The righteous man is surrounded with enemies—suffers instead of reigning. The rest show out all the thoughts of God, as to this, in sorrow, or in purpose and final glory. "How are they increased," says the righteous man, "that trouble me? There is no help for him in his God. But thou, O Lord, art a shield;" closing with the great testimony in Israel—ever true—"Salvation belongeth unto the Lord. His blessing is upon his people." The fourth: They turn his glory into shame. But they would know that Jehovah had set apart the godly man for himself. Many could say there was no good, but for him the light of Jehovah's countenance satisfied him. The Lord *only* was his refuge. Here we have the position of the righteous remnant fully provided for, and the spirit of Christ

entering fully into it; putting real strength into it, for the name of Jehovah is a strong tower. Fifth: He finds himself surrounded by confident wickedness; but God does not take pleasure in it. He knows God's name. There were bloody and deceitful men. He calls on God to destroy them. He will come into his temple. The Lord would bless the righteous. Sixth: In the midst of these workers of iniquity the righteous soul sees death before it. His soul is vexed. He sees the righteous indignation of God upon the people. The spirit of Christ enters into that which was due to, and ought to be felt by, the righteous remnant in the day of trouble as really due to it.* The *righteous* soul felt it as the chastening hand of God, saw the rod, and who had appointed it, and bowed down as in the presence of death (the simple pass on and are punished); but looked perfectly to the Lord in that condition, saying, "Thou, O Lord, how long?" The spirit of Christ entering into this, does not "preserve" from seeing the rod and feeling the burthen, but quite the contrary, and enables the soul to look constantly to the Lord.

Christ, then, does enter in spirit into this sorrow of the remnant *fully*: but it is not *his* relation to God as due to him as associated with the people. It is because he is near God through it all, that he can hold the soul of the remnant in the place of sustaining grace by faith in the position where they were to receive the chastisement. It is not himself "at a distance," as the place of the sinful man under wrath (save in atonement) in his relation to God; but the link with the remnant in spirit, when in the circumstances where they would feel all pressing upon them, and could not have been near God, being sinners, and guilty as a nation; but that he who had drawn them to seek righteousness maintained them in spirit, brought them into the sustaining value of his place by entering into theirs in grace. The position is the position of the remnant; the link with God in it, Christ. Sometimes it rises up therefore to where he alone could individually stand, and becomes a direct prophecy of him; and then we find his interest in, and application of, all this to the remnant as a distinct body from him. In general, to understand the

* Hence a claim in the psalm founded on mercy, entirely incompatible with the writer's doctrine as to Christ.

Psalms, we must see the Jewish remnant faithful in trial, and the spirit of Christ taking up this position to link them with the strength of Jehovah, as well as, in some psalms, bearing sin alone in the way of atonement that he might be able to do so. Sometimes it is the deliverance and glory which this strength will accomplish as the answer.

So (psalm vii.) Christ pleads in the midst of the people in his righteousness, and calls to Jehovah to awake to the judgment which he has commanded, lifting up himself in anger against the rage of his enemies. Christ, as he was, did not do this, and could not, but the contrary, for higher and more glorious reasons — nor can the church now. It is his spirit speaking in and for the remnant. Yet the spirit of Christ knew perfectly his title to this righteous vengeance: but he had a higher work to accomplish. He could have asked his Father, and have had twelve legions of angels; but the Scriptures were to be fulfilled. The disciples were not even to tell that he was the Christ: the son of man was to suffer, and hold a higher and more glorious place. He had come to save men's lives, not to destroy them; and he prayed for his ignorant enemies.

Hence, from the accomplishment of the effect of Christ's taking up the cause, and entering thus into the circumstances of the earthly people, in psalm viii. Jehovah, the God of Israel, has his name Excellent in all *the Earth*, as the *God of the Jews*, in the exaltation of the *Son of Man*. In psalm ix. we have the judgment executed against the enemies so often complained of, and an enlarged account of it. So in psalm x. the wicked thus domineering in the latter day are fully described, and the result for the humble remnant, whose heart *God prepared* and caused his ear to hear. In the psalms which follow on this, this is fully entered into, that is, the spirit of Christ draws out the whole scene, becoming the spring and pourtrayer of all the varied exercises of feeling in that day, in the fullest sympathy with the humble, whose heart God had prepared. And it is exceedingly lovely to see all the weaknesses, sorrows, thoughts, feelings, exercises, spoken of by the spirit of Christ himself. All this supposes weakness: "I had said almost as they," says the poor oppressed upright one in that day—that, when all the circumstances by which they shall be occasioned in that day are *there*, they may have, by the word, the vehicle to their

hearts of this sympathy, and the certainty of it in the very thoughts presented by it for and in the circumstances. It is not an excellency out of the reach of their condition; it is the entering of the spirit of Christ into it. This is partially true of us; but it is not quite the same, because there Christ descends in sympathy into the circumstances, as there with them, whereas for us he is on high, and we having received the Holy Ghost consequent on the knowledge of full redemption, to join Christ in heaven, and so be ever with him, we have him as our high priest on high to bring us in spirit there, out of where we are, and having suffered being tempted, maintaining the communion of the weak with the perfectness of the light we belong to, and the fulness of glory and perfection which we see by faith, and in which we walk. The *Holy Ghost in us* presents those groanings which cannot be uttered, because, being already associated with the joy and glory of that new creation, we groan, being burthened with our connection with the old. Our enemies are spiritual. We do not look for deliverance by the execution of judgment on earthly foes, though we see and can desire the deliverance of earth by it in due time. But here the blessed Jesus provides his sympathies for a people who are not in this position, but in trials from which, for the most part, unless killed, the execution of judgment can alone deliver them; and they wait for the Lord, saying, "How long?" and find in the words of Jesus that he has not forgotten them, knows their sorrows, and furnishes them through his spirit with the expression of them, an expression of them of which God takes notice as being of the spirit of Christ himself who has made the atonement for the nation, though it be but the cry of weakness, but divinely suited to their state. They, too, vent their sorrow in what they know outwardly and inwardly, for it cannot be otherwise, for the words of God are sweet and known by his own, to be the words their God has given them. Often, as in psalm xiv., we have the Lord's view of all this. He rises above the circumstances and takes a view of them. How encouraging to the poor tried remnant; yet, putting them in their place as sinners, for they are not by known redemption out of that, though they wait and hope for it. Hence it is, too, that these psalms often suit souls awakened and in that state.

