



THE
CHRISTIAN VERITY STATED,

IN REPLY TO

A UNITARIAN.



WALTER CHAMBERLAIN, M.A.,

INCUMBENT OF ST. JOHN'S, BOLTON-LE-MOORS.

Author of

“NOTES ON THE RESTORATION AND CONVERSION OF ISRAEL,”
“ISAIAH’S CALL TO ENGLAND,”
ETC., ETC.

“Baptizing them into the name of The Father, of The Son, and of The Holy Ghost.”—*Matt.* xxviii. 19.

“And Thomas answered, and said *unto him*, MY LORD AND MY GOD.”—*John* xx. 28.

“No man can say that Jesus is THE LORD, but by The Holy Ghost.”—*1 Cor.* xii. 3.

LONDON:
WERTHEIM, MACINTOSH, AND HUNT,
24, PATERNOSTER ROW,
AND 23, HOLLES STREET, CAVENDISH SQUARE.
1861.

IF THERE BE ANY UNSCRIPTURAL THOUGHT IN THIS BOOK, I ASK GOD TO PARDON IT.

IF ANY UNCHARITABLE WORD, I BEG MAN TO FORGET IT.

IF ANY SAVING TRUTH, I PRAY GOD TO ACCEPT AND BLESS IT.

27724

“AMEN: BLESSING, AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOUR, AND POWER, AND MIGHT, BE UNTO OUR GOD, FOR EVER AND EVER.”—Rev. vii. 12.

TO
JOHN HORROCKS AINSWORTH, ESQ.,
OF
HALLIWELL, LANCASHIRE.

MY DEAR SIR,

Some time since you sent me a little book by Dr. Beard, of Manchester, entitled "Reasons for being a Unitarian," and requested me to answer it; the expense being, with your wonted liberality in a good cause, borne entirely by yourself, but left, without limit, to my own discretion. The work I now send you is intended as some sort of compliance with your wishes.

Upon consideration, it seemed desirable not to occupy ourselves in replying merely to Dr. Beard, but to take the opportunity of sending out an easy volume, stating Christian, *i. e.*, Trinitarian, truth as opposed to Unitarian error, in as plain and as concise a manner as we could.

Many of Dr. Beard's boasted reasons for being a Unitarian we might have handed over justly to Trinitarian religion; as, *e. g.*, we might have said, Trinitarianism is *intelligible, real, reasonable, true, positive, permanent*, etc.; but we shall both agree that on this solemn subject, affecting (as it does) the salvation of our immortal souls, appeal ought not to be to the erring powers of the unaided human mind, but to the inspired declarations of God's Word, studied by minds praying for the teaching of The Holy Ghost.

I am too well acquainted with your own scholarship, and habit of patient and critical reading, not to feel it unnecessary to do more than mention the abstruse, and erudite, nature of many parts of the subject we have undertaken. And I feel assured you will be pleased that, while striving to place this book upon a sound, and substantial, foundation, I have thrown aside to the utmost all technical expressions, and hypercritical, and elaborate, references; and have written it in the simplest style I could command.

Such as it is, I place it in your hands with the earnest prayer that your bounty may be accepted; and that many believers, who read this work, may be confirmed in the profession of their holy faith; many waverers be strengthened against the error it assails; and, if so great a blessing may be hoped for, many Unitarians rescued from their delusions. Incomplete it necessarily must be; though not, on that account, insufficient. But its faults (and there will be many) are entirely my own: still, I earnestly hope that the feeling, and spirit, with which it has been written, are such as become "the doctrine of God our Saviour," which it would be as painful to you as to myself to dishonour by any want of that "charity which is the bond of perfectness."

Allow me to remain,

My dear Sir,

Very faithfully, and obediently,

Yours,

WALTER CHAMBERLAIN.

Bolton-le-Moors, Dec. 26th, 1860.

AS TO
THE ARTICLES AND THE CREEDS
OF THE
CHURCH OF ENGLAND.

ON Sunday, November 4, 1860, Dr. Vaughan, late Head Master of Harrow, read himself in as Vicar of Doncaster; and spake as follows :—

“ It is now not far from half a century since those Articles have been read aloud in the parish church; and I can well believe that many of you may never have had your attention called to them—perhaps you may never have read them carefully in the whole course of your lives. I would call upon you, then, to listen to them, and to follow them with all your care as I read them to you to-day. It is not my intention to slur them over. On the contrary, I would give full force and emphasis to them, believing them, as I do, to be carefully drawn from Holy Scripture, and to contain a body of Divine truth always seasonable and sometimes too much disregarded. I do not look upon this as a wearisome form, nor, indeed, as a form at all. In the appointment of your minister you have had no voice. It is not the usual practice of our Church to look to the congregation either for the nomination or for the approval of the nomination of their parochial minister. All the more necessary is it that every precaution should be taken for your being satisfied of the

correctness of his doctrine. You have a right to be assured, and you can be so only from his own lips, that he is in heart as well as in profession a minister of your own beloved church. That is one reason why I am required to-day to perform the whole of the service myself, and to add to that performance of the service the reading of the Articles of the Church, with an express and solemn declaration of my assent and consent to them. Dry and formal statements of abstract truth are not the usual, nor are they the proper staple of sermons. Dogmatic teaching, as it is called—the enunciation of Christian doctrine in the form of positive and detailed statement—is not much in fashion among us, perhaps almost too little so, since out of it must grow all Christian practice, and no part of it can be omitted systematically in our teaching without injury, in some respect more or less important, to the Christian life of our hearers. Therefore, I would bid you to accept with thankfulness the necessity which to-day is laid upon you of hearing the doctrines of Christianity drawn out with something of precision into something of detail. Let me remind you that they who, though dead, yet speak in these formularies of our church, were men—though the authority of particular parts may be doubtful—who, living in troublous times, knew the importance better than we do of correct or incorrect expression in the things of God, and proved their sincerity, in many well-known and memorable instances, by sealing their testimony with their blood. Cranmer, Latimer, and Ridley, with many others—fathers of the English Church they are rightly called—speak to us in these articles from a martyr's grave. Let us not think lightly of doctrines, whether in their substance or in their expression, for which living men, men of talent, and learning, and piety, and occupying places of power and emolument in the forefront of the church, loved not their lives unto the death. Observe, too, as you listen, how carefully the phrase-

ology of these Articles is kept within the actual words of Holy Scripture. Some of those which might, perhaps, provoke doubts or differences of opinion—I will instance the 17th—are, if you examine them, little more than verses of Scripture lightly strung together by a few clauses of human connections and, whatever may be the meaning of the passages of Scripture from which they are taken, such, and no other—not more difficult, not more ambiguous—will be their meaning here in the Article which embodies them. Remember, also, in hearing them, that almost every one, if not literally every one, of these Articles, even if it is not so now, was once the negation of some existing error; not a mere imagination of what it might be necessary to counteract, but founded upon an actual experience of that necessity; a protest against something which might be advanced on the side of heterodoxy and false religion, even because it had already been so advanced, and had wrought some serious breach in the unity and in the completeness of the faith once delivered to the saints. And if in any respect the doctrines here stated do not suit the feeling or the taste of the age in which our lot is cast—if there be any obsolete expressions, or (which is more important) any details which may seem to favour a tone of opinion with which some of us have little sympathy, because we have witnessed more than the Reformers knew of its possible abuse—let us not forget that we are now within two years of completing the third century, the full tale of 300 years, since this compendium of doctrine was finally ratified—much more than that time since it was drawn up: let us approach it with the reverence, as well as the indulgence due to great antiquity, and only pray to God to make us one-half as wise, one-half as holy, or one-half as self-denying and self-devoted as were those illustrious men to whose studies, prayers, and toils we owe this bulwark of a Christian faith, and a protestant church. Listen to it as the faith in which

you may be thankful to live and to die; listen to it as that faith in which it will be the constant endeavour of him who is now set over you in The Lord to instruct you week by week, and to live and to die himself."

NOTE.—MUCH OF WHAT DR. VAUGHAN HAS SO ADMIRABLY SAID RESPECTING THE ARTICLES OF THE CHURCH OF ENGLAND MAY BE SAID WITH EQUAL—IF POSSIBLE, WITH MORE—JUSTICE OF THE CREEDS SHE HAS ADOPTED AS HER OWN; BY WHICH I MEAN THOSE *called* THE APOSTLES', THE NICENE, AND ST. ATHANASIUS', AS ENJOINED IN THE *eighth* ARTICLE. MAY THE TIME NEVER ARRIVE WHEN THE PEOPLE OF ENGLAND SHALL BE IGNORANT OF, OR INDIFFERENT TO, THOSE CREEDS.

W. C.

CONTENTS.

INTRODUCTION p. xi—xxviii.

| | PAGE |
|---|------|
| Chapter I.—REASON AND FAITH | 1 |
| II.—THE EXISTENCE AND ATTRIBUTES OF GOD | 20 |
| III.—THE ANGEL WITH THE PATRIARCHS | 37 |
| IV.—THE ANGEL WITH MOSES AND THE JUDGES | 51 |
| V.—THE SON WITH DAVID AND THE PROPHETS | 68 |
| VI.—THE SON WITH THE PROPHETS | 83 |
| VII.—THE DEITY OF THE HOLY GHOST | 97 |
| VIII.—THE PERSONALITY OF THE HOLY GHOST | 112 |
| IX.—THE PREDICTED INCARNATION | 135 |
| X.—THE SON OF GOD | 162 |
| XI.—THE SON OF MAN | 184 |
| XII.—THE SUBORDINATION | 196 |
| XIII.—ATONEMENT | 221 |
| XIV.—MESSIAH CRUCIFIED | 237 |
| XV.—CHRIST IN GLORY | 251 |
| XVI.—PENTECOST | 279 |
| XVII.—NECESSARY TO SALVATION | 305 |



INTRODUCTION.

I TRUST we may reckon among other means of improving her social and intellectual condition, which have of late years distinguished Manchester, the progress also of "true religion and virtue." She is possessed of an active, energetic, and thriving church; and among her ministers of various Trinitarian denominations are many most distinguished men; some remarkable for persevering, parochial assiduity; some for excellent powers of pulpit eloquence; some for their erudition. And on this very account should I have hesitated to undertake the present task, had I not been requested to do so.

One peculiar credit which Dr. Beard claims for Unitarianism is the *expansiveness* of its views, and its complete unsectarian character; and he also aggrandizes to himself and co-religionists an unusual degree of Christian charity. "Think and let think, is its motto. This true Christian principle it could not recognize did it hold *that salvation was by any form of opinion*," p. 59. "This divinely authorised *latitude of thought* guarantees a corresponding *largeness of heart*, which makes intolerance impossible," p. 61. Scripture, however, reminds us in many places that such a charity as this is not Christian; but without stopping to point out more particularly that the writer here asserts, in effect, that every man may go to heaven his own way, no matter what religious opinions he may entertain; without dwelling on the fact that this boasted "*largeness of heart*" may

prove, in the issue, to have been any thing but goodness of heart, we might have expected from such a writer more forbearance towards the members of Trinitarian communions. With such loose sentiments avowed it is painful to record the tone in which he speaks of others. All who are not Unitarians, though he admits that many Unitarians differ from himself, are in his opinion remaining "deaf to a religious revival in which Reason and Scripture are to be honoured, rather than *passion*;" p. ix. : they "have been brought up in the orthodox system—have been taught to *avoid free discussion*," p. 1 : they hold "a *man-made system*," "a *tradition* handed down from ancient *creed-makers*," p. 10: their intellects are "cabined, cribbed, and confined by a narrow creed, that finds religion chiefly in the bended knee, the serious countenance, and the mortified heart; that, fearing to go wrong, can hardly go right; that, dreading heresy, misses the portal to truth; and, intent mainly on avoiding the way to death, *has no energy left for walking in the path of life*," p. 45. Such sentiments, expressed in contemptuous commiseration of others, are unworthy of any candid writer, and certainly ought not to secure him a more patient hearing from his fellow-townsmen; nor will they give them much confidence in the soundness of a cause so defended. Who is likely to agree with him when insinuating, that all ministers and serious believers, of all Trinitarian denominations, are mere victims of formulas; blind professors of belief in ambiguous, and doubtful creeds; held in terror to their system by threats of eternal woe, dwarfed and stunted in their minds? Surely he cannot suppose that many thousands of Gospel preachers, and many ten thousands of educated believers in their preachings, are scattered throughout these favoured isles: of equal mental power with his own, and some of greater; of equal education with himself, and some of more extended; of equal attain-

ments, and some of far superior ; only to be, after all, the creatures of delusion, and subjects of melancholy pity to their friends. We should be justified in harder words than merely remarking that such a style is enough to create distrust in the writing that contains it.

Dr. Beard descants with much admiration upon the various kinds of Unitarians, and enumerates four classes, among whom he says, (p. 5) that "in relation to the person of Christ, diversities prevail;" and, considering the subject of their speculations, we should not have been surprised if he had counted forty. But of these four, he observes they are agreed "that 'The Son of God' is not God the Son," p. 7: and again that "the denial of The Trinity, the denial of The Trinity of the authorised statements of the notion ; that is, the denial of The Trinity of the creeds, especially of the Athanasian creed—the creed sanctioned alike by age and numbers—that makes the distinction between a Trinitarian and a Unitarian," p. 36. So that Unitarianism may be safely treated in its most general form as that distortion of Christian verity which denies the *deity* of Christ; however great, or exalted in any sense, its votaries may otherwise allow him to be. In short, the denial of Christ's *deity* is the generic mark of Unitarians. And, in whatever degree the *deity* of our Blessed Redeemer be established, in that same degree Unitarianism is refuted. That is the pole-star of Christianity.

Of course, when any one finds fault with creeds we must deal with him as with others who have done so—leave him at liberty to make a creed of his own. For, as has been well observed, the dispute among men respecting creeds is not so much about *creed-making* as *creed-makers*; and every man is likely to be content if left to put together one for himself. Thus, in justice it must be noted, Dr. Beard delivers one of his

own. At page 8 he says, "I believe that the following propositions would be generally acknowledged by them (viz., Unitarians) as comprising the fundamentals of the Gospel:—

1. There is one God the Father, and none other but He.
2. There is one Lord Jesus Christ, who came divinely commissioned, to lead men to duty and to God.
3. There is one Spirit of God, comforting and sanctifying all Christ's faithful disciples.
4. There is one true Church, comprising all, of every denomination, who live holily in Christ Jesus.
5. There is one bond of Christian unity, the bond of peace, and therefore the bond of mutual toleration.
6. There is one final abode of the spirits of just men made perfect, the home of The Heavenly Father."

Let this profession of faith, or *creed* (for it is such, though it may shrink from the name) be examined by the extracts previously given to define Unitarianism and its fatal deficiency on points essential to Christianity may be seen at once. Art. 2 asserts not the *deity*, but the manhood of Jesus, which may mean, and we know does mean (according to Dr. Beard), that he was the son naturally begotten of *Joseph* and of *Mary*; *i. e.*, mere man. Art. 3 asserts not that "The Holy Spirit" is God; and Art. 4 assumes that though not believing the fundamental doctrines of revealed religion, yet men may live without them holily in Christ Jesus, and as members of the true church. Only let us contrast with this what he terms, at page 87, "the earliest form of what is now called the Apostles' creed; in other words, the earliest confession of the primitive church," which, "after the simple acknowledgment of The Lord Jesus Christ, in which was implicitly contained all true Christianity," was

The Creed of the Church of Alexandria in Egypt:

"I believe in the only true God, The Father, The Almighty;

and in His *only-begotten* Son Jesus Christ our Lord and Saviour ; and in the Holy Ghost, the *life-giver*." Or, again, part of

The Creed of the Roman Church (commonly called Apostles') : "I believe in God Almighty ; and in Jesus Christ His Son, the *only-begotten*, who was born of the Holy Spirit, and of Mary the Virgin." Or, again, part of

The Oriental Creed :

"I believe in one God, The Father Almighty ; and in one Lord Jesus Christ, His only Son, who was born of The Holy Spirit, and of the Virgin Mary."

And we see at a glance how completely he is contradicted on that great article of all, viz., the *deity* of Jesus. For with Unitarians he is Son of God only as his Christian followers are made sons too, though he in a greater degree. But in these creeds His real nature as God is marked by the term "the only-begotten Son," and as born "of The Holy Spirit and of the Virgin Mary ;" the primitive churches always believing that His miraculous conception by The Holy Ghost implied His deity, and always understanding the word *monogenes*, or *only-begotten*, as of the eternal essence of deity with The Father. "God of God, Very God of Very God." And, although Dr. Beard denies that these creeds represent the first and simplest form in which faith was professed in Jesus, yet plain minds will consider it a weighty fact that these three creeds, cited by himself, each of which he admits to be a form of "the earliest confession of the primitive church," are so decisive upon—that great stumbling-block of all to Unitarians—the *deity* of Jesus. Plain minds, I say, will feel the weight, the overpowering weight, of this fact admitted by himself, that the earliest churches confessed their faith in Jesus as "the only-begotten Son" of God ; and will conclude that, according to these creeds, the very essence of Unitarianism is adverse to the faith of *the primitive church*. A fact to plain

minds weightier still when we remember that the great mass of Christendom, whatever their differences on other points, has united in this respect in accepting these creeds; a fact weightier still when they reflect that even now we can trace them to the Holy Bible.

However, we are not concerned to battle about creeds. They are, at the best, but imperfect indices to truth, for which, in its entirety, we must seek elsewhere. Nor did the Christian church ever esteem them more. They are but pass-words in this dreary world to show to what corps the soldier of the cross belongs, though in such particular most useful. They are the register of the vessel vouching through faithful mariners for the honesty of its voyage through the seas of life. No doubt we entertain the deepest reverence for the creeds commonly called "The Apostles'," "The Nicene," and "St. Athanasius," in reference to which, and to the last as much as either, no worse can be said than may also be said of the Holy Bible itself, that in imperfect language it endeavours to define the things of God. For all human language is imperfect in the things of God, and is adopted by Him only in condescension to the littleness of man. We are not concerned to defend creeds; but will cast them all aside, and take, as the sole pedestal of faith—the Holy Bible. Let us hear him speak about the Bible:—"My religion comes from God. As I receive it from no brother man, so I have not devised it myself. To me religion is, from first to last, a revelation," p. 9. "If you will not have the God of the Bible for your God, you run the risk of denying God altogether, or of confounding The Creator with the works of His hands," p. 37. "The Bible has been the study of my life. I am fully satisfied that the Bible is a Unitarian book. I have no doubt whatever, but the fullest assurance, that the mind of The Spirit of God, as declared in the Sacred Scriptures, is unreservedly, fully, and

clearly in agreement with the substance of what is termed Unitarianism," p. 57. So far as the Holy Bible is honoured by these extracts, we cordially accept them. The writer has a clear perception of one great use and purport of Revelation; viz., as an ultimate and arbitrary standard of appeal, beyond which lies no other, in all questions between man and his Creator. To that announcement, however fatal to his opinions, we must ask permission to hold him. We strike away, then, all consideration of creeds, and ecclesiastical formulas, all forms "congenial with (its own) logical and systematising tendencies and habits;" we will not concern ourselves with "the phraseology of the schools and the decision of the creeds;" for there lies the Holy Word in both its Testaments, and unto that, and that alone, we go for the doctrines of our faith.

But what does Dr. Beard mean by "The Bible," "The Sacred Scriptures?" That he has peculiar views of his own is clear, for he says, at p. 19, "Of notions *it* (the Bible) knows nothing. Opinions it never enjoins. Speculation is wholly foreign to its spirit." "With essences, and modes of being, it (the Bible) never deals," where we perceive instantly that he is in error. For with God's essence, and mode of being, the Bible deals; with angelic essences, and modes of being, the Bible deals; with man's essence, and mode of being, present and future, the Bible deals. With such *modes* of being the Bible deals; partially, though not completely. But, once more, what does he mean by the Holy Bible? I perceive that, in a note at p. 24, he refers to a book or pamphlet, entitled "A revised English Bible the want of the Church," and hints elsewhere at improving (for *Unitarian purposes*) our Authorised Version. There also lies before me the fourth edition, published in 1817, by the Unitarian Society for Promoting Christian Knowledge, of "An improved version of the New Testament, upon the basis of Archbishop

Newcome's new translation, with a corrected text, and with notes, critical and explanatory;" but also without names to give us any idea of the competency of its authors. As for this insertion of Archbishop Newcome's name, I may at once (without particular reference to Dr. Newcome) warn the reader of a matter upon which I shall abundantly convince him, that he must never be surprised when he finds a Unitarian authority referring to ministers of the Church. Though the probabilities are he will perceive, upon examination, inaccuracies of reference demanding serious attention. But, since Dr. Beard himself, all through his book, uses our Authorised Version; and since, notwithstanding all the assaults made upon it; some even by ill-advised members of the Church; the great mass of critics, recommended by their learning, has pronounced, and still continues to pronounce, in favour of that version; and since, above all, there are before us the two Testaments in their proper tongues; I shall cleave to that version, and to them, believing that none better can be found.

For, surely, when he appeals to the Holy Bible he must mean the whole Bible, and is prepared to deal with it as delivered to Moses and the Prophets, to the Evangelists, and the Apostles. But, if so, it is worthy of remark that, whereas he delights to inform us, "Unitarianism in the shape, first of patriarchal monotheism, then of Mosaic monotheism, and then of Christian monotheism, is the instrument designed and employed by God for working out the highest good of his intelligent creation;" whereas, in other words, he claims Moses, and the Prophets, and their people as Unitarians in his own sense, he certainly ignores the fact, that a mighty means of proving the pre-existence in *deity* of Messiah may easily be traced out from the Jewish Bible: a pre-existence, and *deity*, of which Israelites themselves were by no means ignorant; and in which, as indeed also in the doc-

trine of Trinity, in their best days we have reason for concluding they were believers; and yet (like Evangelists, and Apostles, and other Trinitarians) were, of course, monotheists. It will be found, when we look closely into this part of the subject, that the numerous references of the New Testament to the Old, and Messiah's claims based upon them, are satisfied by nothing less than his *deity*.

It would appear that, if we desire to secure Dr. Beard's esteem, we cannot be too energetic or persevering in the use we make of the Holy Bible. It has been the study of his life. But can he deny that, if the Bible serve one great and characteristic purpose more than another, it is to carry us far out of, and beyond, the legitimate domains of reason? Surely its especial, its Divine power and authority, its very essence as a book inspired of God, is to make known to imperfect, faltering, man things eternal and divine, to which reason is not competent to conduct him. Not that it does, or can, convince him of such in opposition to, or in violation of, reason; for that would be for God to deny Himself; but to make him know such things thus, that while he is conscious reason assents to their possibility, he also feels its insufficiency to enfold them. This most important character of revelation, I would submit, he has forgotten; and proceeds to deify reason. Thus he says, "I shall divide what I have to advance under a number of heads, termed reasons; these it is which make me a Unitarian. Here I am held fast bound by necessity. Pressed by these considerations, I can do no other than be a Unitarian," p. 17. "Bid me wait, and meanwhile worship and serve, but do not threaten me with woe because I declare that dark which is dark to me," p. 28. "But this I may declare, that, as a general principle, Unitarianism recognises the laws of reason, as the laws of God. This recognition pervades Unitarianism. Religion itself is only the highest reason. Truth

in reason is truth in religion. He that is nearest to reason is nearest to God, and so has the best, and purest, religion," p. 29. "Indeed to declare that a being is, in any sense, properly three and one, is to make a statement which conveys no meaning to my mind, because it takes that being out of the class of known existences, and makes him *sui generis*, that is, the sole of his kind. Of a being, however, who is sole of his kind no man can know anything." p. 22.

I venture to say, that these extracts cannot be sustained from Holy Scripture. Their characteristic feature is, that they assume to level down to man's natural capacity the infinite things of God. They make human reason the standard of belief; and imply, indeed, all but affirm, that whatever cannot be understood, cannot be believed in; an idea which every day's experience is sufficient to refute. Dr. Beard, and Unitarians who accept him, fall into this serious self-contradiction: in one page he sets up a standard of faith beyond appeal, viz., the Holy Bible; and, in the next, a second, viz., human reason. But, more than that, he is (unintentionally I believe) both illogical, and unfair. The Bible threatens no man "with woe because he declares that dark which is dark to him;" but with woe unless he bow with humble adoration, and cease to have "a heart that is haughty, and an eye that is lofty; cease to exercise himself in great matters, or in things too high for him." What means he by the strange assertion, that to make a statement which takes "a being out of the class of *known* existences, and makes him *sui generis*, i. e., *sole of his kind*," conveys no meaning to the mind? Let us consider. Incorporeal spirits are beings out of the *known* class of existences; are we to suppose that to talk of them conveys no meaning to Dr. Beard's mind? "God is a Spirit," and sole of His kind; to talk of Him, does it convey no meaning to his mind? Such an argument, were it sound, must reduce us

to Atheism. But happily, young men, it is not sound. The Bible may describe The Lord God of Hosts as a being sole of His kind, and yet be to poor man perfectly intelligible.

This is, it seems to me, wonderfully mistaken; but the following is more so: "As a general principle, Unitarianism recognises the laws of reason as *the* laws of God,"—"Religion itself is only the highest reason,"—"He that is nearest to reason is nearest to God." It is painful to read this. Dr. Beard asserts that "the laws of reason are *the* laws of God." Of course he must mean at least *perfect* reason. And, alas! with whom shall that be found? But, even then, the statement is erroneous. He might have said that "the laws of God are laws of reason;" but when he says "the laws of reason are *the* laws of God," he makes human reason the exact measure of God's laws. He makes the finite co-extensive with the infinite. Whereas we know that there may be, there must be, a multitude of laws emanating from The Mind Divine to which human reason can never attain. Again, "Religion itself is only the highest reason;" yes, as far as we can follow it. But something more; infinitely beyond. "*Only* the highest reason;" this is incorrect. The word 'only' should be omitted; for revealed religion may, and does, far transcend the highest reason; he might, perhaps, have said, "Religion is the highest reason;" but is wrong indeed when he adds "Truth in reason is truth in religion." For all the sciences are based on indestructible truth; and yet all may be known, and exercised, by Atheists the most demoralised. From Memphis to Athens the thickest darkness in true religion has been proved compatible with highly cultivated reason; and the archives of all historic kingdoms shew that "truth in reason" has been displayed in fields of thought most abhorrent to "truth in religion." There is sound reason *in hell*. Oh! that Dr. Beard had but borne in mind his own declaration, at p. 13, "We may,

or we may not be able, we may be more or less unable, to explain the *manner* in which God bestows light and salvation on men through His Son. The question of How? always difficult, is specially difficult in religion." We require no stronger, or more wholesome, admission than this, if conscientiously adhered to.

We will next consider the Unitarian view of man's moral condition, as expressed by Dr. Beard; in other words, we will enquire what he believes respecting sin and its consequences. "Sin, in consequence, must be destroyed; but the sinner may be saved, 'even though as by fire.' In a word, as the universal Father, He aims at universal good, and so makes His dealings corrective, remedial, and restorative. It is not that He punishes the less, but that He punishes with effect, and He punishes with that effect which a father cannot, as a father, help entertaining, cherishing, and pursuing. But an Almighty Father must succeed in the end He proposes to Himself, else He is not Almighty. The partial prevalence of evil, in the final issue, not only robs God of His paternal character; but, if it does not dethrone the Deity, places another divinity by His side, almost as powerful, if not more powerful, than Himself," p. 7. What shall we say to this language? The writer assumes a certain knowledge of what The Almighty Father has proposed to Himself to do; and virtually claims to be a judge of what that should be; he enthrones himself the arbiter of the consequences of what he is pleased to term "the partial prevalence of evil in the final issue." Let us take a few more extracts: "The God who made the worlds reveals himself through Jesus, in order to destroy evil, and to bring all men in holiness, and true happiness to himself. Such is my faith and hope; and such is the faith, and hope, of every Unitarian," p. 9. "These things are true. They are true because they are God's realities. They

are known to be true to all to whom they are practically known—known to be true as certainly, and as fully, as our instinctive impulses are known to be true, as our highest law is known to be true, as moral obligations are known to be true,” p. 31. Once more, “In consequence the Gospel is ‘the power of salvation,’ and Christ is ‘our righteousness, sanctification, and redemption;’ this He is not by imputation, but by God’s grace, and *our own act*. The latter is as necessary as the former. *Even God cannot give unless man is willing to receive,*” p. 42. Alas! was Saul of Tarsus willing to receive when Christ, his God in glory, struck him blind on the road to Damascus, and gave him Gospel light! Dr. Beard breaks away from schools, and we will not use scholastic terms. It shall be enough for us to dis-own the “natural aptitude,” the “instinctive impulses,” the “will to receive,” the “own act,” which he maintains to be necessary to the reception of the grace of God.

Let us next hear what he says of the doctrines of the Trinitarian communions, or what he prefers to call “The Common Theology.” “In the Orthodox churches salvation is often *escape from hell, escape from the wrath of God, escape from punishment,*” p. 41. “The common theology removes the punishment of sin, or leaves the sinner to suffer for sin. The last is a wretched issue, especially when the fate awaits the great majority of God’s so-called children. The former closes, but does not heal the wound. This is its best effect, as seen from the orthodox point of view,” p. 50. He almost descends to materialism. “Orthodoxy is dualistic as well as Trinitarian. With it *matter* is something, if not independent of God yet *unpenetrable to God*. Borrowing the old Greek idea of a certain primæval stuff out of which God is fabled to have made the world, it recognises in *nature* a sort of inferior divinity, and so is the source of the scepticism, which deifies human generalisations under the name of laws.”

Of a truth, it is not so; Trinitarian doctrine as to the creation of the worlds, viewed in this respect, is thus stated by St. Paul:—"Through faith we understand that the worlds were framed by the word of God, so that things which are seen *were not made of things which do appear.*" Heb. xi. 3. However, a little more of similar tendency. He says at p. 77,—“In that universe all forces are divine, all tendencies are divine, all results are divine, when regarded in their origin, aim, and final issue. The laws of nature, then, are God in action. *Consequently, whatever is natural is good:*” or again, on *sin*, “Consequently sin is disobedience to your highest law. *That law is conscience—conscience is God’s working in man’s soul.* If then, you obey conscience, you obey God; and so are at one not with yourself alone, but with your Creator.” p. 78.

Now, were these statements correct, the whole business would resolve itself into this simple question: Are the orthodox opinions; is the common theology, as thus described, according to the word of God?—a standard of truth which Dr. Beard professes to venerate as much as we. But they are not correct. Thus, as before of *reason*, so here of *conscience*, he maintains it to be the standard of moral duty,—“Conscience is God working in man’s soul. If, then, you obey conscience you obey God.” But conscience in man, like reason in man, is a variable quantity, as variable as the mental capacities, condition, and education of men. And it will never do to set up as a standard of moral duty a variable influence; for then the discharge of moral duty must needs be as variable as that influence; and what is immorality in one ceases to be immorality in another, and thus we have no means of fixing guilt. Indeed, some have maintained that conscience is not natural to man; but a mere creature of education. And without being detained to prove the contrary, we may observe that such disputed ground will not suffice for erecting the banner of moral obligation; and that, in a multitude of cases,

we should be sorely puzzled to prove that even educated men have any consciences at all. Consequently it cannot be true that "sin is disobedience to your highest law. *That law is conscience.*"

But the real test of such sentiments is Holy Scripture. "The Bible has been the study of my life. I am fully satisfied that the Bible is a Unitarian book," p. 57. Again, "If you feel disposed to turn away from the matter, do not, I earnestly beg you, declare finally against Unitarianism until you have carefully studied the Sacred Scriptures, in order to learn what God offers to teach you therein," p. 97. I implore the reader, to adopt, with prayer, this good advice; and on this occasion let us use *the Unitarian Testament*.

Dr. Beard complains of *the orthodox churches* that, with them, salvation is "escape from hell, escape from the wrath of God, escape from punishment," p. 41. The Unitarian Testament says, "And to look for His Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the *punishment* which is to come," 1 Thess. i. 9; and then in a note to the word punishment, "Greek *anger*." So that salvation, according to the Unitarian Testament, is deliverance by Christ from Punishment, or anger; *i. e.*, the *wrath* to come.

Dr. Beard complains that *the common theology* "removes the punishment of sin, or leaves the sinner *to suffer for ever*." The Unitarian Testament says, "And these shall go away into *everlasting punishment*, but the righteous into *everlasting life*," Matt. xxv. 46. Where it is clear that the word *punishment* answers to the word *life*; and that in each sentence the word "everlasting" is co-extensive, and means *duration without end*; so that as the righteous have eternal life, the wicked have eternal punishment.

Dr. Beard complains that in orthodoxy, Satan, "like God, has his kingdom and ministers. Between God and Satan there is perpetual war," p. 76. The Unitarian Testament says, "Be sober,

be watchful; your adversary, the false accuser, walketh about as a roaring lion, seeking whom he may devour; *whom* resist steadfast in the faith, etc., 1 Peter v. 8; and then in notes to "false accuser," "*devil*,"—your slanderous adversary; knowing very well that Satan means adversary, and devil means slanderer, or false accuser.

Next let us hear what he says about "Atonement." "If, under these circumstances, I have failed, *I trust for acceptance* to the mercy of The Heavenly Father, assured that what He requires is not so much that His children should absolutely *see as He sees*, but that they should try to make *His view of eternal realities theirs*," p. 3. "And, as The Father sent The Son to be The Saviour of the world, so is The Son *the gift, and not the cause* of The Father's love. Consequently, salvation is *properly of grace, and not of purchase*; and redemption is unprompted and unconditioned rescue, *and not the satisfaction* either of God Himself, or God's law," p. 7. "The agony He then underwent at such guilt, such weakness, such degradation *far exceeded His bodily pains*—racking, and tearing, and destroying though they were; and constituted the price which, of His *own accord, He paid for us and our redemption*; yea, for the redemption of the very men who were imbruing their hands in His innocent blood.—1 Tim. ii. 6," p. 49. Once more, "You argue that you want *an expiatory sacrifice*, by which God may be reconciled to you; and I reply that the death of *Christ is God's propitiation*, designed to conquer sin, and reconcile you to Himself," p. 81. Why, yes! so it is; but then it is *God's Christ*;— "our God, and *His Christ*," Rev. xi. 15, and not man's Christ. In fact, the statement is true in one sense; but, in another, involves an error. Similarly of two out of the other three; which two in reality contradict each other. Thus, he observes, that "The Son is the *gift* and not the *cause* of The Father's love." But may He not be *both*? both the gift *and* the cause? Holy Scripture says He is. Thus, again

he says, "Salvation is properly of *grace*, and not of *purchase*, and redemption is unprompted, unconditioned rescue, and not the satisfaction either of God Himself, or God's law." But may it not be of grace, and yet of purchase? Holy Scripture says it is. But at least let him not contradict himself as he does: telling us in one line that "salvation is not of *purchase*," and "redemption is not the *satisfaction* of God Himself, or God's law;" and in the next (speaking of the mysterious and ineffable sufferings of Christ) that they "constituted the *price* which, of *His own accord*, *He paid for us and our redemption*." So then salvation, or redemption, is of *price*, or of *purchase*, viz., bought, according to him, by the sufferings of Jesus, at one moment; and not of purchase, at another.

And here in truth is the right answer to his other statement: Jesus is the "unspeakable gift"—"the gift of God"—of His Father's love to sinners; and yet, by His self-sacrifice the *cause* that such love can pardon. Salvation is of grace unmerited to us, who pay nothing; through the blood of Jesus, who paid all. He bought; to us it is given. But to Scripture alone must we look for the real answer. The Unitarian Testament says, "Know ye not that your body is the temple of The Holy Spirit which is in you, which ye have from God? *Nor are ye your own, for ye have been bought with a price*," 1 Cor. vi. 19, 20. Again, "Knowing that ye were not *redeemed* with corruptible things, as *with silver and gold*, from your vain behaviour delivered down by your fathers; but *with the precious blood of Christ*, as of a spotless and unblemished lamb, who was foreknown indeed before the foundation of the world, but was manifested in these last times for your sake, who by Him believe in God that raised Him from the dead, and gave Him glory; so that your faith and glory are in God," 1 Pet. i. 19. Thus much in reply as to purchase, redemption, price. And yet salvation is of gift, or grace. For God Himself devised and promulgated the plan; He devised the

way : it is of grace, free grace, and yet it is not “unconditioned rescue.” Thus the Unitarian Testament—“For God hath so loved the world, that He hath given His only Son”—here is the gift of grace—“that every one who *believeth* in Him may not perish, but have everlasting life”—there is the condition. John iii. 16.

I cannot induce myself to send out this book without some word of Christian love to my Unitarian brethren. Far be it from one of my limited knowledge and experience to suppose that I can express a thought new, or unknown to them. I have written a word or two for the edification (as I hope) of those who are drawn unto views similar to my own; but feel that I would meet, and hold counsel with, Unitarians in the spirit of our Master, and beseech them to honour Him as The Lord God their Redeemer; as I wish to do myself. How many superior and accomplished minds are found among them! How much they have read! How deeply thought! But, as I prize my soul's eternal safety, I dare not becloud the deity of Jesus; nor forget the transcendent and terrible glory of Him, from whose sanctifying power alone, The Holy Ghost, come light and holiness and everlasting life. What stern experience, what struggles of thought, what constraining discipline, are found in a ministry extending over more than one-third of a century I can partly imagine, but do not know. It would ill become me to speak unfriendly, or arrogantly, to such an one. Rather I entreat; and close this chapter with an earnest and humble prayer that in each and all of us God's blessed name may be magnified, whether it be in life or in death, through Jesus Christ our Lord.



CHRISTIAN VERITY STATED,

ETC., ETC.

CHAPTER I.

REASON AND FAITH.



It is a proof of The Creator's considerate love to sinners, that not only the duties, but even the most mysterious doctrines of religion are, to a great extent, so made known, as to enlist man's natural reason in their support. No doubt it might have been anticipated with much probability, that such would be the case; because, reason being, next to faith, God's highest gift to man, and that which, in fact, is the distinctive characteristic of his family, it could hardly be supposed that The Almighty would demand from him the discharge of any duties, or belief in any doctrines, which did not, in some very sensible degree, commend themselves to the approbation of his mind.

Hence we find that, in God's word, continual appeals are made to our understandings. Those who accept His laws as the foundation of national policy, and the rule of their social life, are assured they will be distinguished from other nations as "a wise and understanding people:"¹ "the fear of The Lord" is denominated wisdom,² and "to depart from evil" is *understanding*: the despisers of The Lord are characteristically denounced as "fools," and especially they who receive not God's doctrines as revealed; it is *the fool* who "says in his heart, There is no God:"³ the law of The Lord is described as "making wise the simple:"⁴ God takes His people gently aside, and entreats permission to *reason* with them, "Come now, and let us reason together,

Deut. iv. 6.

² Job xxviii. 28.

³ Ps. xiv. 1.

⁴ Ps. xix. 7.

saith The Lord:"¹ we are exhorted to "sing praises with understanding:"² and, passing into the pages of the New Testament, are encouraged "in understanding to be men:"³ and to "present our bodies a living sacrifice, holy, acceptable unto God, which is our *reasonable* service."⁴

But God's word contains much that is beyond the power of man's mind.

Yet while we are thus soothed and encouraged, and God strives to lure us, as it were, to Himself, by adopting our modes of thought, and revealing Himself conformably to the laws of our minds; while He adapts Himself, and His word, with completeness to the requirements of our nature, which He alone (as its Creator) perfectly understands; we may in all reason expect that much which is partially revealed to us shall lie, in other parts, far beyond our comprehensions. For surely, if Revelation contained nothing more than man can fathom, one clear proof would be wanting that it was divine. For a book, which uninspired man could fully understand, man so uninspired may well be suspected to have written. Let it not be supposed a contradiction, that articles of belief should be called matters of *Revelation*, which in the same breath are affirmed to be wrapped in *mystery*. The Israelites were deeply conscious of the presence of God, though either in a pillar of cloud, or a flame of fire.⁵ There is no contradiction; for we know from common experience that enough may be made known, in strictest consonance with reason, to make us confident of the reality of much more to which we cannot attain: much more to which if we could attain, we should find it also in most perfect accordance with reason. A credit to the unknown which it is quite rational to give by anticipation, in consequence of the reasonableness of what we do know. St. Paul, though he saw through a glass darkly,⁶ saw rays of glory enough to beget, though he could not understand, implicit delight in the source of glory beyond; and to cause him exultation in the thought that then he should see "face to face:" his knowledge "in part" now made him sure he could never be disappointed then, when he should know even as he was known. Just as the discoveries of reason amid the wonders of material creation are allowed, though limited, to extend so far that the observer is

¹ Isaiah i. 18.

⁴ Rom. xii. 1.

² Ps. xlvii. 7.

⁵ Exod. xiii. 21.

³ 1 Cor. xiv. 20.

⁶ 1 Cor. xiii. 12.

convinced that unlimited fields far away are as fair and wonderful, or more so, than all he perceives. Whether we cite the chymist, or the astronomer, or those who delight in the revelations of the microscope, all agree in their testimony; and encourage us from what we know to reason up to more; and to come to this conclusion that, since our wonder is so often excited, and our wildest fancies so far transcended by the truths we know, we need not doubt but that there are mysterious affinities, inconceivable orders of worlds, and wonders of organic life, which, though "eye hath not seen, nor ear heard, neither have entered into the heart of man,"¹ are nevertheless in perfect accordance with reason, although in their structure we now comprehend them not. Indeed sometimes we may flit away into the unsubstantial world, and arrive at a similar conclusion. Among the poets we dare not trust ourselves; but even painters have conceptions which transcend their powers to depict; and dreamers, whether by night or by day, have held communion with imagination, and been conscious of thoughts, which no powers of language could adequately express. We may try to imagine, but who shall describe, what St. Paul's mental exercise was when caught up into the third heaven, and hearing *words*—mark, *rational words*—"which it is not lawful for a man to utter."² There are, then, some divine truths, reducible to human speech, which man supernaturally sustained may hear and understand; but which it is not permitted common mortals to know. Such reflections upon the worlds of matter and of thought continually remind man how limited is the range of his knowledge! In other words, how inferior and limited is the order of that *reason*, which nevertheless constitutes him—man! and, no doubt, was designed to do so. But, if so as regards the material world, and those departments of thought which have respect to man's intellectual nature, how much more so, how much more reasonably so, as regards the unseen and spiritual concerns of eternity? If the cause, and nature, and mode, of man's own existence be to him an unfathomable mystery (as it is), how much more reasonably so the cause, and nature, and mode, of The Almighty's?

Exception has been taken against Trinitarian doctrine upon its

¹ 1 Cor. ii. 9.

² 2 Cor. xii. 4.

own acknowledgment, that it involves *mysteries*; and incorrectness has been charged upon us for the very use of that word. We are referred to our dictionaries for the meaning of it, and reminded that what is a *revelation* cannot also be a *mystery*. This proceeds from a misconception, or error, of our opponents. A revelation may be partial, or complete; a system of doctrines partially made known, partially kept obscure. God may look out of the cloud,¹ yet still keep in it. And the very first use of the word which stands for *reveal*, viz., to uncover that which is usually concealed,² implies that while somewhat is made plain by the revelation, a somewhat else involves a mystery not understood. And as for that word "mystery," used several times in the New Testament,³ we know it is derived from the secrets made known to the initiated at certain Grecian festivals;⁴ and, if we knew also what these secrets were, we should be able to decide whether the information then given to such initiated was partial or complete; but we do not. And if, as has been learnedly supposed, the doctrine of One Great and Holy Creator, as opposed to the common polytheism of the Greeks, was the secret imparted: then we know the *mystery* so revealed, was revealed only in part, as His nature, and attributes, and will towards man, was to all Greeks, as to the Athenians, a hidden truth; for He still remained to them "The Unknown God." "The mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,"⁵ was the mystery of salvation through the blood of Jesus, so long obscurely typified by sacrifices; and made known by the appearance of Jesus as the Son of God. But we need not dispute about the matter; as matter of *fact*, Unitarians as well as ourselves do profess belief in *mystery*, in a partial revelation; the knowledge we have of the One Most High God is mysterious; the revelation made of Him but partial; or as He expressed it to Moses, "I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."⁶ This manifestation of The Most High, is good and sufficient, as far as it goes; but it is only partial. Similarly of Trinitarian doctrine.

