

**SEVEN SERMONS ON THE TEN  
COMMANDMENTS; TO WHICH IS  
SUBJOINED A SERMON ON  
NATIONAL HUMILIATION, DELIVERED IN  
HAMPTREAD CHAPEL, AT HAMPSTEAD,  
ON THE LATE FAST-DAY**

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Seven Sermons on the Ten Commandments; To Which is Subjoined a Sermon on National Humiliation, Delivered in Hamptead Chapel, at Hampstead, on the Late Fast-Day by Edward Garrard Marsh

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**EDWARD GARRARD MARSH**

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A SERMON  
*ON NATIONAL HUMILIATION,*

DELIVERED IN HAMPSTEAD CHAPEL, AT HAMPSTEAD,

ON THE LATE FAST-DAY,

BY

EDWARD GARRARD MARSH, M. A.

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## PREFACE.

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THE law of God, as revealed in the ten commandments, is assailed both by antinomians, and by antisabbatarians. The former imagine, that christian liberty can only be established by dispensing with the obligation of the law of God. The latter perceive, that the perpetual obligation of the sabbath cannot be denied, while the law of Moses is held to be binding. The decalogue is the common victim of both.

The following pages are designed to uphold the doctrine, first, that the moral law of God is still a law to christians, secondly, that the ten commandments are a summary of that law, and thirdly, that a just exposition of its nature and of its requisitions is salutary to all men, to unbelievers, that they may be convinced of sin, and to true believers, that they may know the path of duty.

There are thus two classes of persons, to whom the directions of the law may be usefully addressed, those, who, not having yet felt the malignity of sin, or seen the spiritual extent

of the law of holiness, need to be convinced of both, and those, who, being christians indeed, and having learned not only the helplessness of nature, but the grace of the saviour, have been led to understand more fully the nature of holiness, and to desire a still more intimate acquaintance with its details. For the former purpose indeed a very general survey of it is sufficient. But for the latter it deserves to be examined in all its particulars, and studied in its minutest proportions.

Nevertheless, as I have already intimated, there are some, who teach a different doctrine, denying the necessity of any moral law to christians, and maintaining, that the spirit of sanctification, imparted under the gospel, has superseded it by making those actions natural to us, which are conformable to the will of God, without the aid of any other rule than that, which is written in the conscience.

To licentious and immoral antinomianism I offer no reply. That demon is for the present (I trust) cast out of the church. But even this more plausible method of getting rid of the law, as it were, from an opposite quarter,



needs to be carefully guarded against: for in the argument, by which it is supported, one essential ingredient of sanctification is overlooked. We are not truly sanctified, till we are brought to love the law of God, simply because it is his law, independently of any other consideration, and to acknowledge the reasonableness of obeying it on this single ground, that he is our creator, and we his creatures. Hence it follows, that without a distinct revelation of his will in regard to us, our sanctification must be incomplete, because, however it might prompt us to do the thing that is right, it could not lead us to do it upon a principle of simple and dutiful obedience. If it be urged, that the superior motives of the christian dispensation, those of gratitude and love for inconceivable mercies revealed, render a written law unnecessary for our guidance by giving us at once an impulse in the right direction, this argument is still open to the same reply, that without a law, sanctification is imperfect. Motives themselves imply an object, to the attainment of which they are directed; and what that object should be in regard to the motive of love

to the redeemer, he has himself explained to us, where he says—‘ He, that hath my commandments, and keepeth them, he it is, that loveth me.’

Accordingly the most judicious divines have ever taught, that christian liberty does not consist in emancipation from the restraints of law, but in the removal of that reluctance to the observance of it, which is the fatal inheritance of our nature. When a believer is convinced, that his sin is pardoned, and his person accepted, he can then look with delight to the law of God: for though it reminds him of his own deviations, and thus keeps him humble, he is yet emboldened to renew his attempt at fulfilling it, to supply his deficiencies, and to correct his failures, because he depends on that divine grace, which is ever at hand, to strengthen and prosper the efforts of a humble and penitent believer.

Even by those, however, who allow a divine law to be necessary for the guidance of believers, it is sometimes denied, that the ten commandments are a part of it: and for this denial two reasons are assigned, first, that the

moral law is antecedent to Moses, and secondly, that the decalogue cannot be identified with it, inasmuch as it includes at least one regulation, which is not of a moral, but of a positive nature, namely the appointment of a weekly sabbath.

In reply to the first of these objections it is sufficient to observe, that the law of Moses is not to be viewed, as an original promulgation, but as an authoritative republication of the law of God to man, recapitulating for his warning the most decisive particulars, in which it is liable to be broken. To the second it may be answered, that a particular statute is not necessarily excluded from the moral law, because it contains in it a provision of a positive nature. The seventh commandment, which is universally classed among moral enactments, is positive to as great an extent as the fourth is, it being exclusively the will of the creator, which either prohibits polygamy, or claims a seventh part of our time for spiritual exercises and heavenly aspirations.

These objections then being removed, the spiritual interpretation of the ten command-