Hence, in psalm xv., we have just a description of the character of those who shall find a place in God's tabernacle. In the sixteenth, we find one of those psalms which shows us, as the apostle quotes their general principle as illustrating the position of Christ—that Christ did not merely depict and express, or sympathise, in a way of provision for or in divine intelligence, the sorrows of the remnant, but that he came himself into their place, and suffered, being tempted, and tasted all the sorrow, so as to be able to succour them that were tempted. He was in the place, not of distance, but of dependance. It is saints who want sympathy, however weak, and however their feelings are the expressions of infirmity,—not man at a distance and disobedient. He was in the position of dependence in the place of sorrow, but perfection in the dependence of a saint. Here Christ looks to be preserved by God, for, as a man, he puts his trust in him. He said to Jehovah, "He was his *Adon*, his Lord; to the saints and the excellent on earth, all his delight was in them"—not with man at a distance, as himself obnoxious to wrath because he was there, though saints may feel their sins when called into the place of trial and repentance and chastening, *feel them according to grace*—nor with the mass of disobedient Israel—but with the saints and excellent of the earth. This is Christ's place in the Psalms, unless alone in the atonement: Still it is in Israel: he will not go after another God: Jehovah was the portion of his inheritance; and he sees in this confidence in Jehovah, the resurrection as his path of life and joy.

I think I see in these psalms, which are the expression of the thoughts of Christ himself, in a certain sense a higher tone, more perfectness, in that he is in the absolute completeness and perfectness of feeling which belongs to perfectness in the place in which he is. He may be in the very depths, but he is perfectly and perfect there. He has exactly that feeling which suits a perfect apprehension of the place he is in. He enters perfectly into the tossings to and fro of the hearts of his poor saints who through grace feel rightly, but hardly know how, and do not know how to estimate absolutely, (it would be impossible and contradict their place as exercised because of imperfection, and always feeble, never divine,) the place they are in in rela-

tion to God. He enters, I say, perfectly into their feelings; but his feelings *are* perfect, and hence there is an exact perfect setting of each thing in its place, which leaves no broken or vague impression. We see one who has scanned in the light the whole extent of his position, though that position be the depth of darkness itself, giving God perfectly his place in relation thereto. Hence these psalms become as centres of thought for the whole book (as stakes in the hedge which sustain and keep it all in place, though others form it), as they will be in fact for the remnant, as a pledge of blessing for all in similar circumstances of trial, though Christ were alone in the expiatory part of them—and this they habitually express also.

Thus this psalm xvi. So psalm xxii. Forsaken of God, no uncertainty, no hope he may not be. He is (O wondrous thought and blessed one that it should have been so!) yet equally perfect in his estimate of God: "Thou continuest holy, O thou that inhabitest the praises of Israel." All the powers of evil were then against him, and at the same time forsaken of his God, for whom to be near him he cried in the hour of distress: but perfect in owning the perfection of God in it notwithstanding all. Weakness, hostility, and abandonment did not give an imperfect thought of all that God was. He was heard. So, in my judgment, psalm xxiii. where he walks the path of the blessing and trial of faith, and presents the confidence of it (putting forth his sheep, he goes before them), and shews it to them whatever he had to suffer in it, assured to them what Jehovah was—He whom he was proved himself to be, psalm xxiv. But one word as to psalms xx., xxi. in their connection with xxii. In the two preceding psalms, the spirit presents Messiah the object of the contemplation of the saint in spirit *prophetically*, for we must remember, they are prophecies. Psalm xix. gives the testimony of creation and the law such as they really are. But in psalm xx. Messiah is seen in the day of trouble. Strange sight; but one that the saint must enter into, and he knows now that the Lord saves his anointed, and none is to be trusted but Jehovah. Here it is the day of trouble, and the saints can enter into it—Jewish saints and expressed in Jewish circumstances. It closes with their hosanna. In psalm xxi. they contemplate the answer, seeing Messiah not only delivered but

exalted; glory and great majesty set upon him. What they had looked for, as interested in his desires, psalm xx. 4, they see answered psalm xxi. 2; and much more, too, as the answer opens out upon their view in the blessing and exaltation of the Messiah, with whom they had identified themselves in heart in the day of his trouble prophetically. But all this in Jewish association, "and hence they see his power *in judgment*. "Thine hand shall find out all thine enemies." But in psalm xxii. it was not sufferings in a day of trouble which could be contemplated and entered into by others, and the psalm is, and must be, in the mouth of Jesus himself. He alone could enter, and in entering understand, that depth. And hence, being of expiatory power as bearing the forsaking of God, which was not the portion of his believing people, he, as now heard* in resurrection, can declare Jehovah's name on a new ground to his brethren; and assembling the remnant round himself, sing in the midst of the congregation, the gathered remnant of Israel redeemed into fuller blessings, and which became the nucleus of the church,—the church, in fact, itself in its commencement. But thereon he calls on all Israel also, in virtue of this his being heard. And his praise is in the *great* congregation—all Israel, when fully gathered hereafter; and then all the ends of the world, "For the kingdom is the Lord's." This gives a very peculiar force to this psalm. In its own proper depth, beyond all our feelings, and the foundation of all our hopes.

In the sixty-ninth Psalm, we have another of the character I have just now mentioned, which will afford us much

* I believe Jesus's soul passed into peace, that he might give up his own spirit—which no one took from him—to God his Father. He delivered it up as it is stated in John xix. 30; commended it into his Father's hands, Luke xxiii. 46. His soul, while living, had gone morally through all the full depth of the—to us—unfathomable suffering of the atoning work, and gave up his spirit himself to God his Father. But it is evident that the full answer to his prayer was in resurrection. "He asked life of thee, and thou gavest him long life, even length of days for ever and ever. His glory is great in thy salvation." Full glory, indeed, at God's right hand, and the redemption of the church; and, indeed, power over all flesh, and headship over all things, are the only full answer to his work as to result—but we speak here of life. So psalm xvi.—"Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand pleasures for evermore."

instruction, and where the Lord fully expresses the well known and well defined position he is in before God, and really in his ways, as well as his sorrows. The waters had come into his soul. He cried to God—his throat was dry while waiting for him—his eyes failed—there was no standing in the depth he was in—his enemies were there, and mighty. But even here, in speaking of foolishness and sin, which we know to have been of others, not his own, he speaks as fully in the presence of God, all being in the light. "Thou knowest my foolishness, my sins are not hid from thee." His whole case is before God, he knowing it. It is not merely the sorrows and effects of sin down here. Hence, as I have said, he pleads for other godly ones (what touching grace in such a case), that he, having to suffer the full depths of rejection, having taken all on him, may not be an occasion of stumbling to the godly, the remnant who waited upon God. How likely in hearts prompt to say on his apparent rejection, because man had rejected him, and his own word ill believed, "We thought that it had been he which should have redeemed Israel:" as in the latter day, in Psalm lxxiii, when the godly man felt, "therefore his people return thither, and waters of a full cup are wrung out to them;" and they were ready to say, "Verily I have cleansed my heart in vain, and washed my hands in innocency." "Let not them that wait on thee be ashamed for my sake: let not them that seek thee be confounded for my sake, O God of Israel, because *for thy sake* I have borne reproach;" and the Lord shews the real ground on which, on man's part, trouble had come upon him—his grace in sorrow towards them. But still in all the trouble also he is fully and consciously before God. "Thou hast known my reproach, and my shame, and my dishonour," though as a man reproach had broken his heart, and he cried for deliverance. Here also we find judgment claimed from the God of Israel against the enemies; and in verse 26, Christ brings together himself and the remnant. In the end, seeing all the result, "their heart should live that seek God; for God will save Zion."