¹ Exod. xiv. 24.

² Levit. xviii. 6.

³ Rom. xi. 25; Matt. xiii. 11; 1 Cor. ii. 7—10.

⁴ The *Eleusinian*

⁵ Rom. xvi. 25.

⁶ Exod. xxxiii. 23.

And, if Unitarians deny this, they claim to see more than Moses; also more than St. Paul, who now knew only in part.¹ But to tell us that where mystery begins religion ends; or that belief in mysteries can have no beneficial effect upon the heart or conduct; is to assume the whole matter: for it may be, that God has covenanted certain blessings upon condition of humble belief in those very mysteries.

We must carefully distinguish between statements *beyond* reason, and others which are *contrary* to it. Of the one class inspiration supplies us with numerous examples, even about the present condition, and future prospects of the human race; of the other, with not one. For that the inspired word should demand our acquiescence in assertions beyond reason is no objection against it; such are only unexpected extensions of the fields of wonder. But, as God is the author of man's reason it were possibly, not certainly, a denial of his own work, of Himself, to require submission from us in opposition to reason. Not *certainly*; for language which may seem to violate our rational convictions, may do so only because we do not rightly comprehend its force, or because we mistake its application. We know it to be true in the common intercourse of man with man that language *beyond* the faculties of persons addressed is nevertheless not *contrary* to those faculties, but may be most strictly correct and rational. Perspicuity of language depends often upon the mental clearness of the person spoken to; its rational symmetry upon the mental powers of the speaker. A beautiful landscape may be clear as sunlight can make it, and full of harmony in its parts and colours; but its beauties, and its harmony, however extensive in reality, are limited to observation in exact proportion to the visual powers of the observer. We gaze towards the heavens, and sight penetrates various distances into space, in exact proportion to the powers of its possessor. We contemplate the deep mysteries of Deity with various results according to the greater, or less, spiritual eyesight which God has given; and according to the greater or less power in each of us so sanctified, and accepted, by our God. Mr. Yates, indeed, whose "Vindication of Unitarianism in reply to Dr. Wardlaw," is

¹ 1 Cor. xiii. 12.

considered the standard defence among them, objects altogether to belief in mysteries, and defining a *mystery* to be "a proposition to the terms of which no distinct ideas are annexed," maintains that we cannot reason about such propositions at all;¹ and that, if acquiescence in a *mystery* be demanded from us, as an article of faith, it must be in certain fixed terms—the *very terms of the proposition*; for all reasoning, but especially reasoning by inferences is, in his opinion, out of the question regarding them. I confess myself unable to see the soundness of Mr. Yates' definition of a *mystery*, as also the soundness of his consequent observations. Is a *mystery* "a proposition to the terms of which no distinct idea is annexed?" I am told that Jesus was "the *only-begotten* of the Father, full of grace and truth;"² here is possibly a great mystery; but, in whatever sense Jesus is *begotten* of God, I have at least one distinct idea, viz., that he was not *begotten* in such a sense as that in which "Abraham *begat* Isaac." I know this from extraneous considerations, affecting the nature and existence of Deity; also from revealed truth, regarding that nature and existence in God's holy word; and, for aught that appears to the contrary, having one idea I may have one thousand ideas affecting that *mysterious* proposition that Christ is the *only-begotten* of the Father. Similar thoughts suggest themselves upon various *figurative* statements contained in the Holy Bible. Thus, take the *mysterious* and *figurative* description of heaven contained in the Revelation;³ I know not what heaven is—that glorious place is wrapped in *mystery*: but I do know it is not built of *jasper* and *sardine* stones. Nay, more; though I know not what it is in actual verity, in literal truth, I have certain *distinct ideas* of its character for holiness, and all else that implies perfect felicity. Then, again, as to demanding the *very terms* of the proposition, in which the *mystery* is stated; and asserting that we cannot reason upon *mysteries* by inferences; I must really ask leave to differ. Thus, supposing the following distinct proposition be not in the original text of Scripture—"For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one:"⁴ yet, surely, if I find in other scriptures the Deity of each of these three plainly asserted; or the names, attributes, powers, worship due to Deity assigned to each; with the

¹ Yates' Vindication, p. 41.

² John i. 14.

³ Rev. xxi. 16.

⁴ 1 John v. 7.

unity of that Deity also plainly asserted ; I may infer that in some sense, perhaps to be discovered by further search, each of them is God, and yet that there is but one God. To say that we have no ideas about *three in one, equal in substance, yet but one*, would be certainly incorrect ; for (though the illustration may seem light) Holy Scripture tells us “ a threefold cord is not quickly broken.”¹ I shall have occasion in the course of this little book to shew more than once that it has pleased God to give us very distinct ideas about *mysteries*, but not complete ideas. “ There are mysteries in the works of nature, as well as in the word of God ; and it is as easy to believe both as one. We do not mean by mysteries, positions altogether unintelligible, or that carry no idea at all with them ; we do not mean unsensed characters or empty sounds, but we mean propositions contained in general terms, which convey as general ideas, not descending to particulars. The ideas are clear enough as far as they go ; only they do not reach far enough to satisfy curiosity.”* But, even if we had no distinct ideas, although we could not then reason about them, (for gross man might as well profess to stand upon nothing,) yet we might receive them without reasoning, and be honoured in such submission. Is it possible that a Unitarian believes nothing but what he can reason about ? We know that, as between man and man, implicit acquiescence in terms *not* understood, but confided in, may be honourable and not degrading ; not silly, but necessary to one's own safety ; not injurious, but full of benefit to the confider, *i. e.* (in Christian phraseology) to the *believer*. Shall a man thus be forced to confide in man, and yet that very man dare rebel against believing God in matters which man cannot understand ? It were irrational to do so.

Accordingly, that same word of God which, by the graciousness of its Author, continually appeals to our understandings, and seeks to woo our sympathies ; which speaks to us in most places in language so simple that even a fool may understand ;² continually warns us that there are subjects into which it is not permitted man should dive : “ the secret things belong unto the Lord our God : ”³ there is wisdom too excellent for us ; “ such knowledge is too wonderful for me, I cannot attain to it ; ”⁴ we are

¹ Eccles. iv. 12.

² Isaiah xxxv. 8.

³ Deut. xxix. 29.

⁴ Ps. cxxxix. 6.

* Waterland's Importance of the Doctrine of the Holy Trinity, p. 18.

solemnly charged to refrain our souls, and not to exercise ourselves in great matters, nor in things too high for us; ¹ The Lord God Himself to such effect administers rebuke to Job; ² and St. Paul, speaking of God's mysterious dealings with men, exclaims "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."³ That word of God warns us that there are revelations possible beyond this world, and at a future time receivable by man, which were he permitted to know at present, he must die. It assures us in a manner not to be misunderstood, that there are subjects connected with our present condition, which can be made known to us now only by figure: for that, while figurative announcements, though incomplete, are quite sufficient for our present purpose, and capable so far of being actually understood, the clear manifestation of the realities, though such realities are indispensable to man's salvation, would be more than our powers of mind, or faculties of body, could sustain. So that even to men most inspired of The Holy Ghost, whether to Moses,⁴ or to Isaiah,⁵ or to Ezekiel,⁶ or to John,⁷ incomplete but sufficient ideas of the real were *rationaly* conveyed by mysterious, and symbolical, appearances; and yet even they, incomplete as such symbols (like all symbols) were, could not endure; but were fain to fall down as dead. There is a glare of the sun which strikes to maniacy; there is a calm, soft, stealthy light of the lesser orb which distracts to lunacy: the sun may smite by day and the moon by night; ⁸ there may be an effort of thought, a depth of emotion, which shall burst the golden cord for the rest of earthly life.

The proper relations of Reason and Faith.

This paper will try to explain, from the Word of God, what are the proper relations of reason and faith: and what, according to the same word, are the peculiar subjects which claim the proper exercise of either. The simplest division of the fields in which these two noble properties of our nature, viz. understanding and belief—in other words, reason and faith—can be exercised, is the *seen* and the *unseen*. But, with this most important difference in

¹ Ps. cxxxix. 1.

² Job xxxviii. and xxxix.

³ Rom. xi. 33.

⁴ Exodus iii. 6.

⁵ Isaiah vi. 5.

⁶ Ezek. i. 28.

⁷ John i. 17.

⁸ Psalms cxxi. 6.

the grandeur of the two; that, while reason, exercised on that which is visible and all which the visible suggests, is continually humbled by a sense of its own incapacity to follow any further the lines of thought of which it perceives a part; faith—the far nobler of the two,—receiving from revelation ideas which it is conscious proceed from a source much higher than man, becomes at the same time convinced of the dignity of its own birth by the felt, though unseen, glories of that which it contemplates; suggesting to it conception of glories greater still to be manifested at a future time. The sure and natural end of reason is to become paralysed by its own exertions—“Hitherto shalt thou come and no further.”¹ The sure and proper destiny of faith is to stretch away without limit, stronger still by increasing exercise: stronger than the eagle it becomes more vigorous by the supernatural rarity of the atmosphere through which it soars. St. Paul appears to have surveyed and marked off for us the respective domains of reason and of faith. That of reason is suggested when he says, “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;”² and that of faith, when he says, “Now faith is the substance of things hoped for, the evidence of things not seen.”³ The material creation, and all connected with it; man, and every consideration affecting his present condition; are the proper objects of natural reason unaided by a revelation; the right exercise of which reason is, as St. Paul suggested, to lead us up to the true God. Whence it happens that reason also enters into spiritual matters, into things unseen, into man’s future prospects so far as the visible creation, and man’s present condition, suggest reflection upon them. But it is immediately observable how plainly the apostle defines its limitation in such respects; for those very attributes of Deity which are to man of the greatest, indeed of eternal, importance are those which unprompted, natural, reason gives him (so hints St. Paul) no power to discern. He goes no further than to assure us that certain invisible attributes of the Deity, viz., His eternal power and Godhead—may be discovered from the things which are seen; so that, on those particular attributes, men are left without excuse for having fallen into, or for indulging, the abominations

¹ Job xxxviii. 11.

² Rom. i. 20.

³ Heb. xi. 1.

of image-worship. But of such other attributes as His perfect goodness, mercy, and truth; or in what way such attributes in perfection can, or can be *best*, manifested towards men; of such matters unprompted, natural, reason can take no hold apart from revelation. Of God's holiness and consequent hatred of sin, of His pity for sinners and His means of reconciliation to them, of His pardon and of life eternal; also of His *mode* of existence, *i. e.* of what man would call His *nature*—St. Paul intimates that unprompted, natural, reason is not competent to make discoveries. Nay, cannot receive them, if unassisted, even when discoveries are made for it; "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."¹ Let Unitarians hear! Even of man himself man's knowledge is but partial and incomplete; so much so that not only the spiritual, but the bodily, things of man involve such *mysteries*, are chequered with such anomalies, are so influenced by unascertained causes, and affected (sometimes hopelessly) by results which could not be foreseen, or calculated, that both in body and soul the conditions of his own existence are for the more part undiscovered mysteries to him; and man himself makes proud man feel, and subside under the consciousness of, the very inferior powers of his own unassisted natural reason.

But the spiritual concerns of man, and those attributes of Deity which denote His Graciousness, are the very subjects upon which it is most important man should be particularly informed. And so it follows that one of the earliest lessons, most clearly learned, in the assays of reason; and one of the truths first recorded by the inspired writer when glancing at what we call *Natural Theology*, or the search after God from His works in nature; is the insufficiency, in respects most vitally important to ourselves, of that very reason which we are nevertheless permitted, and encouraged, to exercise; and of which vain man brags so loudly. Men are apt to forget, especially in these days of free thought and extended knowledge, how much reason is indebted for her clear-sightedness, and strength, to that very revelation upon whose domains she so immodestly intrudes; but

¹ 1 Cor. ii. 14.

to judge of her awkwardness and incapacity in matters of godly truth we should follow her actions before Christ was heard of among the Gentiles, and there leave her. Even the *unity* of God in which Unitarians believe as devoutly as we do (but not more so) is not discoverable, and was not discovered, by reason; for harmony of design, and unity of purpose, are no proofs of *unity* in the workman. And to tell us that because One almighty mind is sufficient for the production of all things, so that by conceiving more (which we do not) we violate the established laws of reasoning by conceiving more causes than are adequate to the effects, is nothing to the purpose. For to say that any thing may be done in such and such a way is no proof that, therefore, it must be so done: and to say that the universe must have been so created, because it might have been, is indeed to travel beyond our sphere, and to make reason pronounce upon the *mode* of Deity, which she is not competent to do. For the truth that the universe is not the work of a number of beings acting in concert, but that there is only one Designer and Maker of all things, we are still dependent, and probably on earth must ever remain so, on the Creator's own testimony, in the inspired writings.

Nor is it only the insufficiency of reason which St. Paul thus exhibits; he stigmatises its depravity also. For in the same passage that marks the right field for reason's exercise, he leaves us to reflect on, and (if possible) account for, the fact that even to its own proper end reason is become so insufficient, and so depraved, that man in his flights has dropped, like an infected bird, into the Pontine Marsh of image-worship; from which sound reason was calculated to preserve him. Even if we leave for a moment the things of God, and man's spiritual concerns, and contemplate the exercise of reason on things visible as affecting ourselves, we easily discern the same insufficiency and depravity: and the much which we can understand tends to produce in our minds the deep apprehension that there is much more which we cannot. Every step in the path of solid knowledge, whether by the study of men or of books or of nature, is attended with difficulty, and marked by incompleteness: and the mind's progress is checked and thwarted; the inquirer halts and staggers; under the instinc-

Reason not only insufficient, but also depraved.

tive consciousness of the immense deal which needs explanation, but is not explained, as he proceeds. Like an anxious general he may see his road to the strong-holds of wisdom, but feels uneasy at the forces on his flanks. The routine of books has made many a blockhead to be renowned, because he had not genius enough to be drawn aside by the wider plains of thought which enchanted others. St. Paul intimates to us the insufficiency of reason to discover the most gracious attributes of God; and Job had ages before done the same—"Canst thou by searching find out God?"¹ But the same St. Paul was also permitted to record that natural reason, while gathering consciousness of its own insufficiency, could also attain intelligent conviction of the value and adorable nature of that which lies beyond its power. Else why did the wise, and reasoning, Greeks rear an altar "To the *unknown* God?"² So that rational man, like reasoning Greeks, though convinced of the insufficiency of his reason, may nevertheless consistently with his rational character, assert it to be rational to worship still: even where he does not know.

But the insufficiency and depravity of reason are discovered, not only by its ineffectual efforts to trace the mysteries of Deity, and by its deficient acquirements in the contemplation of nature, but also more distinctly if possible, and certainly in a more humiliating manner, by its inability to grapple with the best earthly interests of man. So that man at large, even rational man, even most rational man, may, in regard to his highest, because eternal, interests, be truly described as a maniac, or an idiot, not able in such respects to take care of himself. If not, whence the records of vice and appalling crimes, which number among the guilty not only the most ignorant, and debased, and violent, but in many cases the most refined, most cultivated, and most thoughtful of men? If not, whence the perpetual pleas of derangement of mind for those who are nevertheless, in a degree forced upon man's admission, sane? Why did not reason protect a Webster, or Eugene Aram? Why did not reason take better care of Hobbes, and Bolingbroke, and Shaftesbury, and Chesterfield, and Byron, and a host of other geniuses who might be named? This

¹ Job xi. 7.

² Acts xvii. 23.

degraded condition of sane man's mind, or reasoning powers, our blessed Lord has graciously pointed out, and warned us against, clearly, though by figure—"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"¹ For the word *eye* put *reason*; for *body* put *soul*: and then you have the real force of the passage; and the truth so stated is indeed evident to the commonest observation. Nothing is more clearly seen than this obscurity of reason, and of conscience, in the majority of persons. Yet if man cannot by reason understand, and manage, himself; how much less shall he by reason comprehend God? If he be unable by reason to define the cause and nature of his own being, or to regulate consistently his own actions, how much less by reason to comprehend the nature, and operations, of God? Reason and reflection appear to have convinced us that we are beings composed of body and of mind; of matter and of spirit; but we cannot tell how these two mingle into one. That they most commonly co-operate we know; but that they can, and do, act severally and apart at times we have good reason to believe: and this conviction that man himself is a spirit capable of operation either with or without a palpable medium may give him sound reason for anticipating the existence of other spirits either disembodied or otherwise; while the vast difference which he observes between the mental powers of different men, may suggest the existence of spirits of orders diverse from, and superior to, his own. The fact that he cannot comprehend the nature of his own existence may lead him to expect he will not be able to understand theirs; and that some union, to him inexplicable, does exist between his own body and soul may prepare him to believe that other spirits may exist in other bodies utterly beyond his powers to imagine: and that even the Great Spirit may, if He so please, unite Himself to matter and so become visible to material eyes for purposes of His own; though man, who can rationally conceive the possibility, may still be unable to comprehend the mode. This once admitted (and what

¹ Matt. vi. 22.

reasonable man will venture to deny it) then rational man is left utterly incompetent to judge what shall, or shall not be, the mode or state in which Deity may see fit to reveal Himself.

Variation in the degrees of reason forbids its being a standard of truth.

The great fact that reason, and (we may add) conscience—which is reason exercised in the perception of right and wrong—are so variable in men, as well as so incomplete and so depraved, and after all so dependent for their development upon external circumstances, shews that reason never could have been intended, and is not adapted, to be the standard of knowledge and duty in man's relation to his God. For in the conflicts of mind, to which of all minds shall we look with the certainty it is right? Or what man, or body of men, ever yet possessed reason in perfection? or had the power, or opportunity, of convincing others of the same? We need, indeed, an infallible guide; are Unitarians prepared to deny it in the Pontiff, but to claim it for reason? Surely not; the varieties of monastic life scarcely exceed the differences of Unitarians.¹ God must be perfect; and the standard of duty to Him must be perfect also; therefore imperfect reason, so variable in power and degree, cannot be that standard. Besides which it is matter of historical truth that the vast majority of men in all ages and all nations have been fatally influenced by what is irrational and absurd; while the more favoured few have shewn enough by their actions that the spots of disease on them are so numerous as to make others suspect the healthy constitution of their minds. All have lived to serve divers lusts and passions, to their own palpable loss: and not all the wisdom of their more rational associates has been able to restrain, or to reclaim them; while, in matters relating purely to the knowledge and service of the Creator, their tendency has always been to degeneracy, notwithstanding every effort (some made under Divine direction) to prevent them. It would be mere pedantry to attempt, and language would fail, to describe the folly and madness, whether

¹ The following are some of the names under which, in one form or other, the Unitarian, or (as it used to be called) the *God-denying* heresy has been known in the Church—*Cerinthians, Ebionites, Theodotians, Artemonians, Samosatians, Arians, Socinians, Unitarians*; from John the Evangelist's days until our own.

of individuals or of nations ; nor can it be needful to do so, for history secures from all reflecting minds a tacit plea of *guilty* to the indictment. Since, then, reason is so variable in the best of men, and so insufficient and depraved in all, and since we are self-convinced of this by plain and repeated observation extended from one to another throughout all time, it is manifest we need some other, some constant, some certain and unimpeachable, standard of truth and duty. And this has been found by general consent, among all Christians, in the inspired pages of a REVELATION : which *revelation* is embraced by *reason* in part ; in entirety, by *faith*.

The Holy Scriptures, acknowledged by Unitarians to be the standard of truth.

But it is really too bad of men after being forced to admit the insufficiency of their own powers, and their absolute dependence for right knowledge upon a *revelation*, to undertake to decide by those very same powers what shall be the

nature of a revelation, and the extent to which it shall proceed. Of all irrational conduct such conduct is as irrational as any. Clearly, if convinced that revelation is needed, and that such revelation can be made, the first question which meets us as to any thing professing to be a revelation is—Is this a revelation, or is it not ? And if, upon fair consideration of evidence, we are forced to admit that it is, then we are bound in all reason to receive it without appeal. But, after having accepted it as *revelation*, then to cavil at its contents and turn them topsy-turvy and degrade them to the test of mere man's insufficient and depraved reason, is one moment to crave for a king superior to reason, and the next to croak that any but reason is our king. This is just the way in which some, who still call themselves Christians, have treated the Holy Bible ; they have acknowledged the necessity of revelation, they have admitted that the Holy Bible is that revelation, they have come to the Holy Bible, and, failing to measure it with their own depraved and insufficient reason, have perverted or rejected it in such respects as it transcended their comprehensions. Mere reason fails : but *faith* is intended to carry us beyond reason. Reason and Faith are like Elisha and Elijah. They walk together a very long way, and take sweet counsel of things divine,—when suddenly Faith mounts to heaven, borne along with the fire of love, and leaves poor reason gaping in wonder upon the earth ;

because he does not understand. Happy he who knows it is *but* reason, and turns again like Elisha to duty and contentment. A clever Rationalist, or Unitarian, would he be who should tell us how it happened Elijah went *up*!

Unitarians accept the Holy Bible as the standard of truth. "When the divine origin of the Jewish and Christian religions has been proved by rational evidence, any doctrine, which is shewn by a just interpretation of the Scriptures to be contained in those religions, ought to be received as indisputably true."¹ And moreover by the "The Scriptures" they understand that same book, or collection of books, that *Canon* of Scriptures, which we term the Holy Bible, as delivered in its original tongues. Nor have they any version, or translation of such Scriptures, which they prefer among themselves to the authorised version as followed by us. They do indeed rather plume themselves that "certain individuals of the Unitarian persuasion" attempted an improved version of the New Testament, but still it was an attempt by "individuals;" and for public purposes they acknowledge and appeal to the authorised version: but curiously enough they are in a perpetual state of fuss, and excitement, and struggle to alter the authorised version, and to change "the text." As for the authorised version, increasing years, and extended criticism, have only brought increasing testimony to its beauty and correctness in the main; and as to suggested alterations in it, or "the text" itself, how singular it is that so many alterations should seem to be required just in those particular verses which happen to strike the Unitarians hardest! However, they accept the Holy Bible as the basis of discussion; and they are right. This is the only safe and proper standing ground. Creeds may be of use to us as summaries of doctrine, but of none to us for the purpose of meeting adversaries: except it be to prove the *antiquity* of certain doctrines believed in by ourselves. Creeds may be made venerable by time, and be of almost apostolical substance and simplicity; but their origin is human, not divine; they claim no inspiration; "to the law, and to the testimony: if they speak not according to this word, it is because there is no light in them."²

¹ Yates' Vindication of Unitarianism, pp. 8 and 18.

² Isaiah viii. 20.

The doctrines of Christianity are especially doctrines of Faith.

We should especially remember that the peculiar doctrines of Christianity, those which constitute its essential difference from other religions at various times adopted by men, are articles of *Faith*. The

vulgar quality of reason it calls into exercise in common with other systems; but simple, childlike, trustfulness is its own. Thus, if we select a few doctrines usually acknowledged by Christians as necessary to salvation, we immediately notice they are articles of *Faith*. Items of professed conviction which, indeed, reason may explain and justify to a great extent; but which are received, as God demands they shall be received if acceptably, by the lively action of *faith* alone. Of such a nature are the doctrine of man's moral ruin, in Christian phrase *original sin*; the doctrine of God's pardon through the atoning blood of Jesus, the difficulties of which to the natural mind are not diminished by subtle disputations about His person; the doctrine of sanctification by God's Holy Spirit, as to the difficulties of which a similar observation may be made; for whether we believe that HE, the Holy Ghost, is a person or an influence, the idea of man's moral recovery to perfection in the final result can only be embraced by *faith*. But why do we speak of morality? Such a term may be sufficient for the flights of reason, and may answer well enough for those who reject all revelation, as it has answered well enough for heathen before; but faith takes us far beyond morality, far beyond a perfection which (if attained) were suitable only for man's condition here; and speaks to us of a holiness which transcends morality more than natural light the artificial, more than the pure æther, far above, the misty exhalations which touch on earth, more than the impalpable and never-dying spirit the gross tenement of mould in which it is entangled. Faith speaks to us of the holiness of love, and holds out motives for action which the gross character of carnal reasoning cannot appreciate, nor understand. Take away faith, and there is no salvation. Faith, not reason, persuades us of the joys of heaven. Faith, not reason, finds unceasing occupation for eternal souls. Faith, not reason, enables us to anticipate a presence of God, which shall be "fulness of joy;" and to conceive with intelligence a state of being where are "pleasures for evermore:"¹

¹ Ps. xvi. 11.

while, "we look not upon the things which are seen, but upon the things which are not seen; for the things which are seen are temporal; the things which are not seen are eternal."¹ Take away faith, and you have barked religion; thenceforth it becomes the prey of all noisome insects of man's vain imagination, and perishes by the cold airs of selfishness, and pride. Not, *know and believe* is the exhortation; but, *believe and know* is the promise: and "If any man will do his will, he shall know of the doctrine whether it be of God,"² or whether Christ spake it of Himself, merely as a man.

Spiritual understanding given from above.

Nor dare we forget, in closing this chapter, that faith insures a degree of understanding to which natural reason is a perfect stranger; so that not only is it heavenly in its own origin, but draws after it from above an understanding, which is divine. Faith teaches a man to distrust himself; and throws open the abode of infinite wisdom, giving the Christian powers of observation, for which the instruments furnished him by reason are not sufficient. Neither must we engage in this discussion without putting upon record our deep conviction that the things of God cannot be received but by the teaching of God, and that only by the exercise of humble faith can we obtain that Comforter, who shall teach us all things necessary to salvation;³ that Jesus is still He, who opens His disciples' understandings to understand the Scriptures;⁴ and that like our great and blessed Master;⁵ or like David,⁶ the beloved type; we still need to be made, and can be made, of "quick understanding in the fear of the Lord;" so that by God's grace, the denseness of natural reason is removed, like the scales from St. Paul's blind eyes,⁷ and FAITH may be said to be the parent of CHRISTIAN REASON, as every cause precedes, and is author of, its effect. These reflections indicate the manner in which reason should be exercised on the word of God. It should be reason *with* prayer. Interpreting the word in its fair and natural sense, according to the idioms, and grammatical constructions, of the languages in which it has been conveyed; and, comparing Scripture with Scripture, take Scripture alone as

¹ 2 Cor. iv. 18.

² John vii. 17.

³ John xiv. 26.

⁴ Luke xxiv. 45.

⁵ Isai. xi. 3.

⁶ Ps. cxix. 97—104

⁷ Acts ix. 18.

the basis for its belief. But it may call in the records of antiquity to confirm, and sanction, its own conclusions. If this course be pursued, we shall find that no doctrine is more certainly laid down in God's word than the doctrine of the Holy Trinity.

That doctrine may be thus stated :—

1. There is but ONE GOD.
2. He has revealed Himself, as God the Father, as God the Son, as God the Holy Ghost.
3. The Father is God, the Son is God, the Holy Ghost is God.
4. They are but ONE GOD.

The reader will remember we have only to prove from Scripture the *fact* that God is so revealed ; not the *mode* in which He exists, as so revealed.

CHAPTER II.

THE EXISTENCE AND ATTRIBUTES OF GOD.



FORMERLY there were Atheists. They may be briefly described as a class of persons that became renowned for their credulity. For, in one astounding article, they received, without any evidence at all, a more inconceivable wonder than all Christian doctrines contained, upon the best. That article may be thus stated: they professed to believe that all this universe of worlds, with all its manifest fitness of means to their ends; with all its symmetrical beauty; with all its harmony of arrangement and order; with all its regulated motions, its active energy, and life; came into being, and continues in systematic operation, without the agency of any intelligent designer. In short, had no Creator. So that, since He who made all things (if, indeed, they were made) must be God, Atheists denied unblushingly that there was any God. We must not suppose that this atheism proceeded really, and entirely, from an error of the head; or that Atheists felt comfort and confidence in the infidelity they professed; the Psalmist has traced such aberrations to their proper source, "The fool hath said in his *heart*, There is no God."¹ It is when the heart rebels against some part of revealed religion, and nurses its rebellion, that the head becomes perverse as well, and man stumbles on darkly into infidelity, partial or complete. Of course Atheists involved their opinions in a voluminous covering of very hard words, and affected a profundity which set at nought "the foolishness of preaching;"² but they were successfully met by the advocates of truth, even

¹ Psalm xiv. 1.

² 1 Cor. i. 21.

upon the ground they had themselves chosen to take up. And, especially, they received one sufficient answer, enough for our present purpose; viz., that man cannot conceive of anything material as self-existent. He naturally understands that all sensible objects in the material creation are, in their existence and operation, so many causes and effects accurately replying to each other: in his mode of thought, speech, and action, he proceeds instinctively upon such conviction; and, therefore, it is in violence to his nature to tell him that the material universe had no Creator. Tell a man that "all things were made,"¹ and he instantly accepts the assertion: add that "He who built all things is God;"² and reason replies, He who made all things must be Almighty, and therefore God. So that the statement, "In the beginning God created the heavens and the earth,"³ is in absolute accordance with man's instincts and reason: he assents to it easily, and as matter of course. But tell a man that the heavens and the earth were never made; and you startle him with an absurdity, opposed to his habitual observation.

The Atheist was proved irrational by this one simple argument—that the unbelief he professed involved more credulity than acceptance of the most incomprehensible doctrines of Christianity. The Infidel professing to believe nothing, in fact believed more than God required of him. A similar argument applies against infidelity, even when partial. And we shall see that the Unitarian rejecting Christian doctrines, because incomprehensible, involves himself in greater difficulty than their acceptance would entail. So that one after another the distinctive principles of revealed truth are foregone; and the Unitarian stands forth a deist at the best; but such a deist as accepts neither the God of Christians, nor of Jews.

The Unity and other essential attributes of God.

The same incapacity which prevents man from conceiving of any material thing as self-existent, disqualifies him also from forming any ideas, proper to man's own nature, of the existence of God. By His works man may know Him; but in His first essence man cannot comprehend Him. God must needs be self-existent; and man conceives of nothing existing without a cause. He can

¹ John i. 3.

² Heb. iii. 4.

³ Gen. i. 1.

realise no idea of self-existence ; and, therefore, is under a natural incapacity for attaining any correct ideas of the nature, or mode, of God's existence. He is absolutely dependent for any such knowledge upon whatever information God may see fit to give him. That the maker of all things must be God seems natural to man, and capable of being understood : but what God is, is not. With the knowledge of God's existence he must stop ; in what way He exists man cannot comprehend. Nor even is it possible that he can receive a revelation of that mystery : for a being so little, and finite, in his intelligence as man, cannot intellectually contain the infinity of God : that which comprehends must be co-extensive, at the very least, with that which it receives. Thus the essential attributes of Deity, which men acknowledge must needs be infinite, are entirely apart from, and cannot be grasped by, the reason of man. He cannot define infinity ; nor conceive of omniscience ; nor explain omnipresence ; nor sustain the idea of eternity ; and hence it follows that even the unity of God, which is one of His essential attributes (since infinity must needs be one and indivisible) evades any effort of human reason to detain it. If we ask ourselves—What is God's essential unity ? We can give no sufficient, or satisfactory, answer. To suppose that God's essential unity is capable of expression by that unity which man attaches to numbers is absurd ; for that would be to undertake an expression of infinity by its first element an unit. If Unitarians are provided with a definition of God's essential unity, taken from holy writ, we shall be glad to see it ; and are prepared to abide by it. But if holy writ contains no such definition, (and they know it does not) then we must decline permitting them to define it for us ; for that would be to concede they possess a power of stating by reason that which reason herself assures us is of necessity far beyond her powers.

Having once admitted (as we must) that God's infinity is incomprehensible, we have closed the question ; His essential unity, which is infinity, is incomprehensible also : and we, in effect, admit ourselves to be bound to worship Him under whatever mode He may see fit to make His existence known. Hence such expressions as, "The Lord our God is one Lord ;¹ or, "Well

¹ Deut. vi. 4.

Master, thou hast said the truth; for there is one God; and there is none other but He,"¹ must be interpreted of the revealed truth as opposed to heathen polytheism; and are not to be held as defining the essential unity of Deity. They define nothing, but that God is one, as opposed to many; and leave open the question, what that oneness is? To interpret them as opposed to other revelations of Himself, which God has made in the one book that contains them, is violently to prejudice the question. We might tell a heathen, *the Bible is one book*; and we should tell the truth, for it is a glorious unity of doctrine: but, in another sense, it is *many books*, and we should also tell the truth in saying so. So to know God as ONE, by no means defines the nature of His unity. Let us once admit that the unity of God is only such unity as is revealed, to be partially explained and defined as to its *mode* by further statements, and one great bugbear attached by Unitarians to the doctrine of the Holy Trinity, is removed. But mentally to attach the notion of numerical oneness to the idea of Deity (which is what Unitarians do) is not only absurd as defining the infinite by the finite, so measuring God's essence by man's skull; but is, moreover, travelling out of the record, touching on something beside the business, by inwardly deciding on a subject, of which it has been before admitted we can know nothing naturally and antecedently.

Still such unity, and certain other essential attributes of Deity are distinctly asserted in Holy Scripture; all of them equally incomprehensible by man. With equal reason to be received though incomprehensible, or with equal reason to be disputed because incomprehensible. Where by *essential* attributes we mean those which attach to the very nature of Deity, irrespective of any relationship He may reveal of Himself towards man. Thus His *unity* and *eternity*; "Thus saith the High and Lofty One, that inhabiteth eternity:"² His *immutability*: "The Father of lights, with whom is no variableness, neither shadow of turning:"³ His *omniscience*: "All things are naked and opened unto Him with whom we have to do:"⁴ His *omnipresence*; "God, who filleth all in all:"⁵ His *almightiness*: "With God all things are possible:"⁶ His *wisdom*: "By my wisdom have I done it, for I

¹ Mark xii. 32.² Isaiah lvii. 15.³ James i. 17.⁴ Heb. iv. 13.⁵ Ephes. i. 23.⁶ Mark x. 27.

am prudent."¹ These little extracts of Scripture are merely taken for the purpose of fixing certain admitted Christian views of Deity upon the reader's mind: the same truths may be found in various forms scattered plenteously throughout the Holy Bible. But of all of them it may be observed that they assert essential attributes of God, possessed by Him in infinite perfection; and are, as such, equally removed from the comprehension of man; so that, should we attempt to define any one of them, we must fail. Thus we may, if we please, say that *wisdom* is the power of selecting with certainty the means best for their end; but what the end, or purpose, to which God's infinite wisdom shall conduct Him we are utterly incompetent to determine. What sort of mind is that which knows everything man can by no means understand. Let him begin to define *omnipresence*, and he loses himself at once in a wretched maze of *virtual* and *real*; and ask him *why* he distinguishes between *virtual* omnipresence, and *real* omnipresence? and he cannot tell you. Similarly, should he attempt to define God's *unity*. Nay: more still: he finds no such definition in the pages of revelation; nor any such exhibition of unity as will forbid his saying that The Father, The Son, and The Holy Ghost, are one. When we say an attribute is infinite, we acknowledge it to be, therefore, incomprehensible: and God's unity must needs comprise all His attributes; and is therefore incomprehensible. But between two incomprehensible doctrines the human mind can draw no distinction for preference. And if incomprehensibility be an objection against Trinitarian doctrine it is equally so against Unitarian. The Trinity and Unity being equally incomprehensible. The Unitarian error lies, in this particular, in supposing that finite numbers can express infinite essence. Wherever it is asserted that God is one, that oneness has some specific meaning explained by the context; such that we may see that God is truly *one* in the sense there specified, but any abstract definition of that oneness, which characterises His essence the Holy Bible has not. Thus whether we consult the Old Testament, or the New, the revealed unity of God is unity of essence and attributes as opposed to the idolatrous polytheism of heathens. So Moses—"Hear, O Israel: The Lord our God is

¹ Isa. x. 13.

one Lord :"¹ so Isaiah : " Is there a God beside me ? yea, there is no God ; I know not any. They that make a graven image,"² etc. The very spirit of the first commandment. In which sense, also, the Scribe " There is one God ; and there is none other but He ;"³ or, St. Paul, " We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many,) but to us there is but one God, The Father, of whom are all things, and we in Him ; and one Lord Jesus Christ, by whom are all things, and we by Him."⁴ Where St. Paul, in true Hebraistic sense, first lays down the unity of God, in the only sense in which the word of God defines it—viz. unity as opposed to heathen idolatrous polytheism ; and then asserts His relation as Father to Him, by whom the manifestation of Godhead has been made to man ; but without prejudicing, or touching in the least, the question of The Lord's pre-existence and Deity. Just as our blessed Lord had done before—" And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent ;"⁵ viz. thee as the only true God, and me as the manifestation of that Godhead before men : but our blessed Lord trenches not there on the mighty truth He presently announces—" And now, O Father, glorify thou me with thine own self *with the glory which I had with thee before the world was.*"⁶ In each case the essential Deity of The Father is asserted ; and the manifestation of that Deity in manhood by The Son : without any assertion, either for or against, that Son's pre-existent divine essence.

The essential holiness and benevolence of God.

The "eternal power and Godhead" of The Almighty Creator being admitted, because He is such Creator, it would seem that in all other respects His existence, and attributes, are enclosed in mystery impenetrable to man. I have just now spoken of those His attributes, which we termed *essential* as belonging necessarily to Deity apart from His relationship to man. But the same inexplicable mysteriousness may be with equal truth asserted of such attributes as, when manifested, have special reference to

¹ Deut. vi. 4.

² Isa. xlv. 8 ; xlv. 6 ; xlv. 9.

³ Mark xii. 32.

⁴ 1 Cor. viii. 4.

⁵ John xvii. 3.

⁶ John xvii. 5.

mankind. Thus none are more frequently, and plainly, declared concerning Him than the *holiness*, and *goodness*, of all His doings. His *holiness*; "Thus saith The High and Lofty One, that inhabiteth eternity, whose name is HOLY:"¹ or again "Be ye therefore holy, for I am holy:"² His *goodness* "God is love: and he that dwelleth in love dwelleth in God, and God in him:"³ to which an abundance of passages similar may be found: and yet, without revelation, how could man attain to any certain, and rational, conviction of such attributes? We, who live in a state of society which has so long been illuminated more or less distinctly by the brightness of revealed truth, are scarcely competent to answer such a question dispassionately. We should always remember that the unbelief of Atheists, and of Unitarians, is each of them an assault upon revealed truth, bringing cruelly against it the operation of a reason which, though perverted, is already enlarged and refined by the very revelation they assail; reason like a depraved child turning with hideous curses upon his mother. But, such revelation apart, all observation of mankind tends to convince us, that men could never have arrived with certainty at an assurance of the *holiness*, and *goodness*, of The Creator. The Israelites alone, and in contrast with neighbouring nations, possessed that knowledge; and they received it, as an article of faith, by especial revelation of God. But as to other people, from the most scientific of Egyptians to the most degraded, because cursed, sons of Canaan, wherever their religion has been searched into, the knowledge of one holy, just, and gracious, God formed no part of it. Indeed this is the very knowledge which St. Paul informs us the depravity of man hated to retain;⁴ and the condition in which all such fallen nations have continued, apart from the revelation of Judaism and Christianity, convinces us that, having once lost that knowledge, unaided man is not competent to re-attain it. The most they seem to have done is to have deified certain properties of goodness, and justice, as traceable by certain dictates of their own nature; which, after all, are selfish in their exercise, and insufficient to suggest the beauty of an intrinsic goodness delighting in its existence for its own goodness' sake; incapable of any additions

¹ Isa. lvii. 15.

² 1 Pet. i. 16.

³ 1 John iv. 16.

⁴ Rom. i. 28.

being made to it; or of advantages to be gained to itself by its exercise. This last is God's goodness; the virtue which is its own reward, and is exercised to that end, is man's. And, moreover, this goodness, which man has symbolised, and evilly worshipped too, was imperfect goodness illustrated by men avowedly imperfect.

Perhaps it may be possible, by the contemplation of certain properties in our own human nature, to arrive at the conclusion that *holiness* is good for its own sake, and therefore to be loved as much as its opposite should be abhorred: perhaps the necessary tendency of sin is, by vitiation, to degrade men mentally and physically; and eventually to destroy both individuals and nations: perhaps from such considerations it is possible to conceive that goodness, being really adapted to man's nature in its most perfect intellectual, and physical, condition, the author or creator of that nature which thrives in goodness, must have been truly good Himself: but all these are only possible conjectures, admitting not of absolute, and undeniable, certainty. For it is clear that, without arriving at any knowledge of the true and holy God, and in a state of society most criminal in the main, certain nations, both of ancient and modern times, have arrived at a condition of superficial cultivation and dignity such as to afford satisfaction to the dullest Atheist; and certain individuals among their people have, by mere effort of reason, stood out from the mass as so singular, and remarkable, for their morality, as to give some sort of reason for the Unitarian to aver that man needs no external power of spiritual regeneration to be exerted for his moral elevation; nor any atonement to be offered up for his reconciliation to an offended God. But such examples were few indeed: and, by very contrast, threw back the impure masses into deeper shame. What would be thought in these days of a man who expected to be immortalised for his morality? It would seem, then, that conviction of the beauty of natural goodness; *i.e.* morality; even such conviction as to lead to its earnest cultivation among some people; by no means conducts us with certainty to the idea of the holiness, and love, of the Creator. Moreover such instances of moral taste, and energy have, wherever found at all, been so few as never to exercise a leavening influence upon the mass. Evil, in hideous forms, has

ever frightened and disturbed the life of man ; and such evil as, to natural vision, appeared to overbear the good. The long process of thought by which man becomes convinced that even out of evil good may be evolved ; and that the stinking carcase of corrupt society may still hold honey ; that long process of thought is not natural and heathen ; but revealed and Christian ; and, for its sanction in reason, is after all thrown forward to future promises of exceeding good in a world to come.

Besides, even such reflections carried to their utmost touch only part of the question ; for, if the Creator be especially holy and benevolent, how and why does *evil* exist at all ? Has reason, after four thousand years of education and reflection, settled this question ? or is the Unitarian prepared to explain it ? and to show us how that, notwithstanding these attributes of God, His holiness and love are clear to reason, apart from revelation ? or, which is closer to the purpose, how such attributes so known to him, as to others, from revelation, are received and believed in by him, because in accordance with universal observation, and the reasoning faculty of his mind ? Not so. The Unitarian believes in the essential holiness and love of God, because it is revealed, not because he sees and understands it. On the contrary, every day's observation is against it, and mere reason drops him short ; and the Unitarian must often be tempted, like others, to call God's holiness and love in question ; but he believes in them, because he is told of them ; and looks forward to a world where all seeming irregularities shall be cleared away, and the "light affliction, which is but for a moment, work a far more exceeding and eternal weight of glory."¹ And, thus believing, he can show us no good reason why he should not similarly believe in other mysteries—such as the Holy Trinity—because he is told of them. May God's blessing be with him, that he may do so. Let not the Unitarian say that holiness is reasonable, and that, therefore, he by reason accepts the announcement of God's holiness. This will not meet the case. Holiness is reasonable ; *when a man sees far enough* ; which he rarely does : unconverted man, never. Is holiness always clear immediately to reason ? Does not carnal reason sometimes determine in favour of sin ? Is there not a doctrine of chances, which may sometimes render

¹ 2 Cor. iv. 17.

it probably safe, and so far, immediately advantageous to do evil? Is not the real certainty of good in virtuous conduct a *final* certainty, *i.e.*, a certainty which has regard to God's promise in the future, and the end? Besides, the question still remains to the Unitarian, as to ourselves, How, and why, does evil exist at all? And what we require him to tell us, is—How far does reason carry him in reply to it? and how far is he dependent, for such reply, upon faith?—In which answer freely given, we maintain that faith, poor, despised faith, must carry the palm, and not reason; and that, therefore, it may be reasonable of Unitarians, in other matters, to let such faith bear off the prize, and not to hop along upon reason, like some wretched cripple, upon a fractured crutch; who would be ridiculous, were he not afflicted.

