

**GETHSEMANE, LECTURES.
DELIVERED IN THE LOCK
CHAPEL IN LENT, 1854**

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Gethsemane, Lectures. Delivered in the Lock Chapel in Lent, 1854 by Capel Molyneux

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CAPEL MOLYNEUX

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Lectures

DELIVERED IN THE LOCK CHAPEL IN LENT, 1854.

BY THE

REV. CAPEL MOLYNEUX, B.A.,

MINISTER OF THE CHAPEL.



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PREFACE.

THE best preface to the following lectures is found in their title. "GETHESEMANE" speaks for itself; no one can doubt the point and purpose of lectures with such a heading: "The Man of sorrows," in the hour of his Passion, stands forth at once, and almost exclusively, before the mind's eye.

"*The Man of sorrows!*" This then is the subject discussed, and attempted to be exhibited. Is this subject sufficiently considered? Is the man Christ Jesus, is the humanity of Christ, sufficiently considered, and sufficiently appreciated—that He was bone of our bone, and flesh of our flesh, possessed of all our feelings, sensibilities, and sympathies—made in all things, sin only excepted, like unto His human brethren? We glory in the Divinity of Christ, that He was God, God of God, very God of very

God,—and we do well ! We abhor Socinianism, or aught in thought, or theory, that impugns the coequality of the Son with the Father, or robs Him of honour coequal with that of the Father—and we do well ! But may we not, in this righteous jealousy for His divinity, possibly overlook somewhat of the integrity and claim of His humanity, and in so doing overlook also just that which not only renders that divinity available in all its perfection to our souls' salvation, but also that which, to human feelings, involves the very essence of attractiveness in Messiah's character ? For wherein does that attractiveness consist, but in the fact that Christ was our brother—that a fellow-feeling of the truest, veriest, nature exists between us—that He actually reciprocates all our experience—participating in the same—weeping with those who weep, and rejoicing with those who rejoice ! It is assuredly in this, in the sympathy of Jesus, that we exult ; it is in this that we behold His supreme attractiveness, His irresistible claim to our souls' affection ; but wherein consists the very capacity for the existence of this sympathy,

but in His HUMANITY? He feels *with* man, because, and only because, He Himself is man!

The Humanity of Christ! It cannot be too attentively considered, too deeply prized. GETHSEMANE brings it prominently to view; *there*, if anywhere, is Jesus exhibited in His personal human experience; in every circumstance and incident which there transpired, which marked that spot and characterised that "hour," it is the Humanity of Christ that is brought into exercise, the Humanity of Christ that is pre-eminently developed and prominently displayed: the *Beginning of Sorrows*—the *Thrice Repeated Prayer*—the *Remonstrance*—the *Betrayal*—the *Surrender*—the *Desertion*—one and all tell of the "Man of sorrows," and we may almost say of Him exclusively—of none but Him! Excepting the announcement that "more than twelve legions of angels" awaited His command, and the amazing fact that when He proclaimed to His enemies who He was, "they went backward, and fell to the ground," no intimation is afforded throughout Gethsemane's history of Christ's Divinity; and,

for aught that appears, none would know that the sufferer there ranked beyond a perfect human being, or surmise that in that body, so humbled, so agonized, yet so patient, so submissive, dwelt the fulness of the Godhead bodily, yea, "God over all, blessed for ever!"

That the subject of Christ's Humanity is not unattended with considerable difficulty, and is liable, perhaps, beyond other subjects to misapprehension, might seem probable even from its own peculiar nature; but painful proof is also afforded of this in the manifold errors, not to say heresies, into which many, in attempting its discussion, have unhappily fallen; yet it follows not, therefore, that its investigation is to cease, or the subject itself to be precluded from our consideration and study! Surely not! It only follows that we who are instructors be *more careful* to derive our knowledge exclusively from the fountain of light, and that ye who are seeking instruction be *less careful* to make "a man an offender for a word," and then we may hope that, despite the difficulty of the subject, and the danger of its discussion, still shall

truth be developed, and the ineffable beauty and attractiveness—the grace and tenderness—of Him who was the “Man of sorrows,” shall, by the grace of God on our humble endeavours, be in some little measure brought to light, and commended to the devout affection of His loving people.

Gloucester Terrace, Hyde Park,

July 17, 1854.