Again, in another Psalm (li), we have, though inspired for them by the Spirit of Christ, the confession of the remnant, the bloodguiltiness being indeed of all from Abel to Zacharias, but surely above all of Christ himself. Then the

confession of the remnant in Israel by the Spirit of Christ clearly applies to *them*, and not to Christ, save so far as Christ has taken it all on himself indeed in grace. "In sin did my mother conceive me" cannot in any sense be applied to Christ; for it was not only the absence of personal sin, but an entirely different manner of introduction into manhood, which distinguished the position of Christ. It was a holy thing which was born, so born as to be called the Son of God, so that there was a necessary and special relation between him and God his Father, even as a man born into the world, whatever he took on himself, or into whatever he perfectly entered.

In Psalm xl, where we have Christ personally again, we find him pleading his entire and unfaltering faithfulness—but having come to do God's will, and that through the offering of his body once for all (for we have the apostle's application of it here); "His iniquities take such hold upon him, that he is not able to look up, they are more in number than the hairs of his head." It is not his being sorry for them, or remission, as deliverance or relief, but the weight of them on him. Again, he asks judgment on the enemy, and that the remnant may rejoice.

In Psalm cii, we have again one which applies personally to Christ, rises up to the height that is of his person, though never separated from the interests of his people. He had been lifted up, as one chosen out of the people, as Messiah, and cast down to the lowest place. His days were like a shadow, but, as ever, the full recognition, as standing in the light, of the glory of Jehovah in relation to him: "Thou, O Lord, shalt endure for ever." Let him suffer and be cut off as he might, Jehovah and his glory, his remembrance (and that was to be the God of Abraham, Isaac, and Jacob, the God revealed to Moses) should endure. He should arise and have mercy on Zion, and the Spirit of Christ goes on to the time of the remnant in the latter day. The set time was come, for the servants of God (for such these were, see Isa. lxv and lxvi) took pleasure in her stones. Also when the *Lord* built up Zion he would appear, and his glory among the heathen be established, for he would look down and hear the cry of the poor remnant appointed to death. But what should Christ do? His strength had been weakened in the way, his days had been

shortened, yet had he cried to God, "he asked life" of him. But what a glorious answer to bring out the full person of Christ, in contrast, yet in full recognition and connection in unity of person, with his suffering, dying humanity, and with the sparing of those appointed to death, on whom the Lord shall look down on that day. "Of old"—is the glorious answer—"thou hast laid the foundation of the earth; the heavens are the work of thy hands;" they would perish, but he was the same, his years should have no end; the sufferer was Jehovah, the Creator himself. And then the remnant of Israel are brought in in millennial blessing. "The children of thy servants shall continue, and their seed shall be established before thee." He, all glorious as he was, could not do without them: nor could they fail who had waited on such as he, though suffering as listening to his word in the midst of the enemies of his name, and appointed to death.

In Psalm xxv, we have Christ entering as the head of the godly remnant into the sorrows and consequences of the sin of Israel which that remnant cannot repudiate, but, on the contrary, are known by the confession of, as we see in Daniel. The wicked say, as in Malachi, Wherein have we offended? It is a weariness to serve, the remnant confess. And note here, Daniel is reserved, and makes his confession amongst the Gentiles, now recognised as beasts after the restoration: shewing that for the full and best intelligence of the mind of God there was no restoration yet really of the people. Loved infallibly of God as his people, they were still in condition Lo-Ammi, not God's people. Hence the post-captivity prophets never call them so, though prophesying that they will be in a future day. Daniel, taking fully their position in prophetic sympathy by the Spirit of Christ, can address God according to his mind, and confessing their sin, consider Jerusalem as the holy mountain, and all in the full light of God's unchangeable thoughts of love* (see Dan. ix); and their condition as

* Daniel, as among the Gentiles, or any answer of God to him, never goes beyond the point of closure, and *introduction* of the full blessing: never enters *on it* prophetically; for Israel was among the Gentiles, and he represents the remnant amongst them, but predicts the close of this and the bringing in all prophesied of, sealing it, but there ends.

driven out, is the curse he speaks of in which they were: But he speaks also in the certainty of Divine love, and of the people as God's people, called by his name.

In the twenty-fifth Psalm, then, Christ speaks as the head of the remnant, so to speak. "O my God, I trust in thee; let me not be ashamed; let not mine enemies triumph over me;" for in the presence of ungodly enemies we ever find him, never associated with them. And, therefore, suffering, he prays that he may not be shut up with them,* "Yea, let none that wait on thee be ashamed; let them be ashamed that transgress without cause. Lead me. Remember thy tender mercies. Remember not the sins of my youth [here Israel is personified — Christ entering into their case; for sins of his youth are clearly not his relation to God], but according to thy mercy remember me." He enters into the spirit of that word, God's real and only possible way of dealing with Israel, "that he might have mercy upon all." Christ had come for the truth of God to confirm the promises, but he had been refused of Israel, and now Israel must come in under mercy. This the remnant understand. The meek are those the Lord will accept and guide. The Lord's ways are owned; and so conscious are they of no excuse on Israel's part for their sin, that their forgiveness is based on the name of the Lord, the only sure ground, as it is necessarily perfect in its power. The man that fears the Lord will be taught in this way; and, finally, Israel will be redeemed (so is the desire) out of all his troubles. I have noticed this Psalm, because it shews the spirit in which (in association in grace with the remnant, with those that wait on Jehovah), Christ takes up in spirit, as in the condition of the people, looked at not as bearing the sin himself, but in the feelings of the remnant about the sin of Israel (right though sorrowful feelings), in which, I say, he takes up the sins and the cause of this remnant; for if he did not take up the question of their *sins*, he could not take up their *cause*, nor his Spirit be the inspirer and expresser by the word of right feelings in them. For, have they these feelings, they must feel, own, recognise, and even groan under the sins which have brought them to that low estate, as is true of every saint, whose sorrow under the consciousness

* So see Psalm xxviii. 2.

of sin is the *fruit of the working of the Spirit of Christ, not his relation to God, as at man's distance from Him*. I will now turn, therefore, to some other psalms, referred to as expressing the greatest positive anguish in respect of these sins.