The *holiness* and *love* of God are articles of faith, not of reason; though, so far as we can follow them, they are strictly in accordance with reason; there is, however, a point concerning even them, beyond which reason cannot go. Similarly of Trinitarianism—the mode of God's existence by what is termed, "Trinity in Unity" is an article of faith, not of reason; though, so far as we can follow them by reason, the statements of Scripture on this head are clear, and strictly rational; there is, however, a point concerning it, too, beyond which reason cannot go. An incapacity necessary to man's nature, or order of his being, which ought no more to prejudice his acceptance of that great doctrine, than it ought his belief in other incomprehensible attributes of God.

The justice, mercy, and truth, of God. Thus far of those attributes of Deity which pertain to His essence; pertain also to Him as Creator and Governor of the world. Let us turn to those which define the relation He is pleased to announce Himself as sustaining towards rebellious and fallen man. Incompetent as we are to answer that tremendous question—Why has man fallen? we are equally incompetent to reply to the others—What shall be the consequences of his fall? and—How shall he be recovered and reconciled to his God? What natural power has man to note, and define God's *justice*, God's *mercy*, God's *truth*? And yet, being once defined for us, and in so far as they are defined, it is wonderful with what readiness and facility reason

accepts them with approbation. That mystery of man's *fall* reduces (for us) to its first element, the mystery of the existence of evil; the *fall* being the root from which all evil branches out. So that, when we speak of man as fallen, we assert an impenetrable mystery, plain, however, as a matter of fact to observation, and undeniable; which has brought into the world all moral and physical evil and all its fatal consequences. I have called man's *fall* an *undeniable* mystery, and it is so; for we know, not merely suppose, that man has fallen, and yet cannot explain the fact. I say we know he has *fallen*; not only that we know he is now sinful, but also that such sinfulness is the brand of a fallen state, as truly as the mark of Cain upon his forehead; and that, therefore, man in his proper nature was not once so. Else what mean our ideas of re-formation? that re-creation of the beautiful moral form? Man is a noble edifice in ruins; the complete plans of which reason has placed in our hands. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."¹ Man knows, society proclaims, Wisdom uttereth her voice at the corner of every street,² that there are such things. We can no more doubt what man was intended to be, than we can doubt that he was intended to exist free of pain, and in good health. As natural evil is a proof that man's health and comfort are broken up, so moral evil is proof that his character, previously sound, is now destroyed. Man was intended, morally and physically, to be *good*. Did, then, He who created him not succeed in His intentions? All will reply, that being God, He must have succeeded; but if so, then man was created in a state of which we now perceive only the ruins; and, therefore, man has fallen. Thus it is we can reason up from nature to nature's God. Not from man's nature, or the condition of the earthly creation, as they are, but as they were manifestly intended to be; and, in imagination completing their original design, argue for the goodness and love of their designer.

That *evil* has a positive existence, and is such not merely by comparison of one condition with another, we know.³ Evil

¹ Philipp. iv. 8.

² Prov. i. 21.

³ Mark vii. 21; Gal. v. 21; Col. iii. 8; Ephes. iv. 31.

thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, anger, malice, bitterness, lying, drunkenness, revellings, and such like,—all these are in themselves positive evils we know, and that the consequences they entail are ruinous; that they enweave themselves into the very constitution of the man, that they become intensified by indulgence, and perpetuate their existence within him, so that man becomes increasingly, with his days, the opposite of “holy, just, and good.”¹ All this we know; and, moreover, that reason can devise no means of complete deliverance and recovery. He that is born under any part of such spiritual affliction (and what man is not?) can no more deliver his own soul, than the leper of old could cure himself. Yet, under such circumstances, how can man expect to receive, or, if received, how could he enjoy the favour of a perfect and holy God? Is there no balm in Gilead? no means of reconciliation? We know that all revelation is to this end, and to no other. God has not revealed Himself to gratify the curiosity of man, nor to incite him to daring speculations about His mode of existence, nor to make him wise and understanding in hidden wonders of physical science, but merely to show him, how a man can be just with God.² And revelation on this head goes just so far as to enable men to receive with a certain degree of intelligence, the articles of *faith* appointed as means for their reconciliation. To this end alone the attributes of Deity are made known in Holy Scripture; from this point of view, *viz*: as sinners needing reconciliation, we are taught to regard them; and are not able, nor permitted, to entertain abstract considerations of their nature. God’s *Almightiness, Omnipresence, Unity*, are declared in the fact, not explained in the mode; declared in the fact just in such manner and degree as to know and to receive them is indispensable to man’s salvation, *i.e.*, to his being reconciled. In the same sense, and to the same end, His *holiness* and *love*; and to the same, His *justice, mercy, and truth*. Man himself is not able from any elevated sphere, to take so general and comprehensive a view of the condition of all his fellows at all times everywhere, as to be assured

¹ Rom. vii. 12.

² Job ix. 2.

by reason that God is *just*, and *merciful*, and *true*. On the contrary, facts so startle him within his own limited range of vision, that he is sometimes at a loss to know how God can be so consistently with what he sees. But he takes these attributes of Deity, as he does others, upon trust; so far as he can follow them, they are likely, and deserving of belief; but he acknowledges that, upon the whole, they elude his capacity to trace them; so that, even to the most devout mind, the *justice*, *truth*, and *mercy* of God are but articles of faith. And, more than this, the reasonableness of faith in this particular becomes manifest, because the scale upon which that *justice*, *mercy*, and *truth* have to be exercised is so vast in extent, that man shrinks away with consciousness of imbecility, aware he possesses no natural power to determine in what manner they should be adjusted.

God's justice Now, to man's perception, whatever taints an
mercy and truth immortal soul is as imperishable as the soul itself:
to man disposed that stamp of sin, so far as man can tell, can never
by certain con- be effaced. In man's experience it never is: to
ditions. man's exertion it never yields. Let the soul be ever so much improved, by what means soever, and there is still a hidden mine of sin ready to flash out only let the proper fuse be applied; the sparkle of iniquity gleams even in the eye of death. Oh! wretched men that we are! who shall deliver us?¹ Reason gives no reply; revelation does. Man is wholly incompetent to devise the way. God alone knows how he can be just, yet the justifier of sinners.² Rescue from sin is to the very last an act of stupendous mercy, and almighty power; He alone can reform the soul, who first made it; and to Him alone, who works the miracle, we must be content to leave the conditions upon which He will do so. Unprepared, man has no right to clamour for salvation, even if he had the will; which he has not. But if prepared, then the mode of preparation must be enjoined by Him, who confers the salvation. The most specific revelation, which God has made of Himself to man is to this very end:³ "And JEHOVAH descended in the cloud, and stood with him there, and proclaimed the name of JEHOVAH. And JEHOVAH passed by before him, and proclaimed, JEHOVAH, JEHOVAH; the

¹ Rom. vii. 24.

² Rom. iii. 26.

³ Exod. xxxiv. 5.

merciful, and gracious, God: long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation:”—where man is distinctly held responsible for sin; but at the same time an eternal distinction is made between man and man; and the inquiries suggested—Who are they whose iniquity is forgiven? and, why? and who are the guilty to be by no means cleared? and, wherefore? What is God's mercy and long-suffering? What are God's goodness, justice, and truth; which thus separate between man and man; and upon what conditions shewn?

That mere repentance cannot of itself entitle us to be pardoned is clear to reason; for the majesty of violated law cannot be vindicated by the sorrow of the offender. Men themselves proceed upon a far different principle from that. Besides such sorrow may be traced rather to fear of the punishment, than to hatred of the offence; and so has nothing reformatory about it. But the holiness of Deity requires corresponding holiness in those it accepts with favour; and such purification of the character cannot be acquired by efforts of volition; the correctness of the future, if attained, cannot clear away the foulness of the past. God sits as the absolute dispenser of justice, and mercy, to the sons of men. He reveals Himself as discriminating between persons; but upon what conditions? seeing that all are so infected by sin, that any distinction between the fatality of the disease in this one or that one is impossible. Who are they who shall receive the cure? who are they to be pronounced clean? From such considerations proceed the scriptural doctrine of the atonement; and the promise of spiritual regeneration; and all other promises attached to it. God's *mercy, justice, and truth*—as between man and man—are conditional; and all such conditions hinge upon the doctrine of atonement. God shews mercy to one as clean, and excludes another as unholy; He vindicates His justice in accepting one, and rejecting the other; He establishes the truth of His promises by blessing one, and thrusting out the other: not because there is any original, and intrinsic difference between the two, entitling one to pardon and salvation, and de-

stroying the other: but because in the one case the *conditions* of the mercy, the justice, and the truth, are complied with; in the other neglected, or disdained. Thus, then, God's *justice*, *mercy*, and *truth*, are attributes of Him illustrated to man by certain conditions absolutely enjoined; and are not to be explained by any opinion, derivable from man himself, apart from those conditions; which conditions are stated in one sentence—the *institution of atonement*. Of which more as we proceed; but all concerning which is wrapped in profoundest mystery. Hence, I say, in whatever respects we contemplate the attributes of Deity, all are incomprehensible to man; and being so incomprehensible, may be—if one, so all—equally demurred to by man. To Unitarian man they are incomprehensible, as much as to ourselves; and, to whatever extent the Unitarian accepts our God, he accepts a God of mystery; and abandons to a vast extent the authority of his reason.

But do Unitarians accept our God? It is a painful thing to say; but it is true. Unitarians do not accept our God. If I may so speak, they are not even *Christian* Deists; nor do they accept even The God of the Jews. Our God is indeed a God of perfect holiness, truth, wisdom, justice, mercy, and love: but then the character, or meaning, of these attributes are all determined (as we maintain) by the great *conditional* article of reconciliation, which we call *atonement*: such attributes of our God are all manifested to man through the condition upon which man is received back again into favor. So that if the *conditions* which illustrate them be rejected, the *attributes* so illustrated are rejected; and, consequently, God's mercy according to us is not God's mercy according to the Unitarian; nor His justice, nor His truth, nor His love; nor, in a word, His salvation. Now Unitarians do reject the doctrine of the *atonement*; in other words the *condition*, upon which we believe salvation is assured. "The Unitarians generally believe that Jesus, having exercised His public ministry for the space of a year, and perhaps a little more, suffered death publicly upon the cross, not to appease the wrath of God, not as a satisfaction to divine justice, not to exhibit the evil of sin, nor in any sense whatever to make an atonement for it; for this doctrine in every sense, and according to every explanation, they explode as irrational, unscriptural,

and derogatory from the Divine perfections; but as a martyr to the truth, and as a necessary preliminary to his resurrection."¹ So that the atonement being thus rejected, the mode in which God's *mercy, justice, and truth*, towards man is defined by them is necessarily different from that in which we regard them ourselves; and "their rock is not our Rock;"² Unitarians themselves being the judges.

Neither do Unitarians receive The God of the Jews. It is of course for the Jews to discover what sense their sacrifices, and the intercessory prayers of their High Priest, had other than as explained by Christians. It is for them to shew, contrary to St. Paul, that most learned Jew, how the blood of bulls, and of goats, and the ashes of a heifer sprinkling the unclean could take away sin; but it is a fact, admitting of no contradiction, that the doctrine of *atonement* is originally Jewish; and that the *mercy, long-suffering, pardoning love, goodness, and truth*, of The Lord God of Israel thus proclaimed, as I have shewn, on Sinai, were conditional upon the atoning sacrifices, and intercessory prayer, appointed under the Levitical economy; and these being impossible to Unitarians, and rejected by them even were they possible, of course The God of Jews is rejected also; as we have just shewn they do reject The God of Christians.

Diversities of Unitarians; as well as of Trinitarians.

But there are diversities of Unitarians, as well as of Trinitarians: and it is desirable at once to note against what phase of the Unitarian doctrine these pages are directed; as well as to state the view of Trinitarianism they undertake to support. Generally it may be said that every phase of Unitarianism involves certainly the denial of The *Deity* of Christ: thus Mr. Yates,³ "Although Unitarians differ among themselves concerning the miraculous conception, and pre-existence, of Christ; some rejecting, and others believing these tenets; yet, they *all* deny that He was The Eternal God, and those of them who believe that He created the material world, nevertheless conceive that in the execution of this work, He was only employed as the instrument in the hands of The Deity, and unite with other Unitarians in maintaining that He was not possessed of underived wisdom, and

¹ Belsham's *Calm Enquiry*, p. 292.

² Deut. xxxii. 31.

³ *Vindic.* p. 65.

independent power." Thus, then, two grand divisions of Unitarians are suggested to us: 1. Those who, like Mr. Belsham,¹ deny the pre-existence of Christ in every sense, and maintain He was mere man—the son of Joseph and Mary. 2. Those who, like Mr. Yates, admit some sort of pre-existence of Christ, which they cannot define: but both of whom deny His proper *Deity*. So that our leading object will be to set forth the pre-existent Divine nature, the proper Deity of Christ; and, further, the proper Deity also of The Holy Ghost.

And as regards the particular view of Trinitarianism we maintain: it is just that which confines itself strictly to the leaves of revelation; and stubbornly refuses to go beyond it. No doubt the introduction of certain terms not suggested in the pages of Holy Writ was intended by certain learned men to facilitate the reception of the truth; but it has thrown them open to the charge of starting *hypotheses* for the purpose of explaining the nature of The Trinity: or the *mode* in which The Trinity in Unity exists. We shall earnestly strive to do nothing of the sort; we have no wish to be wise beyond what is revealed; nor to attempt to explain in any degree that Divine Essence, which is, to man, necessarily inexplicable. Proving from Holy Scripture that The Father is God, The Son is God, and The Holy Ghost is God; and yet they are not three Gods, but one God; we shall accept the doctrine in humble simplicity—however stupid it may appear to do so, with the deep conviction, *based* upon reason, that much which is foolishness to man is consummate wisdom in the mind of God.

¹ *Calm Enquiry*, p. 291.

CHAPTER III.

THE ANGEL WITH THE PATRIARCHS.



HE way of salvation, like the character of Deity, has ever been one and unchangeable. The means of reconciliation, like truth itself, the same since Adam fell until now. The will and plans of The Almighty can never have varied,¹ nor has He ever revealed Himself in manners diverse, and contradictory. Such as He was to Abel, He was to Moses; such to Malachi, such to St. John. God's desigus towards man in the great scheme of redemption may have been progressively developed, but essentially they must ever have been like that Blessed Redeemer, whose eternal and everlasting glory we celebrate,—“the same yesterday, to-day, and for ever.”² The God of Israel must also be The God of Christians; or else Christians know not God. And although we may well expect that the New Testament, being, in spirit and intent, identical with the Old, would nevertheless be plainer in its terms, and more extended in the views laid open to man; yet it would indeed be strange if it were supposed to contain doctrines of which no traces were discoverable in the Old. Such, could it really be proved a fact, would afford a very strong presumptive argument against the truth of the doctrines so supposed to be derived from the New Testament alone. I say a *presumptive* argument, for it would not be more; conclusive and convincing, stringent and compulsory, it could not be: because we perceive that, on other subjects, the New Testament speaks to us in terms, and to an extent, to which the Old is quite a stranger: and that certain essential, and fundamental, doctrines of salvation have been made known to us with

¹ James i. 17.

² Heb. xiii. 8.

a distinctness increasing in clearness from the days of Abraham to those of his Redeemer. Still, it would be a *presumptive* argument: and if, for example, the doctrine of the Holy Trinity, was deducible by Christians from their New Testament alone, and if it could be truthfully asserted that no trace of the same doctrine could be detected in the Old, it would be no more than natural to suspect that possibly Christians were on that head mistaken.

Unsound admissions made by Trinitarians.

The justice and importance of these views have been overlooked by some Christians; and unsound admissions have been made by them on this part of the subject; so that it has been observed that the feeble advocacy of some Trinitarians has tended only to confirm the errors of their opponents. For because some sort of plurality in The One Jehovah was more and more inculcated only as time rolled on; and additions to divine revelation in the time of Moses and the prophets, each by new methods, multiplied the proof of the fact; so that the light of the New Testament on this subject seemed by its very brilliancy to obscure the illumination of the Old; many firm believers in the fundamental doctrine of the Holy Trinity have fallen into the mistake of supposing that our only clear authority for this article of faith is the New Testament; and they have almost gone so far as to admit that the doctrine of plurality in The One Jehovah (whatever it may import) had hardly been thought of before the era of Christianity. We do not say that such an admission, even if sound, would be fatal to the doctrine; but it would be hurtful and dangerous, because attenuating the faith; but, more than that, it would be unscriptural, and therefore untrue. THE LORD GOD OF ISRAEL, and He alone, is THE GOD OF CHRISTIANS: and He ever revealed Himself to the patriarchs, as one essence with plurality. Profiting by the ignorance, or indiscretion, here alluded to, of some believers in The Triune God, those who deny (because none can understand) the doctrine of The Holy Trinity have erroneously supposed that the entire question might be safely reduced to the assertion—that the ancient Scriptures taught the Israelites to worship none but JEHOVAH; that JEHOVAH is strictly ONE; and that to worship any other beside Him, who sent Messiah, is to transgress against the first commandment—*Thou shalt have none*

other gods but Me. But such an idea assumes the *nature* of Jehovah at once; assumes that God's expression of Unity must be in accordance with our own of Oneness; which at once attempts to bring the Divine Unity under our distinctions¹ about *numerical* and *specific* contrived for expressing only things *finite*: and takes the question for judgment into the arbitrary court of the human mind, without reference to the terms in which the Unity of God has been declared; or the *modes* (which may be more significant than terms) in which such Unity has been illustrated, and so made known. And we shall shew that from the earliest days this One Jehovah, one and revealed as such in one sense, was still One, yet revealed in plurality, in another. And, more than that, that the high and holy Name, the incommunicable name JEHOVAH was the especial title of Deity, as manifested in divers ways and holding communication in divers manners with man; was the name of Him, whom sons of Israel call Messiah, but Christians call Christ.

Upon this subject of admissions by Trinitarians, I would briefly refer to a work² of which Unitarians are very proud, entitled "Wilson's Concessions of Trinitarians;" which consists of extracts, critical and otherwise, selected from various *so-called* Trinitarian divines; but some of whom are foreign divines of doubtful verity; some English divines known to have degenerated from the truth; some, excellent divines making no "concessions," but explaining texts not necessary to, nor involving, the solemn doctrine under discussion. Who would have expected in one page, viz. p. 300, to have found two eminent arch-bishops, viz. Tillotson and Sumner, quoted as making concessions hostile to The Holy Trinity? Two things are plain—that these "concessions" are taken, in some respects, from those whose authority is worth nothing; and, in other respects, from those whose authority, however respectable, is notoriously opposed to Unitarians. The collection is, therefore, conducted upon a false principle; and it gives one a lively idea of a broker's shop of second hand goods; where is some sound property indeed; but withal so much rubbish, and so dirtily disposed, that the mind

¹ See Waterland's Doct. of Holy Trin. p. 99, on *Numerical Essence*.

² Wilson's Concessions: Manchester: 1842.

loses confidence; and, impressed with the clear perception of rubbish, cannot venture to select any article at all. That book has established a righteous claim to be disposed of by fire. But supposing all the authorities referred to were sound upon all the verses quoted, what then? If, out of any number of texts cited, half of them be relinquished by one advocate or another, may not the other half be enough for conviction of offenders? The gentleman who has been so industrious in collecting what he calls "Concessions of Trinitarians" would have done himself, and others, more good by studying their agreements.

*The Unity of
the Godhead
not disputed.*

That God is ONE there is no dispute. What Israel believed on this head we believe; all Christians believe. The divergence is here—that some of us, aware that Jews have degenerated from the faith of their fathers, have left their company who crucified Jesus; others prefer remaining with them. The Unity of God is a subject upon which we are all agreed; and the first distinct, and *protesting*, assertion of that great truth was made by Moses, when recapitulating the law five hundred years after God's covenant with Abraham; "Hear, O Israel: The Lord our God is One Lord."¹ We need not care to ring changes on the words, as some have essayed; the truth thus declared in the authorised version is manifestly, *the Unity of Jehovah*; and we shall ever keep as close as possible to that version, merely adopting sometimes the proper word JEHOVAH instead of its translation LORD. But, while accepting to the full this grand announcement, (which must have thrilled through Israel more than the trump of Jubilee,) it behoves us not to forget its peculiar, and intended, point and purpose. I have called it a *protesting* assertion of THE UNITY; and maintain it was intended as a protest of twofold application: a protest against the abominations of Egyptian idolatry; but also a protest against a possible misconception of the Israelites. The words, in which this announcement of the Unity was conveyed, were a protest against Egyptian and other such idolatry to the end of time, but were never intended either to alter, or to prejudice, the *mode* under which The Most High had seen fit, or might, to reveal His existence. In short this Mosaic assertion

¹ Deut. vi. 4.

of THE UNITY, true enough in itself and cordially accepted by Trinitarians, does not touch in the least upon the doctrine of The Holy Trinity, as that doctrine is understood by them to have been revealed; and, not the least important, to have been recorded by that very Moses. The Deity, therefore, of The One Great and Almighty Father we need not discuss; enough has been said upon this in the preceding chapter.

We must never overlook the *order* of the sacred books. Inspired (as I believe) in each word to the utmost; they are also inspired in the *order* of their conception. Now when Moses exclaimed, "Hear, O Israel, JEHOVAH our God is ONE JEHOVAH," he had already been made to place upon irreversible record certain manifestations of Deity, which involving a kind of *plurality*, might have led the unwary, or the godless, among them to forget, or to deny, in future times THE UNITY. For I proceed to shew that from Moses to Malachi a certain *plurality* was enjoined. And—mark this fact—it is of small importance to this division of the subject whether it extend to plurality in the sense of *two*, or of *three*; or whether plurality in the sense of *two* be more clearly stated than in that of *three*. Once plurality proved in any sense, and the fatal charm of Anti-trinitarianism is dispelled; the alliance upon which they plume themselves with Jews is proved to be based upon misconception; and their system, which would mount to heaven as impiously but less solidly than Babel, is burst asunder like a waterspout by the artillery of truth. I shall shew that The One God was manifested in plurality: that JEHOVAH was Christ: that the revelation of The Third in The Holy Trinity was real, though limited; and that Israel from the days of Moses to those of Jesus, was aware of, and believed in, such plurality; and that their denial of it now is, in fact, the result of progressive degeneracy from ancestral truth. But let it be again and again premised, and by the reader most cautiously remembered, that in using such terms as *unity*, *trinity*, *plurality*, *essence*, *persons*, *characters*, *distinctions*, or whatever other terms any other writer may prefer, we none of us pretend to have discovered language which can accurately, or adequately, express the subject. Moses' language, though inspired, is not competent to express it. But some language, though infantile and lisping, to express such thoughts however imperfectly, man

must have; and we do but follow the suggestions of Holy Writ which speaks to us of the things of God, not in language which reaches their infinite perfection (for what words that man can utter can do so?) but in words best suited to man's own limited capacity. God descends to converse with men, and adopts their patôis. Strange that they, who reject The Holy Trinity, should object to our *terms*; we care nothing about *terms*; let them find us better, if they can; but if not (and they decline the task) let them try to grasp our ideas, and meet us candidly on the open page of God's word.

*The Angel
of Jehovah.*

There is a series of patriarchal manifestations of Jehovah, which may be ranged under the title "The *Angel* of Jehovah;" some would have us read it "The Angel Jehovah." But I reject the suggestion; and must insist upon holding the Jews to teach us on this matter. By the most ancient commentary they possess, one which they consider all but inspired, they have fixed to read it "The *Angel* of Jehovah;" and to that reading I adhere. I shall shew that this "The Angel of Jehovah" is also Jehovah; is worshipped as Jehovah; is Israel's Messiah; is the Christian's Christ; is "The Lord God of Israel, who dwelleth between the cherubim." I know how Trinitarian advocates have faltered here; because commenting on isolated passages, and not tracing the manifestations of "The Angel of Jehovah" from the first to the last, they have debilitated the argument; and conceiving it weak in this place or in that, have not realised the strength of the whole. I propose to follow "The Angel" from Moses to Malachi; and solicit especial attention to an argument unanswerable—whether by Jew or by Christian. Indeed, the Jews shall be our teachers. I have alluded to their most ancient commentary;¹ for the system of marks by which they have fixed the sounds of words, and constructions of sentences, and adhesion of paragraphs, is, in effect, a commentary: the most ancient and important possessed either by Jews or Christians. Some Jews attribute its origin to Ezra, under inspiration; other Jews fix it to periods much later; but they agree in treating it with profoundest submission. On this subject, therefore, of "The Angel of Jehovah," and upon some

¹ Of course I mean *the Masora*.

others touching The Deity of Messiah, we cannot do better than learn of Jews. Moreover in this phrase "The Angel of Jehovah" there can be no doubt about the meaning of the word *angel*: it means a *messenger*, viz., one sent by another. The question is what sort, or order, of an *angel* is alluded to in the phrase: and that question can be answered only by the contexts cited.

It is beautifully suggestive of the real nature of "The Angel of Jehovah," that His first manifestation was to a mother in sorrow; to "Hagar, Sarai's maid." "The Angel of Jehovah found her by a fountain of water," and commanding her to return with submission to her mistress, declared, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Hagar¹ knew, and asserted, that God had spoken to her; and she called the name of JEHOVAH, who spake unto her, *Thou God, my seer.*" It is clear that he who spake to Hagar is called "The Angel of Jehovah;" and also called "Jehovah" by Moses; it is also plain that he was called GOD by Hagar; a title which Moses records, as he does that of JEHOVAH, with assent and approbation. The question is—Could this Being called *The Angel* receive the titles of *God* and of *Jehovah*, and make in his own name a promise possible to Jehovah alone; if he were not actually Jehovah? and could Moses, inspired of God, have so recorded the event, had he not known and shewed that "The Angel" spoken of was *Jehovah*? We shall reply distinctly presently. Meanwhile it is also clear, that "The Angel of Jehovah" was one *sent* by *Jehovah*; so that if "The Angel of Jehovah" be also *Jehovah*, it is clear that being *sent* by Jehovah we have an indication of two Beings, each called *Jehovah*; one sending, the other sent; and that these two must not be confounded. Moreover it is clear that, (assuming for the present The Angel to be really Jehovah) that of the two, *Jehovah who sends*, and *Jehovah the sent*, the second *as so sent* is officially subordinate to the first; and the question arises, does this *subordination* imply inequality? To which, reason gives a clear answer (to be elaborated in the course of this book), viz., that *official subordination* implies no inequality; for in ten thousand cases, every day occurring, the official subordinate is continually equal, or even superior, to

¹ Gen. xvi. 7.

him under whom he acts. And this observation is of the greater force when the *subordination* is of one's own will and choice. I shall only add, on this first manifestation of THE ANGEL to Hagar, that the name given to the well "The Well of Him *that liveth*, my seer:" by the uses of the word rendered *that liveth* indicates essential life in THE ANGEL, so seen by her.

When Hagar¹ was eventually dismissed by Abraham, she and Ishmael were near perishing by thirst in the wilderness—when, "God heard the voice of the lad; and The Angel of God once more called to Hagar out of heaven; and God opened her eyes; and God was with the lad; but he was The Angel of God who made the promise "I will make him a great nation," etc. From which the argument is similar, and not less clear, than from the first appearance to Hagar; but there is this significant change in the terms: he who is called JEHOVAH, and THE ANGEL OF JEHOVAH in the first case is called GOD, and THE ANGEL OF GOD in the second. There is no misunderstanding what is meant; while the identity of the promise in each case proves that, in each, THE ANGEL who made the promise is the same: and that promise none, but Deity, could fulfil.

But, twenty years later, THE ANGEL OF JEHOVAH appeared to Abraham.² How naturally we connect the narratives together by this title THE ANGEL OF JEHOVAH! GOD did tempt Abraham; and God did order Abraham to sacrifice his son to Him; but "The Angel of Jehovah" declares, "now I know that thou fearest God, because thou hast not withheld thy son, thine only son from ME;" so that the sacrifice ordered by God to Himself was a sacrifice to THE ANGEL OF JEHOVAH: and because made, as *commanded*, "The Angel of JEHOVAH" accepts the sacrifice, and records that unchanging promise which God confirmed with an oath swearing by Himself, because He could swear by no greater.³ I wish this fact of the sacrifice actually made to THE ANGEL OF JEHOVAH, to be specially borne in mind; being an ostensible act of worship; and an indication of the very essence of all sacrifices, but especially of *atoning* sacrifices, afterwards offered up by Israel under the Levitical covenant.⁴ The question

¹ Gen. xxi. 19.

² Gen. xxii. 11.

³ Gen. xxii. 16; and Heb. vi. 13.

⁴ Lev. i. 4, etc.

is—Could a sacrifice undeniably intended for JEHOVAH, be said to be offered up to THE ANGEL OF JEHOVAH? Could THE ANGEL OF JEHOVAH profess to accept that sacrifice if he were not himself JEHOVAH? We shall answer distinctly by and by. Let us continue to trace the appearance of “The Angel of Jehovah.”

“Jacob went towards Haran;¹ and he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and laid down in that place to sleep. And he dreamed, and behold a ladder set up upon the earth, and the top of it reached to heaven; and behold *the angels* of God ascending and descending upon it. And behold JEHOVAH stood above it and said.”—Let us stop here to note distinctly: Jacob's vision is of the created *angels*, ascending and descending, doing God's work from heaven to earth: but above stands JEHOVAH: there is no room for mistake—created angels are here distinguished from their JEHOVAH and Creator; and JEHOVAH said “I am Jehovah, the God of Abraham thy father, and the God of Isaac, the land whereon thou liest to thee will I give it, and to thy seed,” etc. Now if we can prove that this JEHOVAH, who stood above, and under whose direction the created *angels* were ministering, was THE ANGEL OF JEHOVAH already mentioned as appearing to Hagar and to Abraham, no doubt can longer remain that THE ANGEL OF JEHOVAH is no created angel, but JEHOVAH the God of Abraham, and of Isaac. What Jacob felt we know—“Surely JEHOVAH is in this place, and I knew it not,” etc.—and Jacob vowed a vow, etc.—“then JEHOVAH shall be my God.” And we know he called the name of the place *Beth-el*; and the God of Bethel was always Jacob's God. Twenty years after Jacob tells his vision, thus, “THE ANGEL OF GOD spake unto me in a dream, and said, I am the God of Bethel where thou anointed the pillar, etc. So that the “God of Bethel” is “The Angel of God,” is JEHOVAH who stood above the ladder distinguished from the created angels. Jacob never forgot the covenant which JEHOVAH, “The Angel of God,” made with him at Bethel; and, seventy-one years after, he describes it thus,—taught of God he was

¹ Gen. xxviii. 10.

about to bless his favourite son Joseph's children : prescience was in him ; he could not err ; God spake in him.¹ " GOD before whom my fathers Abraham and Isaac did walk, The God which fed me all my life long unto this day ; THE ANGEL which redeemed me from all evil, bless the lads," etc. There is no eluding it ; inspired of The Holy Ghost, Jacob fixes those words, THE ANGEL, to be a title of God, The God of Abraham and of Isaac : to be a title of The God of Bethel : of The God of the covenant there made by him : a title of JEHOVAH who stood above, the created angels ministering to Him ; the well known ANGEL OF JEHOVAH, who appeared first to Hagar, afterwards to Abraham.

Moreover Jacob's allusion to *The Angel* as The God of Isaac is of vast importance, for it fixes to *The Angel* the only appearance of God² made to Isaac—" I will give thee these countries, and I will perform the oath which I sware to Abraham thy father," etc. So that the oath which we know from Moses and from St. Paul, was made by Him who could swear by no greater ; was also made by Him, THE ANGEL, The Sent, who redeemed Jacob from all evil.

The conclusion is (thus far) that, The Lord God of Israel, The God of Abraham, of Isaac, and of Jacob, was undoubtedly manifested as JEHOVAH, and as THE ANGEL OF JEHOVAH, in other words as *Jehovah sending*, and as *Jehovah sent*—unless it can be shown that any created, and deputed *angel*, can accept the title of God, can make promises in his own name which none but God can fulfil, can accept the sacrifices of God, can hear and answer the prayers offered to God. I wish it again to be particularly noticed that Abraham *sacrificed to THE ANGEL*, and Jacob *prayed to THE ANGEL* : these are ostensible, recorded, acts—in descriptive *words* we might possibly be mistaken, but in *acts* of worship, *supreme* worship, hardly so. So Abraham sacrificed to THE ANGEL, so Jacob prayed to THE ANGEL ; and if THE ANGEL was not God, or was in any sense less than God, Abraham and Jacob were idolaters. Further, we are well acquainted from other parts of Holy Writ, with the character and offices of *angels*, had Moses himself not distinguished them (as he does) from THE ANGEL. We know their mode of communicating with men in the name of God ; as, *e.g.*, Gabriel to Daniel,³ or the same Gabri-

¹ Gen. xlviii. 15.

² Gen. xxvi. 2.

³ Dan viii. 16.

to Zacharias and to Mary,¹ or the angels to Zechariah the prophet;² we know that they refuse all worship,³ and by contrast command us to worship God; and, all Scripture searched through, we shall fail to account for the title assumed, the promises made by, and the sacrifice and prayer offered to, THE ANGEL OF JEHOVAH mentioned by Moses, upon the supposition that he was any other, or less than, Jehovah Himself. Further we may search the Hebrew scriptures all through, and that language will fail to discover to us any idiom, or law of expression, by which a created *angel* is permitted in the name of JEHOVAH to make promises as from himself, to assume *the incommunicable name* himself, to accept *sacrifice* and *prayer* himself: if there be any instances, let Unitarians produce them. So that I answer now distinctly the questions previously suggested,—no Hebrew idiom will account for, or justify, Moses' way of speaking about THE ANGEL OF JEHOVAH, except he be equal to JEHOVAH Himself. We conclude, then, that THE ANGEL OF JEHOVAH is also Jehovah; if so, plurality of some sort in Deity is proved—Jehovah sending, and Jehovah sent; plurality, with distinction and subordination of office; plurality, with asserted equality; plurality, with asserted unity: but as to any *form* in which Deity so appeared to the Patriarchs, there is, at present, no sign.

Yet once Jacob wrestled with a *man*.⁴ Moses says distinctly “And Jacob was left alone; and there wrestled a man with him until the breaking of the day:” Jacob prevailed, and refused to let him go “unless thou bless me.” He held him, talked with him in his own native tongue, and received from him the name of Israel; because, as the man said, he had prevailed in wrestling with GOD; and, refusing to utter his name, he blessed Jacob there. “And Jacob called the name of the place *Peni-el*: for I have seen God face to face, and my life is preserved.” The whole tone of the narrative, Jacob's demand to be blessed, his not being allowed to know the name, his receiving a new title, his wonder that he survived the event, all forbid our supposing that any created being, either man or angel, here wrestled with Jacob. Jacob believed that he had wrestled with GOD, in

¹ Luke i. 19.

² Zech. ii. 3.

³ Rev. xxii. 9.

⁴ Gen. xxxii. 24.

the likeness of man ; with GOD incarnate ; with *God*, invested with a frame physically weaker than his own ; who was this God-man ? We shall see presently that this idea of God-Incarnate was, probably, not new to Jacob. But who was this God-man ? More than one thousand years after Hosea,¹ speaking by the Holy Ghost, and teaching backslidden Israel the true doctrine of their fathers, thus alludes to Jacob's struggle at Peniel : " By his strength he had power with GOD ; yea, he had power over THE ANGEL, and prevailed ; he wept, and made supplication unto him : he found him in *Bethel*, and there he spake with us ; even THE LORD GOD OF HOSTS ; JEHOVAH is his memorial." The *man* with whom Jacob wrestled was THE ANGEL, THE GOD OF BETHEL ; THE LORD GOD OF HOSTS : JEHOVAH is his memorial.

But, admitting it to be proved, that *The Angel of Jehovah* is *Jehovah*, and that all the consequences we suppose follow from the proof, how does this enable us to trace The Deity of Christ ? This question will be answered by every page as we proceed ; but let Malachi² answer for the present. " Behold, I will send my messenger, and he shall prepare the way before me : and THE LORD, whom ye seek, shall suddenly come to His temple, even THE ANGEL of the Covenant whom ye delight in : behold, he shall come, saith JEHOVAH of Hosts." No Jew dares deny that this refers to his Messiah, whom we call *Christ* ; so that Christ is THE ANGEL of the Covenant (viz. of the covenant which God made with their fathers) and Christ is here called both THE ANGEL and THE LORD : and, as such, is made equal to, if not identified with, The Jehovah of Hosts, who speaks by Malachi. The actual word used by Malachi is Ha-adon—viz. the singular of Adonāi, with the article ; which in Hebrew always means The Lord, as equivalent with JEHOVAH.

Jehovah incarnate. Jacob was, as we have shewn, familiarised with the idea of God made manifest by manhood to man, and so were his sons after him by the prophets. The idea of God visiting man in the flesh is not a " heathenish idea " as it has been termed,³ but a Jewish ; nay—a heavenly : and Jacob had no doubt first heard of it through Abraham.

¹ Hos. xii. 4.

² Mal. iii. 1. *I regret to see this place sadly misquoted at p. 194, of Mr. Yates' Vind. of Unit.*

³ Yates' Vindic. Unit. p. 88.

Sixty years before Jacob wrestled with that *man* at Peniel Abraham was seated "in the tent door in the heat of the day . . . and lo! three *men* stood by him; and when he saw them he ran to meet them by the tent door, and bowed himself toward the ground," and addressed one of them as "My Lord." Now there is nothing wonderful in addressing a man as "My Lord:" but why did the great doctors of Israel mark¹ this title, so used by Abraham to the *man* who stood before him, as KODESH, *holy*? why did they mark it as a word that indicated the presence of JEHOVAH? nay more, of *Jehovah Incarnate*? When the Jews say "My Lord" to any mere man they call him *Adoni*; when they give him the *plural* title of eminence they call him *Adonāi*; but when they give the human title to God they call HIM *Adonāi*.² Let no unlettered reader suspect these distinctions are too finely drawn: the words are quite distinct in the Hebrew; and the use of *Adonāi* as a title for The Lord God of Israel so notorious that one prophet uses it in connexion with JEHOVAH no fewer than *two hundred and fifteen* times. ADONAI-JEHOVAH is Ezekiel's peculiar title for *The Lord God*. So that although it is true that plural terminations in *Elohim*, and *Adonim* are no proofs of Deity; yet this use of *Adonāi* is such: and the proper meaning of that *Adonāi* is God-as-Man: that was its first, its Pentateuchal, its peculiar, sense. Now why the Jews have so marked the narrative before us is clear: the seeming *man* who stood before Abraham³ with two others was God, as the narrative tells us: He said "*I will return unto thee according to the time of life:*" and "JEHOVAH said, Wherefore did Sarah laugh? Is any thing too hard for JEHOVAH? At the time appointed I," etc.

To impress this particular matter of the incarnation of Deity in Abraham's time, and the remarks I have made upon that title *Adonāi* upon the reader's mind, as also to give him a lively opinion of the exact value of "Wilson's Concessions of Trinitarians," I supply an extract from that book—"Adonāi, with *Kamets* (long ā) is the name of God . . . But as Abraham asks permission from his guest to wash his feet, it is incredible that he should have known immediately that He whom he addressed was, not a

¹ See margin *Heb. Bib.*

² Mr. Yates seems not to have known this, or, at least, not to have noticed it. See *Vind. Unit.* p. 133.

³ Gen. xviii. 13.

man, but God. I therefore think that the true reading is Adonī with a *Kherik* (long ī).” *Schulz*.¹ That is—*As it stands in the Hebrew Bible the title is GOD’S; but as I think the narrative incredible, I will alter the title to man’s.* But how then about the remark *Kodesh*, Holy, in the margin? And here I will add that none of the “concessions” gathered by Mr. Wilson upon the passages hitherto considered touch the argument I have advanced upon THE ANGEL OF JEHOVAH. The commentaries quoted when bearing on the subject are shockingly frivolous. Take Dr. Wells on Gen. xvi. 7—13, “I see no reason for this angel to have been the said divine person, *nothing in the circumstances of the transaction being of such importance as to be worthy of his own appearing.*” Thus Dr. Wells’ opinion of the *importance* of the matter determines his view of what could only be settled by collation of Scripture:² viz. of the manner in which God did, and should have operated on the occasion referred to.

Similar remarks to those I have made above respecting Adonāi might be added upon the appearance to Lot³; they are, however, unnecessary. Those who choose can refer to Gesenius’ *Thesaurus*, or Hebrew Dictionary, p. 328; and see there all about Adonāi well worked out. Gesenius will tell them, 1. That the word always means GOD in the Pentateuch; and such is its ancient, and primitive use: 2. That the Masorets, or Jewish Commentators, specify this in 134 places: 3. That in certain formulas it is always used in addressing *prayers* to God: 4. That this word stands for *God* in more homely, as well as in more sublime, passages; and especially in later Hebrew.

The truth of these remarks will appear very clearly as we proceed: meanwhile let us take a prayer from Daniel.—“Adonāi hear! Adonāi forgive! Adonāi hasten and do! Defer not for thine own sake, O my God!”⁴

¹ Wilson’s Concessions, p. 111.

² *Ibid*, p. 168.

³ Gen. xix. 18.

⁴ Daniel ix. 19.

CHAPTER IV.

THE ANGEL WITH MOSES AND THE JUDGES.



THE unity and perfect attributes of The Lord God being still borne in mind, another mode, and series, of manifestations demand consideration ; by which we shall be able to trace the presence of Him THE ANGEL OF JEHOVAH, The Sent One, The Messiah, The Christ, all through the history of Israel, as the true presence of JEHOVAH with His people, as The Lord God of Israel that dwelleth between The Cherubim. And the peculiar feature of this series of manifestations is that they all tended, like incarnation previously exhibited,¹ to assign to The Lord God a local habitation for the purposes of worship ; in other words, in such respects as betokened His converse with man. A very early event in Abraham's life was the ratification of the covenant by an oath, and by sacrifice ; when the " smoking furnace and burning lamp " passed through the pieces,² and symbolised the presence of Him, who condescended to swear by Himself unto Abraham. This was, in fact, the earliest instance of JEHOVAH's actual presence by smoke and by fire, *i. e.* by mystery and by knowledge, by faith and by reason, granted to man ; and was afterwards continued in the pillar of cloud mingled with fire, which led and protected Israel through the wilderness ; in *The Shechinah* which entered into and dwelt in the Tabernacle ; which sanctified and habited the Temple ; which, whether in tabernacle or temple, at Shiloh or at Salem, dwelt upon the mercy-seat between The Cherubim : and by means of which

¹ See p. 49 *supra*.

² Gen. xv. 17.

we can trace, beyond safe contradiction, the presence of JEHOVAH THE ANGEL, or JEHOVAH'S ANGEL, as The Lord God of Israel.

