

**A LETTER ON THE PURITY OF OUR
GLORIOUS IMMANUEL'S
HUMAN NATURE, ADDRESSED TO
THE FOLLOWERS OF THE LATE
REV. EDWARD IRVING**

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A Letter on the Purity of Our Glorious Immanuel's Human Nature, Addressed to the Followers of the Late Rev. Edward Irving by Anonymous

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THE PURITY OF OUR GLORIOUS
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THE LATE REV. EDWARD IRVING.

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ON
THE PURITY OF OUR GLORIOUS
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ADDRESSED
TO THE FOLLOWERS OF
THE LATE REV. EDWARD IRVING;

WITH
AN APPENDIX

CONTAINING SOME
REMARKS ON HIS PENITENTIAL LETTER.



"No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—*Luke, x. 22.*

"My beloved is white and ruddy, the standard-bearer among ten thousand. His head is as the most fine gold, his locks are curled, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yes, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—*Song, v. 10–16.*

"O Israel, thou hast destroyed thyself; but in me is thine help."—*Hos. xiii. 9.*

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P R A Y E R.

HOLY, holy, holy, Lord God of Hosts! Thou everlasting Father and Almighty God-man—divine Immanuel, the undefiled Saviour of sinners—our eternal High-Priest and glorious King—the Prince of peace, and spotless Lamb of God, who wast slain on the cross for sin, and art now alive for evermore; exalted to the throne of Jehovah, and “glorified with the glory which thou hadst with the Father before the world was created.” Oh! how can sinful dust and ashes, whose whole nature is corrupt and defiled, filthy and abominable, undertake to speak concerning thy glorious humanity, whose essence is absolute purity, and whose name is unchangeable love! One spiritual glimpse of thy transcendent excellencies and perfections, fills the soul with sorrow for its depravity and corruption, lays prostrate all imaginary holiness, and the transgressor “falls at thy feet as dead:”* but, gracious Immanuel, thou hast only to lift up the

* Rev. i. 17

light of thy countenance and shine upon us ; and as the dark moon receives her light from the sun in the firmament, and appears glorious to the view of man, so do we reflect thy brightness, and seem comely in the eye of the Father, through thy beauty radiating upon us : we are strong in the strength of thy holiness, “and rejoice in hope of the glory of God.”* Purify our unclean lips with the spirit of burning ; sprinkle our consciences with the blood of the perpetual sacrifice ; wash us in the laver of regeneration ; and grant that, laying aside our common apparel, we may put on the white linen garments which thou hast provided for thy spiritual priesthood, and enter the inner court of thy sanctuary, to implore the grace and help of our victorious Redeemer and royal Melchizedek, who is seated upon a magnificent throne, “high and lifted up.”† We approach thee in a day of trouble, rebuke, and blasphemy :—the enemy has taken crafty counsel against thy Zion ; and to whom else can we apply for aid, but to “the great Prince, which standeth for the children” of the kingdom.‡ Stretch forth thy golden sceptre, that we may draw nigh and behold our King in his beauty, and encourage ourselves in the Lord our God ! With such an Almighty ruler and sovereign on our side, what have we to fear ? Hast thou not all dominion in heaven and earth ? Is not thy divine humanity

* Rom. v. 2.

† Isaiah, vi. 1.

‡ Dan. xii. 1.

enthroned, and endued with an everlasting sacerdotal power, that thou mightest be a "merciful high-priest in things pertaining to God?"* Thou art "magnified above all the name"† of Jehovah in heavenly and earthly dignity! On thy head are many resplendent diadems; the crown of Deity, and the crown of thy pre-eminent humanity; the crown of HOLINESS TO THE LORD, as our everlasting Melchizedek and omnipotent governor; and the crowns of thy many complete victories, as the captain of our salvation, over the usurper: and under thy feet, on "the paved work of sapphire-stone,"‡ are the innumerable crowns of all thy ransomed people! Thy royal tribunal is encircled with the beautiful memorial of thy covenant love—"the rainbow, in sight like unto an emerald."§ Thy appearance is as "the amber-coloured fire, thy brightness as the unclouded light,"|| and thy divine countenance as the sun, shining in the plenitude of its strength, beaming with love for the daughters of Jerusalem! Thy purity is so transcendently white, and thy splendour so dazzling, that the starry firmament seems unclean, and all its lustre disappears, when brought into comparison with thy holiness and majesty! In thy sublime presence the angelic hosts veil their faces, and adore thy wisdom and power, by which they are upheld

* Heb. ii. 17. † Psa. cxxxviii. 2. ‡ Exod. xxiv. 10.

§ Rev. iv. 3. || Ezek. i. 27; Hab. iii. 4.

in innocence and righteousness! They contemplate, in silent awe and admiration, the gradual developement of "the fellowship of the mystery, which has been hid in the compassionate bosom of a triune Jehovah from all eternity, and learn the divine purposes of love to the church,"* in the agency of thy mysterious providence, and in the bountiful distributions of grace, mercy, and peace, which flow out of thy Godhead fulness into Zion, as the broad streams and rivers issue from the "fountains of the great deep." They tune their harps to sweet, harmonious songs of praise and love, while we, ignorant, depraved earth-worms, instead of taking refuge in deep humiliation and self-abasement under the banner of thy cross, intrude into those things which can only be spiritually discerned; vainly puffed up in our fleshly minds, and with carnal reasonings, "profane babblings, and oppositions of science, falsely so called, err concerning the faith;"† so that thy precious name, which is as "ointment poured forth,"‡ is blasphemed. We are Uzzahs, who have rashly laid our polluted hands upon the sacred ark of salvation, "the strength and presence of Israel;"§ and have presumed (like the men of Bethshemeth) to look with unsanctified minds into "that holy thing, which the power of the Most High has overshadowed."||

* Eph. iii. 9, 10. † 1 Tim. vi. 20, 21. ‡ Songs, i. 3.

§ Psalm cv. 4.

|| Luke, i. 35.