In Psalm xxxviii, Israel is evidently viewed in the anguish of the bitter consequences of sin; but then, mark, of *sin confessed* as the true source of the anguish, unrighteous as was the oppressing enemy. Seeing it as the hand of the Lord, and bowing under it, and hoping in the Lord who would hear, and saying (as Job at the close, when the testimony of Elihu and Jehovah had reached his spirit, and made the suffering spiritually available), he would declare his iniquity, and be sorry for his sin. In a word, he no longer keeps silence, and guile is not now in his heart, so that we recognise the working of the Spirit of Christ in the remnant; and, consequently, here expressed according to the *perfect workings of that spirit*.* All my desire is before thee. The condition is the condition of Israel under the heavy hand of God's chastening—the sentiments are the sentiments of the elect remnant (and so in spirit morally true of any soul in such case), in faith confessing the sin, and sure that God will hear,—a certainty expressed for them by the Spirit of Christ, who fully enters into their case, and produces the sentiments, as having made the atonement which enables him thus to lead them to God, though as yet they know not its value, and are crying out of the depths.

They are the remnant that, in the midst of trial, “follow the thing that good is.” Now that was Christ's place. He sorrowed in the sorrow of Israel, and suffered the suffering of Israel, but his soul was *with God* about it, though the effect of his *righteous* path was to bring trial and forsaking upon him, and the Lord left him there till all was complete: but, however groaning deeply in spirit, knowing that the Father heard him always. As in his previous life, one doubtless of deep thoughts about Israel unknown to man,

* Historically there may be imperfection in the remnant, as there is in us, but these feelings are expressed in the word, according to the perfectness of the spirit which inspires them, and this is the blessedness of having Christ's Spirit entering into them, furnishing withal the expression to them when he does inspire them, and for his sake accepted of God, though mixed and imperfect in us, according to that perfectness.

he knew well, though subject to the path of ordinary duty as of God till God called him, that he must be about his Father's business, thus shewing, not merely an unchangeable and eternal relationship as Son in the bosom of the Father, but, a known relationship down here (and that in service), according to that which he was as a man born of God, who was his God from his mother's belly, who made him hope when he was on his mother's breasts; and as such he grew in wisdom and stature, in favour with God and man. Nor can it be doubted that he entered into the sufferings and sense of Israel's guilt in a more peculiar way, when sealed and anointed with the Holy Ghost, and with power for official service, though I doubt not his heart felt it all along. But he waited in private upon God. Look at the sense of the presence and working of his enemies, and the pressure of the ungodly, the contradiction of sinners, which are invariably spoken of in these Psalms. And when was that the case? Was it the blameless carpenter who had grown in favour with God and man, whatever his inward thoughts (and I doubt not at all they were deep and full of the glory of God, the glory of God in Israel, of God dishonoured in Israel, and deep and earnest love to his people, and his glory in them)? Or was it the anointed servant of Jehovah declaring his righteousness in the great congregation, and following his ways so as to confound the hypocrites, and asserting his glory in the temple itself, when the zeal of his house eat him up, that found that the reproaches of those that reproached God fell on him, that felt the desolation of a people sold for their iniquities to the Gentiles, and the enmity of a cruel nation, and whose lovers and friends stood aloof? But in all these psalms this pressure and sense of enemies are found.

In such a psalm as the thirty-eighth then, Christ enters into the sorrow of the godly remnant where he had been, but in the confession, and inspiring the confession of their sin, taking guile out of their heart, and as one who could do it, as he who had come into all its bitterness, and had borne all its *weight* as known in the light of God.

So in the sixth, it is not the iniquities, but the grief and prostration of spirit, and that in the presence of these same enemies, which brings the weeping souls of the remnant to the gates of death. But this, according to the perfectness

of the Spirit of Christ (in man in effect and previously to reading such a word, often mixed with unbelief and the sorrows likely to produce disheartening and turning to the world); here encouraged by the comforting testimony for their hearts in that day. "The Lord hath heard," but it is here because of "all mine enemies," but the hand of God looked to in it—not chastening on man at a distance, but a cry acceptable, and heard because the Spirit of Christ is in it, and heard in the judgment of their enemies: which note.

In the eighty-eighth psalm, we get deeper into this scene of trial, and as we know that Christ was heard in that he feared, that his soul dreaded death and the cup that his Father gave him to drink, though perfect in obedience, so he expresses this all here. His perfectness before God was seen: that no sin, no evil, no distance had clouded his sense of how terrible separation from God and his wrath was in that which his soul here expresses. He looks at it as under it. He had seen and apprehended it, we learn here, from his youth up. But it was his nearness to God,* and sense of what he was, made him feel what the sorrow and horror was of the contrary. He was the Lord God of his salvation; his loving-kindness as to man (hence not declared in the grave as to man in the flesh) well known; that is, the relation of God with his people, the godly ones before him according to his faithful love to Israel; but, on the other hand, the full depth of judgment, sorrow, and wrath, entirely entered into, often anticipated, and now measured and known; for he could measure and know it, and he alone, for he has passed under it.

"*Thou* hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance from me; I am shut up, I cannot come forth. Thy fierce wrath goeth over me, thy terrors have cut me

* His soul entering in a perfectly righteous feeling into what the condemnation of the law was, and its curse, and the terror of God's majesty in respect of it, is entirely different from, and indeed the very opposite to, God's inflictions of wrath on him, according to the position of distance in which he was from God. Piety and suffering vengeance are surely distinct things, but deep as these sufferings of Christ were, they were the depth of piety: "He was heard in that he feared."

off." This is no escape nor extrication from a state of distance from God. He is afflicted with *all God's waves*: he is in the lowest pit. His soul is cast off. God's fierce wrath went over him. His terrors cut him off. That Christ anticipated this we know. That he anticipated it in all its extent during the time of his service in the intelligent power of the Spirit (doubtless his righteous soul entered into it before) we know. But with what result? To escape it partially, or extricate himself from it? No. Or was it merely after his service was closed, that he entered into another position? No. Jesus knowing all things that should come upon him, steadfastly set his face to go to Jerusalem. That the hour of the power of Satan's darkness, and the hour of the dreadful wrath of God, were different from all before, from the holy anticipation of it, and from that service during which Satan departed from him for a season, having first tried to seduce, and now, having been unable to succeed, oppressing him with terror, sorrow, and death,—all this is quite true. But the thing weighed by the Spirit of Christ in this psalm is the terror, and the wrath, and the waves in their full extent. Till it was accomplished, he had a baptism to be baptised with; and he was straitened till it was accomplished. That Christ's feelings varied, though the foundation of them all was the same, is undoubted. He could speak of our partaking of his joy, and of the fellowship of his sufferings. He had meat to eat in accomplishing his Father's work, and a cup to drink so bitter, that it, and it alone, he prayed might pass. But it did not, and he had to drink it, but at his Father's hand. He might be in the joy of communion with him who heard him always, in the service of love to men, or grieved, infinitely grieved, with the unbelief and contradiction of sinners; in glory, speaking of his decease with the saints in glory, or suffering it under the wrath of God. He could be led in the Spirit to be tempted, and return in the power of the Spirit to cast out devils, having bound the strong man; and Satan return as the prince of this world, to whom Jesus would not be subject, nor own: and he was perfect in each position, I mean perfect in his feelings relative to that position. So he might enter prophetically into the sorrows of others, and by his prophetic spirit so record his own, that the word became his word when he was in