The Angel in the bush of Fire. E.F.C. Rosenmuller¹ commenting upon THE ANGEL'S appearance to Hagar is so good as to say "The Angel or Messenger of Jehovah is in ver. 13 called *Jehovah*; terms which in these books are used as interchangeable, and signify that *visible symbol* by which The Deity manifested Himself to men;" and then he refers to THE ANGEL in the bush. This admission is all we could desire. But we must observe that when THE ANGEL so appeared to Hagar and to Abraham there was recorded no *visible symbol*; when he appeared to Jacob it was not by any defined *symbol*, but as JEHOVAH above waited on by angels: when Abraham sacrificed, and Jacob prayed, to THE ANGEL it was not to a *symbol*; for that would have been idolatry, as bad as Egyptian, or Grecian, or Papal: nor was THE ANGEL accompanied by any *symbol* until he appeared in the burning bush. In which narrative Moses carefully separates between the bush which burned, and Him who called out of the midst of it: viz. between the *symbol*, and THE ANGEL who was symbolised.² "The Angel of The Lord appeared unto him in a flame of fire out of the midst of a bush," . . . "and when Jehovah saw that he turned to see, God called unto him out of the midst of the bush." . . . "Moreover He said, I am The God of thy father, The God of Abraham, The God of Isaac, and The God of Jacob. And Moses hid his face for he was afraid to look upon God." He, who thus appeared to Moses, was THE ANGEL of whom he had previously spoken in his book which we call *Genesis*; and, continuing his history, refers to him as one already mentioned. So that those words, THE ANGEL, became thenceforward a recognised title for the accompanying God of Israel, and for Messiah or Christ;³ thus, "Mine Angel shall go before thee;" thus, "The Angel of His presence saved them;" thus, "The Angel of the Covenant," whom Jews should delight in, came suddenly to His own temple. And this title, THE ANGEL, was the cause of Messiah's being spoken of elsewhere⁴ as *The Sent*; (which, indeed, is the meaning of the title;) in passages to which I shall hereafter refer.

¹ Wilson's Concessions, p. 108.

² Exod. iii. 4.

³ Exod. xxiii. 23; Isaiah lxiii. 9; Mal. iii. 1.

⁴ Isaiah xlvi. 16; Zech. ii. 11.

The Angel formally takes the title Jehovah as his own.

All Moses' narrative of events transpiring between The Angel's appearance in the bush, and the people's coming out of Egypt, is carried on in the name of the same angel, as GOD : but before the delivery from Egypt the title JEHOVAH was formally claimed and promulgated as His own.¹ "God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *God Almighty*, but by My name JEHOVAH was I not known to them." And this passage, which has caused trouble to many commentators, is easily explained by noticing that The Angel of Jehovah is previously mentioned only *twice*² by the name JEHOVAH ; once to Abraham and once to Jacob : but that He afterwards adopted the name *El-Shaddai*, The Almighty God,³ which they also employed when speaking of Him: take one example, "God Almighty (El-Shaddai) appeared unto me at Luz, and blessed me," says Jacob. Thus, though THE ANGEL assumed only twice the incommunicable name JEHOVAH, He left those patriarchs no doubt of His real character by calling Himself, though *sent*, THE ALMIGHTY GOD. The difficulty lies in the seeming contradiction between the statement "By My name JEHOVAH was I not known unto them," and the notorious fact that such name was commonly used, especially by Abraham. The solution is, that a *distinction* in Deity was taught to the patriarchs. He who was *the sent*, viz., THE ANGEL, and in that sense appeared officially subordinate, assumed a distinct name, *El-Shaddai*, THE ALMIGHTY GOD ; giving that of JEHOVAH to Him, who sent Him.⁴ And Abraham, in his subsequent use⁵ of the name JEHOVAH ; and the others, in the use⁶ of EL-SHADDAI had respect to such applications of the two several names. That THE ANGEL who appeared to Jacob at Luz was EL-SHADDAI *The Almighty God*, he says ;⁷ also Moses says⁸ he was JEHOVAH. That THE ANGEL who appeared in the bush to Moses is the same is manifest ;⁹ and to Moses He declares that He was known to the fathers as THE ALMIGHTY GOD ; but that henceforward He

¹ Exod. vi. 2.

² Gen. xv. 7, and Gen. xxviii. 13.

³ Gen. xvii. 1, and xxxv. 11 ; xxviii. 3, and xlviii. 3.

⁴ Gen. xviii. 14, 19, and xxii. 16.

⁵ Gen. xxi. 33, xxii. 14, and xxiv. 3.

⁶ Gen. xxviii 3, and xlviii. 3.

⁷ Gen. xlviii. 3.

⁸ Gen. xxviii. 13.

⁹ Exod. iii. 2, 6.

ASSUMES the title JEHOVAH, as His own. Either way, absolute divinity is claimed; and yet THE SENT must be distinct from THE SENDER.

*The Angel in
the pillar of
cloudy fire.*

Henceforward then, at least under Moses, THE ANGEL announces himself as The Lord God Almighty, THE JEHOVAH, the guide and abiding deliverer of Israel. Accordingly when Moses led the tribes out of Egypt they were guided by a pillar of cloud, mingled with fire. The flame of this by day was paled by the sun, and the cloud operated as their protection in chief; but by night the flame burst through the cloud in brilliancy, and acted as a lamp to guide them. This pillar of mingled cloud and fire was a symbol, if we please; but is also carefully distinguished from Him whose presence it indicated, The Almighty Saviour who had rescued them from Egypt. Thus, at the very moment they passed through the sea, he took station in the rear to trouble the Egyptians, and is called at that time *The Angel of God*;¹ but yet, a few verses on, "In the morning watch Jehovah looked unto the host of the Egyptians, *through the pillar of fire and of cloud*, and troubled the host of the Egyptians." We must note how carefully the symbol is distinguished from Him whose presence it symbolised; and yet how certainly that presence is identified with the symbol itself, and the actual spot it occupied. The effect of this, unknown to the patriarchs except by the *incarnations* at Mamreh and Peniel, was gradually to prepare the way for the idea of Deity embodied, and so *locally* present with His people. Moses distinctly tells us that THE ANGEL in the pillar was JEHOVAH, as indeed the assurance at the bush had prepared him to believe; hence whithersoever we trace this pillar, through the wilderness with the tabernacle, we trace the presence of THE ANGEL JEHOVAH; and Moses, in his beautiful song,² in terms consistent with this idea of *local* presence, this embodiment (though not by *incarnation*) by smoke and by fire, celebrates him, THE ANGEL, no fewer than *ten* times by the name JEHOVAH; and once by a new name, viz., that of JAH. Two verses in that song are of the greatest importance to our subject. First for marking that name JAH (now used for the first time³) for which we shall

¹ Exod. xiv. 19, 24.

² Exod. xv.

³ Exod. xv. 2.

have important use. "JAH is my strength and song, and He is become my salvation: He is my *God*, and I will prepare Him an *habitation*; *my father's God*, and I will exalt Him." Next¹ by the use of Adonāi, before alluded to, that he, who first received this title, when appearing *God-as-man*, was peculiarly the object of praise in this song, and that His habitation or sanctuary was the subject of Moses' cheerful predictions: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O JEHOVAH, which Thou hast made for Thee to dwell in, in the *Sanctuary*, O ADONAI, which Thy hands have established. JEHOVAH shall reign for ever and ever."

I want these several facts to be observed: 1. That THE ANGEL JEHOVAH, out of the cloud, overthrew the Egyptians. 2. That Moses sings this thanksgiving to Him. 3. That He is throughout celebrated as JEHOVAH. 4. That He is also called JAH and ADONAI. 5. That this JAH, or Adonāi, is JEHOVAH. 6. That He is called The God of Israel's *fathers*. We shall see the use of this particularly by and by; indeed, I should have thought some use of it might have been seen already.

Further we notice that the result of this earliest manifestation of THE ANGEL to Moses was, among others, the adoption by Him of two new names; one, JAH as noted above; the other, *I am that I am*, or briefly I AM; as expressive of unchanging and eternal existence.² The attempted gloss "I will be what I will be," is really beneath notice; to any one who understands the use of the Hebrew *future*, or (as Lee calls it) *present* tense.

This Angel, this Jehovah, this JAH, led Israel thus to Sinai, and there proposed to enter into covenant with them, as He had already done with Abraham their father; that is, by renewing and re-ratifying that covenant He proposed that they should claim through Abraham, as heirs. This is the Sinaitic covenant, called by St. Paul, the first Testament,³ or, again, the Old Testament;⁴ and the parties to it are JEHOVAH on the one side, and the people Israel on the other. But if it be enquired—Who is meant by *Jehovah*? the answer must be, *first*,

¹ Exod. xv. 17.

² Heb. ix. 15.

³ Exod. iii. 14.

⁴ Heb. viii. 13; 2 Cor. iii. 14.

from what has gone before, Jehovah's Angel; and *second*, from what follows, JEHOVAH *and* JEHOVAH'S ANGEL, *viz*: The One Sending, and The One Sent. For that the Sinaitic Covenant was made also with JEHOVAH who Sent, is clear from the following passage:¹ "Behold, I send an Angel, (the Jews at Alexandria, three hundred years before Christ, translated here, '*My Angel*') before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice; provoke Him not: for *He will not pardon your transgressions*: for My name is in Him. . . . Mine Angel shall go before thee, and bring thee," etc. This solemn warning deserves peculiar attention. The reader will observe how completely any idea that *The Angel* was a symbol is excluded. He was a person. *Provoke him not*, etc., *for he will not pardon*, etc. Such is the warning. It was afterwards referred to in a prediction of THE SON, as such, *viz*: in the second Psalm, and cannot be interpreted consistently with Holy Scripture, as if referable to any created angel. "Who can forgive sins but God² alone?" He never deputed that gracious office yet to any created being, man or angel; but to THE ANGEL, HIS ANGEL, who went with Israel. In fact, this very passage, contrasted with another now to be quoted, enables us convincingly to distinguish between THE ANGEL, known as JEHOVAH'S ANGEL, and any created, though angelic messenger. When Israel first apostatized by worshipping a symbol,³ *viz*: the golden calf, ("*These be thy gods, O Israel*," etc.), he denounced them for the offence by saying, "I will send *an angel* before thee, and I will drive out,⁴ etc., *for I will not go up in the midst of thee*, for thou art a stiff-necked people, lest I consume thee in the way." Here was *an angel* to be sent with an apostatizing people, but JEHOVAH Himself would not go with them. How marked the contrast with the former declaration, "Mine ANGEL shall go before thee, my name is in Him; He will not pardon," etc. Accordingly Moses well understood that now a *created* angel was meant; if I may so say, a mere ordinary guide; and Moses made it an occasion of especial supplication for the people, and could not be comforted until the sentence was reversed, and the coveted blessing once more vouchsafed by the promised return of THE ANGEL,

¹ Exod. xxiii. 20.³ Exod. xxxii. 8.² Luke v. 21.⁴ Exod. xxxiii. 2, 14.

viz : THE ANGEL of the Covenant. “My *presence* shall go with thee, and I will give thee rest. And he said unto Him, If Thy *presence* go not, carry us not up hence.” Thus clearly is the contrast drawn by Moses between Him, THE ANGEL, *The Angel of The Sinaitic Covenant, The Angel of Jehovah's presence*; and any *created* angel whatever. To these illustrations in the Mosaic history we must refer for the meaning of Isaiah's verse :¹ “In all their affliction he was afflicted, and The Angel of *his presence* saved them ;” and Malachi's :² “The LORD, whom ye seek, shall suddenly come to His temple ; even The Angel of *The Covenant*, whom ye delight in.” The Jews were taught that The Angel of the Sinaitic covenant, The Angel of Jehovah's presence, was no *created* angel ; but that well-known ANGEL who appeared to Jacob at Bethel, and redeemed him from all evil ; that very JEHOVAH, their Messiah, their Christ, whom in Malachi's days they were expecting, and who was suddenly to come, and did so come, to His temple.

The Sinaitic Covenant thus made, and *The Angel of Jehovah, or The Angel in the Tabernacle* of *The Covenant* thus identified, let us trace the presence of the same ANGEL in the Tabernacle.

Moses, shut away for forty days from all intercourse with the people, heard on the top of Sinai, this divine command ;³ “Let them make Me a sanctuary, that I may dwell among them. . . . There will I meet with thee, and I will commune with thee *from above the mercy-seat*.” Mark these last words—*from above the mercy-seat*. This announcement, promise, and injunction, must (of necessity) refer to THE ANGEL of Jehovah's *presence*; in other words, to him, by means of whom JEHOVAH's veritable presence was signified, and of whom it had already been said—*Beware of Him!* and, *My presence shall go with thee*. And wherever we trace the *mercy-seat*, there we trace His presence, *viz* : into the interior of the tabernacle, into the holy of holies, above the ark of the covenant, upon the *mercy-seat*, between the Cherubim—and we behold THE ANGEL of Jehovah's presence, to whom Hezekiah prayed⁴—“O Lord God of Israel, which dwellest between the cherubims.” This tabernacle thus prepared was for the worship of Him, The Lord God of Israel, whose presence, as

¹ Isai. lxiii. 9.

² Mal. iii. 1.

³ Exod. xxv. 8, 22.

⁴ 2 Kings xix. 15.

The Divine Conductor, had already been promised on the first part in the Covenant. And as the speaker here is known to have been that same person, by His commanding the tabernacle to be made for His own use, it is clear to us at once, that this, and all subsequent manifestations, to Moses or to Israel, in connexion with that tabernacle were made, and were known at the time to be made by Him, Israel's Guide and Saviour, The Angel of Jehovah, or Jehovah's Angel, Jehovah, The Sent; who, as so sent, is in such sense subordinate to another, also called JEHOVAH; and whom, so sent, Christians are wont to call The Second in The Holy Trinity. Wherever the ark and mercy-seat were throughout the Jewish dispensation, there was HE. But Israel's regarding Him as THE ANGEL, or messenger, implied the existence, to their knowledge, of another, by whom He was so commissioned. And the book of Genesis, penned in the wilderness, and taught to all the people, strengthened their belief in some sort of mysterious plurality in The God of their fathers; which, unless it should degenerate into the multiplication of gods (to which Egyptians and other people were so prone) rendered necessary that well-known proclamation: "Hear, O Israel, Jehovah our God is ONE JEHOVAH;" and thus the divine unity was maintained. That was the central beacon of Israelitish truth; but, along with it, God manifested Himself in plurality from the first; and The Unity, *with* The Plurality, was received then, as it must be now, not from authority of reason, but as an article of implicit faith, drawn entirely from the statements of inspired revelation.

*Defence of the
above interpre-
tations.*

Some apology is due for having ventured in (what is called) *the present state of theological learning*, to revive and so totally reassert the old interpretation of these Scriptures concerning the appearances of THE ANGEL. Of course it is some comfort to be told¹ that our best commentators, and old divines; that many of the Christian fathers, and ancient Jewish Rabbis; that most commentators of former ages; explain the above Scriptures concerning THE ANGEL, as we do, *viz*: by reference to Messiah, whom we call Christ. Of course, we know they did; and these are very comfortable and important admissions. But if modern doctors have discovered some new

¹ Wilson's Concessions, p. 127, etc.

idiom of the Hebrew language, or some new and divine principle of interpretation, which proves such Christian fathers and Jewish Rabbis to be wrong, we would rather be with the moderns than among the ancients. But have they? I confess I sometimes think that there may be *fashions* in theological teachings, or public preachings; as much as in the cut of one's coat. I sometimes have suspected it is possible, even in religion, to put on a profound look, to knit one's brow, and take dignified strides, for the purpose of being known as the learned doctor, or the celebrated preacher. There must be a little piquancy in preaching in these days, or the preacher and the congregation fear they are getting too common, and out of the *ton*. Still I will dare to say in regard to certain modern commentaries on the above Scriptures, that I cannot put them down without acknowledging a painful conviction that Holy Scripture has been evaded by the commentators. I do not say intentionally evaded, but evaded by a necessity of erroneous views, and that their comments do not come up to the vigor of the sacred language, nor meet the requirements of its idioms. Thus, when we are told,¹ in reference to THE ANGEL, that—"Though, as regards his person, he was an angel, yet he represented the majesty and authority of God, and spoke *not in his own name*, but in that of The Deity;" or again—"God is said to speak, act, command, threaten, when any messenger, whether angel or prophet, *speaks and acts in His name*;"—or again, "All which words were pronounced by an angel, but are true, not of the angel, but of God, whom he represented. So a herald reads a proclamation in the king's name and words, as if the king himself was speaking." Such remarks are futile, for we have shown, that THE ANGEL acted deliberately in His *own* name, and in His *own* right, assuming the highest name and attributes of God, besides other particulars, to which I shall soon call attention.

One gentleman² quarrels with the translation *The Angel of Jehovah*, and maintains it ought to have been *an Angel of Jehovah*, because there is no *definite* article in the Hebrew. But he is wrong; the definite article was not required; the addition of the proper name supplies the definiteness required. Perhaps

¹ Wilson's Concessions, p. 126, etc.

² Wilson's Concessions, p. 127, etc.

it would have been better to have rendered it *Jehovah's Angel*: but 'an angel of The Lord,' in these places would have been wrong. Thus if I wished to say *Gideon's Messenger*, no definite article is needed; or take another case "*The Angel of The Lord was by the threshing-floor of Araunah, the Jebusite.*" No article is used, nor required; yet '*An Angel of The Lord*' would have been wrong; it means '*The Angel*' of the narrative; and the character, or dignity, of The Angel alluded to must always be determined by the context. Again "*The Angel of The Lord smote the Assyrians;*" that is, The Angel so deputed; but no article was required, nor stands in the context. Moreover these gentlemen not only err in their criticisms; but also in their *reasoning*; or make admissions fatal to their own views. Thus because it is said—"God, who spake unto the fathers in time past by the prophets, hath in these last days spoken unto us by His Son;" therefore (such is the inference they draw) He did not speak before by His Son; therefore THE ANGEL cannot be His Son. St. Paul's statement is this, that as God spake in time past by the prophets, so in the same sense He hath now spoken by His Son; viz. *as abiding in the flesh*; which certainly He did not before; or again—on, "I send an Angel before thee"—"in our language *My providence shall be over you*; for this Angel was *God present*, and acting for them in His own person."—That is all we require. I have already referred to E. F. C. Rosenmuller, who also assures us,¹ that "Herder, by arguments not at all contemptible, endeavours to prove that every symbol, or visible thing, under which the invisible God appeared is called an *Angel, Messenger, or Legate* of Jehovah."—But when He appeared to Hagar there was *no visible symbol*; and when He appeared to Jacob at Luz, it was as JEHOVAH in glory; waited on by Angels. Nor is it on record by what means consciousness of *the presence* was produced in these two cases. But indeed one might write a volume to point out their errors, and fallacies; let us look to the requirements of the case.²

Grotius tells us—on "And God spake all these words—I am Jehovah thy God," etc.—"On this account The Angel who announced the law says—'I JEHOVAH'—(he should have written '*I am Jehovah*'—which is the force of the place, and would instantly have stopped him)—language *employed by others* who

¹ Wilson's Concessions, p. 133.

² I shall refer to Stephen's allusion, in Act. 7. 30, at the end of this chapter.

were commissioned by The Deity on great occasions, and who permitted themselves to be addressed in a similar manner." I deny this, and ask for the examples; having studied every passage referred to. These are the requirements we want filled out for the purpose of overturning our explanation. It must be proved that the Hebrew language permits an angel, or messenger, of the Lord: 1. To say that he is The Almighty God, and Jehovah: 2. To make in his *own* name promises possible only to Deity; 3. To accept sacrifices in his own person, which were intended for The Deity: 4. To hear and answer, in his own name and person, prayer addressed to The Deity. These requirements can never be met, by any quotations of verses, or cited idioms, from the Hebrew Scriptures. But whoever wishes to note how untrustworthy *Grotius* is on these matters can refer to Bishop Bull's Defence of the Nicene Creed, vol. 1., pp. 28, 29.

Furthermore the pre-eminence of JEHOVAH'S ANGEL in the passages referred to is made peculiarly manifest. At Luz, or Bethel, He appeared as JEHOVAH in glory with the created angels ministering before Him; and, though we can well understand that what an angel does, God does: yet we cannot understand how inspired Jacob should call God, THE ANGEL; unless in that character of THE ANGEL he was God. Yet this he does; and moreover gives him this *official* title "My redeemer"—"God—THE ANGEL, my redeemer," using an official, and characteristic, word; found only once *before*,¹ and that in the same sense: viz., in Job—"I know that my REDEEMER liveth," etc. Moreover the pre-eminence of THE ANGEL, *Jehovah's* Angel, above all created angels is clear from the place in Exodus; where when a *created* angel was to be sent with Israel, Moses supplicated and entreated for THE ANGEL of Jehovah's presence. But in fact, Malachi settles the business; he says *Ha-Adon*—viz., The Lord in flesh; "The Lord whom ye seek shall suddenly come to His temple; even The Messenger of the covenant, whom ye delight in." Where we notice that having no proper name after the word Messenger, or *Angel*, the definite article is used: so that it stands most definitely "The Angel of the covenant"—and Messiah, or Christ, is thus declared to be THE ANGEL of old,

¹ I consider it settled that the book of Job must be dated sometime between Abraham and Moses: whoever threw it into its present shape.

Jehovah's Angel, The Angel of the Levitical covenant. Bishop Patrick indeed informs us here that Christ was "The Angel of the covenant;" but seems to imply that it means the *Christian* covenant; "For," says he, "so he was at his incarnation;" but did Jews *delight in Messiah* as The Angel of the Christian covenant? We must read it in the sense in which they delighted in THE ANGEL, viz., as The Angel of their *own* covenant. Thus far in my defence, to which I will add a solemn wish—Would to God The Church were carried back to the days of the earliest fathers; and that we were spared the slipshod theology of present times! There were giants in the earth in those days.

The Angel in the time of the Judges. The similarity in the messages conveyed by THE ANGEL to Hagar and the Patriarchs; viz., as to

the increase and duration of the children of Ishmael and of Isaac, enabled us to infer the identity of THE ANGEL on each occasion; while the close continuity of his manifestations to the Patriarchs as heads of the Israelitish people, and his subsequent appearance to Moses as the appointed leader and law-giver of such people, enable us to conclude with confidence upon that *identity*. There was but one Angel so employed; who is, therefore, known, and was ever known, as *The Angel*; viz., The Angel of that covenant which God made with Moses. And thus the real question raised was as to the order, class, or nature of that Angel. This we have answered from the facts that he acted as Jehovah, claimed to be Jehovah, and was worshipped and prayed to as Jehovah, and that therefore he was Jehovah; and we traced Him to the mercy-seat between The Cherubim. This being done, other appearances (if any) of the same Angel, as, for instance, in the time of Joshua and the Judges, become of only secondary importance. Still they have their use, and we shall very briefly notice them.

That the appearance to Joshua¹ was of the same Angel may be inferred from the identity of the language he used with that he also addressed to Moses—"And the captain of The Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Bishop Patrick² has adopted the modern Jews' opinion of this passage, and supposed this Angel was Michael the Archangel, because (as he supposes)

¹ Joshua v. 15.

² Patrick's Commentary, on Exod. xxiii. 10.

he is called "The captain of The Lord's host;" at Dan. x. 13, 21, and because he, Bishop Patrick, assumes that Michael the Archangel is the Michael mentioned more than once by Daniel. But there is the best reason for concluding that the name Michael is given in Daniel to Messiah Himself as the future great deliverer of His people Israel, *see* Dan. x. 21, and xii. 1; and that, on that very account, Messiah is there, in effect, called The Captain of Jehovah's host—a name of mighty significance to Joshua (whose name of course was Jesus) as himself the captain of The Lord's host at the time this 'Captain of Jehovah's host' appeared to him. Joshua, or Jesus, was himself a type of the real Captain of The Lord's host, of the real Michael, Jesus or Joshua: whom the Jews expected as Messiah, and we call Christ. The fact that there is also an archangel called *Michael* is no reason why Messiah, The Angel of Jehovah, should not be called so too. Joshua, and Hosea, and Joshua the son of Josedek, all bore names belonging to Messiah; and the giving of a name implying one of Messiah's offices, whether it be so given to angel or to man, does not attribute to either identity of character, or the properties of His Deity. There is notably, however, this peculiarity in THE ANGEL'S appearance to Joshua—that he who was embodied in the bush to Moses, was incarnated as a *man*¹ to Joshua: each visible appearance answering the purpose of *locality*.

Now as to the appearances to Gideon,² and to Manoah:³ the reader will observe the translation is sometimes "An Angel of The Lord," sometimes "The Angel of The Lord." I shall only say, I take it cheerfully just as it stands; but that in every case the same words are used, and that in every case it ought to have been translated definitely "*The* Angel of The Lord:" the character of that Angel being left to be determined from the narratives. And as to the appearance made to Gideon, the real character of The Angel is determined by the following verse—"And when Gideon perceived he was an Angel of The Lord, Gideon said, Alas, O Lord God! for because I have seen an Angel of The Lord face to face." These words were addressed to The ANGEL himself, and are remarkable on this account—they contain one of the earliest uses of the title Adonāi-Jehovah, afterwards so habitually used by Ezekiel, which is in fact the title of *God-as-man*. "Alas! Adonai-Jehovah! for I have seen Malach-Jehovah

¹ Joshua v.² Judges vi. 22.³ Judges xiii. 15.

face to face." To see an angel face to face was no cause for fearing death: angels had been often seen face to face.¹ But to see JEHOVAH face to face was so; and so it was to see Malach-Jehovah, as JEHOVAH. Accordingly JEHOVAH replies to him: "Peace be unto thee; fear not; thou shalt not die." *Adonāi-Jehovah* and *Malach-Jehovah* are one and the same: the first title being of Jehovah, as *man*: the second being of Jehovah, as *Sent*. Next as regards the appearance to Manoah, the expression is still the same, and is carefully translated "The Angel of The Lord:" and the divine character of The Angel is manifest from the allusion to Peniel—"Why askest thou after my name seeing it is secret?" Michael's name was no secret, Gabriel's name was no secret—no created angel's name was mysteriously secret—but this Angel, "The Angel of Jehovah" had always a name which no man knew.² Again the character of this Angel is manifest from a second studied allusion to Peniel, "We shall surely die, because we have seen God." But the particular use of Manoah's narrative is this—to observe that, until the last, The Angel of The Lord preserved himself unknown as such from Manoah and his wife; and being regarded by them merely as an angel, reminded them they must sacrifice only to The Lord;—"If thou wilt offer a burnt offering, thou must offer it unto The Lord." It was not until the flame went up toward heaven from off the altar that THE ANGEL announced his real character as "he ascended in the flame of the altar"—then the truth flashed upon Manoah, and his wife—and they "fell on their faces to the ground."

These incidents are not necessary to my subject; enough, that we have traced "The ANGEL of Jehovah" to the mercy-seat: to Him all sacrifices and all prayers were offered; in His favor was life: He was the abiding manifestation of God to Israel: it was through Him, Jehovah was worshipped: and He was known as Jehovah The Angel: but I have just noted such incidents in the time of Joshua and the Judges, that none may suppose I have overlooked them; or that they militated at all with my views of THE ANGEL previously advanced: also to mark the mode in which the presence of The Angel of Jehovah was continually signalled among Israel even down to the time of Samuel and the kings; and to point out this general deduction that, by such narratives, the important idea of *Deity Incarnate* was continually

¹ Gen. xxxii. 1.

² Rev. xix. 12.

maintained among the sons of Israel ; and their minds prepared for those specific prophecies of God Incarnate, to which I shall refer in the next chapter. The incarnation of Deity was from the earliest days a Hebrew sentiment.

Now, should any desire to strengthen their conviction that the manner in which The Angel of Jehovah addressed the patriarchs and Moses, is such as to prove him no created angel, let him refer to and study the angelic ministrations made to Ezekiel, to Daniel, to Zechariah, and to John : as well as to Zacharias and to Mary, and I cannot doubt he will be thoroughly satisfied.

Concluding remarks on the two preceding chapters. I wish the reader particularly to know, and to remember, that the explanation given in these two chapters of THE ANGEL with the Patriarchs, and with Moses and the Judges, is not novel, nor the peculiar interpretation of a few modern commentators. Were such the fact we might well hesitate to repeat it with confidence. But it is not so. On the contrary, that objectionable character belongs, rather, to the views of those who reject it. The interpretation here given is supported by the earliest fathers of the Church ; and is also in accordance with the traditions of the ancient Jews. We labour, in these days, under this great disadvantage ; that the works of such writers are possessed by few ; and are not easily procurable for reference. But Bishop Bull, in his Defence of the Nicene Creed, has done in this respect all that a candid mind can require ; and whoever wishes to see the opinions of the earliest Christian divines on this point quoted, explained, and justified, can refer to his work.¹ I merely add a short quotation from Bull himself : “ From these things, however, it is clear that what the primitive fathers taught concerning the appearances of The Word, or Son of God, to the patriarchs and saints under the Old Testament, were no vain imaginations of their own, but derived from the very teaching of the Apostles. There is this further (which I put before the reader as especially useful for him to observe) that neither were the apostles of Christ the first to teach these truths, but that they derived them from the ancient *cabala* or tradition of the Jews ; or, at least, that

¹ *Def. Nic. Cr., Vol. 1., pp. 16—35, and Vol. 2, pp. 597—604, Ed. 1852 Library of Ang. Cath. Theology.*

those things which the apostles were taught on this subject by the inspiration of The Holy Ghost, agree well with that tradition.”

Our purpose in reasserting such views has been to convince the reader that from the first days of covenant with Abraham until the closing of prophecy by Malachi, all manifestations of The Lord God to Israel were made by means of Him whom Moses terms THE ANGEL; whom Hosea, one of the first of the line of prophets, teaches Israel to refer to by such name; and whom Malachi, the last of the prophets,¹ declares to be the same as Israel’s Messiah, our Christ. Moreover, that Hosea distinctly states² that He, who in human form wrestled with Jacob, was THE ANGEL continually mentioned by Moses: so that the incarnation of Deity occasionally manifested to the Patriarchs, and to Joshua, and at the time of the Judges, was of the same mysterious Being who appeared in the burning bush, and was symbolised by the cloudy fiery pillar; and that Jehovah was his name and memorial; and that he it was who appeared for Israel between the Cherubims; and in whom and through whom The Lord God was sacrificed to, and worshipped there. But the stress of the argument, proved clearly by the place in Exodus,³ lies in the fact that He, who is thus called THE ANGEL, was really such, viz. a distinct *messenger*: was not merely a symbolical manifestation of Jehovah’s presence; and, in such sense, JEHOVAH’S ANGEL: but was a real, and veritable, messenger: viz. one sent by Jehovah, and that His presence, as such messenger of Jehovah, it was which was granted at times by incarnation, and afterwards by the Shechinah, for purposes of providential guidance to individuals, and to the nation. Hence being such a messenger: and known as one such distinctively, viz. as *The Angel*; and being called Jehovah’s Angel, and also himself called Jehovah, and Jah, and Adonāi, and The Almighty God; being also, in other ways which we pointed out, distinctly separated from all *created* angels; and actually depicted as JEHOVAH ministered to by them, this Angel, JEHOVAH’S ANGEL, THE ANGEL, is one and the same great and mysterious Being, called The Almighty God, Jehovah, etc., and sacrificed and prayed to as such; and, therefore, is Himself in His own name and right,

Mal. iii. 1.

² Hos. xii. 4.³ Exod. xxiii. 20—23.

JEHOVAH, The Almighty God. But, if so, then we have distinct manifestations in Moses and the Judges of two mysterious Beings: viz. Jehovah, who sent The Angel; and The Angel Jehovah who was sent: and Malachi fixes our Christian faith, that these two are God The Father, and God The Son, by assuring us that THE ANGEL was The Angel of the Covenant, Israel's Messiah, our CHRIST. In what sense we understand Jehovah to have been *locally present*, and to have been fully manifested, in The Angel Jehovah, we shall notice at the end of the next chapter.

Some of the ancient Jews conceived the idea that *two* were present in the burning bush, viz. GOD, and *an* angel; but this would appear to be a gratuitous supposition, neither supported by the letter of Scripture, nor by scriptural analogy; and still, does not contravene the Christian view that GOD, who was so admitted to be present by the Jews, was He whom Christians term The Son. Bishop Bull conceives that this is the force of Stephen's allusion, "There appeared to him in the wilderness of Mount Sina *an* angel of The Lord in a flame of fire in a bush." Let me, however, be permitted to observe that St. Luke seems to represent Stephen as quoting (which was then usual) from the *Seventy's* version of the Pentateuch. The Hebrew phrase, without the article, *Jehovah's Angel* is rendered by them either with or without the Greek article. Thus Judges vi. 22. "Alas Lord God because I have seen *The* Angel of the Lord face to face," with the article: but Judges xiii. 21. "Then Manoah knew that he was The Lord's Angel," without the article: "And Manoah said to his wife, we shall surely die; for we have seen God." In each case the same Angel, no ordinary Angel, was recognized to the same effect: but in one place *the Seventy* use the article; in the other *not*. In Exod. iii. 2, they do not; and Stephen, accordingly so quotes them, and then adds in explanation—"The *Lord's* voice reached him—"I am The God," etc.¹ Compare also Acts vii. 38. Stephen's authority is, certainly, not against the interpretation; but, if any thing, decisive for it. And as for such places as "the law was ordained by angels,"² and other such objections, see Bishop Bull as above referred to. No doubt, created Angels ministered at such times unto *The* Angel.

¹ See Gr. Sept., Exod. iii. 2.

² Gal. iii. 19.

CHAPTER V.

THE SON WITH DAVID AND THE PROPHETS.



WHEN Israel arrived at Canaan, the tabernacle, with the ark and mercy-seat, was reared at Shiloh. There, in that place, was the heavenly sanctuary; and The Angel of the Covenant, sent to tarry with them, was frequently, if not constantly, manifested; *seen* certainly by the High Priest once every year¹ in the cloud over the mercy-seat; His presence was in fact identified with the Ark of the Covenant.

Bringing the Ark from Kirjath-Jearim. Ps. lxxviii.

For some seventy or eighty years this ark, having been captured² by the Philistines, but restored by them in terror, was kept obscurely at Kirjath-Jearim, twenty miles from Shiloh, its proper resting place; and thither David, as one of the earliest acts of his reign, resolved to move it. It was on this occasion he wrote, and sang, that marvellous Psalm³ the *sixty-eighth*: and on this occasion for the first time since Moses' days, inspiration taught through David the praise of The God of The Ark by His name JAH. "Extol Him that rideth upon the heavens by His name JAH." I have before⁴ called attention to the fact that, by this name *Jah*, Moses praised *The Angel* of the pillar of cloud and of fire, who brought Israel out of bondage; and that it is used equivalently to JEHOVAH: but it is not the same name, *i. e.* Jah is not Jehovah; though used equivalently: any more than Adonāi is Jehovah, though used equivalently: nor must we hastily conclude that Jah is a *poetical* abbreviation for Jehovah; for an important

¹ Lev. xvi. 2.

² 1 Sam. vi.

³ See my *Call to England*, p. 70.

⁴ p. 54 *suprà*.

reason. We shall have cause to see it is a distinct name, distinctively used. This *sixty-eighth* Psalm opens with the exact words Moses was authorised to use whenever the ark set forward with the tabernacle in the wilderness¹ and which was, at such times, addressed to Him the accompanying ANGEL of Jehovah's presence as at that time manifested to Israel: "Rise up, Lord, and let thine enemies be scattered." And the same psalm, a few verses lower down, contains this commemoration of those journeys from Egypt to Canaan—"O God! when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God, even Sinai itself, at the presence of God, The God of Israel." There is no possibility of disputing that this *sixty-eighth* Psalm extolling JEHOVAH by His name *Jah* is peculiarly a psalm of praise, directed to God most High; the very Lord God of Israel: and in the course of it we find the following passage—"The chariots of God are twenty thousand, even thousands of angels: JEHOVAH is among them, as in Sinai, in the holy place. Thou hast ascended up on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that The Lord God might dwell among them." No ingenuity of invention can disprove the assertion that this passage is addressed to the same JAH, whom the whole psalm extols; also that he is here called God, and Jehovah; also that he is specifically distinguished from the *angels* who serve Him; also that David celebrates Him now in His glory, as at Sinai: and that, therefore, this same JAH is The God of Sinai. And that which follows would be inexplicable but for St. Paul,² "Thou hast ascended up on high; thou hast led captivity captive; thou hast received gifts for men." We know from St. Paul's quotation that this refers specifically to Messiah, or Christ: and that, therefore, Christ is the hero of this *sixty-eighth* Psalm; He is this JAH, as Moses taught us before; He is The God of Sinai; He is JEHOVAH, The Lord God, among thousands of His angels: is, therefore, no created angel; was also, pre-existent as Jehovah; was, also, the maker of the Sinaitic Covenant. An effort has been made³ to elude this argument by saying that St. Paul quotes this

¹ Numb. x. 35.² Ephes. iv. 8.³ *Wilson's Concessions*, p. 170.

place from the *sixty-eighth* Psalm merely by way of what moderns have termed *accommodation*. I shall not trouble to inquire how far inspired writers are guilty of what is badly called *accommodation*; some *accommodations* are extremely injudicious; but shall invite the reader to observe that St. Paul's *mode* of quoting puts the idea of such *accommodation* entirely aside; and seems as if purposely designed to refute such an objection. St. Paul alters the psalmist's language; and makes a specific assertion regarding Christ. "When *He* ascended up on high, *He* led captivity captive," etc.; and he adds this commentary—"Now that *He ascended*, what is it but that *He* also *descended* first into the lower parts of the earth? *He* that *descended* is *the same* also that ascended far above all heavens, that *He* might fill all things." St. Paul's mode of quotation, and the comments which he adds, indeed the whole context in that chapter of Ephesians, proves as plainly as anything can be proved, that Christians are to understand the passage referred to in the *sixty-eighth* Psalm, and, by necessity of its context, therefore the whole Psalm, of Christ, or Messiah.

Hence it follows that the pre-existence of Christ, as JEHOVAH is asserted. It has, indeed, been argued that *pre-existence* does not prove *Deity*. Nor does it, taken abstractedly; for *angels* were pre-existent to the earth and to man: but taken as alleged of Christ, it does. For Holy Scripture reveals to us but three essences, or modes of intelligent existence; viz., Deity, Angels, and Man. If, therefore, we know that Christ was pre-existent (as for instance some *Unitarians*, such as Mr. Yates,¹ admit) but not as an *angel*, in what sense was He pre-existent, but as God? For to assert His pre-existence in any other sense is to conceive of Him as some mysterious being, neither God, nor angel, nor man, for which Holy Scripture gives us no authority whatever. In fact the notions of some *Unitarians* on this head, involve the exercise of imagination and credulity to an extent which *Trinitarians* would consider impious, because unscriptural. However, the pre-existence of Christ asserted by St. Paul by means of Psalm *sixty-eight* is pre-existence as JEHOVAH, as JAH, as THE GOD OF SINAI, as The Lord God among thousands of His created angels. And, before I quit this subject, let me once more beg

¹ Yates' Vindic. p. 81.

the reader to remember that name JAH; for from David's time it came into habitual use; his national songs caused that. It occurs, *e.g.*, six times in Psalm *one hundred and eighteen*; and, in Psalm *one hundred and twenty-two*, the tribes of Israel are called the tribes of JAH; and, in all those Psalms where *Hallelu-JAH* occurs we have the praise of Him, The Angel of Jehovah, The Angel of the Covenant, The God of Sinai, teaching us to anticipate that glorious song above, ¹ when Christ has triumphed —“ Hallelu-JAH! for the Lord God omnipotent reigneth!”

Whose Glory did Isaiah see? The Ark continued in the Tabernacle as David placed it, until the days of Solomon, who builded the House: and the consequence, easily to be traced, is that the Glory of Jehovah which filled that house, as Solomon was conducting its ² dedication, and that glory which continually appeared between the cherubim in the Holy of Holies, was the glory of Him, Messiah, whom David extolled by His name JAH. I shall not enlarge upon this; but lest any Christian should fear I am mistaken concerning Him whose train filled the temple, shall proceed immediately to the glorious vision of Isaiah.

That blessed prophet had a vision ³ of the true temple, which Solomon's merely typified; as also of Him, who dwelleth therein. “In the year that King Uzziah died I saw also JEHOVAH sitting upon a throne, high and lifted up, and his train filled the *temple*. Above it stood the *seraphim*; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, Holy, Holy, Holy, is The Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and *the house was filled with smoke*. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, The Lord of Hosts.” No one will dispute that Isaiah's vision is of The Most High God; and that the apparition of the house or temple, the smoke, etc., indicated it was a vision of Him who dwelt in Solomon's temple. Whose glory, then, did Isaiah see? Whose glory is this, whom Isaiah calls here, verses 1, 8, 11, ADONAI, *God-as-man*?

¹ Rev. xix. 1, 3, 6.

² 1 Kings viii. i.

³ Isaiah vi. 1.

John, the Evangelist, the Apostle who loves to dwell upon the Deity of Christ, as he did to lean upon His bosom in manhood; who, indeed, was especially appealed to by the elders of the Church, to refute Cerinthus one of the earliest Unitarians—St. John refers to this very chapter in Isaiah, to the verses *nine* and *ten* especially, and adds ¹ of Jesus, “These things said Esaias, when he saw HIS glory and spake of HIM.” It was Christ in glory, whose train filled the temple. Again they have tried here also to evade the Scripture.² The word *saw*, say they, sometimes stands for *foresaw*! But what then? the whole question turns upon the *kind* of glory. But, if Isaiah the *sixth* be carefully noted, the reader will perceive it is an isolated chapter; unconnected with what precedes, unconnected with what follows. And, if its contents be examined, they will be found very brief; and consisting but of two parts, viz., verses 1—8, which describe the vision; and verses 9—13, which contain Israel’s sentence of rejection, with an appended promise of eventual pardon. This last part of Isaiah’s chapter, St. John had referred to, and adds “*These* words spake Esaias, when he saw His glory and *spake of Him.*” *When*, therefore, did Isaiah speak of Jesus? precisely in that chapter when he spake of Israel’s rejection; and *where* did he so speak of Jesus? precisely in the rest of that chapter where he speaks of no one but Jehovah; and when he so spake of Him, and there, he saw (or *foresaw*, if you please; though it is a mere subterfuge) the very glory which fills the whole earth; and was faintly indicated by the majesty of His appearance—whose train with the attendant Seraphim filled the temple. Isaiah, therefore, saw Messiah, or Christ, in glory: receiving supreme, and unspeakable adoration, from the Seraphim; saw Him as “The King, JEHOVAH of Hosts”—The Thrice Holy Lord of Hosts.

Messiah, or Christ made known as THE SON. The word ANGEL as a title traced in former chapters to JEHOVAH, The Lord God of Israel; used interchangeably with such incommunicable name which undoubtedly indicates Deity; put in apposition, (as scholars term it,) in other words used synonymously, by Jacob, and by Hosea, with the name itself of God; intimated with sufficient plainness that He who was so called the Messenger, or The Angel of Jehovah, though himself accepting the title and attributes and worship

¹ John xii. 41.

² Yates’ Vindic. p. 197.

of JEHOVAH, was nevertheless in some sense, as so sent, subordinate to Jehovah; fulfilling a deputed office; acting in a representative character. True, reason suggested that such subordinate, deputed, and representative, character did by no means necessitate inferiority; and that, therefore, the equality of essence suggested by His reception of the title, attributes, and worship of Him who sent Him, was not contradictory nor inconsistent with His being so sent. Yet, as so sent, as The Angel, He might justly be denominated The Second of those two mysterious Beings, to each of whom, and equally, the titles, attributes, and worship of Deity were assigned. Christians must never forget that The Angel, The Sent, The Sent One, is a real and indeed the original title of Christ; referred to, as I shall shew, continually by the prophets; and a title to which we ought to refer for the meaning of all those passages in the New Testament, where we are told, whether plainly or by implication, that "The Father *sent* The Son." But this title, The Sent One, The Angel, contains no intimation of the nature of that relationship which exists and ever existed between the two—JEHOVAH, who sends; and JEHOVAH, who is sent: no intimation of the *mode* in which JEHOVAH has been pleased to reveal Himself to man, as so existing. The Unity of God's essence may, indeed, (as we have shewn in chap. II) be proved from other Scriptures: but the *mode* in which that unity is preserved is not suggested to us by the revelation of JEHOVAH, thus distinct, as One Sending and One Sent.

