

more simply and certainly, that he was capable of *sinning* than that he was capable of *dying*. The history shows us the first, but forbids us to determine the second ; inasmuch as it tells us, that death came in by sin. By nature there was a capability of sinning, but we are not told the same as to a capability of dying.

“If, then, by-and-by, another was to come, and just to illustrate, as he might say, the true humanity of Christ, he were to suggest the capability or possibility of His sinning, I ask, What would the soul say to him? We may leave the answer to those who know Him. But we may at the same time be sure of this—that the devil is in all these attempts upon the *Rock of the Church*, which is the *Person of the Son of God* (Matt. xvi. 18.) For His work, His testimony, His sorrows, His death itself, would be absolutely nothing to us, if He were not God. His *Person* sustains His *sacrifice*, and in that way His *Person* is our *Rock*. It was a confession to His *Person*, by one who was at that time ignorant of His work or sacrifice, which led the Son of God to speak of the *Rock* on which the Church was to be built, and also to recognise that truth or mystery against which the gates of hell, the strength and subtlety of Satan, were to try their utmost again and again. And they have been thus engaged from the beginning, and are still so. By Arians and Socinians, the full glory of ‘God manifest in the flesh,’ was clouded long ago with either a deeper or a more specious falsehood. . . .