them. But in all this his perfectness never changed in his own relation to God, nor his nearness to him as man, as Son of God down here born of the Virgin. The time of atonement had another character, and this we know he anticipated in spirit. And here I would remark, that, instead of escaping wrath to which he was relatively obnoxious, whether by position or appointment, we do find him, when that one cup had to be drunk, seeking that it should pass, though perfectly submissive; but it could not. For nothing else was like that. For before, the reproaches of them that reproached God fell on him, and, though he suffered in every way, in the midst of it all he looked constantly to God. Every groan in spirit, as in the case of Lazarus, was heard, and reproaches because of unbelief turned in the same hour into thanking God in spirit, who hid these things from the wise and prudent, and revealed them to babes.

The sense of unbelief, even in his disciples, which disabled them from using the power of his name against the demon that tormented the world, which made him feel, on descending from the momentary vision, or rather realisation of glory, that that generation was not long to be supported, nor he to be with them, yet turns without an interval into the exercise of love and display of power against the enemy, while he was with his poor unhappy people—with unhappy man. But now, when this cup, not reproaches for God, not contradiction from sinners, but wrath from God because man was at a distance, was proved to be so, proved incapable of being won back by any thing such as he was, was to be drunk—now, he prays it may pass—that from this hour he may be saved. But no, it could not be. We well know why: our hearts know it well. That cup could not pass. Not that one. It was drunk for us; and he drinks it in love to his Father, in obedience, and in accomplishment of his blessed and precious love to us. And our souls adore him, and him who gave him for us. Him who came to do the will which sanctifies and perfects us by one offering. Associated with us in wrath, from which he extricates himself, and escapes, in part, by prayer, faith, and obedience! Does not the soul revolt from such a thought, and leave it with disgust to the friends or dupes of Satan to entertain or adopt it. But let us turn rather to the Lord.

In this eighty-eighth psalm the Lord enters prophetically

into the depth of this. Not as in it historically, but as reflecting on it, if I may so speak, so that, in the sixteenth verse, he can speak of it as entering into it in spirit at all times. This he has done, no doubt, for every saved soul; but, I do not doubt, also in contemplation of the condition of Israel ruined under the law, the curse of which he fully bore. For, note, it is not a question *if* Christ enters into this place—he did fully. It is his being associated in it as coming into the world, and escaping part, and extricating himself from it, and applying his sense of the terror of it to this, that is so evil. Verses 17 and 18 refer, I do not doubt, to that, which however is a minor part here,—his enemies and the removal of his friends. But here it is from the hand of God. In psalm xxxviii., when looked at in another point of view, *they* stand aloof. It is the misery there—here the wrath.

In psalm xxxv. we have Christ again in spirit entering into the sorrow of the remnant, and claiming judgment on the enemy; but giving the remnant credit, as it were, for being identified with him and his cause, as the righteous one in spirit, and praying that they may shout for joy that favour his righteous cause.

In psalm xxxiv. he takes up the song of praise for the faithfulness of the Lord. Not a bone of him had been broken. His soul makes its boast in the Lord; the humble should hear thereof and be glad: “heard in that he feared;” and, whatever the glory that resulted, as seen in psalm xxi., and yet better known by us, he applies it to the comfort of the tried remnant in that day, so that they may bless the Lord at all times, even in trial and seeming desertion. They were to magnify the Lord with him, and exalt his name together. *He* sought the Lord, and he heard him and delivered him from all his fears. They looked unto him and were lightened. So *they* can say: “This poor man cried, and the Lord heard him and saved him out of all his troubles.” In verses 21 and 22, the grand conclusion, as to the wicked and the remnant, is drawn.

I have, I think, gone through a sufficient number of psalms,* and those the most difficult, I believe, to give the

* The reader may turn to psalm lxx., where he will again find this desire,—that the godly in Israel may not be stumbled at Jesus’s sufferings, desiring that they may ever have praise in their mouth; and

principle on which I judge we can understand them and their application, so as to facilitate the interpretation and application of the others, and, in having the true sense, the avoiding of a false one. If the Lord permit, and give leisure, most joyous and profitable would it be, not only to search into them all, but I would trust for others, to unfold the application of them; but this, as deeply interesting, would require a long time and much application. I have only rapidly given great principles, but most precious, as rendering us more familiar with the spirit and mind of the Lord Jesus, which is every thing to us, and makes the psalms so precious. Exhortations, prophetic history, psalms of praise, all are found flowing from his spirit, easier in general of application, specially if we have the latter days in view. I will, before closing, just notice the ninety-first psalm as one used by the enemy we know to Christ, and affording a key to the position of Christ before Jehovah in Israel.

The first verse gives the two names of the trust and blessing of Abraham, looked at as heir of the world. The Almighty:—He was made known as, to Abraham we know (see Ex. vi. 3). The Most High was his name of blessing by Melchisedek. He who knew the secret place of this last, should enjoy the protection of that other first-mentioned name. Messiah, verse 2, takes the name of the God of Israel, as the secret place of the Most High—Jehovah—by which name he was known to them (Ex. vi. 3). Down to verse 8, the consequence is stated. He is, indeed, the Almighty Protector who should shield him. As thus in Israel, only with his eyes should he see the reward of the wicked. This was his relationship, and the ground of it with the God of Israel. In verse 9, the Spirit in the remnant of Israel takes up the song: “Because thou hast made Jehovah which

to lxxi., where we evidently find circumstances in the condition of the writer alluded to, “Old and grey-headed:” but still used by the spirit of Christ prophetically; not to speak of Christ merely personally, but of his taking up the condition of the remnant in Israel, feeble in the old age, as it were, of their history, in the presence of their enemies, whose hope God had always been, marking the faith of the believing remnant, and who should show his righteousness to that generation,—his power to every one that was to come. And so it shall be according to the spirit and title of Christ in that day.

is my refuge, even the Most High," whose secret place he had thus known, *his dwelling*, he should give his angels charge over him; he should be borne up and trample on the power of evil. In the fourteenth verse, the Fear of Israel, Jehovah, speaks: "Because he has set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name." This exaltation of the name of Jehovah, the God of Israel, is constant in the psalms; and the refusal to look to any but him, or accept deliverance, or honour, or exaltation but from his hands, and consequently in his time; and this characterises the faithful remnant in the latter day, though smitten into the place of dragons. This brings trial and sorrow on them; and into this Christ, therefore, entered in spirit, in its fullest and highest sense—it was his place. And, indeed, when we seek relief elsewhere, we must act on principles below his, for he acts on his own in his own blessed and perfect time. And hence suffering. Satan sought to make the Lord count on this out of the way of obedience, and as putting it to the test to exalt himself, which would have been really unbelief, saying: "Is the Lord, indeed, among us?"