The first specific intimation of what The Almighty would have us believe respecting the union existing between Himself and His Angel, was conveyed to men by David, under inspiration. To him we are indebted for the first use, and publication, of another name or title for THE ANGEL, which became the peculiar watchword of the Christian faith; and enables us also by its use in the Old Testament to note the Deity, through the pre-existence, of Christ; a name entirely capable of correspondence with that of ANGEL; but suggestive, which ANGEL is not, of the identity of essence, and inseparability of relationship, between Jehovah The Angel, and Jehovah who sent Him; a name also suggestive of subordination without inequality. This title is, SON, MY SON, THE SON; in effect, *The Son of God*, first proclaimed by David in

the *second* Psalm—"I will declare the decree: JEHOVAH hath said unto me—Thou art My Son, to-day have I begotten Thee;" and again, "Kiss the Son, lest He be angry, and so ye perish from the way, if His wrath be kindled, yea but a little. Blessed are all they that put their trust in Him." As so much has been written upon this Psalm, but a great deal not to the purpose, let us be careful to bear in mind that our present object is only to enquire—how far the Deity of THE SON can be gathered from this Psalm; and, having done so, to note to what further conclusions it may conduct us by and by. That this Psalm does refer to Christ, we know from inspired authority. I subjoin a list¹ of, I believe, all the places in the New Testament, which refer to it, and wish it to be noticed that not one of those references applies the Psalm at all to King David, but only to Christ Jesus. To my own mind that (if it be true, as I think) is a mighty fact, and would make me suspicious of the primary application made by certain learned commentators, Trinitarian and others, to King David; even if a consideration of David's language in the Psalm did not make me consider such primary application not permissible. The very abundance of these New Testament references may intimate to us the importance of the Psalm to our Christian faith. However, since the Psalm does refer to Christ, we need not much concern ourselves with the question, whether it refers primarily to King David, or not; all we have to do in this respect, is to ascertain *in what parts and in what sense* it really refers to Christ. Since also we are seeking for proofs of Deity, it may possibly be true that we need not perplex ourselves with speculations as to the *mode*, or *sense*, in which this Psalm declares Christ to be God's *Son*; whether that word refers to what has been unadvisably termed His "eternal generation," and so dates (so to speak) from all eternity; or whether it refers to His incarnation, and so refers to His miraculous conception; or whether it refers to His resurrection, and so dates from that great event. We need not, I think, trouble ourselves just now with these considerations, if *irrespective of them*, we can show that He, who is called THE SON, is here spoken of in language otherwise implying *Deity*; for then our purpose is answered. And, mark this, if we

¹ Luke iii. 22, iv. 3, 9; Acts iv. 25, x. 38, xiii. 33; Rom. i. 4; Heb. i. 5; v. 5; Rev. ii. 26, 27, xii. 25.

fasten the *Deity* of THE SON upon this Psalm, then the very use of that title, SON (whatever it may mean) suggests for JEHOVAH, who spake in this Psalm, that other title, FATHER (whatever it may mean); and so two relationships in the Holy Trinity, *viz*: those of THE FATHER, and THE SON (whatever they may mean) are justified, and accounted for, from Holy Scripture, and the Old Testament strikes the chord of truth in such titles for the New.

Now, it seems to me impossible to read the last verse, and not be convinced that He who is called THE SON is represented there as absolute Lord of the way to eternal life; whose wrath, if kindled *yea but a little*, leads to eternal perdition. It seems to me impossible to refuse similar force to the words, "Blessed are all they that put their trust in Him." Any one versed in David's Psalms, will kindle with sympathetic memory of a hundred other places, where he reads the words, "Put their trust in Him," as referring to JEHOVAH. How far the deputed power as absolute Lord of life eternal implies the *Deity* of Christ, we shall enquire further on. I shall only observe just now—that show me one, upon whose absolute power my eternal salvation depends, and he becomes practically my God; and makes it folly to quibble about terms. However, the allusion in this last verse, "Lest His wrath be kindled, yea, but a little," "lest He be angry, and so ye perish from the way," is to the journey of Israel through the wilderness, and to the presence of JEHOVAH'S ANGEL among them—"Beware of Him, provoke Him not," etc., already referred to. Moreover, we must remember that the Psalm would have, at the time of its publication a then present sense for the sons of Israel; and, though prophetic in reference to the Gentiles, must have had, especially when touching upon revealed doctrinal truth, certain religious comfort for themselves. Its doctrines, if any were contained in it, could not be contradictory to others previously delivered through others—prophets or bards (like Moses, or Miriam, or Deborah) by inspiration. Hence, when a devout Israelite, in David's day, and afterwards, read the twelfth verse, he would feel instantly that some one called THE SON; or, as Jehovah was the speaker, Jehovah's Son was made absolute Lord of eternal life, as then revealed; and also the proper object of a believer's *trust*; and that not only Israel, but Gentile powers too, were warned to submit their souls to such

absolute authority, and to dread the awful power of His wrath, who held it. Such terrors devout Israelites could not have referred to their King David; nor, knowing his own devoutness and inspiration as the sweet Psalmist of Israel, could they have conceived him guilty of writing such words about himself. Hence, they never could have referred that title, THE SON, to David; nor have supposed, consistently with previous revelation which they possessed, that any other than God, or less than He, had such power over the way of life. For these, and similar reasons, which will creep out as I go along, I reject the thought that this Psalm has any reference to King David. "The sole application¹ of the illustrious prophecy contained in this Psalm to The Messiah was the unquestionable doctrine of the primitive Jewish Church."

Further, the very construction of verses *eleven* and *twelve* implied that He who is mentioned as THE SON in verse *twelve* is called JEHOVAH in verse *eleven*. There is the Hebraistic parallel, indicative of metrical expression, between these verses: and the phrase "Kiss THE SON" in the one answers to "Serve JEHOVAH" in the other. The mere parallelism of these words as names would not by itself have proved their identity of meaning: but when the *sentiments* joined to either are found to be nicely correspondent to those of the other, the case is altered; and the parallelism, and identity in force, of the names become conspicuous. Thus the word translated "Kiss" being known, as it was, to indicate servitude and subjection: "Kiss THE SON" and "Serve JEHOVAH" were synonymous in expression of servitude. And the rest of the verses, corresponding as they do in spirit and intent—no Jew was ever justified, nor is now, in doubting that JEHOVAH, in verse *eleven*, is the correspondent to, and explanation of, THE SON, in verse *twelve*. If so, THE SON is, by verse *eleven*, styled JEHOVAH. But that JEHOVAH is also the speaker appears from a previous verse—"JEHOVAH hath said unto me, Thou art my son." Hence it is plain that JEHOVAH asserts *Sonship* in reference to some other, who is himself described as Jehovah; and made absolute Lord of the way of life: and consequently (whatever may be the mysterious import of the terms) Jehovah The Father and Jehovah The Son; or (as Christians say) God The Father, and God The Son, are Scriptural dis-

¹ Dr. Hales, as quoted by D'Oyly and Mant.

tinctions. It is one thing to scorn, and deride, terms; and kick, like mules, against what we cannot understand—but a rational mind conducting a calm enquiry will keep one question, *the* question, before it;—Does Holy Scripture justify such distinctions? Psalm the *second* does; for wherever in any sense there is The Son, there, in a corresponding sense, (whatever that may be,) must be The Father.

Now a question arises upon the words “unto *me*.” Who is ME? If David was taught, as he was, at verse *eleven* to give this mysterious name JEHOVAH, and such absolute powers over the way of life in verse *twelve*, to THE SON, how could he in any way refer to himself at verse *seven* “JEHOVAH hath said unto *me*—Thou art my Son?” But if David did not, and could not, refer in this place to himself, who was it *declared the decree*—“I will declare the decree: Jehovah hath said unto me, Thou art my Son?” The ME corresponds to the I; and since David knew he was speaking of One who at that very moment inspired him by The Holy Ghost; and taught him, (probably upon the consummation of his own sovereignty), to exclaim “I (The Son) will declare the decree: Jehovah hath said unto me ‘Thou art my Son,’ etc., it follows that THE SON inspired David to write this Psalm; and the pre-existence of THE SON, as JEHOVAH, and as THE WORD is thus suggested. The verse in effect, reads thus—“I Jehovah The Son will declare the decree: Jehovah my Father hath said unto ME; Thou art my Son, this day have I *begotten* thee.” Phraseology which the New Testament delights in.

An attempt has been made to get rid of that word *begotten*: as if it meant *adopted*; or could be explained of David’s exaltation to the throne of Israel.¹ But the attempt is futile: the word employed by David is used either of male or female in the sense of *produce*, viz. to give being to: to bring into *natural* existence: it is also used under one form in the sense of referring *genealogically* to families; but not in the sense of raising to a *social* position, as of *adopting* a child, or *constituting* a king. And hence King David knew very well, it could not refer to him: but to The Son, God’s Son, in the Psalm specially mentioned as such. So that this *second* Psalm is our first authority for speaking of Christ as God’s “begotten Son.” That He is also the “*only-begotten*,” and in what sense “begotten” at all we shall consider

¹ See Gesenius’ Thesaur, p. 594, *corrected* by Lee’s Lexicon, p. 257. but search Heb. Concordance.

more fully elsewhere ; meanwhile a few observations may be made upon the term God's *begotten* Son, even here.

Of course this revelation of THE SON had a then present meaning for Israel. They were taught by David then to worship one who was called THE SON ; and, as such, said to be *begotten*. And if the Deity of THE SON be traceable (as I have shewn it is) from this Psalm in other ways ; then the ancient Trinitarian interpretation of the Hebrew word 'To-day' (or *this day*)—viz., that it stands for indefinite time present, equivalently with "from all eternity"—follows as a consequence. That such interpretation is correct, I have no doubt. But, in a work of this plain kind, prefer arguing in another way : and to reason from the *Deity* of THE SON in verse *twelve* to the eternally *begotten* Son in verse *seven*. In short, I make verse *twelve* the basis of my argument ; and reason upward that The Son is *begotten* ; not only so, but *eternally* begotten ; not only so, but, therefore, in such sense, *only-begotten* ; and, as such eternally and only begotten Son, is GOD THE SON. We know that this title, THE SON, and its necessary correlative, THE FATHER, with the explanatory term *begotten*, as applied to *deity* are but metaphors adopted in condescension to man. But we may be sure that the mode of speech adopted in Scripture is always the best for its intended purpose ; and that, therefore, some ideas, correct and distinct, may be gathered by man from this mysterious nomenclature. God being a spirit, every sense of the word *begotten* as used in relation to Him must be spiritual : and, therefore, must refer to essence : for deity is all essence. Hence every idea attached to this word *begotten* so used of deity must refer to the essential nature of The Father and The Son : viz. that as the *spirit* begotten of man is *human* ; so the spirit begotten of God is *divine*. That as finite intelligence is begotten by man ; so infinite intelligence is begotten of God—as that which man begets *must* be man ; so that which God begets *must* be God : and this is true even if the term *begotten* as applied to God be used in reference to incarnation, *i.e.* transmission through man. To argue for *inferiority* from the fact of Sonship is absurd ; we might equally well argue for *superiority* : it being notorious among men that the mere relationship of father and son decides neither the one nor the other ; the son being as often superior to his father as not. The ideas suggested by the figure

would seem to be those of equality of essence, viz. the same order of being; and those of the nearest relationship of honour and affection. But if it be attempted to infer *subordination* from the fact of sonship, such subordination implies no inferiority; for, even in nature, we can conceive perfect equality of essence in a father and his son, united to subordination, willing subordination in office on the son's part. We may not be able, and are not, to determine what mysterious mode of existence in Deity is intended by the terms The Father, and The Son; but we can rationally conceive of Him who is termed THE SON as willingly subordinate to The Father, though with perfect equality. Of this *subordination*, we must speak elsewhere; meanwhile let us notice this—that of *subordination* in manhood no difficulty need be made; and that *subordination* of the Sonship in Deity, may still be willing, and official, subordination having reference to the infinite economy of that unseen kingdom, to which those who love His deity, and they alone, can hope to aspire. He who, for the Father, in the infinite world unseen orders all infinity must needs be infinite; and if infinite, therefore GOD! Solomon has taught us the equally inexplicable nature of the Father, and of the Son —“Who hath ascended up into heaven, or descended? who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?”¹

*Jehovah seated
at Jehovah's
right hand.*

My object in the present chapter is to put before the reader, certain Old Testament Scriptures which we may read, as if we were Jews, respecting their

Messiah, our Christ, without especially referring

to His incarnation. Of such other writings in the Hebrew prophets, foretelling minutely His coming in the flesh I shall collect specimens in another chapter. Our object in those we now select is to observe how certainly, even according to Jews themselves, he was predicted of as JEHOVAH. One use of Psalm *two* was to shew that Messiah, of whom King David was the type militant, was to be a victorious king upon His throne. But as we know very well a subsequent prophet² informed the

¹ Prov. xxx. 4.

² Zech. vi. 13.

people He should be both King and *Priest* upon His throne; and for his first idea of this great truth, Zechariah, led of the Holy Spirit, would refer to David. It was announced obscurely, but certainly, to Israel by King David in the *one hundred and tenth* Psalm. I proceed to point out that in such Psalm Messiah is specified as JEHOVAH: and yet that another called also JEHOVAH is mentioned as exalting Him. The Psalm begins thus—"JEHOVAH said unto my Lord—*Adoni*, my Lord in the flesh—Sit thou on my right hand until I make thine enemies thy footstool." That all this Psalm refers to Christ, or Messiah, and that the Jews knew that, we need only refer to our blessed Lord's conversation with them "What think ye of Messiah? whose son is he?"¹ It is, therefore, Messiah whom David calls *Adoni*, or Lord in the flesh. Professor Lee,² indeed, suspects that the Jews have altered this reading: and that it should be here Adonāi—*My Lord God in the flesh*. Likely enough: when men deny the deity of Jesus, it is surprising how fast they alter the Scriptures. But, if the Jews have done so, one does not see what their unbelief has gained by it; as the following observations will shew; in which I shall take the text just as the Jews decide it should stand.

David said—"JEHOVAH said unto *Adoni*—*my Lord in the flesh*—*David's Lord* in the flesh—*Sit thou on my right hand*," etc. If Messiah be regarded only as a man here, in what sense was he David's *Lord*? That was our blessed Saviour's question; which no man could answer; and which silenced the Jewish disputants for ever. The title *Adoni*; my *Master*, my *Lord*; was always, when used by man to man, a title of obeisance and respect: in what sense could David adopt this, consistently with Hebrew principles and idiom, of a *man*, one of his *sons* or descendants, not yet born? No rational answer can be given to this question. If Messiah were mere man, merely David's son, he never was David's *Lord*, or *Master*, in the flesh. Hence since David gives him that title by the Spirit of God; and, therefore, correctly; something has to be supplied which the reading of the first verse, accepting it thoroughly from the Jews, does not supply. That something is found at verse *seven*. "The Lord at thy right hand shall wound even kings in the day of his wrath." This verse con-

¹ Matt. xxii. 42.

² See *his Lex.* p. 7.

nected for the Jews, Psalm *one hundred and ten* with Psalm *two*: both written about their great King Messiah to come. "Be wise now therefore O ye kings," etc. "Kiss the Son lest he be angry," etc. Now to be placed at *Jehovah's* right hand is a metaphorical expression for exaltation to great honour; JEHOVAH has no right hand. It is a metaphor; but then this metaphor must be consistently interpreted all through the Psalm: and he whom JEHOVAH places at His right hand in verse *one* is the same at the same right hand in verse *five*. Now he at the right hand in verse *one* is *Adoni*, David's Lord in the flesh, as we have mentioned; but he at the right hand in verse *five* is ADONAI, *The Lord God in the flesh*. Yes! The Jews have settled it so. There it stands stereotyped. Whom David calls "My Master" at verse *one*: who was born ages after him, and therefore was never his earthly *master*; nor could be, as his *son*: that same he calls *Adonāi*, *i.e.* JEHOVAH, at verse *five*. This was the explanation required to be supplied: He is my *Adonāi*, or *Jehovah*; and when arrayed in flesh will be also, in such sense, my *Adoni*, or *master*; and yet, being a descendant from me on his mother's side, he will also be my *son*. Thus much of Psalm *one hundred and ten* as read by Jews: who have still the astounding fact to account for, that, contrary to Levitical law appointed them by God, this their King, and Messiah, was also to be their High Priest: "Thou art a priest for ever," etc. Their Messiah is called in their own Scriptures, settled by themselves, *Adonāi i.e. JEHOVAH*.

But Christians may gather much more. Unitarians have tried to evade the argument by saying that the *Adonāi*, JEHOVAH, at verse *five* is to be read of the Lord God at the right hand of some *king* glanced at in verse *three*—"Thy people shall be willing," etc. In fact they screw a tourniquet round the Psalm, and hack it cruelly to pieces. But this will not do. Christ is *The King* and *The Priest* of the Psalm; and the metaphor *at thy right hand* must be consistently interpreted throughout; and whereas Christ is represented at *Jehovah's* right hand in verse *one*: JEHOVAH is, by the Unitarian gloss, placed at Christ's right hand at verse *five*: the places are interchanged, and the metaphor destroyed: for it is used for Christ's exaltation to honour at verse *one*, and must be similarly interpreted through-

out. What that interpretation is—Christians know. The Psalm foretells Christ's exaltation to glory at the right hand of The Father, after His atoning sufferings—at which time, presenting Himself with the marks of sacrifice upon Him—He enters into the holiest of all,¹ our Great High Priest ; “ a priest for ever after the order of Melchisedec,” reassuming His glory with the Father which, for the work of atonement, He had laid aside for a time. JEHOVAH in honour at the right hand of the Father before, He then re-assumes His proper glory ; and appears as ADONAI, or Jehovah at the right hand of the Father again. “ And now, O Father, glorify thou me with thine own self—with the glory² which I had with thee before the world was.” In actual glory as ADONAI, therefore, David in spirit called Him, LORD : and His deity is asserted even in the Jewish writings, after all vain efforts to evade its acknowledgment. To Christians the value of this *one hundred and tenth* Psalm is, that it proves the deity of Christ, *as such* : viz., after His incarnation, and ascension to the right hand of THE FATHER : then, it is, He becomes most strictly ADONAI, *God-as-man* : Christ in glory. The same title having been given Him predictively all through the Scriptures.

¹ Heb. viii. 1., &c.

² John xvii. 5.

CHAPTER VI.

THE SON WITH THE PROPHETS.



shall have occasion to refer to Jeremiah, concerning the deity of Messiah, in another place; my next reference at present will be to Ezekiel. The reader will have noticed throughout the foregoing pages how much stress is laid upon the word Adonāi as a notorious Jewish name, and equivalent for JEHOVAH. And to some, whose reading has not extended in that direction, it might seem as if the *notation* of a word were too fine an element to be relied on. Were that word but very seldom used, or used in doubtful connection, or not provided with illustrative terms, the observation would be worth attention; but, when the very contrary is the case, is deserving of none; except to confirm the conclusions already advanced. I have explained at p. 49 *supra* that the Jews add in certain places, *e.g.*, Gen. xviii. 3, and xix, 18, the marginal note *Kodesh, i.e. Holy*, to the word, that no reader may doubt its application—and will now add that the original, and proper, use of the word ADONAI, tracing it from such first places in the books of Moses, is JEHOVAH, as appearing in likeness of *man*; until at last it became an habitual, and notorious, synonym or equivalent for JEHOVAH: and is used so often, and in such connection, that no mistake on this subject can possibly occur.

Thus in the pages of Ezekiel it is found *two hundred and eighteen* times in actual connection with the word JEHOVAH itself. Ezekiel's characteristic title

for the Lord God is—ADONAI-JEHOVAH: equivalent to *Jehovah made known as man*. Why is it so *always* in Ezekiel; and only occasionally in other parts of Scripture? It is a remarkable fact that just as Ezekiel assigns to the Lord God a

title characteristic of his own book ; so he is taught to assume to himself also a title, almost peculiar to himself, but certainly not adopted by any prophet before him. Dr. Lightfoot informs us in allusion to Ezekiel's title "Son of Man," that "why Ezekiel, and no other prophet, should have been so often styled thus, has been ascribed to different reasons by different commentators," and then tells us it is (in his opinion) a mere *Chaldaism* equivalent to *man*: used also, he reminds us, by Daniel at chap. viii. 17. But, with humble respect, *Son of Man* is not merely a *Chaldaism* but also a *Hebraism*;¹ and, again, why is Ezekiel, and no other prophet, called Man, according to the doctor and those who agree with him? It appears to me the doctor only shifts the *venue*: he wriggles away from one difficulty, to be fixed by the other. Why is Ezekiel, I ask, and Ezekiel alone of all the prophets, habitually called Man, when addressed by *God*? And why does Ezekiel and Ezekiel alone, of all the prophets, habitually call God—ADONAI-JEHOVAH; *i.e.* (according to me) JEHOVAH manifested as *man*? It appears to me these two names—*Jehovah's* and the *Prophet's*—are correlatives appointed by God himself: answering harmoniously, on doctrinal truth, like the two divisions of a celestial choir. Oh! what sweet music they have since then made in the palaces of heaven! Thou who art *man*, yet Ezekiel—*God my strength*, art taught and sustained by JEHOVAH, yet ADONAI—Lord God manifested as man. But, accepting the suggestion, why is Ezekiel alone, of all the prophets thus called Man? Because Ezekiel alone, of all the prophets, up to his time, saw *God in glory as man*. The marvel is not that Daniel, once upon a time in Chaldea has the same title "son of man" applied to him after Ezekiel, for he too had visions of *God-as-man*; but the wonder is that it never occurred until Ezekiel's time; and that such time was when a peculiar idiom could best be adopted to fix a well-known title of JESUS CHRIST. A distinctive title, peculiar to Him as Messiah, and God-man; although also a truly idiomatic expression. But I must not anticipate.

I have already traced the progress of the Jewish idea of *God-incarnate*; first to Abraham, then to Lot, then to Jacob at Peniel,

¹ See Psalm viii. 4; Isaiah li. 12, etc.

then to Joshua, then to Gideon, then to Manoah: but all these were of *God-as-man* upon earth. Then we traced the same incarnation, obscurely hinted, though as in heaven—by the ascension up on high—by the Sonship, a Sonship as Jehovah—by the exaltation as Jehovah in manhood at the right hand of Jehovah, in heavenly places—and as JEHOVAH in glory seen by Isaiah “*sitting upon His throne.*” Now this vision of Isaiah’s though by figure suggestive of the mystery is *too* figurative to enable us to conclude that Jehovah, as seen by him, appeared as man. We shall never gather that from Isaiah. It is a possibility suggested; nothing more. But, coming to Ezekiel’s vision, the idea suggested by Isaiah is so plainly stated as to admit of neither doubt nor contradiction. Ezekiel saw, first of the prophets, *God-as-man* in supreme heavenly glory. Having described the *cherubim*, by whose action and presence we identify the visions made to himself and to Isaiah, he proceeds—“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of a throne was the likeness as the appearance of a *man* above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of *the glory of Jehovah.* And when I saw it, I fell upon my face; and I heard a voice of one that spake,” etc. Will any-one pretend to say this vision of *God-as-man* had no significance? Why *now*? and not before? Christians will remember, by referring to Revelation,¹ that this Ezekiel’s is the very selected type for the appearance of Jesus in glory. Why now, and not before? Except to impress upon Israel’s mind the deity of Him their Messiah; already so fully prophesied of by Isaiah, and by Jeremiah, as to come in the flesh. Why now, and not before? Except to prepare the mind of the captive people to hold fast the faith that Messiah was their God; though Daniel would soon announce specifically by

¹ Rev. i. 13—17; and iv. 2—11 *with* v. 6—14.

name His being cut off in the flesh, but not for Himself. Has this vision of God-as-man no connection with the title ADONAI-JEHOVAH: Nay, nay: let us not say so. The vision pervaded lastingly Ezekiel's prophetic perception: and every time he exclaimed ADONAI-JEHOVAH—Oh Lord God—he reverted to the sight of GOD-AS-MAN he had seen at Chebar.

But what proof have we here that he, ADONAI-JEHOVAH, whom Ezekiel thus saw in supreme glory is The Christ of Christians, whom Trinitarians called THE SECOND of The Holy Trinity? I traced THE ANGEL of Jehovah, The Sent One, as The Lord God, as El-Shaddai, The Almighty God, as Jehovah, as Jah, as The Angel of the Levitical covenant, present in the pillar of fire, and of cloud; present in the cloud that filled the tabernacle; present in the cloud upon the ark and the mercy seat—as The Lord God between the Cherubim—present at Shiloh, at Zion, and in the temple at Jerusalem. Now Ezekiel's vision of *God-as-man* seen first at Chebar, was renewed afterwards—near the banks of the same river. ADONAI-JEHOVAH thus, in vision, consorted with the son of man—Ezekiel—and Ezekiel expressly says¹ that the glory he saw afterwards was the same as “at Chebar;” and was the glory of Him who dwelt upon the mercy-seat between the cherubim, and whose glory filled the house. “Then the glory of JEHOVAH went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of The Lord's glory.” Thus the glory of ADONAI-JEHOVAH, of *God-as-Man*, which Ezekiel saw, was the glory of Him who filled the temple, and dwelt upon the ark above the mercy-seat—Jehovah The Sent, The Angel of Levi's covenant, already traced throughout the books of Moses. ADONAI-JEHOVAH is a title of Messiah, of Christ, of The Angel of the Covenant, whom Jews delight in; and who came suddenly, as Jesus, to His temple! Are you sure it is a title of THE ANGEL, The Sent, The Second in The Holy Trinity? Is it never applied to The One Almighty Father? Yes! in such a way as to confirm our argument, and to assert identity of essence of The Son with The Father. It is used about three hundred times in the Hebrew Bible: *two hundred and fifteen* of these are by Ezekiel; who addresses it, as I have shewn, to

¹ Ezek. x. 4.

The Angel of The Covenant, seen as man in glory: and of the remainder scattered in various parts of the Bible, seldom, I believe, to The Almighty Father; unless THE SON himself be the speaker. Now for The Son to apply unto The Father a title proved from Scripture to be peculiarly His own, does assert, as far as a title can assert, identity of essence; that which is peculiarly The Son's is declared also to be The Father's—and the title, so given by The Son, asserts, in its own way, what our Lord afterwards said to Philip¹ “He that hath seen me hath seen the Father; and how sayest thou then, Shew us The Father?” However, the stress of our argument lies here—that a title unequivocally Jehovah's in glory supreme is traced up to Him, THE ANGEL, who dwells between the cherubim; at such time as when He appeared in glory *like a man*. On these manifestations of THE SON in the Old Testament, a useful book is *Christophancia*, by a late dissenting minister, Mr. George Balderston Kidd: a work particularly valuable for its minute and multitudinous Scripture references.

*Daniel's
Visions.*

I shall not detain the reader long upon the manifestations of Deity granted to Daniel, lest I should be supposed to introduce subjects of prophetic interpretation; but just long enough to note the

fact, and also the diversities, of such manifestations. If we turn to Daniel's chapter *seven*, it is clear at the *ninth* verse that he had a vision, or manifestation, of one whom he calls THE ANCIENT OF DAYS—“I beheld till the thrones were cast down, and THE ANCIENT OF DAYS did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” If Unitarians would like to interpret this of The Lord Jesus Christ, the Judge, beheld in glory—they are welcome to its plain assertion of Deity: but that they will not do. Moreover such interpretation would be incorrect; and I suppose we shall all agree that this manifestation of THE ANCIENT OF DAYS is to be interpreted of THE ALMIGHTY FATHER. But then a

¹ John xiv. 9.

little lower down, viz, at verse *thirteen*, Daniel says “I saw in the night visions, and, behold, one like THE SON OF MAN came with the clouds of heaven, and came to THE ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Who is this SON OF MAN, who came to THE ANCIENT OF DAYS? Who is He to whom this everlasting kingdom is given? this spiritual service, or *divine* worship accorded?¹ Who is He thus seen in glory; yet other than THE ANCIENT OF DAYS? Afterwards, viz. at verses 18, 22, 25, and 27, there is one called THE MOST HIGH : his people, nations, and languages, who take the kingdom, are called saints of THE MOST HIGH; and whereas it is said, at *v.* 14, that all people, nations, and languages, shall serve this SON OF MAN, and that His dominion is an everlasting dominion; the same language is taken up, at *ver.* 27, of THE MOST HIGH “whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” According, therefore, to Daniel—he had vision of two, one in deity as THE ALMIGHTY FATHER, or Ancient of days; the other of one like unto *The Son of Man*: of whom it is said that the saints, kingdom, etc., of The Most High are *also* his : and equal worship and dominion accorded by the saints to either.

Manifestly, as one part of the vision is to be interpreted of THE ANCIENT OF DAYS, as *then* existing in glory : so the other part is to be interpreted of one like the THE SON OF MAN, *then* existing *as* in glory. They were visions of Beings, not as to exist at some future time; but similarly of both, as then existing when Daniel beheld them in glory. But to make this still more certain refer to Daniel’s chapter *ten*; there, at verse *five*, is another manifestation of *Deity* as, “a certain man;” “and in the four-and-twentieth day of the first month, as I was by the side of the great river Hiddekel; then I lifted up mine eyes, and behold *a certain man* clothed in linen, whose loins were girded with fine gold of Uphaz : his body also was like the beryl,

¹ The manner in which Mr. Belsham endeavours to set aside this place in Daniel is too barefaced and puny, to deserve further notice from a serious mind. See *Calm Enquiry*, p. 251.

and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Daniel alone saw the vision; he calls it a great vision; there remained no strength in him; his comeliness was turned into corruption; he retained no strength; he stood trembling, he became dumb. As for the men, his companions, they saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. One thinks at the moment of St. Paul's vision, on the road to Damascus; and of his companions who heard a voice, but saw no man.¹ But the truth is there is nothing equal to this recorded manifestation to Daniel in all the Holy Bible. The manifestations to Isaiah, to Ezekiel, to Zechariah, and to Daniel before, did not equal it. But, however, none will venture to deny it was a vision of *Deity*: no appearance of a mere angel ever produced such effects upon a prophet. Nay, more than that; just before, viz., at ch. viii. 16, Gabriel, that mighty angel who stands in the presence of God, had been in personal attendance upon Daniel to explain another vision; when, indeed, Daniel did fall into a trance, as usual when receiving these mysterious revelations: but the two descriptions are vastly dissimilar; and, moreover, that same Gabriel was sent to attend upon Daniel in answer to his prayer at chap. ix, when Daniel upon his second visit fell into no trance at all. The manifestation in chap. x. is clearly of no angel, but of *deity* itself. Then putting these manifestations to Daniel, in chapters *seven* and *ten*, together, it is clear he had vision of two at least, as *then* existent in Almighty power—one as THE ANCIENT OF DAYS; the other, as like THE SON OF MAN.

Now we understand why Daniel, like Ezekiel; (these two only of all the prophets) is once, viz., at chap. viii., ver. 17, addressed as "Son of Man." These two, of all the prophets, alone had visions of JEHOVAH in the likeness of Man; and the sympathy of deity with manhood was not only indicated to them by such manifestations; but further suggested by the title given them, Son of Man, or Man; it so being brought to pass that such visions should be granted at the very time when a peculiar

¹ Acts. ix. 7.

idiom was best calculated to convey what we shall shew, by and by, to be a solemn and mysterious truth affecting the deity, and incarnation, of THE SON. For to this vision of Daniel we should refer for the origin of our Saviour's title 'The Son of Man.'

Jehovah The Sent, according to Zechariah.

Of course the title, ANGEL OF JEHOVAH, implied as explained in chapter III. *supra*, that He to whom this title was given, was *Sent* by Jehovah.

And we know that, in the New Testament, the fact¹ that "The Father *sent* The Son" is insisted on in so peculiar a manner, as to suggest to us that THE SENT ONE may almost be considered another title of The Lord Jesus Christ; just as the healing pool of Siloam,² which being interpreted, is *Sent*, is typical of the same Saviour. In fact, where the New Testament continually reminds us that the Son was Sent, it at the same time tends to remind us that The Son is The Angel of the Old Testament. Have we any trace of similar phraseology in the Prophets? I shall select Zechariah to answer this question. "For thus saith the Lord of Hosts, After the glory hath He *sent* me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of Hosts hath sent me." It is manifest that the speaker, The Lord of Hosts, declares that The Lord of Hosts had sent Him.

Now it is melancholy to see, by Mr. Belsham,³ Unitarians driven to try and evade this passage, by interpreting the "*sent me*" to mean "Me, Zechariah." Says Mr. Belsham, "The prophet here makes an abrupt transition from the person of Jehovah to his own: *q.d.* You shall know that I am a true prophet." Indeed! let us follow Zechariah further on: "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. *And many nations shall be joined to the Lord on that day, and shall be my people*; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts *hath sent me unto thee*; and the Lord shall inherit Jerusalem," etc. What this prophecy means specifically, I have explained elsewhere; meanwhile let the reader note it is, at the very least, a prophecy

¹ 1 John iv. 14.

² John ix. 7.

³ *Calm Enquiry*, p. 195.

of Christ's days,¹ and of the calling of the Gentiles; "many nations."—at which time He who says He is *sent*, should dwell in the midst of Jerusalem—and Zechariah cannot possibly be meant, unless Unitarians mean to tell us that Zechariah, the prophet, was alive, and dwelt in Jerusalem, five hundred years after he delivered this prediction. I request the reader especially to bear in mind these places of Zechariah, where Jehovah of Hosts, speaking by the prophet, says that Jehovah of Hosts *sent* him; and where Jehovah of Hosts, foretelling His own coming, as Christ or Messiah, to dwell at Jerusalem, says that Jehovah of Hosts, *sent* Him; for I shall make a most important use of this place when speaking of the *Deity* of the Holy Ghost. These words, "Hath sent me," indicate in Zechariah, and elsewhere, the *Deity* of Christ or Messiah, and are illustrated habitually in the holy Gospels in such places as, "God *sent* His Son," or, "These have known That thou hast sent me,"—quoting all but Zechariah's words;² and their ultimate reference is to Jesus Christ or Messiah as THE ANGEL, or SENT ONE of Jehovah.

I shall now conclude these citations of Holy Scripture which have been intended to trace the progressive manifestations of God The Son in the Old Testament; and shall not only summarise this present chapter, but also try to gather together under one instructive aspect the fair results of the last four chapters, which have reference entirely to the deity of The Son.

The *second* and *one hundred and tenth* psalms should be paired for this reason—that the *second* Psalm speaks of The Messiah, and The Son, interchangeably; that is, speaks of Christ under both titles specifically as The Messiah and The Son; and, in its concluding verse, declares in a manner only just short of positive assertion that such Messiah, The Son, is Jehovah: while the *one hundred and tenth* psalm, admitted both by Jews and Christians, to celebrate the same Messiah, gives Him that extraordinary title ADONAI, acknowledged to be equivalent with *Jehovah*. Hence we know from these two psalms that The Messiah is The Son of God, is also Adonāi, or

¹ See my Notes on the Restoration and Conversion of Israel.

² See John xvii. 25; iii. 18, 21, etc. Study John, especially for the meaning of the title, SENT.

Jehovah, in the Old Testament. This conclusion is instantly enforced by the citation we made of the *sixty-eighth* psalm. For whereas the *one hundred and tenth* psalm gives Messiah the title ADONAI, in predictive reference to His exaltation in priesthood at the right hand of God, *after sacrifice*: the *sixty-eighth* Psalm speaks, as asserted by the apostle, of His ascension to heaven after death upon the cross; and celebrates Him by the name of JAH; which again all admit to be equivalent to *Jehovah*. And this celebration of Christ by that peculiar title JAH, given to Him alone, brings home to Him all those numerous scriptures of praise where the word Hallelu-Jah occurs, with all the contexts appertaining to them, and proves by such ascriptions of praise that He who received such praise is GOD. This conclusion *that he who receives such praise is God* is undeniable, and of course admitted by the Jews: Christians know, from apostolical reference to The JAH of psalm *sixty-eight*, that such JAH is their *Christ*. And we can show, and have shown, the Jews from their own Scriptures that such JAH, celebrated by David, (who borrows the name from Moses' song), is THE ANGEL of their covenant, their MESSIAH.

Thus having by these titles, MESSIAH, THE SON, JAH, and ADONAI, thrown together the psalms above referred to, and shown that they all refer to one divine person, *viz.* God The Son; we turn from *titles* to *manifestations* of deity, and bring these also home to Christ, THE SON; and by such manifestations trace the road to *incarnation*, and to all those mysterious truths which such incarnation implies.

That Daniel saw manifestations of at least two in deity cannot rationally be denied, for one is called distinctively *The Ancient of Days*; the other, as distinctively, THE SON OF MAN: and this last is graphically depicted as coming to *The Ancient of Days*, and receiving from him that everlasting kingdom which we know from Daniel elsewhere depicts the Church of Christ. Who was THE ANCIENT OF DAYS? Who was THE SON OF MAN? Leaving the reader to supply the answer, we proceed to note that this vision granted to Daniel of THE SON OF MAN, and the correlative title *Son of Man*, given only once to Daniel, carry us back to the prophet Daniel's contemporary, to whom that title specifically belonged, and who of all the prophets is called

such by The Lord in vision—I mean Ezekiel ; and we note that he also had granted him especial manifestation of *deity* ; if not of two, yet of one. And that there was this peculiarity in the appearance granted to Ezekiel, it was of GOD in the likeness of *man* : and that to God so seen Ezekiel of all the prophets, and habitually, gives the title ADONAI-JEHOVAH. Now we have seen from the psalm, *one hundred and ten*, that *Adonāi* is the title of Christ in glory ; for Jesus Himself claimed that psalm as His own,¹ and the apostle cites it of Christ's priesthood when ascended—the Jews admitting both psalms to be of their *Messiah*. What if Ezekiel's whole vision, his entire book, and all the proofs and declarations of *deity* it contains ought to be referred to Messiah, or Christ, as Adonāi-Jehovah? Now Isaiah also had his *manifestation* of deity, and by comparing the two prophets, Isaiah and Ezekiel, we perceive convincingly that the two manifestations were of one, and the same, Being. May I ask whether the Jews admit or deny that? We know they admit it to the full—then Isaiah and Ezekiel saw the same great Being ; only that to Ezekiel, the later prophet, the *manhood* form was fully developed which Isaiah had seen but partially—hence Isaiah declares that he saw JEHOVAH ; but Ezekiel that he saw *Adonāi*-JEHOVAH. Each saw Jehovah, and the same Jehovah, but Ezekiel saw Jehovah as *man*. Now Christians know, for the evangelist asserts it, that He whom Isaiah saw was God The Son ; hence to Christians, He whom Ezekiel saw was God The Son ; hence God The Son is Ezekiel's *Adonai*-JEHOVAH ; and God The Son is Daniel's THE SON OF MAN. And psalms *two*, *sixty-four*, and *one hundred and ten*, are rightly bound up with manifestations of *deity* made to Isaiah, to Ezekiel, and to Daniel ; and brought home, all of them, to Christ, The Son of God.

But these manifestations of God in glory, do they localise *deity*? or our Blessed Saviour's prayer, "Our father, which art in heaven," does it teach us to localise *deity*? Do we dare to confine, or limit, THE ESSENCE? God forbid ; we have no such vain, impossible, or impious, idea. God is infinite ; and who shall reduce to space, or shorten, Infinity? But will the Unitarian be so good as to tell us what is the necessary connection

¹ Luke xx. 39—44 ; Heb. vii. 21 ; and x. 12, 13.

of *thought* with *space*? Is there any? Will he be so good as to tell us how The Divine Mind is, or is not, to be associated with space? These manifestations of God in glory were not of The Essence, but for the Economy; that is, were not representative of *the essence of deity*, but for the purpose of His divine economy, or government, towards man. They were for the purpose of producing defined ideas for specific purposes connected with the religious worship and government appointed men. They were, so to speak, the graphical embodiments of the figurative language which Scripture teaches us everywhere to employ in reference to deity—God is in heaven; God rides upon the wind; God moves in the clouds; God's path is in the sea, etc.; all such expressions convey in various manners ideas of locality; but who ever supposed that by such terms any limitation, or compression, of *The Essence* was suggested. But if it be a fact, as it is, that such manifestations in *locality*, and such significant expressions of *locality*, are used all through revelation; and have ever been interpreted when applied to THE FATHER Most High, without the slightest danger, or suspicion, of limiting the Essence; what sense is there in imagining that Trinitarians do so when they interpret certain such places of THE SON? They hold them, and rightly so, to be manifestations, for economical purposes, of *deity* through THE SON, and of the fact of such Son's deity; without for one moment intending therein to include, or thereby to localise, or confine, The Son's Essence. A mode of speech, and interpretation, admitted both by Jews and Christians to be sound when applied to God The Father, may also be sound, and admitted to be so, of The Son, if he be really God. But this question—*Is he God?* must be answered, as we have answered it, from separate considerations.

Hence the *local* manifestations in no way prejudice the deity of The Son: and once that deity proved, all the attributes of *deity* follow as His own, and cannot be impugned by manifestations in locality. But what were the occasional manifestations of *deity* by *incarnation* made to Gideon, to Manoah, to Joshua, to Jacob, to Abraham, but *local* manifestations to a similar purpose, but of a different order from the *embodiments* in glory seen by Isaiah, by Ezekiel, and by Daniel? What else were local manifestations above the mercy-seat in the Shechinah, by the fiery

cloudy pillar, by the burning-bush? What were these, I ask, but *local* manifestations all; similar in kind as to locality, but diverse in order as to appearance or form? And to suppose that by the *one*, *e.g.* those on spots of earth, or spaces of air, we limit or confine The Essence, would be as unreasonable as to imagine we do so by the other, *e.g.* those on spots on the firmament, or spaces in the sky. These *local* manifestations touch not The Essence, whether they be interpreted of The Father, of The Son, or of The Holy Ghost. But were they all of one and the same Being? and, if so, do we mean to assert that all customary manifestations of *deity* have been made by THE SON? It is so: The *Father* ever *sent* The Son. In the relations of The Divine Economy it is declared to be so ordered: He by whom the customary manifestations were ever made was *The Sent One*: and such was His title from the first: The Sent One—THE ANGEL of Jehovah. Let us note it carefully.

There appear to have been three customary modes by which DEITY manifested himself to man; that by *incarnation*, that by the *fiery-cloud*, and that by *celestial glory* in manhood form; of these *incarnation* (all praise be to God) was the first, as it has also been hitherto the last; but the next will be of manhood in celestial glory. The appearance made to Hagar is not defined; but from the fact that THE ANGEL afterwards appeared to Jacob at Peniel, and to Joshua, and to Manoah, and Gideon, as a *man*, it is probable that he addressed Hagar upon earth, under similar form, in the wilderness. The appearance to Jacob is not defined; but from the fact that it was an appearance in heaven, and that Jacob also identifies what he saw with THE ANGEL, it is probable he had the first vision of Jehovah as man in glory; that is the first vision of Adonāi-Jehovah. This by the way. But of all the manifestations traced, it may be certainly concluded that they were of God THE SON. Thus David and Ezekiel celebrate Him both as Adonāi: but David (most blessed type) celebrates that same Adonāi as THE SON, and as JAH; and that name JAH, so used by David is to celebrate Him as with The Ark of the Covenant: and it was borrowed from Moses who first gave it to THE ANGEL, who delivered His people from the Egyptians, when He habited the fiery-cloudy pillar. THE SON then is ADONAI; ADONAI is JAH;

and JAH is the ANGEL. But *The Angel* that appeared to Moses was the same well-known Angel, who appeared sometimes *incarnate*, sometimes in the *celestial glory*, to the Patriarchs, to Hagar, and the Judges; hence that same ANGEL was JAH, was ADONAI, was THE SON: and Malachi closes the category by asserting He was Israel's Messiah, our Christ. Strange that any Trinitarians should shrink from this conclusion! The Apostles, and the Apostolical Fathers, did not. Do we believe that Christ is God, or do we not? If we do, where is the irrational, or unscriptural, character of our conclusion? If we do not, where is our religion?