This psalm, then, gives the key to the relationship of Christ with Jehovah in Israel. But he awaited therein his perfect pleasure, and suffered for and in spirit with his people, and, blessed be God, not for that nation only.

The division into five books is generally known; and will give a diversity of bearings in this relation, prophetic relation, of the Lord in spirit with the remnant; but I cannot enter into this now, as it would carry me too far, and leads properly to, or indeed is rather founded on, the interpretation of the whole book. Peace be with my reader. May he be enabled, indeed, to enter into the spirit of the psalms as of the spirit of Christ, and enjoy it as much as my poor and feeble soul has done. And, if only so, he will know Christ the better, and not lose much pains if he bestow it on them. Though, indeed, it is not pains, but the gift of teaching of the spirit of God, that makes us know Christ, and understand the psalms as speaking of him, as of every other good gift.

We may do well to consider what the New Testament does say as to the sufferings of Christ. Mr. Newton's theory is based on the principle that this kind of sufferings

of Christ are not found in the history of the New Testament, but only in the Psalms. But surely a *doctrine* of such immense importance as the subjection of Christ to the wrath of God previous to the cross, and not vicariously, whether up to John's baptism, as he sometimes states it, or up to his death, as at others—from which he was delivered by his obedience, or by John's baptism, or not at all, till he had endured it all (for all these are taught too in the tract, as well as the direct opposite to the last)—a doctrine, I say, of such importance as Christ's being under wrath would be found in the Epistles, in the way of comment on the history. But not a word of any such doctrine is found, but quite the contrary. Sufferings in righteousness from the contradiction of sinners are indeed spoken of, and bearing sin also, but so as to exclude the thought of any other kind. Thus, 1 Pet. iii. 18, "For Christ also hath *once* suffered for sins, the just for the unjust, that he might bring *us* to God [not find *his* way to a point where God could meet him] being put to death in the flesh, but quickened by the spirit." So, ii. 21, "For even hereunto were ye called [that is, to *do well*, suffer for it, and take it patiently]: because Christ also suffered for us, leaving us an example that ye should *follow his steps*: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

Now here we have the whole course of Christ's sufferings for righteousness' sake and for sins in contrast moreover with the wandering* condition of Israel. So, 1 Pet. iv. 1, "For-

* It is well to remark, that the word in the hundred and nineteenth psalm, "I have gone astray like a sheep that is lost," which Mr. N. applies to Christ, is the same that is used Isa. liii. 6—"All we, like sheep, have gone astray;" and in a moral way is ever used of moral error; indeed, is *always* used in the sense of evil, either moral, or in a few passages, of misery. This application of the hundred and nineteenth psalm to Christ by Mr. N., well known to all who have heard him, and confirmed in his own tract on the sufferings of Christ (note to p. 16), is to be remarked by Christians. It is a part of that

asmuch then as Christ *hath suffered for us in the flesh*, arm yourselves likewise with the same mind: for he that hath

utter and revolting disrespect for Christ which characterises all their teaching; because it is not only the 176th verse in which going astray is attributed to him who speaks, but in verse 67:—"Before I was afflicted I went astray: *but now have I kept thy word.*" What does "go astray" mean here? And here I shall mention some circumstances connected with this word. In the notes which are so abundantly circulated, one, amongst others, was furnished to persons in communion where all this evil is not received, in which *sins of ignorance were directly in terms attributed to Christ*; and here I shall give a brief statement of what these notes are. They are not the communication of casual notes taken by any body, for which it would be hard to render any one responsible: they are taken by a clever and assiduous disciple of Mr. N.'s, a very good and correct note-taker, copied out fair, and given to other disciples to be copied and circulated; some being paid for doing it. Now I will not here attribute to Mr. N. the ascribing sins of ignorance to Christ in the lecture referred to. I shall just now say why. But this is certain, that his most efficient and ardent disciples so take it, copy it, read, recommend, and circulate it. These notes, having been read by another whose faith was not yet ruined by this teaching—this person was naturally shocked at the blasphemous doctrines contained in them, and the thing became known and spoken of at Plymouth; and a friend of Mr. N.'s, one, though his disciple, too much taught of old in the faith to bear this, got the notes and had them interlined so as that the words "sins of ignorance" should be disconnected from Christ, and taken as a comparison of what in others was like what was spoken of as being in him. But how must feeling about Christ have been lost and destroyed by the teaching, that the disciples of Mr. N. should not have been at once stopped by finding sins attributed to Christ. Nor is it surprising, for, though I do not pretend to attribute to Mr. N. what some of his friends say cannot be, though others have diligently circulated as his, it is quite certain that Mr. N.'s teaching does so. The hundred and nineteenth psalm he applies directly to Christ. See p. 15 of his tract, where, verse 9, "Wherewithall shall a young man cleanse his way," is applied to him; and the psalm in general, note to p. 16.

But, as to attributing sins of ignorance to Christ, which Mr. N.'s poor deluded victims are circulating as such blessed teaching, this is certain, that there is nothing more in it than what Mr. N. does teach. He attributes the hundred and nineteenth psalm to Christ; explaining away, indeed, one of the passages which says, that he who speaks went astray; but the sixty-seventh verse, which also states that before he was afflicted he went astray, employs the word which is used all through Leviticus and Numbers for *sinning or sins through ignorance*.

And I beg also the reader to remark the comparison he makes to justify the application of this and other psalms to Christ. "If I were to send a faithful servant heavily burthened to scale the sides of an icy mountain, and were to see his foot slide, should I marvel? But

suffered in the flesh, hath ceased from sin." Now here we have Christ's sufferings in the flesh given as a whole when they were not vicarious sin-bearing. And we are called upon to arm *ourselves* with the same mind, not most certainly with inflictions from God in wrath. So, verses 12—19, of the fiery trial:—"Think it not strange concerning the fiery trial . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings . . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God . . . Wherefore, let them that suffer according to the will of God. . . ."

Here, then, we have sufferings by appointment, and that by judgment on the house of God; and true saints suffering as Christians, partaking of Christ's sufferings in it; in which they were to rejoice; so that the nature of such sufferings, as known in and by Christ, is entirely contrary to what the writer has taught concerning them. It was no strange thing, but a thing understood and known; and the very contrary of the writer's doctrine on the points he treats of. For such sufferings by appointment, and inflictions of God in judgment on the house of God, we, according to him, have nothing to say to. Christ extricated himself out of, and preserved himself from them: whereas I find we are to rejoice in partaking of them with him.

So Heb. xii. After many partial though blessed exhibitions of faith held up to lead us to run with patience, it is added: "Looking unto Jesus, the author and finisher of faith," one who has begun and finished the whole course of faith, in which faith is exercised; so that we have here *every thing* in which he trod the path—*αρχηγὸν καὶ τελειωτὴν*—who has led in and completed the course: "who for the joy that was set before him endured the

what, if I should see him stumble or slip in some easy path, because of carelessness, etc., how different my judgment of his conduct?" Did the faithful servant heavily burthened (and whom that represents I can leave the reader to judge of), did his foot slide on the icy mountain? What does Mr. N. mean about Christ in saying this? He would not marvel at his foot sliding! Is indignation to be restrained at such language? *Woe be to the man* that hears, encourages, or sanctions such blasphemies.

Either Mr. N. is deliberately seeking to degrade and dishonour Christ, or he is a blind instrument of Satan in doing it.

cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners* against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." And then taking, as to us, another view of it. "And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Now that Christ had no need to be rebuked is certain; but so far as this can have any application to him, as a trial and exercise of perfectness in circumstances, it is clear it relates to his enduring from the wickedness of men, as we in following him have to endure—giving another character to those sufferings of Christ than that which the writer gives—namely, that one in which the godly man has to follow him in the path of faith. So, in the doing of God's will, which was his *whole career* in life and death, in Heb. x. the apostle sees no such thing as inflictions of God on him as associated with those who had not done it. It was to do God's will that his body was prepared; but there is no connection with sins in relation to God in wrath but the offering of his body *once*.

Indeed, Heb. vii. 27, I doubt not contradicts directly the statement of the writer, for though as high priest Christ exercises his office as made higher than the heavens, yet his qualifications must have existed previously in order to be in that place: holy, harmless, undefiled, separate from sinners, made higher than the heavens; he is made (*γενόμενος*) higher than the heavens, but he was constantly separate from sinners, distinguished in position from them.

And Christ, perfect through sufferings, as has been observed by others, is connected with his tasting death. So, if he partook, and in as far as he partook of the children's—not the wicked's place—flesh and blood—it was that through death, etc.,—and it behoved him *in all things* to be made like unto his brethren. But how so? "For in that he hath suffered being tempted, he might be able to succour them that are tempted, for he was in all points tempted like

* We have seen this principle all through in examining the Psalms.

as we are, yet without sin." It was not extricating himself out of something he was in, because sinners were there; but entering into all that the children were in, of trial and difficulty, that he might succour them there. So in the "strong crying and tears in the days of his flesh," giving thus the whole constant character to them as such; it was "unto him that was able to save him from death, and was heard in that he feared." It was not inflictions on the position of the ungodly. It was piety met God's eye in his cry and reached his ear; and thus, "though he were a son, *he* learned obedience by the things which he suffered, and being made perfect," etc. There is no thought of another kind and class of sufferings; yet the sufferings are fully spoken of and considered, and so as to leave no room for, but entirely exclude, the blasphemous doctrine of the author as to the position Christ was in.

Indeed, other considerations show the antiscriptural nature of his doctrine on this all-vital point. For Christ was to get out of this place of being exposed to what was due to man's sin and Israel's disobedience. If he was then answerable for it, how without blood; "for without shedding of blood, there is no remission"? Hence, when Christ did put himself there, he did shed his blood, and was brought again from the dead according to the power of the blood of the everlasting covenant. But how, when he was under it the first time, as born into it? Was his obedient life sufficient to put away the consequences of sin? That he was never under it, by reason of that life, a Christian understands; but that he redeemed himself out of it by good living, is an unscriptural principle.

Further, remark, the position he was in, was for sins of others; so that, if this redemption by living righteously under the law was accomplished and effectual, it was accomplished effectually *for them*, for it was the position they were in he took. But, indeed, it is hard to say it was; for, according to the author, though he extricated himself from this position by his own righteousness, he preserved himself only from a part of it. For some eighteen years he had to bear as much as God thought proper during that period. Of what avail, then, was his perfect obedience to bring him out of it, since he suffered under it a good while? or, why so suffer, if he was perfect enough in obedience to merit getting

out of it; for it was not for others in effect then, for he alone got out; nor for us, for we were never in it, says the author? Or why was John's baptism for the *remission of sins* so blessed to him to get out of this position, if he was getting out of it solely by his own righteousness? It is no answer to say that he chose to abide there with Israel, for it was a different way of getting out; nor, if he was relieving himself by remission, was he fulfilling righteousness. He falsified his place; for, then, to work effectually for Israel, he ought to have separated himself from them, as now able to take up their cause; nor can it be said that he chose then to enter into their condition, because getting remission of sins by repentance, as joy and deliverance to his own soul and new ground, was not associating himself with their sins.

He got from Sinai to Zion then; but how was that taking Sinai-place with them? And it is all confusion moreover to say, that he did what Israel would not, because, without any previous title of righteousness at all, multitudes were baptised by John, confessing their sins; nor was John's ministry to Israel such as the writer presents it, namely, the new economy of grace. It was the presenting of an axe at the root of the tree, and Messiah with the fan in his hand about to cleanse his floor, and judge, and execute vengeance against all that did not bear good fruit, gather up the grain into his garner, and burn up the chaff with unquenchable fire; so that it was not, in any real or true sense in its address to Israel, the introduction into the earth of the new economy of grace. John did, indeed, prophetically point out something more; but that he identified entirely with the death of Christ, and the baptising with the Holy Ghost. "Behold the Lamb of God who taketh away the sin of the world." "He it is that baptiseth with the Holy Ghost;" and rising above the circumstances in which Jesus placed himself, bears testimony to him, "and I saw and bare record that this is the Son of God." "I knew him not."

Again, shewing the entire misapplication in principle of the Psalms:—The doctrine of the writer is, that Christ wrought his way by righteousness up to the point of meeting God, learned obedience, proved his perfectness, etc. It was not a need of, nor had he a claim on, mercy. He must make his way by obedience and righteousness—he extri-

cated himself by his own perfect obedience. Now what is remarkable in the Psalms is, that they constantly appeal to the mercy of God, putting it ever before his righteousness; as it will be with Israel in that day. It is this that distinguishes them: "God prepares their heart;" for they must come in under mercy, according to Rom. xi. And this is the case in Psalm vi. itself, on which the writer comments, and where it is said, "Save me for thy mercies' sake." It sets aside his whole principle of application to Christ.

I will add also a few words on Jeremiah, which is also used to puzzle the minds of the saints. Recalling the fact, that the question is not, if Christ in spirit entered into the sorrows of Israel: I believe, that, as being always near to God, he could. The doctrine taught is, that he was under wrath in a way we never can be, and did not suffer all its consequences, but saved himself from it.