We conclude, then, that from the voice of God walking in the garden at Eden, to the incarnation in the manger at Bethlehem, all customary manifestations of the *Deity* to man were made by the instrumentality of THE SON; and that He is THE ANGEL, The Siloam, The Jah, The Adonai, of the Old Testament. We conclude from His titles, from His offices, from His acts, from His worship, from His promises, contained in the Old Testament, that He is Jehovah, The Lord God Almighty, and yet is THE SON. We know Him therein, as in the New Testament also, to be "the brightness of The Father's glory, and the express image of His person;" and thus acknowledging Him, as revealed in the Old Testament, to be of *the essence* of The Father by sonship, declared through David, we neither confound the persons nor divide the substance.

CHAPTER VII.

THE DEITY OF THE HOLY GHOST.



ITHERTO we have been engaged in tracing throughout the Old Testament the Deity of Him, whom Christians know as The Second in The Holy Trinity. And we have shewn that from the very earliest days, The Almighty God manifested Himself to Israel by Him who, first termed *The Angel*, is next termed *The Angel of His presence*; is afterwards revealed as The Son; and finally, through Malachi, as *The Angel of the Covenant*; and by that title identified with Israel's *Messiah*, in which character we shall speak of Him more particularly in a succeeding chapter.

The Holy Ghost as given in the age of the patriarchs.

We now proceed to enquire, what indications we have in the Old Testament of His existence and Deity, whom Christians call *The Holy Ghost*, and who is continually mentioned, in some sense or other, in the Old Testament as THE SPIRIT OF JEHOVAH, and THE SPIRIT OF GOD: commencing with the times of the Patriarchs. At the commencement of which enquiry we must remember that Moses' account of the antediluvian and patriarchal ages was not intended to give us a systematic description of the doctrines of faith, or modes of worship, then prevalent among men; but only such brief allusions to them as had manifest bearing upon the revelation of God, which he was appointed to introduce. Thus Abel's *lamb*¹ had undoubted reference to Abraham's, and Abraham's² similar reference to the Paschal;³ as the Paschal had, for later ages, to Christ our Passover.⁴ We must also remember

¹ Gen. iv. 4.

² Gen. xxii. 13.

³ Exod. xii. 3.

⁴ 1 Cor. v. 7.

that Moses' books were, as a Pentateuch, contemporaneous and continuous; and that the whole five were intended to be but part, though an integral part, of that entire revelation dictated by one Omniscient Spirit, which we call the Old Testament. Hence, as regards doctrines of faith, if we find them glanced at as existing in patriarchal times it is as much as we can expect; the same doctrines being designed to be more minutely explained afterwards by Moses and his successor prophets. Even less than this of modes of worship. Now that the Patriarchs did know, did sacrifice to, did pray to, did supremely worship THE ANGEL, we know; and we may fairly infer the same of The Holy Spirit, if there be any sufficient indication of His manifestation also, and presence with the Patriarchs. The *mode* of manifestation is a consideration distinct from the manifestation itself; and the *modes* may reasonably be expected to be quite as numerous as, or more so, than The Beings to be manifested. Further, if these Beings be distinct, distinct modes agreeable to each, may fairly be expected. And what the incarnation already shewn was of THE ANGEL's presence; that same, in effect, viz., a proof of actual presence, the impulse and possession in the mind of certain gifts may be of The Holy Spirit's. So that if we find it to be a fixed and recorded principle in Moses and the Prophets that the possession of certain *spiritual*, or supernatural, powers was the constant, and undoubted proof of the Holy Ghost's presence; then we may fairly infer that, as recorded by Moses, the possession of similar spiritual, or supernatural, powers was a proof of the same holy presence to the Patriarchs: and was recorded by Moses as such.

Now, as matter of fact to be further considered elsewhere, we do find that by Moses and the prophets the possession of spiritual wisdom in matters *political*, and *ecclesiastical*; and of spiritual force in making known the Word of God; and of supernatural power in foretelling things to come, were invariably assigned to some person, or influence (call it what you will) denominated THE SPIRIT OF GOD. Hence wherever such spiritual, and supernatural, powers are manifested by the Patriarchs, or their contemporaries, we are justified from Scripture in tracing the operation of that same SPIRIT OF GOD. And since we know the Patriarchs were fully conscious of the visits

and manifestations of THE ANGEL, we may justly believe that by the consciousness of divine wisdom, and prescience (if ever it moved them) they recognised the visits, and manifestation, of THE SPIRIT OF GOD. Now such wisdom and such prescience did move them; Jacob prophesied,¹ Isaac prophesied,² Abraham prophesied,³ and *they* knew it. Moreover we must remember that each of these, perhaps especially Abraham, was the priest of the Lord in his family, as well as the social head of it; and that being in personal communication with Deity, they taught with authority, knowing they were themselves taught immediately of God; and so, again, exhibiting the power of The Spirit. Besides we must remember it was the age of such men as Melchisedec and Job:⁴ and that at this very patriarchal time, the gems of sacred thought were being lavishly scattered along the sands of Uz by men who knew that God spake among them. Especially as regards Melchisedec, it is not without significance he is registered as the Priest of The Most High God, who blessed Abraham, and to whom Abraham gave the tenth of all.⁵ He knew he was then the High-Priest with whom inspired truth was found; probably, indeed, the last of his order; and also knew that Abraham was the father of that order which should succeed him. But still, while he lived, he knew himself the deputed King and Priest of God, and blessed Abraham exercising the influence of The Holy Spirit. Thus much may suffice at present for noting the existence and agency of The Holy Ghost during patriarchal times. The records of those distant ages are scant indeed; but there are certain fossil truths embedded in the pages of the books of Moses; incomplete, perhaps, but, to a skilful dissector of Holy Scripture, sufficient for enabling him to determine to what section of divine truth they belong. Indeed the New Testament stamps our induction with its authority, and carries us farther back than patriarchal times, for "Enoch also, the seventh from Adam, *prophesied* of these, saying,⁶ The Lord cometh with ten thousands of His saints, to execute judgment upon all that are ungodly,"

¹ Gen. xlviii., xlix.

² Gen. xxvii.

³ Gen. xxv. 7.

⁴ *I adopt the view of the Book of Job, as determined by Prof. Lee: see Lee's Job.*

⁵ Gen. xiv. 19.

⁶ Jude ver. 14.

etc. Doubtless the same Holy Spirit taught Enoch, and the Apostles, to predict the coming of the Lord.

*The Holy Ghost
in the times
of Moses and
the Judges.*

I observed just now that if it should be found an established principle in the revelation made through Moses that certain supernatural gifts affecting either the religious or political condition of man in those days, were invariably attributed to the action of one who is termed The Holy Spirit, or The Spirit of God, or The Spirit: then, bearing in mind that the books of Moses constitute a continuous history written contemporaneously, we shall be perfectly justified in assigning similar gifts, exercised in patriarchal or antediluvian times, to the operation of the same Spirit. And, moreover, that known *identity* of spiritual influence, though perceivable not in person, but merely in effects and consequences, was as truly a *manifestation* of deity as *embodiment* in a human form or *locality* in a cloud. Though the question would still remain to be asked, and answered—Was such manifestation by identity of spiritual influence to be interpreted of Him whom we know as The Father of all, or of some other distinct Being to whom such spiritual influences, and all their consequent claims, were intended to be assigned?

Now upon this question of a *third* personal manifestation in the One God a very curious, and important, fact meets us at the outset. It is this—that, while a certain expression, or phrase, ‘The Spirit of Jehovah’ is so used, and so frequently used, in the Old Testament, as to justify Trinitarians (in their firm opinion) to add belief in a third personal manifestation of Deity to The Two already spoken of; or, in other words, to justify (as they believe) their profession of faith in a *Trinity*; there is nothing whatever, not a word or phrase, to ensnare them in the danger of going beyond this. “The Unity in Trinity,” as it is called, of Christians, and as gathered from the Old Testament, as well as from the New, exposes them to no risk of *polytheism*. There is undoubtedly, say they, a manifestation of Three, but as undoubtedly of no more. The line is distinctly drawn; and surely there must be some significance in this curious and important fact. Assuming Trinitarians to be wrong, it is very suggestive that inspired Scripture so speaks that it has proved possible for the Christian Church in mass almost complete and comprehensive, to stumble upon the unprecedented notion that JEHOVAH

The One Great God, has manifested Himself under three ideas of Deity, each equal and each equally to be worshipped, but certainly under no more. And the deity of two of these being proved, it surely is a fact worth considering that (assuming Trinitarians to be in error) they have deceived themselves in believing The Deity of The Third. Accordingly it is practically found that in holding the faith as opposed to Unitarianism, the great crash of the controversy is found to lie about The Deity of Christ; that sublime and glorious doctrine is, in fact, the focal centre of Christian light. And, that being proved, the question about The Personality and Deity of The Holy Spirit, is reducible to a very small compass.

Indeed the Unitarian opinion of the term "The Spirit of God," and other terms in Holy Scripture of synonymous power, is that the phrase is either a mere synonym for God himself, and therefore is to be read as equivalent to God; or else is a term merely expressive of a certain effluence, or spiritual emotion, proceeding from God: in short, the whole question is as to the distinct *personality* of The Spirit of God. For by the first Unitarian sentiment, viz. that of *synonym*, the Deity is of course admitted: and the second Unitarian sentiment, viz. that of *effluence*, Trinitarians cheerfully accept; but upon both sentiments the question of *distinct personality* lies between us, and is raised; is, indeed, the very question demanding solution. As a matter of fact it cannot be denied that the term "The Spirit of Jehovah" is continually used in passages from Moses to Malachi, where the presence and power of none less than Jehovah himself is intended to be affirmed; but, if the term "The Spirit of Jehovah" be a mere synonym for "Jehovah," wherefore the distinction? for we shall prove that the distinction is maintained with peculiar constancy; and that there are certain conditions, or occasions, of characteristic similarity, upon which the sacred writers are sure to say "The Spirit of Jehovah," and not "Jehovah;" wherefore the distinction? If they be mere synonyms why is the seeming distinction so habitually, so carefully, drawn? and under certain and constant conditions, such as to lead us to infer that when "The Spirit of Jehovah" is mentioned, and not "Jehovah" merely, certain constant, and separate, functions are about to be discharged? Further the very laws of speech imply that, having regard to the manner in which Hebrew writers use this term

“The Spirit of Jehovah,” they do mean to draw a real distinction between that and the term “Jehovah.” The phrase is not used indifferently, or vaguely; not for ornament, or mere poetical effect; but in plain narrative, on occasions most prosaic, which the historian or prophet (as the case may be) intended to record in the simplest, and tritest, language; and when the single word JEHOVAH would have been used as matter of course, had they not known and wished their readers to understand, that the agent mentioned was “The Spirit of Jehovah” to be some way understood as distinct from JEHOVAH Himself.

Surely distinction, and constancy, of office may well be supposed to imply distinction of agent: and, throughout the Jewish economy, whether under Moses, or the Judges, or the Prophets, wherever the office of teaching, leading, sanctifying, men has to be discharged, it is invariably referred to “The Spirit of Jehovah:” and, (where by the laws of speech the simple word JEHOVAH would have been otherwise employed), only let action upon the human mind, and consequent developement of human conduct, or teaching, or prophesying, or sanctifying, be the work on hand—whether to manufacture well in blue and purple, or to judge disputed cases in courts of law, or to vanquish the foes of Israel with means hopelessly inadequate, or to presage things to come—and all such work is invariably referred even in the times of Moses and of the Judges (not at present to trespass upon the Prophets) to “The Spirit of Jehovah.” That such influences must have indicated the presence of JEHOVAH all are agreed; the question is whether on such occasions “The Spirit of Jehovah” indicates some personality not to be confounded with Him, who is elsewhere termed merely JEHOVAH? One would suppose that constancy of office indicated constancy of distinction; and that the terms “Jehovah,” and “The Spirit of Jehovah” implied that distinction. It seems to me that we hardly do justice to the expression “The Spirit of Jehovah.” True, the word itself is that which stands for *wind*, or *air*, or *breath*; as in other languages beside the sacred. But may there not be a divine mystery in the very term employed? and does not our Blessed Lord intimate that to Nicodemus?¹ The winds in operation are distinct from

¹ John iii. 8.

the agencies which excite them. And, although to men some subtle elusiveness, like very air itself, may characterise the title of THE SPIRIT, yet if the illustration be mentally carried out, some distinction, some *real* distinction, becomes perceptible; for to speak of "The Spirit of Jehovah" as an influence, effluence, or emanation, is little to the purpose, except in favour of Trinitarian doctrine; because every *emanation* is distinctly *not* that from which it emanates: the stream is not the fountain: and yet there is a sense in which they are one, and inseparable. Moreover is there not a *figure* involved in this expression, "The Spirit of Jehovah" as of "The Breath of The Almighty:" as when God *breathed* into man's nostrils the breath of life, and man became a living soul: or again, Christ *breathed* on them, and said "Receive ye The Holy Ghost:" and as a man's breath is essential to him, and yet is *not* the man, so is not Jehovah's Spirit of His essence inseparable, and yet not to be confounded with Him? However, to our business, and its proofs. Let us put before us plainly the subject of our enquiry. It is not whether The Deity of The Holy Spirit is as clearly revealed in the Old Testament as in the New; we know it is not so; because His more especial manifestation was fixed by Joel¹ to be one characteristic mark of Christ's dispensation. It is not whether that Deity of The Holy Spirit is so plainly revealed that no Jew could fail to perceive it, as an article of his faith: alas! however plainly made known, some Jews, like some Christians, would have refused to acknowledge its plainness; as they did refuse to acknowledge the clearest truths relating to their Messiah. The question is—Whether The Deity of The Holy Spirit is revealed with perspicuity proportionate to other revelations of the Levitical age? and whether that Deity was, so far as we can gather from the ancient Scriptures, an item of their belief? Whether it was apprehended as such by the devout believers among them? To such questions we may safely reply in the affirmative. Again, let us keep the extent of the enquiry before us. It involves two points: viz. what has been called the "personality," and also the "deity" of The Holy Spirit. But, as regards the *deity*, there can remain but little dispute, once the *personality* admitted. For, without

¹ Joel ii. 28.

assuming that *personality*, the very phrase "The Spirit of Jehovah" implies the *deity*; seeing that if there be no distinctness here, then there must be identity: and, whatever may be indicated by the word SPIRIT (call it *emanation*, or what you will), if you deny the distinct personality, you must admit the synonym; viz., that "The Spirit of Jehovah" is for certain purposes, a circumlocution for the presence, power, and action of Jehovah Himself. This, at the least, is intimated by David¹ when he says—"Cast me not away from Thy presence, and take not Thy Holy Spirit from me;" or again,² "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" It is manifest that the presence of The Spirit is the presence of Jehovah: and that, therefore, if we attach any *personality*, as it has been termed, to such Spirit; to that *personality* we must also attach *Deity*.

But the difficulty lies, with the admission of all parties, in the assertion of distinctness, and personality, to The Spirit; and it is that, consequently, we are especially concerned to prove. On this head it is important to observe that the very first time "The Spirit of Jehovah" is mentioned by Moses, in such a manner as to enable us with confidence to assert that the actual presence of JEHOVAH on the occasion is intended to be affirmed, is at a very early stage of Israel's history, and so that this distinct personality, and Deity, of "The Holy Spirit" seem to be implied. We are told³ that Jehovah came down in a cloud, and took of the Spirit that was upon him, and gave it unto the seventy elders—"And it came to pass that when The Spirit rested upon them, they prophesied and did not cease." This was the institution of the Sanhedrim—the political council, and afterwards religious tribunal, of the Jewish nation; and it is especially to be observed that, though the functions they were called upon ordinarily to discharge, were such as could be grasped by man's natural reason, supernatural gifts were given to them, as to the apostles in subsequent time, as testimonials from above of the divine source of their commission. There is no doubt something difficult, and mysterious, in the language Moses here employs, and his statement may prove too high for man's comprehension; but, so far as his meaning can be followed, and accepting the simple force

¹ Ps. li. 11.² Ps. cxxxix. 7.³ Numb. xi. 25.

of his words, Jehovah is stated to have come down from heaven to earth, and to have re-distributed among Moses and his seventy elders, a something as truly distinct from Himself, as it was also extraneous to Moses and the elders; and this emanation, or effluence, or spirit, or what you please, thus re-distributed by JEHOVAH among seventy-one men is called¹ collectively "The Spirit of Jehovah." "And Moses said unto him, Enviest thou for my sake? Would God that all Jehovah's people were prophets; and that JEHOVAH would put His Spirit upon them." Whence it would seem that what JEHOVAH had come down, and re-distributed as distinct from Himself was "The Spirit of Jehovah." Re-distributed without separation as light from light, which is Jarchi's illustration. This place in *Numbers* I take to be one *radical* text to which the Christian doctrine of the personality, and Deity, of The Holy Spirit as The Sanctifier may be traced in all its branches: The Gracious Spirit under all His influences; which we shall find, are numerous enough even according to Moses and the Judges. *The Sanhedrim* began immediately to *prophesy*, viz., to speak aloud of the highest works, and truth, of Almighty God, though their immediate office was but temporal, and secular. This narrative not only serves as a leading intimation in the earliest times of the distinct *personality* of Jehovah's Spirit; but also to signify His fixed office among men, viz., to instruct them in the things of God, and to qualify them to serve Him whether as seers of future events, or expounders of His word, or ministers to define the social operations of His laws: this incident, I say, recorded by Moses, may be referred to as the type of all future spiritual influences of THE HOLY SPIRIT recorded in the word of God. It was the formal notification of His presence, and operations, among them before the assembled nation; especially as affecting any developements of prophecy. In other respects, as for atonement and for prayer, His presence was already otherwise notified among them. It was the Mosaic *Pentecost*.

The gift of prophecy, meaning thereby not so much the power of foretelling things to come, as of authoritatively enouncing the will of God, was even, and from the first, the acknowledged proof of The Holy Spirit's presence. And as the people Israel were socially, and politically, under the government immediately of

¹ Numb. xi. 29.

God, this power of prophecy indicating The Spirit's presence, was manifested even in their secular governors, whose judgments or decisions were in such sense announcements of God's will in the government of the people. Thus the same Holy Spirit, who moved Moses and the seventy elders, afterwards wrought mightily in the Judges. Thus "The Spirit of Jehovah" came on Othniel,¹ on Gideon, on Jephthah, and began to move Samson; and the mighty deeds which they were able to perform proceeded from supernatural energy and courage, and physical power conferred upon them immediately from on high. Each several case was a fresh illustration of the divine energy promised to the rulers of Israel from the times of Moses, and the elders. And in each of these cases we observe the meaning of the passage would be destroyed were we to attempt to substitute JEHOVAH for THE SPIRIT OF JEHOVAH; for who would say JEHOVAH came on Othniel, or Gideon, or Jephthah? and in each case we observe that spiritual power, and with it of course increased intelligence, and (as against the enemies of The Lord's people) a supernatural craving to work God's will was imparted in addition to, and as something quite different from, though cooperating with, their natural understandings. The same Holy Spirit incited and strengthened Barak, who stirred up Jephthah and Samson; and the same Holy Spirit who roused Barak to deeds of war against the enemies of God's people under Deborah's inspired commands, moved both Deborah and Barak² by a gentler inspiration to indict that spiritual song, which they published on the occasion. Thus we find from the book of Judges, covering a period of about four hundred years after Moses, that the same Holy Spirit, first notified as the director of sound government among the Israelites to Moses and the elders, continued to direct such governors not only in state events necessary for the preservation of the people, but also to exercise His more peculiar function, the especial proof of His presence, in inspiring chosen persons with the gift of prophecy.

The case in the time of the kings will be rightly held back until we speak of The Holy Spirit as known, and manifested, to the prophets; but what the case should have been is indicated

¹ Judg. iii. 10; vi. 34; xi. 29; xiii. 25, etc.

² Judg. v. 1.

by the circumstances attending Saul's election to the monarchy, of whom it is said¹ that, meeting a company of prophets, "The Spirit of Jehovah" came upon him and he prophesied with them; or again, "The Spirit of Jehovah" was upon the messengers of Saul and they prophesied; and afterwards that "The Spirit of Jehovah" departed from Saul, but came upon David. In short to *prophesy*, viz. to be especially moved of The Holy Spirit, was the divine seal and sanction of the *kingly*, as well as of the priestly office; and the Spirit of inspiration which afterwards so marvellously moved David, and also moved Solomon, and Hezekiah, and also dictated the king's duty of reading the law before the assembled people, was the action of the same Holy Spirit, who in earlier days had descended mightily upon Moses and the Sanhedrim, and stirred Deborah, and other Judges, to teach, and war for, the people. It was perfectly in accordance with the sacred institutions of Israel that kings should be authors of inspired books such as the Psalms, the Proverbs, or Ecclesiastes. The exercise of *prophecy*, and the dictation of political acts, were from the first regarded as proceeding from the influence of the same Spirit. Thus THE SPIRIT OF GOD came upon Balaam—"And he took up his parable and said" as to whom it is distinctly said that JEHOVAH met Balaam and put a word in his mouth.² So that we are plainly informed that, whatever else may be intimated by the expression, where "The Spirit of Jehovah" is, there is "JEHOVAH."

But I intimated somewhere above that not only acts of government, and judicial decisions, and religious teaching among the people Israel, were assigned to the office of The Holy Spirit; but also acquirements in scientific knowledge upon certain occasions. Thus of Bezaleel³ it is said "I have filled him with The Spirit of God, in wisdom, and in understanding, and in all manner of workmanship." I know that some object to understand in this place that The Holy Spirit is spoken of: but unreasonably so. They say that because the word used for *God* here is oftentimes employed in certain combinations merely by way of eminence; *e.g.*, of Abraham,⁴ "Thou art a prince of God among us," that is, a

¹ 1 Sam. x. 6, etc.

² Num. xxiii. and xxiv.

³ Exod. xxxv. 30.

⁴ Gen. xxiii. 6.

mighty prince, that, therefore, in this place about Bezaleel it means simply that he was gifted with extraordinary powers of invention. But I would observe that the powers so given are afterwards specified by the words *wisdom, understanding, and workmanship*; and that *The Spirit of God* indicates the agent by whom those powers were produced in Bezaleel. However we need not dwell upon words; look at the fact. Certain work involving great artistic and scientific skill was needed to be done for the tabernacle; but a nation of newly emancipated serfs could not produce the man, the most they could do was to labour at the tale of bricks. Whither was Moses to look? When unexpectedly The Lord caused him to select one man; not heard of before, nor celebrated afterwards; and told Moses that to such obscure person He The Lord had supernaturally imparted the required genius; and all the work would be skilfully, and acceptably, wrought under his direction; and that under him he appointed other persons to work not supernaturally endowed. After thus noting the character of the *fact*, it becomes mere trifling to dispute about the words. The sudden possession of scientific knowledge, and artistic skill, for the rearing of the tabernacle, was assigned to the influence of The Spirit of God. Afterwards, when "the true tabernacle, which The Lord pitched, and not man," had to be reared, He who was to make and adorn that edifice was also said to be gifted with "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of The Lord," for producing which it was especially predicted,¹ "The Spirit of Jehovah shall rest upon Him."

In thus tracing the presence and operation of The Holy Spirit, in the times of the Judges, and of Moses, back to the age of patriarchs, and antediluvians, it is important for us to remember that the official position, and inspired character, of the sacred writers stamp their record in this particular, as in others, with the authority of religious *doctrine*: it is also very important for us to remember into how late a period in the history of Israel and for how long a space of time, we are thus enabled to follow up the doctrine. Thus, whoever were the authors of the Book of

¹ Isai, xi. 2.

Judges, they lived in the first days of the kings. And, as public religious teachers, so taught Israel in such days that it was an article of their faith to recognise peculiar powers of judicial, and political, wisdom; as well as of religious teaching, and prophetic foresight; as proceeding from one whom they term "The Spirit of Jehovah." Moses does the same when he delivers that narrative concerning himself, and the seventy elders: and also when he says¹ "The Lord said unto Moses, Take thee Joshua the son of Nun; a man in whom is *the spirit*, and lay thine hand upon him," etc. And the same Moses, when he records of Balaam, and of Melchisedec, that they delivered predictions accepted by The Lord, asserts that great truth, that with Israel it should be, and was an article of belief, that even among the Gentiles under the first covenant of all, viz., that made in Eden, the gifts of inspiration still lingered under His protection who is termed "The Spirit of Jehovah"—and also the gift of political wisdom, recognised from such source among the Gentiles, when he describes² Pharaoh as asserting that the gift of supernatural prescience in interpretation of dreams was produced by The Spirit of God. It is clear that the sacred writers teach us to conclude that from the earliest days until the days of Israel's kings all supernatural mental endowment should be attributed to a present, and indwelling, power of The Spirit of God. It would not be difficult even upon what we have already advanced to proceed to argue for The Divine Personality of this Holy Spirit; but I prefer reserving all such arguments until I have traced His operations through the times of the prophets; which I now proceed to do.

Who spake by the prophets. In the days of Samuel the word of the Lord became more and more precious: there was no open vision.³ The school of the prophets was established, and the prophetic impulse became more frequent; and the times were prepared for the ministrations of those, whom we call by especial distinction "the prophets." Hence the apostle, alluding to the prophets, says⁴ "Yea, and all the prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these days." There were prophets, of

¹ Num. xxvii. 18.² Gen. xli. 38.³ 1 Sam. iii. 1.⁴ Acts iii. 24.

course, before : but the school, and institution, of *prophets* peculiarly so called began with Samuel. Now it is a truth broadly declared in the New Testament that God spake by the prophets : thus Peter, “These things which God before had shewed by the mouth of all His prophets, that Christ should suffer He hath so fulfilled :”¹ or the same Peter² at a later period—“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you : searching what, or what manner of time THE SPIRIT OF CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” Putting which two passages from St. Peter’s mouth together, we observe that in Acts he says—“GOD spake by the prophets ;” and in his epistle “The Spirit of Christ” spake by the prophets : hence it follows that, in some sense or other, “The Spirit of Christ” is GOD. Now the Unitarian argument as to THE SPIRIT OF GOD is this, that the term expresses but an influence or emanation from God : and at the most must be held as a synonym for God himself. Very good : be it so at present—then “The Spirit of Christ” that moved the prophets must at least be an emanation, or influence, from Christ ; and at the most (according to Unitarians) a synonym for Christ himself : but, whichever way we take it, it follows that Christ must have been *pre-existent*, and by His own prescience, have inspired the “holy prophets since the world began.” In short, all the inspiration which we are tracing to The Holy Ghost, as the immediate cause, proceeded according to St. Peter (explained by Unitarians) from Jesus Christ. Can He who could so move THE SPIRIT OF GOD be less than God ? No wonder St. Paul calls Jesus “the wisdom of God, and the power of God.”³

However, the school of the prophets commenced with Samuel. Throughout the time of Moses, of Joshua, and the Judges, down to Samuel the last of them, there were immediate personal manifestations of Jehovah to His people : and, though the great truth had been shortly recorded by Moses that “The Spirit of Jehovah,” as distinct from JEHOVAH, was the source of prophecy, yet it had not been necessary to keep it formally before the people : but now the open visions were ceasing ; Urim and Thummim were

¹ Acts iii. 18.

² 1 Pet. i. 11.

³ 1 Cor. i. 24.

silent:¹ the school of the prophets was opened, supernatural impulses every now and then swayed some of them, and it became a notorious, and publicly acknowledged, fact that the power to prophesy was the gift of "The Spirit of Jehovah," as it has ever remained, and been exercised, since—whether to expound the Scriptures, or to foretell things to come. Hence David, soon after Samuel, averred—"The Spirit of Jehovah spake by me,² and His word was on my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." A passage asserting undeniably that, at least, THE SPIRIT OF JEHOVAH is a synonym for the God of Israel: and, as such, is the means of prophetic inspiration. Later still, the same truth is asserted by Zedekiah in Ahab's time: and "The Spirit of Jehovah" avowed to be the known, and only, source of *true* prophecy.³ "Which way went The Spirit of Jehovah from me to speak unto thee?" And motion, personal presence, and speech, being attributes of "The Spirit of Jehovah," it seems hard to refuse the attribute of *personality* itself. And this "The Spirit of Jehovah" being thus the admitted source of all prophecy, from Moses to all the prophets; in other words the admitted fountain of infinite wisdom; no further proof of His *Deity* can be required. For if "The Spirit of Jehovah" be a *synonym* for JEHOVAH—which, at the least, it is clear it is—no one can need such proof. And if a *distinction* be admitted between JEHOVAH and THE SPIRIT OF JEHOVAH, then The Spirit which is thus of Himself the source of the knowledge of God, must Himself be God; or, as St. Paul writes it—"What man knoweth the things of man, save the spirit of man that is in him; so no man knoweth the things of God, but THE SPIRIT OF GOD."

¹ Exodus xxviii. 30.

² 2 Sam. xxiii. 2.

³ 1 Kings xxii. 24.

CHAPTER VIII.

THE PERSONALITY OF THE HOLY GHOST.



UT what do we mean by *Personality* of The Holy Ghost? We mean that it has pleased THE ONE GOD to reveal Himself as Father, Son, and Holy Ghost, in such sense as that neither one of these is an other; but so that THE SON is not THE FATHER but *begotten* of Him; and that THE HOLY GHOST is neither THE FATHER nor THE SON, but *proceeding* from both of them. And that as THE SON, begotten of The Father, is therefore of one and the same substance, essence, or being; so THE HOLY GHOST, proceeding from both, is equally of the same substance, essence, or being. And, just as we cannot explain, nor understand, *how* The Son is begotten of The Father, so we cannot understand nor explain *how* The Holy Ghost proceeds from these. Holy Scripture which plainly asserts the *fact* has kept the *mode* concealed from human ken.

But let us trace the personality further on. We have already seen that the idea of mere *emanation* or *influence*, from Deity, as suiting the expression "The *Spirit* of Jehovah," in any sense less than of a Divine *person* is a gratuitous addition to Holy Scripture, which after all is reducible to this, viz., that JEHOVAH and THE SPIRIT OF JEHOVAH must be considered synonymous; and that, therefore, THE SPIRIT is JEHOVAH. But if those who oppose the Trinitarian doctrine, and maintain that, in the phrase "The Spirit of Jehovah," that word *Spirit* does not stand for what we term a *person*, but merely for an *influence*, or *emanation*, or *power*, would only

*The person-
ality of the
Holy Spirit.*

find us *one* word to suit all passages of Holy Scripture in which that word *Spirit* occurs in the sense we suppose, we should be much obliged to them. We would deal with them handsomely; not cavilling at the term they selected; but content to have their idea stated precisely in their own way. There is the Hebrew word, *one* word; and the Hebrew phrase, "The Spirit of Jehovah," one phrase: that word, that phrase, must have one fixed and constant meaning: our translators have followed the original closely, and have chosen manfully their word, SPIRIT. It well conveys their idea of *personality* in the phrase "The Spirit of Jehovah;" and suits all passages where that phrase is used in the Trinitarian sense. Let those, who differ from us, select also *their* one word to convey *their* fixed idea in this constant phrase; and then we shall know with certainty what they mean. They cannot do it. Indeed, there are passages where it is utterly impossible to sustain, perspicuously and with consistency, the *anti-trinitarian* notion. Thus in Isaiah¹—"The Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah." Of whom this is spoken, and under the power of what Spirit, we know from the gospel: but they who deny the personality of The Holy Ghost will find it utterly impossible to give us their one word to suit in each clause this one Hebrew word, and convey the sacred writer's clear ideas with rational expressions. The Unitarian notion is that *The Spirit* represents no *personal* Agent. But, in this text, Isaiah carefully distinguishes between 'Jehovah' and 'The Spirit of Jehovah;' and then resuming the word *Spirit* alone, as the proper title, speaks of 'the spirit of counsel, of might,' etc. Now take from the word *spirit* the idea of personal agency, and no sense can be made of the passage. But once adopt a word *Spirit*, and understand that word to signify an *agent* who imparts the gifts referred to, and the place becomes clear; "the spirit of wisdom" is the spirit that gives wisdom, etc.; and "The Spirit of Jehovah" instantly expresses an agent who imparts the various attributes of counsel, might, knowledge, understanding, and fear of The Lord, alluded to: and is, as The Spirit, contradistinguished by Isaiah

¹ Isa. xi. 2.

from The Lord. Just similarly of the passage which spake of Bezaleel in preparing the tabernacle;¹ just so of passages asserting the gift of prophecy:² just so of places in the New Testament³ which speak of the teaching and sanctifying of Christ's people. Of which Joel's⁴ may be taken as the supernatural expression and summary—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons, and your daughters, shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my Spirit,"—or Zechariah⁵ in reference to the sons of Israel especially, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced," etc. In all of which passages the work of the Holy Spirit in teaching, converting, and sanctifying the individual soul is affirmed as that of an Almighty Agent ministering universally for the souls of men in the things of God. And the uniform distinction of office, or mode of manifestation, viz., by means of spiritual and mental gifts, argues for distinction of person (as Trinitarians phrase it) as truly as distinct modes of manifestation, by means of the fiery cloudy pillar, etc., did for that of The Angel of The Covenant.

But there are passages which more directly, though perhaps not more certainly, affirm the *personality* of the same SPIRIT OF JEHOVAH; by assigning to Him the actions, and customs, of personality—"When the enemy shall enter in like a flood,⁶ THE SPIRIT OF JEHOVAH shall lift up a standard against him:" or again, "As a beast goeth down into a valley, THE SPIRIT OF JEHOVAH caused him (Israel) to rest." Now if in such purely prosaic passages the "Spirit of Jehovah" meant only JEHOVAH we should have a weak redundancy of speech for which we should find it difficult to account. The fact is that in such passages the distinction of THE SPIRIT OF JEHOVAH is maintained by bearing in mind carefully the distinct assignment to Him of the special office of operating spiritually among the people. But let us take the entire passage with which the last quotation is connected:⁷ "But they rebelled, and vexed His Holy

¹ Exod. xxxi. 2. ² Isa. lxi. 1. ³ Gal. v. 22. ⁴ Joel ii. 28. ⁵ Zech. xii. 10.

⁶ Isa. lix. 19.

⁷ Isa. lxiii. 10.

Spirit ; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying—Where is he that put his Holy Spirit within him (Moses)? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make Him an everlasting name? That led them through the deep, as a horse in the wilderness ; that they should not stumble? As a beast goeth down into the valley THE SPIRIT OF JEHOVAH caused him (Israel) to rest, so didst thou lead thy people to make thyself a glorious name.” Now in the preceding chapters it was abundantly proved that He who led Israel was “The Angel of Jehovah’s presence,” “The Angel of the Levitical Covenant,” “The Sent One,” JEHOVAH whom Christians call God The Son ; therefore Jehovah The Son put His Holy Spirit within Moses, and the *procession* (as it is termed) of The Holy Ghost from that Son is proved ; and, consequently, the deity of that Son also. No one has ever denied that The Holy Ghost (be he *person, emanation, influence, or power, or what you will*) proceeds from Jehovah The Father.

*Assertion of
The Holy
Trinity in
the Hebrew
Scriptures.*

There is a curious but (if authentic) unspeakably important passage in St. John’s first epistle,¹ the authenticity of which has been vigorously disputed, even by Trinitarians ; though it is a circumstance peculiarly suspicious that every passage in the word of God which, more distinctly than another, asserts either the deity of The Son, or the deity of The Holy Ghost, or the reality of The Holy Trinity, is first tainted with suspicion, and as soon as possible cruelly assailed with virulence and reproach. We ought to be, in these days, especially suspicious of new discoveries affecting the text of Holy Scripture. Why are these jurymen so spitefully challenged, except in the secret consciousness of a bad cause? However, this passage has been quarrelled with, and rejected, even by Trinitarians—“For there are three that bear record in heaven, The Father, The Word, and The Holy Ghost ; and these three are one.” So far as I have been able to study the question my conviction is that the weight of authority remains in favour of its acceptance ; for in looking at the opinions of critics, we must have regard to other con-

¹ 1 John v. 7.

siderations as well as to their learning. But, irrespective of that, its ostentatiousness of doctrine would have made one doubtful of its genuineness—doubtful, from its Trinitarian display, whether it had the ring of true metal—had there not been its almost exact correlative in¹ the Old Testament—“And now The Lord God, and His Spirit, hath sent me.” It was for this very purpose I invited attention at p. 90 *suprà* to the manner in which that turn of expression SENT ME is used by Zechariah in reference to The Angel or Sent ONE, of the Jewish Covenant. A fact to which I shall again refer when speaking of THE SENT ONE, or *Messiah*. Meanwhile, observe there is no disputing of the *text* here—no various reading is suggested²—there it stands embalmed by Jewish national pride, and jealousy—and, whichever way we will read it, the doctrine of The Holy Trinity and (what we term) the personality of The Father, of The Son, and of the Holy Ghost, result from it. Indeed, the Jews have settled for us how to read it: viz., thus—“And now The Lord God hath sent me; and His Spirit.” There must be an English semicolon after the word *me*, to give the real force of the passage as follows—“And now the Lord God hath sent me; and hath sent His Spirit.” But let us take the whole passage—“I have not spoken in secret from the beginning; from the time that it was, there am I: and now The Lord Jehovah, and His Spirit, hath sent me.” We know well who speaks from the phrase “sent me,” as I have just now explained. But whoever it was, he is called in the *second* verse JEHOVAH OF HOSTS, and JEHOVAH GOD OF HOSTS. And in the *twelfth* verse he says “I am He; I am the first; I also am the last, Mine hand also hath laid the foundation of the earth; My right hand hath spanned the heavens. When I call unto them they stand up together.” And he who thus speaks says—“And now The Lord Jehovah, and His Spirit, hath sent me;” or rather “The Lord Jehovah hath sent me, and His Spirit. Origen, as quoted by Bishop Lowth comments on this passage, as follows; “Who is it that saith in Isaiah, ‘And now The Lord hath sent me, and His Spirit?’ in which, as the expression is ambiguous, is it The Father, and The Holy Spirit, who have sent Jesus? or The Father, who hath sent both Christ and The Holy Spirit. The latter is the true interpretation.”

¹ Isa. xlvi. 16. ² See *Kennicott's* Hebrew Bible.

This opinion of Origen appears to be just; because we nowhere read in the Scriptures, that Christ was sent by The Spirit; but every where that both Christ, and The Spirit, were sent by The Father, called in the text The Lord God. But whether The Spirit send, or be sent, he is equally by this text determined to be a living agent; since in the physical sense it is impossible that any other being should either send, or be sent. So that this text declares the doctrine of The Holy Trinity distinctly, by the voice of a person, the speaker, styled JEHOVAH OF HOSTS, and asserting His own existence as Jehovah from all eternity. The speaker is The Sent One; is Christ. No wonder the Chaldee Paraphrast Jonathan, was puzzled! Well he might be, how could he explain such a passage apart from Christianity? It is a wonder, though, that he dared to add to the words "sent me" *dixit Propheta* "saith the Prophet." But, once more, no wonder that Unitarians in distress should catch hold of the Paraphrast, and hope by him to be saved from the difficulty. However, there is the text, and its contents—we can allow no *dixit Prophetas* here.¹ What would Unitarians think of us if, just when it suited us for proving the deity of Jesus we threw in on any verse the little words "saith GOD?" Besides, did Isaiah call himself "JEHOVAH OF HOSTS?" did Isaiah say "I am the first, I also am the last" of himself? Did Isaiah mean himself when he declared, "I have not spoken in secret from the beginning: from the time that it was there am I." As to any such abrupt transition to himself, even if such language did not disprove it, I have already proved that "hath sent me" is in some places a prophetic indication of the presence of Messiah, as the speaker. See p. 90 *suprà*.

The translations which Ezekiel underwent by the hand of The Spirit.

Unitarians are hard to be convinced. Still, I hope, that when St. Luke says,² "The Spirit of The Lord caught away Philip" and that he was found at Azotus, say *twenty* miles distant from the place where he baptized the eunuch,—I hope they will admit that Philip must have experienced the effect of

¹ Yates' Vind., p. 337. Yet I doubt not Mr. Yates slanders the Paraphrast; who says, "Then I brought near your father Abraham to worship ME, saith the Prophet; and now The Lord God hath sent *Me*, and His word!" Does not the ME in each case refer to Him who is worshipped?

² Acts viii. 39.

some locomotive power—the power of some personal *agent*. Now, what is recorded once in the New Testament, viz., about Philip, is recorded as well known to be habitual to the prophets in the Old. Thus Obadiah says¹ to Ahab, “The Spirit of The Lord shall carry thee whither I know not,” etc. Thus the sons of the prophets to Elisha,² “Peradventure The Spirit of The Lord hath taken him up and cast him,” etc. Here is undoubtedly described the work of a personal agent, who is called The Spirit of The Lord. Is it a mere *synonym* for Jehovah, The Lord; or of some mighty being in some sense mentioned distinctively from *Jehovah*? Let us see what Ezekiel says.

Now, in such a passage as the following³—“Afterward The Spirit *took me up*, and brought me *in vision* into Chaldea”—Unitarians might possibly say that Ezekiel’s translation was not literal, but only in vision: hardly so, however, in the next—“Then The Spirit took me up, and I heard behind me a voice of a great rushing (understand *wind*—‘a mighty rushing wind’⁴) So The Spirit lifted me up, and *took me away*; and I went in bitterness in the heat of my spirit; but the *hand* of The Lord was strong upon me:” and so Ezekiel came to Tel-Abib. Perhaps even yet they will consider the language figurative; take then one more place—“And he put forth *the form of a hand*, and *took me by a lock of mine head*; and The Spirit lifted me up *between heaven and earth*.” Surely now we are satisfied that the translations Ezekiel experienced were *literal* translations; such as those known to be peculiar to prophets in the Old Testament, and such as is recorded of Philip in the New.

But who was the *personal agent* who effected them? We perceive he is habitually called “The Spirit of Jehovah:” and sometimes “The Spirit” alone; in which cases, as in the place referred to in Isaiah, we are forced to understand the title “The Spirit” as of “The Spirit of Jehovah” in the sense of a personal agent. But is such personal agent Jehovah *himself*, or one called “The Spirit of Jehovah” distinctively? Now, he is mentioned by Ezekiel under these several titles, viz., “The Spirit,” “The Spirit of God,” “The Spirit of Jehovah,” “The hand of Je-

¹ 1 Kings xviii. 12.

² 2 Kings ii, 16.

³ Ezek. xi. 24; iii. 12, 14; and viii. 1—3.

⁴ Acts ii. 2.

hovah," and "The hand of Adonāi-Jehovah,"—he is said to 'enter into' Ezekiel, to 'take up' Ezekiel, and to 'speak unto' Ezekiel. Moreover, at chap. iii. 22, his presence, and influence with Ezekiel are carefully distinguished from the "glory of Jehovah" in the plain, as previously seen by the river Chebar. So that while *personal* agency is signified beyond dispute—that agency is in its power and influence kept, as such, distinct from the glory of The Lord, seen by side of Chebar. "The Spirit, or power of God which the prophet felt within him (called likewise 'the hand of The Lord,' verses 14, 22, of this chapter, and viii. 1) being distinguished," as Lowth observes, "from the Divine glory or Shechinah, which the prophet saw, as it is very plainly, chap. ii. 2." Hence, we have in Ezekiel, plain indication of the presence of two, viz., of ADONAI-JEHOVAH, from whom the whole revelation, power, agency, and presence of the vision proceed; and "The Spirit of Adonāi-Jehovah," by whose personal agency the whole is conducted; who spake by Ezekiel, lifted up Ezekiel, carried Ezekiel, translated Ezekiel. And yet the *unity* of Deity is carefully preserved. Thus, Adonai-Jehovah says, "Stand upon thy feet;" and The Spirit entered into Ezekiel when he spake, and "set him upon his feet." Thus, The Spirit says, "Arise, go forth into the plain, and I will there talk with thee." And when Ezekiel arrives there he beholds The Glory of Jehovah, as he had seen by Chebar, viz., the glory of Adonāi-Jehovah; and (it is added) The Spirit entered into him, and *spake* with him, and, among other things, said, "When I speak unto thee I will open thy mouth, and thou shalt say unto them, 'Thus saith Adonāi-Jehovah,' " etc. So distinct is the agency, yet so inseparable the agents.

But I have before shewn that Adonāi-Jehovah, so seen by Ezekiel on the banks of Chebar, was THE SON of God in glory. Hence, The Spirit, which is termed "The Spirit of Jehovah," and "The Spirit of Adonāi-Jehovah," and "The Spirit of God," is in the same sense The Spirit both of The Father and of The Son, viz., is of the essence, and proceeds in mighty agency, from both.

Moreover, the unity being so carefully preserved, I cannot help thinking that the manifestation of deity contained at chap. viii., ver. 2, is of The Spirit himself, and not of Adonāi-Jehovah,

though, as far as the description goes, it corresponds with part of the vision described at chap. i., ver. 27. "Then I beheld, and lo a likeness as of the appearance of fire, from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber; and *He* put forth the form of a hand, and took me by a lock of mine head; and *The Spirit* lifted me up between the earth, and the heaven, etc." I cannot help concluding that *he* who put forth the hand is *the spirit* who took up Ezekiel; and who, therefore, had manifestations in distinct *persons* of two, viz., of Adonāi-Jehovah, by the river of Chebar, and of *The Spirit* "in mine house," who carried him to Jerusalem, where he again saw "the glory of God," as he had seen it by Chebar, and in the plain. This manifestation to Ezekiel induces me to observe upon Dan. x. 5—10, before alluded to, that it is worth consideration whether the vision then granted to Daniel was not of that same Holy Spirit which moved Ezekiel; and whether the ineffable dignity of the character be not indicated by the unparalleled emotion, in exact accordance with the spirit of the Gospel, that yields Him even greatest honour;¹ and whether, if so, we have not distinct symbolical manifestations of The Holy Trinity, viz., of God The Father, as The Ancient of Days, in Dan. vii. 13, of God The Son, as The Son of Man, in Dan. vii. 13, and as Adonāi-Jehovah in Ezek. i. 26—28, and of God The Holy Ghost, as "a certain man clothed in linen," etc., in Dan. x. 5—10, and a man in "the appearance of fire" in Ezek. viii. 2. I advance this with caution, but such is my conviction as to the fact in Holy Scripture; and, on this account, I said,² when speaking of Daniel, that he had manifestations *at least of two*.

But as to any correspondence in the *appearances*, we shall see that correspondence, with *diversity*, carefully supported in all, whether they be of The Ancient of Days, or of The Son of Man, or (as I suppose) of The Holy Spirit. Thus, refer to Isaiah vi. 1—4; Ezek. i. 4—28; viii. 2; x. 4—22, and xliii. 2—6; also Dan. vii. 9—27, and x. 4—9; also, in the New Testament, Rev. i. 10—17 and iv. 2—11 with v. 6—14, and x. 1, and xiv. 14, and xix. 11—16, and xx. 11. Now, let all these manifestations

¹ Matt. xii. 31.

² Page 89 *supra*.

of *Deity* be thrown together, and we shall see a correspondence, yet with observable diversity, carefully sustained in each with all. And such correspondence indicated *Unity*. Yet that there are manifestations of two, viz., of The Ancient of Days, and The Son of Man, *i. e.*, of God The Father and God The Son is certain; and any correspondence in appearance does not vitiate the fact. So of the two appearances, one to Daniel and the other to Ezekiel, which I interpret of The Holy Ghost, correspondence in appearance is no argument against the idea that these were manifestations of one—neither The Father nor The Son,—which I have gathered from other considerations.

The personality of the Holy Ghost argued for from the personality of evil spirits.

It is curious, but true, that a just argument for the personality of The Holy Spirit may be gathered from the admitted personality, in Hebrew Scripture, of evil spirits. From the earliest days of the Mosaic dispensation dealings with familiar spirits were absolutely forbidden Israel, as being dealings not with certain impulses, or influences, or emanations, or inspirations, or mere properties of any such kind; but as dealings with intellectual *agents*, which had real personal existence. I need hardly enlarge upon this: throughout the Holy Bible, but especially in the pages of the New Testament, this is a clearly defined, and admitted, fact among the Jews. However, for illustration's sake;¹ "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am The Lord your God:" and take the following example²—"And The Lord said, *Who* will persuade Ahab, that he may go up and fall at Ramoth-Gilead. And *one* said on this manner, and *another* said on that manner. And there came forth a *spirit*, and stood before The Lord; and said *I* will persuade him," etc. The evil spirit, and all other such, are undeniably impersonated; they are all individual, personal, agents. Now, if we take the following passage:³ "THE SPIRIT OF THE LORD departed from Saul, and an evil spirit from The Lord troubled him." Just as this evil spirit here mentioned, and all other evil spirits, are *personal* agencies: so THE SPIRIT OF JEHOVAH is a personal agent.

¹ Lev. xix. 31. See also 1 Sam. xxviii. 3; Isa. xix. 3, and other passages.

² 1 Kings xxii. 20.

³ 1 Sam. xvi. 14.

The difference is here, that in the one case many finite spirits of evil are indicated ; in the other, One Great and Holy and Infinite Spirit is declared as the sanctifier, and deliverer, of man from all.

Gen. i. 2 is the radical proof of the personality, The Holy Ghost.

But you surely do not mean to leave us to a very late passage in Isaiah for the only clear proof of The Holy Trinity? Oh, no. Every page we have hitherto written, or verse cited, is part of that proof.

But for the *personality* of The Holy Ghost, are we to be brought all the way down to Isaiah, or to Ezekiel, for a clear statement of that? No; you are to be taken back to Genesis; and to be told that the real, and radical, assertion of the *personality* of The Holy Ghost is the *second* verse in the Holy Bible. Listen:—

“And the earth was without form and void ; and *darkness was upon the face of the deep*. And THE SPIRIT OF GOD *moved upon the face of the waters*.” Unitarians are already beginning to rub their hands with glee : but let us be patient. What is the meaning of the word SPIRIT here? Does it stand for that mysterious agent whom we term THE SPIRIT OF GOD, or is it used here in the sense of *wind*, or *air* ; the natural atmosphere in motion? I imagine that when *darkness was upon the face of the deep*, when chaos reigned, and the earth was without form and void ; when the material creation as now ordered had no existence, I imagine that then the natural air, or atmosphere, or (when in motion) wind, which chemists resolve into its competent parts, and which is necessary to sustain organic life whether in the animal or vegetable world ; I imagine that *air*, or atmosphere, or wind, had no existence. Hence, The *Spirit* which then moved upon the face of the waters could not be that ; and the Hebrew word cannot properly be so translated. It is no good to tell us that *some* atmosphere must have existed. We know nothing about that. But this we do know, that *Ruakh* in the Hebrew Bible means the natural *air*, *breath*, or *wind*, necessary to the existing state of things—to the health of the world, and the sustenance of life ; and no other *air*, *breath*, or *wind*. It means not the æther, miles above, where man cannot live, neither does the round world describe its orbit. It means not the atmosphere around other planets ; or moved by other suns, or by the formations of other *earths*, than our own. It means our *vital air*, modified and moved by *our* sun and no other. Hence, I say, that when darkness was upon the face of

the deep, and light and heat had not done their offices; when all was *Tohu-Bohu*—dreary chaos heaped without order; when the dry land had not appeared, nor plants, nor man commenced their respiration; then, I say, our wind, the Hebrew *Ruakh*, did not exist; and, therefore, the Hebrew *Ruakh* has not that sense in Gen. i. 2. The Arabic, and such translations, are wrong, which render this word *here* “the *wind* of God moved upon the face of the waters;” and those translations which, like our own, read it of THE SPIRIT OF GOD; as of that mysterious emanation, or influence, or power, which proceeds from Him, are right. Well, supposing you are right, how does that prove the *personality*?—Can you tell me why in the *first* chapter of Genesis, Moses, describing creation, says, GOD, *twenty-six* times; and SPIRIT of God, once? Can you tell me, why, in such a matter of fact chapter, he makes that distinction at verse *two* if there be no difference? There is no poetry, etc. here—no *Personification*; or (since Unitarians love to talk heavily) no PROSOPOPEIA!

I will tell you how we prove the *personality* from the word translated *moved*. That word the Alexandrine Jews have translated “borne upon.” “The Spirit of God was borne upon”—a good translation as far as it goes, because that which *incubates* is “borne upon” that which lies under it. But bad, nevertheless. Bad first, because the Alexandrines have taken a *passive* word to translate another *intensively active* by necessity of conjugation. Bad second, because it does not really give the *action* implied in the Hebrew word. That word means to *brood upon*, to *incubate*, to give *warmth*, and *life*, and *energy* to what lies under it. Yes; the very first indication of the presence of THE HOLY GHOST in Hebrew Scripture is by means of *figure*; viz., the figure of a bird (a dove if you please) *inidising*; viz., brooding down on, hovering upon with tremulous, warmth-giving life, that which it is striving to bring into existence. To that idea or figure we must attach *personality*. Call THE SPIRIT OF GOD here emanation, or what you will; to that *emanation*, or *procession*, you must attach (by force of the figure) the idea of *personality*; by which we mean that certain *properties*, certain *powers* proper to that which is termed THE SPIRIT OF GOD, belong to that as *The Spirit*, and are particularly assigned to it, and to no other. Hence, Moses’ distinction—GOD created, as the original cause;

but THE SPIRIT of God created as the immediate. This force of the word translated *moved* is so peculiar and indisputable, that in Deuteronomy, when Moses wished to describe such action of a bird, he took up the word again; and in this form, for such sense alone, is it found in the Hebrew Bible. Its force in Syriac is the same; and, in later days, when a Syrian wished to describe the meaning and force of Elijah's action in stretching himself upon the child—he took up again this word. Elijah *brooded* on him, as a sign that the life, which God gives by His Spirit, should be restored to that soul. Hence, I say, that *personal* agency, *personality*, the idea of a *person* possessing powers peculiarly its own is the very first thought suggested to us in the very second verse of the Hebrew Bible, for THE SPIRIT of God as distinguished, by *twenty-six* contrasting sentences, from GOD.

But do you mean to assign the material creation to The Spirit of God, as the *personal* agent? Just so; and the spiritual creation too. To these two ideas, as roots, all subsequent Scriptures about THE SPIRIT of God must be referred; and passages, which a Unitarian might possibly muddle, become clear as the light of day which THE SPIRIT created first. Thus, of the *natural* creation, says Job¹ (shortly before Moses wrote) "By His SPIRIT He garnished the heavens;" or the same² Job, "THE SPIRIT of God hath made me;" or the Psalmist,³ "Thou sendest forth thy *spirit* and they are created;" or Isaiah,⁴ "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed THE SPIRIT OF THE LORD, or being his counsellor hath taught Him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding." Thus, also, the *spiritual* creation.⁵ "My SPIRIT shall not always strive with man;" viz., the same SPIRIT OF GOD whom Moses had just before mentioned as the life-giving agent, creating all things. This, too, is the Psalmist's allusion,⁶ "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take

¹ Job xxvi. 13.

⁴ Isa. xl. 12.

² Job xxxiii. 4.

⁵ Gen. vi. 3.

³ Ps. civ. 30.

⁶ Ps. li. 10.

not THY HOLY SPIRIT from me"—by whose agency the clean heart is created; or Isaiah,¹ "They rebelled and vexed His Spirit," who strove with them. Thus also, Nehemiah,² alluding to Israel in the wilderness, "Thou gavest also THY GOOD SPIRIT to instruct them; and withheldst not Thy manna from their mouth, and gavest them water for their thirst." And where we are told THE SPIRIT OF GOD *rested* upon people, and they prophesied, as upon Moses and his elders, the same idea is conveyed; viz., that of a bird flying to, hovering over, settling down on, brooding upon, to impart warmth, energy, and life. Thus THE SPIRIT *rested* on Moses and his elders;³ thus THE SPIRIT was promised⁴ to rest upon Jesus; THE SPIRIT OF GOD did come "in a bodily shape, like a *dove*, and *abode* upon Him."⁵ To this creative, *brooding*, or *resting*, agency of a being endowed with proper and personal attributes, you must ascribe all such expressions. The Spirit of the Lord shall *rest* upon him;—*The Spirit* of wisdom; *The Spirit* of understanding; *The Spirit* of counsel; *The Spirit* of might; *The Spirit* of knowledge; *The Spirit* of the fear of the Lord; *The Spirit* of grace; *The Spirit* of supplication; it means the moving, brooding, inciting, energising *spirit*, whose proper, *personal*, agency, imparts such graces. The second verse in the Holy Bible lays down the doctrine of the *personality* of The Holy Ghost.

Some Trinitarians may say (perhaps some Unitarians)—'All this is very well; I cannot meet it; but I wish I knew that the Jews had ever thought so too. Did they know anything about the doctrine of The Holy Trinity? Give me *facts*, not arguments.' Listen—Philo, the Alexandrian Jew, who lived before our blessed Lord, speaks of a Being, whom he calls THE LOGOS, the *eternal* Logos, or Word; and says, "He is necessarily eternal, and the image of the invisible God." Further, he says, "He who is, on each side, attended by his nearest powers; of which one is *creative*, the other *kingly*. The creative is God, by which He founded and adorned the universe. The kingly is Lord. He who is in the middle, being thus attended by both His powers, exhibits to the discerning mind the appearance some-

¹ Isa. lxiii. 10.² Neh. ix. 20.³ Numb. xi. 25.⁴ Isa. xi. 2.⁵ Luke iii. 22 with John i. 32.

times of one, and sometimes of three." He often calls this Being, The *Logos*, or Word,—the *Divine Logos*; the *righteous Logos*; *God's first-begotten Son*; an *Angel*; the *name of God*; a *man*, etc.¹ The Chaldee Paraphrasts, and other Jewish commentators, speak of Him in a similar manner. They call Him THE MAMAR, or MIMRA, which is the Chaldee word for the Greek *Logos*, or Word; they speak of Him as *Redeemer*, as *Only-Begotten*, as *Creator*. They say—"The Word of The Lord said, 'Behold Adam, whom I have created, as the only-begotten in the world, as I am the only-begotten in the highest heavens.'" They paraphrase Gen. iii. 8. thus: "They heard The Word of The Lord walking in the garden." Philo, just now referred to, and Jonathan, the Chaldee paraphrast, both say it was the Word of God who appeared to Hagar. Jonathan also says, "God will receive the prayer of Israel by His Word; and paraphrasing Jer. xxix. 14 he says, "I will be sought by you in my WORD." The Jerusalem Targum says, "Abraham prayed in the name of THE WORD of The Lord, The God of the world;" and Jonathan also says, "God will atone by His WORD for His land, and for His people; even a people saved by THE WORD of The Lord."

But Mr. Belsham tells us² that we do not understand Chaldee. He admits that the Targum says, on Gen. i. 27, "THE WORD of Jehovah created man;" also, Gen. iii. 9, "THE WORD of God called Adam;" also, Gen. xviii. 1, "THE WORD of Jehovah appeared to Abram,' etc.; but then we do not understand Chaldee. "This argument is evidently founded upon a palpable mistake. In the Chaldee idiom the term *Mimra*, 'Word,' is substituted for the reciprocal pronoun *Self*; so that *The Word of Jehovah* means nothing more than *Jehovah himself*. Thus, 2 Sam, iii. 15, 16; "Phaltiel put a sword between his *word*;" i. e., *himself*, "and Michal, the daughter of Saul."—True; but does Mr. Belsham see nothing in the portentous fact that in Chaldee idiom THE WORD means self? GOD'S WORD is Himself? But Mr. Belsham is sadly wrong nevertheless. He is wrong because he *mistakes his case*; he is wrong because he forgot that *one word may discharge two offices*. Could Mr. Belsham have

¹ See also quotations from Philo, and that he does not *Platonise*, in Bull's Def. Nic. Creed, p. 32. See also Patrick on Numb. xi. 20.

² *Calm Enquiry*, p. 198.

explained this passage for us—"The Lord said unto His WORD, Sit thou at my right hand," etc. Such is the Chaldee paraphrase of Psalm cx. 1—"The Lord said unto my Lord." Could Mr. Belsham have told us how anyone can sit at his own right hand? The fact is, that the Aramaic dialects express the *reflexive* pronouns—*myself, himself, itself, etc.*, by various modes. One mode is, in Chaldee, this use of *Mimra*; as in Syriac, of *Napsha*; but each word has its own *proper* meaning and use for all that; and it would be a great mistake to suppose, because *Mimra* can be used for *self*, that therefore it is *always* used for self. The word *Mimra* is habitually used by the *Paraphrasts* for Him who in Hebrew is called "Kol Jehovah," the Word of Jehovah; or, as Buxtorff says¹—"This divine name the Paraphrast is most frequently used to translate 'Mimra Jehovah,' just as John the Evangelist says, HO LOGOS." Mr. Belsham's argument, therefore, not ours, was "evidently founded upon a palpable mistake" in his Chaldee.

But to continue the Jewish evidence for The Holy Trinity. I have admitted at p. 49 *suprà* that the plural termination in *Elohim* is no proof of plurality in Godhead. Nor is it of itself. But some curious Jewish facts are connected with that word; let us note them. The Jewish commentators say, "There are *three* degrees in the mystery of *Elohim*;" and these *degrees* they call *Persons*; and say, "They are all one, and cannot be separated." Deut. vi. 4. "Hear, O Israel, Jehovah our *Elohim* is one Jehovah," is thus rendered in the Jewish book called *Zohar*; "The Lord, and our God, and The Lord, are one;" and the author adds—"The Lord, or Jehovah, is the beginning of all things, and the perfection of all things, and He is called The Father. The other, or our God, is the depth or fountain of sciences; and He is called The Son. The other, or Lord, He is The Holy Ghost, who proceeds from them both, etc. Therefore, He says, 'Hear, O Israel;' that is, join together this Father, The Son, and The Holy Ghost, and make Him one essence, one substance; for whatever is in the one is in the other. He hath been the whole; He is the whole; and He will be the whole." Again, De. Rossi² (as quoted by Boothroyd) tells us that many

¹ Buxtorff, Rabbin, Lex, p. 125.

² See my Notes Rest. and Conv. Isr., p. 98.

Anti-christian Jewish writers acknowledge "*Jehovah*, our Righteousness, to be a name of their Messiah; and he quotes Rabbi Abba, the son of Caana; "For what is Messiah's name? Rabbi Abba, Caana's son, says—JEHOVAH is his name; for it is said: 'And this is His name whereby He shall be called JEHOVAH, our Righteousness.'" Again, "The Holy God calls the king Messiah by His name; JEHOVAH is His name; for it is said, Exod. vii. 1, "The Lord is a man of war; JEHOVAH is His name." This is on Moses' song, which I referred to at p. 69 *suprà* as celebrating THE ANGEL, Messiah, by His name JAH. Lastly, again, on the word *Elohim*, and about thirty times in the account of creation the Jewish Paraphrasts explain it by JEHOVAH; His WORD, *i. e.*, HIS SON; and His Wisdom, or HOLY SPIRIT—which they call three *degrees*. These three, they assert, are one; and declare them to be one inseparable JEHOVAH. Rabbi Judah Hakkadosh, *i. e.*, Judah the holy, thus states the doctrine of the Jewish Church—"God The Father, God The Son, God The Holy Spirit, three in unity, one in trinity." This holy Rabbi flourished in the *second* century, shortly after the Chaldec Paraphrasts.

Moreover, the ancient Jews had certain *signs*, or *symbolical* modes for expressing the Holy Trinity. Thus, Rabbi Menachen says that the blessing (Numb. vi. 24) which appeals thrice to JEHOVAH, was pronounced in three different tones corresponding to each part; and two other rabbis assert that the priest's hand was raised, with the three first fingers extended, the thumb and little finger being closed. This they say was done to denote Trinity in the Godhead. The Jews used a solemn symbol of deity which they called *Sephiroth* (it is the plural of that word in the passage I quoted from Job, "the *splendour* of the heavens is by His Spirit"). These *splendours* of deity they represented sometimes by a tree with its branches extended: sometimes by *ten* concentric circles; the circle being the ancient symbol of *perfection*; as the Egyptian serpent coiled round with its tail in its mouth was of eternity. Of the *tree* symbol Rabbi Schabte says. "There are three degrees; the root, the stem, and the branches; and these three are one:" of the *circle* symbol, Rabbi Isaac says of the three outer circles: "These are the highest numerations, which possess one throne, on which sits The Holy, Holy, Holy, Lord God of Hosts." The remaining seven *Sephiroth*, or

splendours, or circles, denoted the perfect attributes of God; or, as we should say,¹ “the seven spirits before His throne.” The ancient Jews, moreover, applied the three first letters of the incommunicable name to denote the three superior splendours—*Yod, He, Vau*: and the second, viz., *He*, which occurs *twice* in the word *Je HoVaH* denoted, they said, *the two natures* of the second splendour, or person.

Bishop Pearson² has quoted from Rabbi Moses Ben Maimon, more usually known as Rambam and *Maimonides*, to the effect (as he understood him) that the Jews held the Unitarian opinion as to The Holy Ghost; but the passage, even as quoted by the Bishop, is by no means clear to the purpose; moreover, the same *Maimonides* says, “The crown is the primordial spirit of the living *Elohim*: and his *wisdom* is a spirit from the Spirit; and the understanding, waters from the Spirit; and between these three, though thus distinguished, there is no distinction in essence; because the end is annexed to the beginning, and the beginning to the end, and the middle is comprehended by them.” This is quite enough to annihilate Bishop Pearson’s quotation.

There were other Jewish symbols for The Holy Trinity, of which I shall mention three most remarkable. *The equilateral triangle*, with three small circles at the angles, and the letter *Yod*, the first in *Jehovah*, inscribed against the upper angle. *The three sides* indicated *the three persons*; their *equal length* the equality of such *persons*; while the *Yod* was a direct proof that *JEHOVAH* was intended; whose perfection was denoted by the circles. The letter *Schin* was another emblem of The Holy Trinity. It consists of three similar branches springing from one stem (Ψ): this letter was distinctly written on the phylacteries which the Jews wore upon their heads. Lastly: the ancient Jews wrote the name of God symbolically, by including three *Yods* within a circle, and subscribing the vowel *Kamets* under the *Yods*, within the circle. The circle denoted *perfection*. *Yod* being the initial letter of *JEHOVAH*, the three *Yods* indicated the three persons. The *Kamets* was the point of perfection, and denoted the unity of the divine essence. Upon this *symbolizing* The Holy Trinity of course the greatest care needed to be

¹ Rev. i. 4.

² Pearson on the Creed, p. 469.

exercised ; and the value of the symbols is enhanced accordingly : it was a mode of expressing thought which could not creep in, or become prevalent, without especial design ; as, indeed, the significant power of the symbols shews.¹ I have ventured also to hint at another illustration, "the threefold cord," at p. 7 *suprà* ; but of course no illustration can convey accurately the doctrine intended.

However, such were the sentiments of the Jewish Doctors, expressed either by plain declarations, or symbolical forms. They prove clearly that the Jewish Church held uniformly the doctrine of the Holy Trinity. The modern Jews have denied it ; but, to this denial they have been led merely by their hatred of Christianity.

Let us briefly collate the whole argument advanced to prove from the Old Testament a revelation of the doctrine of The Holy Trinity. Its *reality* ; its *kind* ; its *degree*.

Concluding reflections on the doctrine of The Holy Trinity, thus traced from the Old Testament. Of course there is no doubt, or dispute, respecting the revelation made of The Almighty Father. Unitarians admit that revelation as much as we ; indeed, consider they hold it more truly. We unite with them in maintaining the deity of The Almighty Father in all His glorious and ineffable perfections. They cannot love to exalt The Father more than we ; only we maintain that The Father has been pleased to make known a certain way in which He loves to be exalted. For we conceive, not only that The Father has manifested Himself, but also that He has seen fit to do so not directly to man, but mediately, viz., through The Son, and through The Holy Ghost. So that all displays of Divine presence, or exertions of Divine power, made under the Jewish economy by The Son and by The Holy Ghost, were displays equally of the Divine presence and power of The Almighty Father. The foregoing enquiry, contained in *chapters 3—6*, concerning the manifestation of Jehovah The Father through His Angel The Son will easily divide itself to the Trinitarian reader into two parts ; one being the *fact* that The Father did so reveal Himself through The Son ; the other being the *extent* to which such revelation has been correctly traced.

¹ See for this summary Dwight's Theology : Sermon 71.

But, whatever may be the opinion of any reader concerning the *extent* to which such revelation of The Father by The Son as Angel, Jah, Adonai, may have been correctly traced, I believe no doubt can remain as to the *fact*; but that it is as clear as need be from Old Testament Scripture that one called The Angel, Jah, Adonāi, The Son, and Jehovah has been distinctly exhibited from the writings of Moses, David, Isaiah, Hosea, Ezekiel, Daniel, and Malachi. Such Scriptures, I submit, have been fairly quoted and reasoned upon to the sound result of having convinced any candid mind that He, whom Christians term GOD THE SON, is plainly made known in the Old Testament, in that sense which we Trinitarians intend to designate when we speak of *distinctness of person*. So that THE SON is such as begotten of THE FATHER in this sense, viz., that the two must not be confounded.

Similarly, as to the *fact* that the *Deity* of The Holy Ghost is enjoined in the Old Testament by *distinctness of person*: so that The Holy Ghost, as such, is neither The Father, nor The Son. But there was an important difference in the means furnished us of perceiving the *Deity* of either. The Divine *Person*, Substance, or Being, of THE SON was suggested by the very titles given Him: since an Angel, or Messenger, must needs be sent by another: A Son must needs be of A Father: in such a sense as that it is necessarily clear there must be One who sends correspondent with the Messenger; and A Father correspondent with The Son. But so great a facility of noting distinctness of *Person* is not granted us in respect of The Holy Ghost. True, any effluence, or emanation, is distinctly not that from which it flows or emanates. Heat, and light, must not be confounded with their sources; the stream is not the fountain. But still there is an elusiveness about this title, "The Spirit of God," which renders it extremely difficult to become convinced from such title alone of the distinct Divine personality of Him who receives it. Though, so far as the title goes, it falls in with such conclusions arrived at from other arguments; and certainly is easier, and more perspicuous, for the Trinitarian conclusion of *personality* than for the Unitarian conclusion of—they themselves *know not what*. But the argument for the divine *personality* of The Holy Ghost is based in the Old Testament not

upon His *name*, but His *offices*. Distinctness and constancy of office argue for distinct personality of Agent; and, all through the Old Testament, mental and spiritual influences of every good and holy, but especially of every supernatural kind, are assigned in the wisdom of The Most High—not directly to Himself, nor to Him already traced as The Angel, and The Son—but mediately by The Holy Ghost to both of these: to both of these, because in the Old Testament both of these are supremely worshipped as authors and givers of spiritual and eternal life. But, why such uniform distinction of *office*, unless distinction of *agency*, i. e., *personality*, were intended to be assigned to The Holy Ghost? In addition to which consideration, we also find that in the Old Testament The Spirit of God is mentioned contrastively both to The Father, as God; and to The Son, as His Angel; and as we are taught to attribute distinctiveness of *persons* to these, so (by parity of reason) we must to the other. And, lastly, as to *fact* such works are in the Old Testament imputed to The Holy Ghost as can be rationally understood of none but a *personal* agent.

Next; as to the *kind* of revelation which the Old Testament conveys concerning The Most Blessed Trinity. Though distinctness of person be proved, such that The Father, The Son, and The Holy Ghost are not confounded; yet the *unity* of The God-head is carefully maintained. So that, though we are utterly incompetent to understand the mysterious relations indicated by the titles—Father, Son, and Holy Spirit; yet we are able to conceive how each may not be the other, yet each possess equal attributes, viz., be of the same essence, substance, or being. Since that which is born of the Spirit is Spirit:¹ and of, or from, perfect spirit, nothing less than perfect spirit can be begotten, or proceed. So that, in the perfect and infinite Spirit divine, Father, Son, and Holy Ghost, must needs be of one substance, essence, or being: inequality becomes impossible. Hence the manifestation of one was the manifestation of all. Just as, in the New Testament, “He that hath seen Me hath seen The Father;” or, “All that the Father hath is Mine; therefore said I, He shall take of Mine, and shew it unto you.” In the name of,

¹ John iii. 6.

and for The Father, The Angel of the Covenant, THE SON, presided over and directed, blessed or chastised, the church of old ; precisely as in the present dispensation we know that The Father "hath given Him to be head over all things to the Church, which is His body ; the fulness of Him that filleth all in all:" or just as it is to the glory of God The Father that every tongue should confess that "Jesus Christ is Lord:" since it pleased The Father that, for purpose of economy, "in Him should all fulness dwell." And as, under the old dispensation, the gracious influences of The Holy Spirit were diffused through the Jewish church administered by The Angel, The Son, for The Father, in a sense correspondent exactly to that asserted in the Scriptures of the New, it follows that the *kind* of revelation regarding The Holy Trinity is the same in the Old Testament, as in the New. The One Almighty Father being the fount of light: The Son eternally begotten of Him; and The Holy Ghost bestowed by, *i. e.*, proceeding from both, in answer to the prayers of all faithful people. So that all manifestations, and operations, of one are to be considered as the operations, and manifestations, of all.

Nor as to the *degree* in which The Holy Trinity is revealed, let us be too sure that the advantage is with ourselves. True, that for us the great mystery of *Incarnation* has been completed, and the burden of a ceremonious religion rolled away: true, the doctrines of salvation are more minutely explained in the pages of the second Testament, and that the sanctifying influences of The Holy Ghost for all have been more signally asserted: but, under the first Testament the presence of The Angel, and The Father's manifestation by Him, if not constant, were certainly habitual; and God maintained, as it were, a personal correspondence with His people, to which they have since been strangers. And if The Holy Ghost was never poured out (since Moses' time at Taberah) in a manner so conspicuous upon Israel as at Pentecost, there was on the other hand the continual voice of Urim and Thummim, and an unbroken line of openly and supernaturally inspired teachers for about one thousand years: and it was not until Israel was fast preparing to fill up the measure of his iniquities that vision and prophecy were sealed up, and closed; and the people left without a miraculous, and divinely

sustained, proof of The Holy Spirit's presence among them. Put our Testament, and our teachers, on the one hand ; and their Testament, their teachers, their Urim and Thummim, their Shechinah, their priests, their inspired prophets, on the other ; and then pause before you decide to what extent ours is the advantage. As for salvation it was always one ; unchangeable as The God of Love who gave it : spiritual faith had the same SON for its object ; and the same HOLY SPIRIT for its promoter. With such recollections we may conclude, surely without extravagance, that the revelations of The Holy Trinity in the Old Testament were not only real as to the fact ; but of one and the same great and holy God, The Father, The Son, and The Holy Ghost, in kind ; and scarcely, if at all, inferior as to degree, when contrasted with the revelations of the New Testament ; to which we shall shortly direct attention.

But as to prayer. Prayer to one, is by necessity of the *unity* prayer to each. Distinction of the *persons* in prayer is not needed for soundness of faith ; though justified in the Word of God. Moreover, that The Angel, He who dwelt between The Cherubim, was habitually worshipped we know : The Son was the object of supreme adoration. And, in such places as the *one hundred and nineteenth* Psalm ; in short, in all such as implore teaching and sanctifying influences, we may well consider that He, The Holy Ghost, was addressed ; to whom such office of teaching and sanctifying was properly assigned, ever since Moses' time. " Let my cry come near before Thee, O Lord ; give me understanding according to Thy word."

CHAPTER IX.

THE PREDICTED INCARNATION.



IF all doctrines of Christianity the most fundamental, and characteristic is, probably, that of the Incarnation of our Lord Jesus Christ. Which doctrine is to the effect that Jesus Christ was **GOD INCARNATE**. *God*, as the only-begotten **SON**; equal to The Father, as touching His Godhead: **INCARNATE**, or made flesh, in the likeness of man through His mother; and, therefore, inferior to The Father, as touching His manhood. The first, and necessary, consequence of such statement of doctrine is, that Trinitarians, undertaking to prove it from Holy Scripture, must be prepared to trace equally in such Scripture statements that such two natures, viz., of *God*, and of *Man*, were manifested in Christ Jesus—*Perfect Godhead*, and *Perfect Manhood*. So that, if such doctrine be true, there must be in Holy Scripture two distinct sets, or orders, of texts; the one, proving His Godhead; and the other, His Manhood. And such two distinct sets of Scriptures must, in reference to such doctrine, be kept carefully apart; and it is the duty of a sound teacher, as a theologian, to be able and ready in this respect “rightly to divide the word of truth.” Of course, Unitarians deny this doctrine of the Incarnation; and, doing so, have sadly confused the Word of God. Thus, Mr. Yates is really a wonder; and the manner¹ in which he mixes, and serves up, Holy Scripture is something marvellous to behold: he is a perfect theological *chêf*. No doubt this doctrine of *the Incarnation* is an astounding mystery; no doubt it is to the human mind utterly inconceivable; and, when suggested, as utterly incom-

¹ Vindic. Unit., pp. 65—80.

prehensible. How The Most High God could tabernacle in human form. How the natures of *deity*, and of *manhood*, could become, and be kept so united, yet so distinct. "One altogether: not by confusion of substance; but by unity of person." How, being so God manifest in the flesh, He could suffer in flesh and spirit for man's sin. And how, so suffering, He could make reconciliation for man's iniquity. No doubt, these are transcendent mysteries; like the union inexplicable of man's soul and body; and, like other mysteries, such as The Holy Trinity itself, plainly asserted, nevertheless, as doctrines in the Holy Scriptures. But the question before us, and all candid Unitarians also, is—not whether *the Incarnation* be a mystery; but whether it is, or is not, affirmed; and, if so, how affirmed in Holy Scripture? It is a mere question of Biblical *fact*, to be answered only by examination and collation of Scripture. And, as a question of Biblical *fact*, it is curious indeed that in whatever language we take up the Holy Bible, ancient language or modern, Eastern or Western, that Bible so expresses itself as to lead us readers to suppose that it distinctly affirms Christ to have had in one person two natures, viz., one, as GOD; the other, as MAN. However, with this certain truth of Biblical translations we have nothing to do; our business is to inquire whether *our* translation justifies such a conclusion; and, if so, whether, in such respect, it is a correct translation? And, as to its being a mystery, are Unitarians prepared to assert that THE ALMIGHTY GOD *could* not become Incarnate, if He pleased? Or are they patented with any antecedent proofs that The Almighty God, and All Holy, *ought* not if He would? Have Unitarians discovered the best mode of re-creating man, in opposition to the plain statements of revelation—a revelation which they profess to admit, as much as we, to have been necessary? Are they prepared, being God's counsellors, to direct Him? Unfortunately this is what they undertake to do. They place the doctrine of *the Incarnation* before their minds, according to their own view, not ours, nor according to Holy Scripture; and, having obstinately determined that such a thing could not be, they fall to hacking and hewing the Word of God until they suppose they have shaped it to their own purposes. Thus,¹ "To maintain,

¹ The *italics* are Mr. Yates', Vind. Unit., p. 157.

therefore, that the same mind is endued both with a Divine and a human nature, is to maintain, that *the same mind* is both *created* and *uncreated*, both *finite* and *infinite*, both *dependent* and *independent*, both *changeable* and *unchangeable*, both *mortal* and *immortal*, both *susceptible of pain* and *incapable of it*, both *able to do all things* and *not able*, both *acquainted with all things* and *not acquainted with them*, both *ignorant* of certain subjects, and *possessed of the most intimate knowledge* of them. If it be not certain, that such a doctrine as this is false, there is no certainty upon any subject. It is vain to call it a *mystery*, it is an *absurdity*, it is an *impossibility*." But whose doctrine is this? Not ours; not Trinitarians'. Who does not perceive that very *confusion of substance* here, against which Trinitarianism most vehemently protests? Nay; Mr. Yates has not even written common sense, and Unitarians profess to have a great deal of that. "The same mind *mortal and immortal!*" who ever heard of such a thing? They are Mr. Yates' words, not mine. Do Unitarians believe that *mind* is, or can be, *mortal*? Not so; they do not quite believe in annihilation. Mr. Yates misrepresents them; he was carried away by his ardour (alas!) against the blessed doctrine of *the Incarnation*, and gave unhappy vent to an expression which bespeaks neither Trinitarianism, nor Unitarianism; but is arrant nonsense—a *mortal mind*, quoth'a! But, however, passing over this *lapsus calami*, whose doctrine is it thus represented by the choice Unitarian advocate? Not Trinitarians'. Their doctrine is that as soul and matter, united yet distinct, make one man; so God and man, united yet distinct, make one Christ. The *substance*, or *being*, Divine and human, they do not mix together so as to confound; but recognise God *and* man in one person. Thus (as some Unitarians prefer him, they shall have him) Tertullian *against Praxeas*,¹ "But we find Him exhibited directly as God and Man,—certainly everywhere as Son of God and Son of Man, as being God and Man according to each substance *distinct in its propriety*; because, neither is the Word any other thing than God, nor the flesh any other thing than man. We see *the complex state*, not *confused* but *connected* in one person,

¹ Chap. xxvii., p. 280, quoted at p. 397 of Radcliffe's Illustration of St. Athanasius' Creed. Rivington's. 1844.

Jesus, God *and* man." Now, Mr. Yates, or any other Unitarian, may knock to pieces his man of straw (straw, indeed!) as much as he pleases; but, I beg my readers, especially Unitarian, to mark that such a statement of the nature of Christ is not ours; is not Trinitarian. But hear another statement of our doctrine,¹ in addition to Tertullian's—"That like as man is soul and flesh, so should Christ be God and man; the same God who is man, and He who is God, the same is man, not by *confusion of nature*, but by *unity of person*;" or, again²—"For as by unity of person soul is united to body to make man; so, in unity of person, God is united to man, to make Christ. In *that* person, therefore, there is a mixture of soul and body, in *this* there is a mixture of God and man; *but my hearer must here dismiss from his mind what takes place with bodies, viz., the mixture of two liquids, whereby neither preserves its peculiar qualities; although, in these very bodies, light is mingled with air, without being affected by it.*" Enough; such is Trinitarian doctrine. We do not profess to explain the mystery; but we do undertake to shew that it is enjoined, as an article of faith, in the Holy Scripture; and that its assertion, and reception, is essential to the consistency of the Christian religion; and a basis indispensable to the doctrine of *atonement*, which thoroughly pervades it. My object in the present chapter is to shew that there is sound reason for concluding that the Old Testament plainly authorised the sons of Israel to expect their promised Messiah, whom we call Christ, as ADONAI, or *God-Incarnate*. I need scarcely remind any reader that the words *Messiah*, and *Christ*, are synonymous; and that the professed foundation of Christianity, as a divinely authentic religion, is—that Jesus of Nazareth was Israel's promised Christ, or *Messiah*. The question, therefore, of Christ's deity as in the Old Testament is reducible to this—Did the Old Testament declare to Israel that THE MESSIAH, would be GOD-INCARNATE?—*It did.*

*Messiah, or
The Anointed
One, foretold
as Jehovah.*

That the predicted deliverer of Israel was to be truly *man*, viz. as of a reasoning soul and human flesh subsisting, was manifest to them from the very first; as also, that He was to be the representa-

¹ Augustine on the Nativity, quoted, *Ibid.* p. 401.

² Augustine to Volusian, quoted, *Ibid.* p. 403.

tive of the religion and royalty of their state. His royal, or kingly, character by Balaam;¹ "There shall come a star out of Jacob, and a *sceptre* shall rise out of Israel." His religious, or prophetic, by Moses;² "The Lord thy God shall raise up unto thee a *prophet* from the midst of thee, like unto me; unto Him shall ye hearken;" a prophet, like Moses, introducing a new divine dispensation. Such passages permit no doubt of the real *human* nature of the King and Prophet predicted; and it is in such a character exactly He is known to Israel as *Messiah*. That word means THE ANOINTED ONE, or CHRIST; and was to be, in later days, formally appropriated by Daniel³ to *Him* who was to "be cut off, but not for himself;" and it appertained to Israel's predicted deliverer peculiarly as their *King*. Under the Levitical economy, priests were alone The Lord's *anointed*;⁴ and, of all other priests, the High Priest was especially 'The anointed.' But when Hannah, blessed with her first-born son against all previous expectation, and in especial answer to prayer, was taught by The Holy Ghost to utter that psalm of thanksgiving, which Samuel has recorded;⁵ then she was also permitted to predict, as faintly shadowed forth in God's gift of Samuel (the first of a new line of prophets) the marvellous birth of Israel's Redeemer, whom she is the first to designate as *Messiah*: "Jehovah shall judge the ends of the earth; and He shall give strength unto His *King*, and exalt the horn of His MESSIAH." It is to be remembered that, in Hannah's day, there was no king in Israel; and that then, as above stated, only priests were *anointed*. But this, Hannah's inspired declaration in a song afterwards referred to⁶ on a similar occasion by Mary, celebrated Israel's predicted deliverer as their *King*; and, being such King, as also The Anointed, *i.e.* The Messiah, *i.e.* The Christ. But, clearly as the true humanity of Messiah was thus foretold, both as Prophet and as King, no sooner did such predicted kingship receive illustration in sovereigns merely human, than one of them, *viz.* David, that first royal type of Christ, was made the means of assuring Israel that predictions of their King, MESSIAH, were not to be interpreted of *humanity* alone. Throughout the book of Samuel, Saul and his successors are carefully described as The Lord's

¹ Numb. xxiv. 17.² Deut. xviii. 15.³ Dan. ix. 25.⁴ Levit. iv. 3, etc.⁵ 1 Sam. ii. 10.⁶ Luke i. 51, 52.

anointed; and it is probable that Hannah's declaration had primary reference to Israel's line of kings; but no sooner was David, the kingly type, settled on the throne securely—throne of all Israel—than he delivered that marvellous *second* Psalm, already referred to¹ as asserting the *deity* of the eternally-begotten SON, for the purpose at that same time of fixing upon Israel's mind the truth that their real *King*, the true *Anointed*, was that same SON OF GOD so hymned by him: and was to be by Israel especially expected as *The Messiah*, or Lord's Anointed: "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His Messiah." That *second* Psalm specifically asserted that The Messiah, against whom such treasonous counsel was to be taken, was He who, in subsequent verses, is denominated THE SON—viz. The Son of God—The Begotten Son of God—and to whom the spiritual attributes of *deity* are, in that Psalm, clearly assigned. That this is its proper application, and that THE SON is The Lord's Anointed, The Messiah, spoken of there by David we know by inspiration through the Apostles.² And thus we know certainly that, from the days of David, Israel was taught directly by inspiration, not ambiguously, that THE MESSIAH was the eternally-begotten Son of God, was Jehovah, was God.

The Deity and the Manhood of Messiah carefully asserted by the prophets.

From David's time various applications of the word *Messiah* were made:³ viz, to the patriarchs, to the kings, to Cyrus the Persian; but its application to Israel's expected deliverer, as (by excellence) *The Messiah*, was so carefully sustained that no misapprehension could arise concerning it; and so sustained also that, from David, till the days of Old Testament inspiration passed away, the *deity* and *manhood* together of THE MESSIAH were specifically declared. To other prophets we shall presently refer; but now select, for an immediate purpose, the pages of Daniel.⁴ That prophet's mind had been deeply exercised about the approaching return of his people from Babylon to Palestine; and in answer to his prayer a special communication was made him by the agency of Gabriel. A communication

¹ See pp. 73—79 *suprà*.

² Acts iv. 26.