Jeremiah then, in spirit, by the Spirit of Christ, entered in his measure into the sorrows of Israel: not as subject to the wrath, though as a man he was, of course; but as having the mind of Christ's love, and his word about them.

"I have set thee," says God, "for a tower and a fortress among my people, that thou mayest know and try their way" (Jer. vi. 27). God had sanctified him for this (i. 5), and the nation would fight against him (verse 19). This is not sufferings as associated with them, but as separated from them, though *divinely* interested in them, that is, as a prophet (xv. 15.) We have his trials under it, and what was the ground it went upon? Just so far as he was there in the spirit of Christ. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart. . . . I sat alone because of thy hand: for thou hast filled me with indignation." Now, here he is filled with it. How? Is it by being naturally exposed and obnoxious to it, and extricating himself out of it? No, but as sanctified to it by God, and called by his name; it is as partaking of the word of God that he suffered, and suffered as far as that was the case as Christ did. And this was the identification with Israel which made him suffer. According to the grace of God, and in spiritual understanding according to his mind. His heart and spirit being associated with them, according to God's love to them, and feeling their sorrow and their sins. The grace of God

identifying itself in the prophet with the people as loved of Him,—suffering in their sorrows, and calling for judgment on them who wilfully opposed the testimony, despised the sorrower, and helped on the evil. But this was the opposite of suffering the inflictions of God's wrath from him as due to the people. Jer. x. 24, 25, shew plainly the impossibility of such an idea of wrath, so due and escaped from: "O Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing." Now, no such desire could be expressed as to inflictions of God's wrath, to which a man was naturally obnoxious. It looks for correction, but *not* in anger. No one could look for nor acquiesce in this way in the infliction of the curse of the law. And as to the Lamentations: that Jeremiah and the Lord Jesus entered into the sorrow of the actual wrath and evil that *had* fallen on Israel, who doubts? But this was not exposure to it from which the prophet preserved himself. His heart entered into it all, as sorrowing over what was loved of God but guilty, and with which he identified himself, being in such a case. Here also the enmity of ungodly Jews is not lost sight of (Lam. iii. 14). Besides, here also mercy is what is referred to and expected, not wrath due and avoided in a measure, but suffering felt from wrath executed, and looking to mercy out of it, because of God's goodness and his love to the people. He had *seen* affliction. (See verses, 22, 31, 32, 48, 52, to the end.)

I shall add some of the doctrines taught which may put brethren on their guard against the whole system. It was taught in London that Christ had no human feelings—that the weakness of man was an evil as well as sin, and hence it was not in Christ.

This was taken notice of, and the cases of Christ's loving the young man, and his reference to his mother on the cross, were referred to, as proving that he had those feelings: but the first was declared to be the love of election; and the second the Divine nature suggesting what was right; but neither human feeling. The fire consuming the wood upon the altar was expounded, as shewing that God did consume nature, not sin merely as a thing hateful to Himself.

It was assiduously taught in more than one place, that Abel's sacrifice was more abundant than Cain's, and that

that, not its nature, was its superiority;* the word *πλείονα* was relied on to prove it. Lecturing on Lev. i., it was taught that the preciousness of it was, that if our devotedness, though acceptable, was inadequate in quantity, the deficiency was made up by Christ's; and the peculiar preciousness of this was, that it was made up for by a thing of the like kind.

I feel bound to add, that the doctrine of the tract involves really, though more obscurely, the person of the Lord; because, it is stated, that as the Eternal Son, he had an unchangeable relation of favour; but, that as man, *not vicariously*, he was obnoxious to wrath. Now this divides the person entirely. That he took it vicariously, though in perfect favour himself; is true, but that he was in favour as Eternal Son, and under wrath himself as man, not vicariously, subverts the doctrine of the person of the Lord Jesus Christ. He is near as Eternal Son, and as man at a distance, not as a substitute.

The horrible and frightful doctrine of this tract then is—it makes one shudder to state it—that Christ was exposed to damnation himself from the position he had taken; being that of man's distance† from God, and the curse of a broken law, according to Gal. iii. 10,—that he extricated himself from it, and again entered into it for others. The same doctrine is, not only in the notes published by Mr. Harris, but, in the paper of the author in the second edition of the "Christian Witness." There Christ is said to be not guilty of actual transgression, nor having original sin, but to be under the third part of the consequences of Adam's guilt, the imputed or reckoned penalty of it as being a man. Nor can there be any doubt what the doctrine is; for it is stated‡ that he chose to abide what he had delivered himself from, by the law's being strong for him; and so the iniquity was laid upon him, and the wrath came. So that

* This piece of false criticism I do not comment on, but I do warn the reader who may be imposed on by an appearance of exact learning, that the Greek criticisms of the writer are oftener wrong than right. This is the case with some found in the papers which have given occasion to these remarks.

† See p. 31, of "Remarks," by Mr. N.

‡ Only, as we have seen it said, there to be vicariously incurred; but this does not affect, unless in the way of confirmation, the evidence of what he had "incurred."

what he was liable to, was the wrath judicially due to sin, for that is what he did *abide*. Many of the most inconceivable things are in MSS. notes, which are in the hands of others, but those I leave to the persons who possess them. But I do say, Woe be to those who pervert the truth and ruin souls by it; or, who are not faithful in their denunciation of it where it is really before them; or, who seek to palliate it so as to enfeeble the security of simple souls against it. It is not for me here to discuss what are the motives, nor what system of doctrine has led to it—of this I may feel pretty well assured. But the business of the faithful man is with the evil itself as the work of Satan, and to warn in the most solemn manner, every saint against those who teach it.

I repeat here, to facilitate the use of the Psalms, three things found in them:—1. The Spirit of Christ entering into the sorrows of the godly remnant of Israel, especially in the latter day. 2. His own grief and sorrow as in life down here (and oh what sorrow, reproach, desertion, and treachery, for his tender and perfect spirit!), as well as going through this very place of the remnant in principle. 3. The atonement and sin-bearing, which enabled him to use effectually for others his nearness to God, so that he could bring their sorrows as occasions of mercy, and give to them right feelings in the sense of their sins as drawing near to God. Of course, this develops itself largely in many ways as to suffering and feeling, while other psalms largely introduce the consequences in blessing—Christ's coming in glory, who He is, and the circumstances and thoughts in the godly among the people connected with these things.

Since the publication of this, an answer to Mr. Harris's remarks on the notes has been published; but, while labouring to get rid of the effect, it fully confirms the blasphemous doctrine taught. I have examined it elsewhere. It has been doubted whether one passage in this tract made sufficiently clear that the atonement was the ground on which alone blessing could come on the remnant. I judged it clear enough; but if there be any obscurity, I add this to take it away.