³ 1 Chron. 16, 22, Books of Ps. and Sam. *passim*; Isa. xlv. 1.

⁴ Dan ix. 25.

declaring not only their then immediate restoration, but also their eventual dispersion and dishonour. But the marvel of Gabriel's announcement lay here—that this overthrow of “the city and the sanctuary” was to be in the very supposed halcyon days of Israel's anticipated deliverer; and, moreover, the death of that deliverer, through *execution* by the hands of others, was to be the actual signal for such destruction of city and sanctuary: “Know, therefore, and understand that from the going forth of the commandment to restore, and to build, Jerusalem unto The Messiah The Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be *cut off*, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Thus the date was fixed for *Messiah's* birth; and it was also announced in language pregnant with meaning to *Levitical* ears, that such Messiah would certainly be *cut off*, or destroyed, in the flesh. Here was noticeable His real *humanity* at the very moment His Messiahship, and Prince-ship, were so plainly asserted. But (without entering too critically into the prophecy) much more than this was manifest upon the surface; and doubtless to a learned Jew like Daniel, and apart from inspiration, much more was plain as light to Daniel, than even to ourselves. The language implied to a Hebrew's ears that Messiah was to be made a *sacrifice* of; for others, not for Himself; a vicarial, or atoning; such a sacrifice as had its *scape-goat* to illustrate it:¹ nay, more, *cut off* even penally, and as a malefactor, as an obdurate infringer of the law of God.² And Gabriel commenced his information by describing the effects, and (therefore) the *nature* of this sacrifice—it was “to finish transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to *finish* the vision and prophecy, and to anoint the most Holy.” These words “to finish the vision and the prophecy” enabled Daniel to understand the meaning of Messiah's being ‘cut off’—but not for Himself—viz., *but in Him was no fault to*

¹ Levit. xvi. 10. ² Exod. xii. 15, 19; Levit. xvii. 4, 9; xviii. 29; xx. 18, etc.

justify His condemnation—"The vision and the prophecy" to be sealed up, or put an end to, or *finished*, laid by as completed, was the whole series of prophetic revelation which spoke beforehand of Messiah—as the atoning sacrifice for sinners. Then the Levitical types (by sacrifices) would be finished; then the predictions of suffering, so especially enounced by David,¹ and by Isaiah,² would be finished: and all would be done to sweep away man's iniquity "which God had spoken by His holy prophets since the world began."³ This is that which Jesus said when He exclaimed in agony on the cross "It is finished;"⁴ and then died: This is that which St. Paul affirmed when he said "Christ is become the *end* of the law for righteousness to every one that believeth."⁵ And Daniel would easily understand that MESSIAH, The Prince, Israel's King and Prophet from of old, was to be the promised propitiation for sins; which all sacrifices, from Abel's,⁶ downwards, had pre-figured; and so, by pre-figuring, promised. I must forbear from being technically critical on Gabriel's language: but, avoiding all intricate and disputed parts of this remarkable prophecy, I may further observe that when Gabriel spoke of Messiah's coming as making "*reconciliation* for iniquity," he used that very Hebrew word which signified reconciliation by *atonement*, and which would instantly carry back Daniel's Hebrew mind to the *atonement* by vicarial sacrifices under the law of Moses: of which, more in another chapter. And, in fact, all Gabriel's language was calculated to convey to Daniel's mind the truth that a *covenant* would be made by such cutting off, and sacrifice, of Messiah. The Jews had no idea of sacrifice other than covenantal: a sacrifice consecrated the first covenant with Abraham;⁷ sacrifices sanctioned the Levitical covenant; and, apart from such sacrifices, the benefits of the covenant could not be obtained. Hence, Gabriel's language was easy to Daniel when, having announced the *sacrifice*, he added "He shall confirm the covenant," etc.:—clear, that a covenant was made by the sacrifice; the mystery (if there were any here to *Daniel*) was—How could the *sacrifice* be chief party to the covenant? How could he *confirm* the sacrifice? How could he, more-

¹ Ps. xxii. and xl., etc. ² Isa. l. and liii., etc. ³ Luke i. 70.

⁴ John xix. 30. ⁵ Rom. x. 4. ⁶ Gen. iv. 4. ⁷ Gen. xv. 9.

over, confirming the covenant by sacrifice, cause all other sacrifices to cease? That he was to do so was clear from Gabriel's statement—"He shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," etc., viz. all the Levitical offerings—both bloody and bloodless. That this part of the authorised translation is correct, and that *one week* and *midst of the week* are "parts of time" (grammatically speaking) and not subjects to the verbs as some have suggested, I have no doubt: while also it is clear, that Gabriel's using the words *Zevach* and *Mincha*, bloody offering, and bloodless, fixed his language to Jewish offerings under the law—"Sacrifice and offering (viz., *Zevach* and *Mincha*) thou wouldst not—neither hadst pleasure therein—then said I—Lo! I come," etc. Gabriel announced that MESSIAH, being slain, would confirm *one* covenant and put an end to *another*; "take away the first that he might *establish*, (or confirm) "the second:"¹ and he added that the same Messiah, so sacrificed, would keep Jerusalem desolate, "even until the consummation, and that determined, shall be poured upon the desolate." This last phrase (as I have shewed elsewhere²) signified to Daniel that MESSIAH The Prince, who would confirm the covenant with many, but put an end to Jewish offerings, would also keep Jerusalem desolate until the indignation determined against Israel was completed. Thus, then, Gabriel announced to Daniel that *The Messiah* was the great atoning sacrifice for sins, typified under Moses' law; that *The Messiah* was also to be the chief in a new covenant to be made by sacrifice of Himself: that *The Messiah*, even after he had been "cut off," (as if a transgressor under Moses' law) would confirm the covenant he so made by sacrifice; would himself put an end to the Levitical economy, established by *God*; and keep Jerusalem desolate until the chastisement, appointed and determined by *God*,³ had been fulfilled. Could all this be predicated of a *mere* man? If not, Messiah though clearly to be born, to live, and to die in human flesh, was also to be something more.—What?

The Jews had no conception of covenant by *sacrifice*, except

¹ Heb. x. 9.

² See Call to England, pp. 66 and 343.

³ Isa. x. 23; and xxviii. 22.

with God. They dared not (unless they would be idolators) sacrifice unless to God: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice," was spoken in one¹ of those Scriptures, which explained to all devout Jews the real meaning of their sacrifices. Of *idolatrous* sacrifice Gabriel and Daniel could not be supposed to speak in prophesying God's will: at Daniel's time all idolatrous sacrifice had ceased among Israel never to be revived: so that the covenant here spoken of, as made by sacrifice of Messiah, was to be made with The True God. Hence, since Gabriel told Daniel that MESSIAH THE PRINCE was to be "cut off" penally, and offered up as atoning for all sins by such *cutting off*; yet was also Himself to be a chief party to the covenant made by such sacrifice; was also to remove the Levitical law out of its place; was also to carry out the desolation of Jerusalem threatened by Isaiah—what else could Daniel, or any other Jew, conclude than what we conclude now—viz., that Messiah The Prince was also that God of Israel to whom alone sacrifices were permitted to be offered, who alone confirmed such covenants after they were made, and who alone had, from the first, ordered the history and constitutions, of Israel; and had foretold, and threatened them with, desolations by Isaiah the prophet? But, if so, then Messiah The Prince, who was to be "cut off" in *manhood*, was also GOD.

I have hinted that there was nothing astonishing to Daniel in the nature of Gabriel's statement; and it is noteworthy that Daniel expresses no surprise; yet was wont to do so on other occasions.² But still how deep was the mystery thus clearly stated in the *fact!* Daniel's silence is easily accounted for, if the prophets and other devout Jews understood the spiritual character of their fleshly sacrifices; and, if other sacred writers had already declared that Messiah, though Jehovah The Son according to David, was also to be "cut off" in *manhood* according to the same David, and to them. Depend upon it, if we possessed the oral instructions given to Israel by devout high priests under Urim and Thummim,³ and by faithful men like Nathan and Gad and Elijah and other prophets, we should soon

¹ Ps. l. 5. ² Dan. vii. 28; and viii. 27; and x. 8. ³ Exod xxviii. 30.

perceive that St. Paul's was¹ no new statement that "the blood of bulls and of goats can never take away sins;" nor, again,² that "those sacrifices which they offered year by year continually" could never make the comers thereunto perfect. Depend upon it, those Jews who bowed no knee to Baal, but kept the faith, knew well the spiritual import of their sacrifices; and when David, or Micah,³ insisted upon it they only persevered in notorious articles of Hebrew faith, which were reduced to specific phrases in the era of the prophets, because Israel was then fast lapsing from the pure doctrine of their fathers. The reader can refer to Micah for himself. But David says—"Sacrifice and offering" (*Zevack and Mincha*—Gabriel's words.) "Thou didst not desire; mine ears hast Thou opened: burned offering and sin offering hast Thou not required. Then said I, Lo I COME: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart." Who is this that proclaims the insufficient character of the sacrifices, ordered by *Jehovah*, under Moses' law? Who is this that declares, through David, that he is coming (being at that time, therefore, *existent*) to do God's will? Who is this that dares to say, he *can* do it? Who is this that condescends to say, he *delights* to do it? Who is this that speaks thus—yet declares that God has *opened* his ears for obedience; and that, too, therefore obedience in *manhood*? Who is this? Let St. Paul⁴ first answer these questions, in his own peculiar way—"Wherefore when *He* cometh into the world, *He* saith, Sacrifice and offering Thou wouldest not, *but a body hast Thou prepared Me*; in burned offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo! I COME" (in the volume of the book it is written of me,) "to do Thy will, O God. Above when He said, Sacrifice and offering and burned offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; *which are offered by the law*: then said He, Lo! I COME to do Thy will, O God. HE taketh away the first, that He may establish the second. By the which *will* we are sanctified through the offering of the body of Jesus Christ once for all." It is Christ,—

¹ Heb. x. 4. ² Heb. ix. 9; and x. 1. ³ Ps. xl. 6; and Micah vi. 7.

⁴ Heb. x. 5.

no, let us use the Hebrew word—it is MESSIAH that takes away the first that He may establish the second; it is Messiah that removes the sacrifices which *Jehovah* appointed; removes them by the sacrifice of Himself, once for all; it is Messiah that declares by David that such was *Jehovah's* will, which He delighted to do; it is Messiah that thus declares His pre-existence, through David, and that He delights *to subordinate Himself* to do God's will, in a human body especially prepared for Him. But do not these, Messiah's professions savour of *deity*? and, if pre-existent before He took the body prepared for Him, how was He pre-existent? and what other spirits but God, Angels, and Man, does Holy Scripture justify our belief in? This question we leave for the present; but at the moment let us enquire whence St. Paul gets the expression “a body hast Thou prepared for me?” David says nothing of the sort: he merely states of Messiah “mine ear hast Thou opened,” or *dug through*—as if to make quick to hear and to obey; which expression might be but a figure of speech. Where does St. Paul find his idea “a body hast Thou prepared for me,” in allusion to Messiah's birth into this world? And can we, beyond mere implication, draw a plain and positive, title of Messiah as *Jehovah*, in reference to His coming in the flesh to suffer as the long-predicted sacrifice for sins; to *finish* (according to Daniel) the Levitical law?

It was Isaiah,¹ and David, who taught St. Paul; and who, doubtless, had taught Daniel before. “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.” Here are no mere figures of speech: a human body is minutely noted as the form of him, to whomsoever this place refers. And we know, and Unitarians know, and dare not deny, it refers to the crucifixion of Jesus.² From this passage, joined to David's, St. Paul forms his full assertion “a body hast thou prepared for me,” in reference to Messiah's coming into the world; having been, of course *therefore*, previously existent. Now the theory about this *fiftieth* chapter of Isaiah is that it describes actual sufferings of Isaiah himself, which were typical of

¹ Isa. l. 5.

² Matt. xxvi. 67; xxvii. 26.

those which Jesus underwent; and that, therefore, the grammatical continuity of the chapter may fairly be broken; and the parts which speak of sufferings referred to the prophet as their *subject*, (and, through him, prophetically to Jesus) so as to be separated from the rest of the chapter of which it is plain that *Jehovah* is the subject. This is *theory*; let us look to *facts*. Nothing is more likely than that Isaiah may have undergone such persecution; indeed it is¹ asserted that he was put to death by the Jews in consequence of the vision as of God Himself recorded in his *sixth* chapter already referred to.² But while it is possible that Isaiah experienced, thus far, similar sufferings; we know, as fact, that the chapter minutely predicts the insults, and base treatment which The Blessed Lord underwent immediately before crucifixion: and, in the absence of any authority in the context, we have no right to disjoin and mutilate it in the way proposed. Any one perusing the chapter may see that He who depicts Himself as the *husband* of the Jewish Church, is the same who describes Himself as suffering the punishments referred to; and He, who thus speaks, is JEHOVAH. Had we, indeed, no other authority but Isaiah *fifty* for concluding that Israel's Messiah was *Jehovah*, we might possibly hesitate to trust to one single chapter for such a conclusion; but, in the presence of the abundant proofs which I am collating, we need not fear to do so. *Jehovah* is the speaker in this chapter, and of *Jehovah in the flesh* the sufferings are predicted. That *manhood* is plainly predicted, no one will deny: but what then? where is Deity? Note the beginning of the chapter, and follow it attentively through: "Thus saith JEHOVAH, Where is the bill of your mother's divorcement, whom *I* have put away? Wherefore when *I* came was there no man? Is *my* hand shortened at all? *I* clothe the heavens with blackness. . . . *Adonai-Jehovai* hath given unto *me* the tongue of the learned. . . . *Adonai-Jehovah* hath opened *mine* ears," etc. Thus, then, He who speaks in this chapter is JEHOVAH: and he gives to The Lord God the title *Adonai-Jehovah*, elsewhere adopted as his own.³ He claims as *Jehovah* to be the husband of the Jewish Church (thus asserting the relationship also given to Christ in the New Testament):⁴

¹ Hilary quoted by Bull. Def. Nic. Cr. p. 621. ² See p. 71 *suprá*.

³ See p. 85 *suprá*.

⁴ John iii. 29; Ephes. v. 24, etc.

He declares that He has divorced them for their sins: He declares that He rules the heavens (or, as in the New Testament, "by Him all things consist"): He declares, He, this *Jehovah* declares, that ADONAI-JEHOVAH gave Him the *tongue* of the learned to speak, the *ear* of the learned to learn, the *open ear* to obey, the *back* to be smitten, the *cheeks* to be plucked, the *face* to be spit upon! Oh! wondrous truth! it is spoken of JEHOVAH, to become *incarnate*. Let Israel, and let Unitarians, hearken. He, who was pre-existent, and for whom "a body was prepared," that He might fulfil God's will by sacrifice; He, who finished transgression, and made reconciliation for iniquity; He, who completed and shut up the vision and prophecy, "the volume of the book," was pre-existent in no less sense than as JEHOVAH; and rejoiced to subordinate *Himself* to do the will of *Adonai-Jehovah* in dying as man, upon the cross for sinners! Here is *Deity*, and *manhood*, combined. Israel's Messiah, according to Isaiah, was JEHOVAH made *flesh*.

The Deity in manhood of Messiah necessarily implied by His being made an atoning sacrifice.

Gabriel's statement to Daniel was specific. Israel's long expected Messiah was to be 'cut off,' as an incorrigible breaker of God's law—viz. by reference to Leviticus as below¹—as a malefactor guilty of death under *Mosaic* law; ("by our law he ought to die, because he made himself The Son of God").² And the statement was also specific in another respect: that He was to be cut off, but not "for Himself;" for others.³ Specific also in another respect—the object of His being so *cut off* was "to make reconciliation for iniquity, to finish the transgression, to make an end of sins, and to bring in everlasting righteousness;" also "to finish the vision and prophecy," as fully delivered by Moses and others. Were such the recognised principles of Jewish religion? Were they so much so that Daniel could immediately explain them to his own mind? Did the very words used by Gabriel point to explanatory Scriptures before delivered? And, if so, which Scriptures are they? If such Scriptures existed, and Messiah's sufferings were

¹ Levit. xvii. 4, 9, xviii. 29, etc.

² John xix. 7.

³ וְיָצַק אֶת-הַחַיִּים; but there is not to him, viz. guilt: supply from the preceding context ver. 24; וְיָצַק or, אֶת-הַחַיִּים, וְיָצַק. And see John xviii. 38.

(as we have just shewn from Isaiah *fifty*) part of Jewish revealed religion, we can well understand why Daniel expressed no surprise at Gabriel's announcement. Now such were really well known principles of Jewish revealed religion. That religion was built entirely upon the doctrine of sacrifice *propitiatory* for sins. Vicarial sufferings of some *one* for all. Gabriel's very words did refer to explanatory Scriptures, both in the *law* and in the *prophets*: he referred to the Levitical sacrifices instituted by Moses; the very word he used for "make reconciliation" referred by its use to the *atonement*:¹ he referred also to explanatory Scriptures in the prophets. Of all such Scriptures there was one, which would occur immediately to Daniel's mind; asserting the sufferings of one *man* for the sins of all; and yet in such terms that it was impossible consistently with the principles of Jewish faith, to interpret the statements of *man alone*. Isaiah² had fully explained the finishing of all the Levitical sacrifices by the sacrifice of one in manhood. Every line of his prediction teemed with *manhood*; there could be no doubt left upon a hearer's or reader's mind, that He, whom Isaiah foretold, was to be real man; "a man of sorrows, and acquainted with grief;" despised, and rejected, by his fellow-men. Yet He was to be a vicarial sacrifice "wounded for our transgressions—bruised for our iniquities—the chastisement of our peace was upon Him—and by His stripes we were healed." Jehovah laid upon Him "the iniquity of us all"—for the transgression of Jehovah's people was He stricken—His soul was made an offering for sin, as if Himself *guilty*—He poured out His soul unto death—He bare the sin of many—and made "intercession for the transgressors."

The plain character of my present undertaking forbids our entering into those minute and verbal criticisms, which would carry back this prophecy for its explanation to the Levitical institutions. Nor are we engaged in proving the Jewish doctrine of ATONEMENT; that blessed doctrine, which ought to be preached every where, and every when, by every preacher, and without which there is no Christianity, and can be no salvation. So I must content myself with the assertion that the impression,

¹ Exod. xxi. 30; xxx. 12: Books of Moses, *passim*.

² Isa. liii.

conveyed on the surface to the reader's mind by the English words, is sound; viz. that He, the man so spoken of, was to suffer for others; and, by so suffering, to take away their sins; so that they would become, by His sufferings, healed of their sins and at peace with God. Let me, however, just give one illustration: verse *six*—"All we like sheep have gone astray," is not to be read as a mere abstract assertion of human universal sinfulness; but an assertion of such sinfulness *in contrast with the predicted sacrifice*: thus, emphatically, "All we like sheep have gone astray: we have turned each man to his own way: but JEHOVAH hath overtaken him with wrath for the iniquity of all of us:" and this, Jehovah's overtaking with anger Messiah instead of us is beautifully thrown into contrast again with verse *twelve*, "Whereas He poured out His soul unto death, and was numbered with transgressors; and He bare the sin of the many; and enabled Jehovah to meet transgressors in peace." In short, Gabriel's statement to Daniel about Messiah found its minute explanation, in this respect of vicarial suffering, by reference to Isaiah. And, from Isaiah's chapter *fifty-third* now before us, Daniel's mind would naturally refer to that which we call the *fiftieth*; where Jehovah, the husband of the Jewish Church, as there described, by Isaiah, (and about the same time, more specifically¹ by Hosea) represents Himself, Jehovah, as invested in a human form; giving "His back to the smiters," in order that, by such stripes, men might be healed; and Daniel would perceive that Messiah, the *vicarial* sacrifice, was to be in *human* frame tenanted by Jehovah. Hence his mind would travel back to the predictions of King David—"Lo! I come, in the volume of the book it is written of me, to do thy will, O God;" and especially to that *twenty-second* Psalm, which the Jews knew then, and know now, to be *Messianic*, and where² Messiah's sufferings are foretold with more minuteness, in some particulars, than by Isaiah: "they pierced my hands and my feet," "they part my garments among them, and cast lots upon my vesture," etc.

But, even taking Isaiah *fifty-three* by itself, there was much to lead to the same conclusion; quite enough to satisfy the

¹ Hos. ii. and iii.

² Ps. xxii. 16—18.

hearer, or reader, that he who was so to suffer must be more than man. It was undeniable that a man of human flesh, and *human spirit*, subsisting, was described by the prophet; and every Jew would ask, like Candace's eunuch,¹ "Of whom speaketh the prophet this? Of himself, or of some other man?" But vicarial suffering, suffering by substitution of another, was also an established principle of revealed religion among Israel; and equally so that human sacrifices were forbidden; and, moreover, that (even, if not forbidden) no human sacrifices, no multiplication of human sacrifices; no man, nor multitude of men, could pay the ransom of another's soul. Hence, when Isaiah's predictions of vicarial suffering, suffering of one in *manhood* for all, were read, how could they be understood of any mere man? They could not be so understood. Moreover, Enoch had been translated; Moses had died, and his body been taken of God (no place of sepulture was known, lest Israel should make *pilgrimages* to the shrine); Elijah had ascended to glory; but there was nothing to lead them to infer that the souls of men departed were permitted to exercise any influence, supervision, or controul, over the affairs of men. Indeed the very, very contrary; for such a notion was the essence of idolatry, as first by the Cushites directed towards Ham; and afterwards perpetuated in the worship of Baalim and Ashtaroth, which was abomination and death to the church and state of Judaism. The mystery was, therefore, in Isaiah *fifty-three* that The Man who was to be a *vicarial* offering for sin was also represented as *living after his death*, as *overseeing and conducting human affairs*, as *doing this especially in Jehovah's name*, and as *His Representative*, and yet, (which was, if possible, more marvellous still) making intercession, *i. e.*, producing friendship between JEHOVAH and sinners,—“when Thou shalt make His soul an offering for sin He shall see his seed, He shall prolong his days; and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by the knowledge of Him (*his knowledge*) shall my righteous servant justify many: for He shall bear their iniqui-

¹ Acts viii. 34.

ties." How could a Jew *then*, how can a Jew *now*, read this of any mere *man*? Here, if so, was a man to die by appointment of JEHOVAH a human sacrifice for sins; by His appointment again, to live in power, to see his seed, to prolong his days, and to carry on Jehovah's will among men! How could a Jew believe this of any mere man? This would have been in opposition to the most fixed, and approved principles of Judaism as opposed to Paganism. Let Unitarians mark it: if He, Messiah, here predicted of by Isaiah, be as they say any creature, and less than God, Isaiah teaches not JEHOVAH-ism, but *Jove-ism*; not Judaism, but Heathenism; not Christianity, but Paganism. This would have been stamping what Gentiles knew as *Hero-worship*, viz. the exaltation over mundane affairs of noble human souls departed, with the plain approbation of God's inspiration through Isaiah. Could such a doctrine be of GOD? No: and all Israel knew it; they must look further for explanation. All Israel would know that Isaiah spake of no mere man; and, moreover, that he had fortified himself against misapprehension just before, viz. in chap. 50, according to the Masorets, by laying it down clearly that He who would suffer would give *Himself* to suffer, and would be *Jehovah* in human form.

But further, Isaiah closed his chapter with a little sentence which conducted Israel in his own day, but afterwards more distinctly still, to the deity of their expected Messiah; an expression to which, perhaps, Gabriel pointed when he told Daniel that MESSIAH would "anoint the most Holy," viz. *the Holy of holies*. The sentence in Isaiah to which I refer is—"and made intercession for the transgressors." These words were spoken of The *Man* whom Isaiah described as a *sin-offering*; and, according to Jewish notions, represented him as, after being so sacrificed, making peace for sinners,—viz., as a High Priest in the holiest of all, before God. These were the correct Jewish ideas of intercession for transgressors; viz. prayer in the holiest place offered up for the sins of the people, after atonement made by sacrifice, by the high priest.¹ And if such interpretation be correct, then Isaiah declared that the man thus to be made an

¹ Exod. xxx. 10; Lev. xvi. 2, 11; Heb. ix. 6, 7.

atonement offering, would also be Israel's high-priest interceding before JEHOVAH, after dying; and therefore not in the holiest of all within an *earthly* temple. Had Israel, in Isaiah's time, any authority for such thoughts regarding their Messiah? or could they conceive from Holy Scripture into what holiest place Messiah, so sacrificed, would enter? There was that wonderful *one hundred and tenth* Psalm. They knew it spake of Messiah. They knew He was there called David's LORD, though not yet born, and yet was to be his *Son*. They knew He was therein called Adonāi, *i. e.*, JEHOVAH. They knew He was to be a "priest for ever after the order of Melchisedec;" *i. e.* both *king and priest* upon His throne. So that when Isaiah declared, in chapter *fifty*, that Jehovah would take the form of *man*, and be scourged, and buffeted, and spit upon; and when Isaiah afterwards declared that He, who had been so sacrificed as a *sin-offering* in atonement, would also be enabled to do Jehovah's will, and to make intercession for transgressors, they could not but refer to that wonderful Psalm where *God-as-man*, viz. ADONAI, was seated by Jehovah at Jehovah's right hand, from thenceforth expecting till his foes be made his footstool, a priest for ever after the order of Melchisedec; now at length they would understand the real meaning of Enoch's translation before the flood, and of Elijah's translation so very recently since, and conclude by certain inference that their MESSIAH, and HIGH PRIEST, and ADONAI, or GOD, in Psalm *one hundred and ten* was their atoning sin-offering, and their Intercessor exalted to glory, their JEHOVAH in Isaiah *fifty* and *fifty-three*. Which truth, clear enough from David and Isaiah by themselves, became absolutely and specifically descriptive when Gabriel told Daniel that he, who was to be so "cut off but not for himself" in flesh, was undoubtedly THE MESSIAH. The Messiah Priest, therefore, was also The Messiah God; dying upon earth as *man*; interceding in heaven as Christ, or Messiah, viz. *God-man*.

He, who was to be our Redeemer, was from the first declared to be GOD.

Room is precious; but ought I to pass over Job? I have said that redemption, or buying off by payment of the price, was a well-known and established doctrine of Jewish religion. I need

not do more than refer below¹ to illustrations from the Levitical

¹ Exod. xiii. 13, xxxiv. 20; Lev. xxv. 26, 32, 48, etc.

economy. The importance of Gabriel's announcement to Daniel was, in this respect, that he specifically declared that He, who according to such principles of Jewish faith, would be *Redeemer* or ransom, by his death, was that same Messiah whom Daniel's people were always expecting; but as a glorious deliverer. They were right in this respect; and in another too. The Jews had two ideas of *redemption*; and an expression for them each. There was The Redeemer who redeemed or bought off the criminal by paying the penalty; and there was also The Redeemer who delivered the captive by avenging his wrongs, and vanquishing the enemy. Israel's One Redeemer was foretold in two characters—viz. The Atoning Redeemer, who should die for sinners; and The Avenging Redeemer who should rescue his people: and, speaking specially for Israel, the first of these was to be MESSIAH humiliated and dying in flesh: the second, MESSIAH raised again, and coming (as He will come) in power and great glory. The clear predictions of the Messiah's two *redeeming* characters contained in Isaiah's book,¹ enable us to understand his perpetual use of the word REDEEMER; and from such contexts as below referred to, to know two things, viz. that Israel's Redeemer was to be Israel's MESSIAH; and also that Israel's Redeemer, and Messiah, would be JEHOVAH. But this two-fold idea of the Redeemer, as *Podeh* and as *Goel*, viz. as Buyer and as Avenger, was not originally Jewish—it was the first revelation of God to Gentiles. It spoke in Abel's lamb, which typified that "seed of the woman which should bruise the serpent's head;" was perpetuated by the faithful down to Noah's sacrifices, and to Abraham's; was the doctrine of Gentiles in times preceding the covenant with Abraham; and is, in its real power, announced by Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Whoever wishes to see this passage minutely investigated as a proof of Job's expectation of a resurrection from the dead, and a future meeting with his *Redeemer* in glory,

¹ Isa. xxxv. 9, 10; li. 10; lxii. 12, etc., especially Isa. xlv. 22.

can refer to Professor Lee's work on Job for such purpose.¹ My sole business with the passage now is this—to point out the *pre-existence in Deity* of Job's Redeemer; in a passage where Job speaks of Him as the *avenging* Redeemer, rescuing his people from death and the grave; and thence to argue, that since Job asserts the essential life at that time, "my Redeemer *liveth*," and his deity, "in my flesh I shall see GOD," and since, according to Jewish Scripture (of which the Book of Job was in Moses' time a sort of *Gospel*) MESSIAH and He alone, was to be Redeemer; therefore Israel's Messiah was in Job's time pre-existent as God; but not yet made manifest in flesh.

But one great use of Job's announcement is this—that he declares his AVENGING REDEEMER, who would compensate him for all his woes, and shame the empty reproaches of his miserable comforters, would become *manifest in human form*, and be seen in the latter days by him, Job, so *manifest in human form*. Had Job said simply he should hereafter 'see God;' we might have supposed he spoke in figure: but when he says descriptively "yet in my *flesh* I shall see GOD:" and adds, "whom mine eyes shall behold, and not another;" the description becomes so specific and minute that we can draw no less conclusion than that this GOD, this AVENGING REDEEMER, would appear in such form as man's own fleshly eye can note; and when he states of that Redeemer "that he shall stand in the latter day upon the earth," we are compelled to interpret the language still literally: that as Job asserted he would be seen by flesh, so he shall stand visible in human form; and be taken cognizance of by the visual organs of fleshly man, not under any symbolical or mysterious indication of presence only; but in a presence manifested by the human form. And, here let me note, that the Unitarian gloss admits this force of the language, for they would have us suppose that Job meant to say his requiter, some human recompenser of his woes, some friend was then living upon earth, by means of whom his integrity, and blamelessness, should be vindicated.

Predictions of the kingship But Messiah The Priest was also to be Messiah
were also pre- The King. Let us see whether Israel's Mes-
dictions of man- siah as predicted to be king, was also foretold both
hood and deity. as man and as GOD. That wonderful *one hundred*

¹ Lee's Job, p. 334.

and *tenth* Psalm was decisive to the Jews in this particular—that whereas it referred to their Messiah, who was yet to be born a *man*, he was therein called David's Lord, or Master, though not born; and whose *son* he was to be; and also was called Adonāi, or Jehovah, and represented as exalted at Jehovah's right hand in power. This was mysterious enough; but there was further mystery alleged—He who was thus to be Messiah; and, therefore, *King*; was also to be both *King* and *Priest*, upon his throne; for he was to be a “priest for ever after the order of Melchisedec,” king of Salem. It was in this twofold character he was peculiarly to be The Anointed One; or The Messiah. For under the Levitical regime the anointing, which was at first limited to priests; was afterwards by Divine direction through Samuel extended to kings: but no king could be priest also; nor any priest be king. This great honour was reserved for one alone, viz., *The Anointed One*; in other words, THE MESSIAH; or, as we call it, THE CHRIST. Now, in days long after David, Zechariah (the last but one of the prophets) was taught specially to explain the *one hundred and tenth* Psalm of THE MESSIAH, by the peculiar name of *The Branch*. It was no new name; it had been given to the Messiah before by Isaiah,¹ by Jeremiah,² and by Zechariah³ himself. But when last Zechariah referred to THE MESSIAH under this title, he left his hearers no doubt as to his characters of *King and Priest* united; nor, therefore, by such reference to Psalm *one hundred and ten*, of his being Adonāi, or Jehovah. Zechariah says⁴—“Thus speaketh The Lord of Hosts, saying, Behold the *man* whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of The Lord: even he shall build the temple of The Lord; and he shall bear the glory, and shall sit and rule upon his *throne*; and he shall be a *priest* upon his throne: and the counsel of peace shall be between them both.” Here was a Scripture directly referring to the *one hundred and tenth* Psalm; and to be explained, so far as the united kingship and priesthood are concerned, only by such reference; which, therefore, indirectly taught that The Branch, or Messiah, was Adonāi. But, more than that, besides

¹ Isa. iv. 2.² Jerem. xxiii. 5; and xxxiii. 15.³ Zech. iii. 8; and vi. 12.⁴ Zech. vi. 12, 13.

Isaiah's giving Messiah that sacred title *Jehovah* in his *fiftieth* chapter, as previously referred to—the same title had been specifically given him as THE BRANCH. That title was “JEHOVAH—TSIDKENU,” *Jehovah our righteousness*. Now, I know that Jews will deny that this is any proof of *Deity*; and that Unitarians will join the Jews. They will tell us that the name of *Deity* was frequently compounded with other words to make men's names, without, in the least, implying *Deity* in the man who so received the name. I admit this as regards the words El, Adoni, and Jah: but neither of these is *Jehovah*; *Jah* is not *Jehovah*; nor are we sure it is even a poetical form of it. At any rate it is not *the* name, it is not *Jehovah*; nor is El, nor is Adoni. Neither is the termination *Jahu* (which is *supposed* to be *Jehovah* with the last letter elided) the word *Jehovah* itself: nor is it written with the same sound. Hence, it is undeniable that such words as Abdi-el, or Ezeki-el, or Adoni-jah, or Abi-jah, etc. etc., carry no proofs of *Deity* in the possession of such names. But the name *Jehovah* is never given in composition to any sentient being but THE MESSIAH, The Branch. He, and he alone, as man, is called JEHOVAH: and in that particular combination by Jeremiah—“Behold, the days come, saith The Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment, and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called JEHOVAH-TSIDKENU:” *Jehovah our righteousness*. Now, if I be not mistaken, that great and holy name JEHOVAH occurs in combination only in *four* places besides; and in each is given to an *inanimate* object commemorative of THE MESSIAH; viz., to Abraham's altar,¹ *Jehovah-Jireh*, (The Lord will look him out a lamb)—typical of *Messiah*, Israel's redeeming paschal Lamb: to Moses' altar,² *Jehovah-Nissi*—(The Lord is my standard)—typical, as I have shown elsewhere, of *Messiah*,³ Israel's *avenging* Redeemer; to Gideon's altar, *Jehovah-Shalom*⁴—(The Lord our Peace) typical, I still maintain, of

¹ Gen. xxii. 14.² Exod. xvii. 15.³ Call to England, p. 128.⁴ Judges vi. 24.

The ANGEL, The Sent One, who appeared then to Gideon; to the city of Jerusalem,¹ *Jehovah-Tsidkenu* (The Lord our righteousness) in a passage of Jeremiah, which I have shewed elsewhere,² should be “this is *his* name,” *i. e.*, Messiah’s name; but which I now let pass as it stands in the authorised version; and lastly to Ezekiel’s restored Jerusalem,³ *Jehovah-Shammah* (The Lord is there)—typical, once more I say, of Messiah when he has returned to Israel in peace. These I believe are all the names, besides the one under consideration, in which the name *Jehovah* is compounded. When given to an *inanimate* object, such object was always indicative of Messiah: and no imputation of *Deity* could then be erroneously made: but to a *sentient* being the name was never given except to The Most High God, and also to The Branch, The Messiah, as such GOD of Israel; and I assert that Jeremiah’s giving such name to The Branch, *viz.*, THE MESSIAH, is a positive assertion of his Deity—yet his *manhood* is asserted; therefore his *manhood* was to be Deity *incarnate*. Do Unitarians sneer? or Jews contradict? What means Rabbi Abba, the son of Caana? Hear the testimony of De Rossi:⁴—“Most Jewish authors, though opposed to Christianity, of whom many, either in manuscript or edited, are in my possession, do not hesitate to acknowledge the name of *Messiah* in JEHOVAH-TSIDKENU (The Lord our righteousness). For what is the name of Messiah? Rabbi Abba, the son of Caana, says JEHOVAH is His name; because it is said, “And this is His name, by which He will call Him, or He shall be called, THE LORD our righteousness,” It is not I alone who tell Jews, (and Unitarians,) that their Jeremiah calls THE MESSIAH *Jehovah*; most Jewish Rabbis of old have done the same. Messiah, then, was to be both *man* and *God*.

All predictions of Messiah, yet unfulfilled, announce for Israel, His deity.

Here I must add on a little piece for myself, and those who hold my sentiments about Israel’s restoration, and conversion. I traced up⁵ long ago the connection of all these Scriptures under the titles *Branch*, and *King*, and *Prince*; such as those

¹ Jerem. xxxiii. 16. ² Rest. and Conv. of Israel, p. 98. ³ Ezek. xlvi. 35.

⁴ De Rossi quoted in Boothroyd’s Bible, vol. 2, p. 311.

⁵ Notes on Rest. and Conv. of Israel, pp. 79—183.

marked below;¹ and shewed, in a way which none have ventured to reply to, that when Messiah does come, (as He will come for Israel's rescue), His presence will be the cause of their acknowledging Him, Christ Jesus, to be their GOD; and that, therefore, all such Scriptures do directly, and to a marvellous extent, assert the *Deity* of Christ; in other words, that Israel's Messiah was to be *God-Incarnate*. I cannot spare room for many examples, let one or two suffice. Thus, Isaiah xxv. is one of Israel's songs of thanksgiving, when Christ, their Messiah, interposes for their deliverance and conversion; and *verse nine* refers to Him—"And it shall be said in that day, Lo! this is our GOD; we have waited for Him, and He will save us; this is JEHOVAH; we have waited for Him, we will be glad and rejoice in His salvation," etc. Or again in Ezekiel and others, in predictions of the conversions, *e.g.*, Ezek. xxxix. 22—"So the house of Israel shall know that I am JEHOVAH their God, from that day and forward." That The Almighty Father is *Jehovah their God* they know, and ever have known, especially after the Babylonian captivity, when idolatry had ceased, and Ezekiel was prophecying. But what Ezekiel means is—that they shall know that their *avenging* Redeemer, their *Messiah*, our Jesus Christ, is JEHOVAH *their God* in that day.

I must not now enlarge upon this subject (which has long attracted my attention), but it would be a good thing, in these days especially, for some one who has means and leisure, minutely, and critically, to dig out of Hebrew Scripture, and Rabbinical authorities, the manifest proofs which can be multiplied that Israel's Messiah was to be *God-Incarnate*: and was of ancient times expected as such: good for Jews, good also for Unitarians.

Summary of the preceding Chapter. Here I shall close the chapter on 'The Predicted Incarnation.' I have not forgotten Isaiah's remarkable prediction of "The Virgin" who was to bear a son, and call His name Immanuel. But the argument, which must necessarily embrace Isaiah's chapter vii.—ix., would be

¹ Isa. iv. and xi.; Jer. xxiii. and xxxiii.; Zech. iii. and vi.; Hosea i—iii.; Jer. xxx. and xxxi.; Ezek. xxxvi.

elaborate and critical, and is not indispensable to my purpose. The proof of Christ's Deity does not depend upon His miraculous conception; though undoubtedly the early Church was convinced that such miraculous conception implied His Deity. I would only observe that the Unitarian efforts, supported by Gesenius and others in late days, to render the word *Alma* (which means *Virgin*, strictly so called) in the sense of 'young woman,' leaving the fact of *virginity* unasserted, is the revived corruption of two early Judaizers, viz., Aquila and Theodotian;¹ but that such word *Alma* occurs just six times² elsewhere in the Hebrew Bible, and always means a *virgin* strictly so called; and no Hebrew scholar, though eminent as Gesenius, has any right to foist another meaning upon it.

I take it to be proved in the preceding pages, as clearly as anything can be proved short of mathematical demonstration, that Israel's Messiah was to be God-Incarnate, or Jehovah in flesh as man. But I do not pretend to have exhausted this subject; on the contrary, I beg to be understood as convinced of being able to prove the same fact much more fully, minutely, and critically, and as believing it would be a most valuable thing to do so for Israel, especially in these days. All I wish to do now is to impress upon the Unitarian reader's mind this fact, viz., that such revelation of Messiah's Divine and human characters in the Old Testament necessitates a certain discrimination in explaining passages of Scripture; some referring to Messiah as GOD; others referring to the same Messiah as man. This necessity has extended itself also to the New Testament. In fact, the Old Testament style is followed in this respect; and, consequently, such system of interpretation is not to be taken up as a reproach against us Trinitarians, as has been done.³ It is an inspired feature in the Word of God; neglect of which has led to that confusion, and jumbling together of Holy Scripture, which induced me not long ago to call Mr. Yates a perfect theological cook; and now to add, that thereby, and also by misapprehension

¹ See Lee's Heb. Lex., p. 461; also Waterland's Import. Doct. H. Trin., p. 300.

² Gen. xxiv. 43; Exod. ii. 8; Ps. lxxviii. 26; Prov. xxx. 19; Cant. i. 3, & vi. 8.

³ Yates' Vind., pp. 287—293.

of the doctrine of 'Subordination,' a considerable part of his work,¹ which Unitarians so much rely on, is absolutely nothing to the purpose. Could Mr. Yates have proved the *Incarnation of Deity* to be impossible, he might fairly have argued as he has. But so long as Holy Scripture asserts two natures in Christ, viz., the Divine and human (which it does), both of these must be held in view in our interpretations. This Mr. Yates has refused to do. I shall conclude my proofs that Israel's Messiah is specifically announced as their JEHOVAH by referring once more to that remarkable prediction by Malachi²—"Behold, I will send my Messenger, and He shall prepare the way before Me: and HA-ADON (*Jehovah*), whom ye seek, shall suddenly come to *His* temple; even THE ANGEL of the covenant, whom ye delight in: behold He shall come, saith Jehovah of Hosts."

MESSIAH is The Angel of Israel's covenant; MESSIAH is HA-ADON, *i. e.*, Jehovah; MESSIAH did come suddenly to His own temple, viz., Israel's Messiah, *our* Christ.

¹ *e.g.*, pp. 61—100.

² Mal. iii. 1.

CHAPTER X.

THE SON OF GOD.



VERY page we have hitherto written in reference to The Second of The Holy Trinity has gone clearly to prove in its own way His pre-existence in *deity*. But I wish each chapter to contain separate, and independent, proofs of that deity; and this chapter as truly as those which have gone before. Supposing, then, all which precedes to be now set aside and forgotten; let us ask, as we approach the New Testament, in what sense was The Son pre-existent, if existent in any sense before born into this world in the likeness of man? Was He pre-existent as Jehovah; or, in any lesser and subordinate sense of lesser or of greater dignity? This is the question which overthrows *the Arians*. *Arians* may be briefly described as all those *Unitarians* who acknowledge some pre-existence in Christ, of greater or less dignity (for they vary among themselves); but all of whom deny Christ's proper *Deity*. Of course, if Christ be in any sense whatever less than, or inferior to God, then He is not God. To be *subordinate*, and *willingly* subordinate, is quite another matter. Now *Arians* do maintain that Christ, however great His dignity in pre-existence, was always less than and inferior to God; and, therefore, was not God. But, if so, what was He? This is the question they cannot answer. The Holy Scriptures give us no idea of, nor authority for believing in, other spiritual beings than as follow: GOD, who created; and *Angels*, and *Man*, who were created by Him. Since, then, the first chapter of the Epistle to the Hebrews¹ has been written for the especial purpose of proving that Christ was *greater than* the angels; what was He, seeing that *Arians* admit

He was pre-existent before born as man? Greater than man, and other than man, Arians admit Him to have been. Greater than the angels, and other than the angels, St. Pauls affirms by The Holy Ghost that He was. What else, therefore, than GOD could He have been, if the authority of Holy Scripture is to be followed? Surely if any men set up an idol in the imaginations of their own heart, Arians do so. True, they deny to Christ the supreme worship, which they say should be given to The Father alone; but they invest Him, by imagination, with such a nature; and enrobe Him, properly enough, with such present power, and dignity, and glory, that (as I shall shew) they are sorely puzzled to withhold that same supreme worship, which Trinitarians accord Him equally with The Father; and they abandon all consistency by doing so. Mr. Yates appears to have been an Arian;¹ or, which comes to the same thing, he permits himself to argue as if he were one; and, surely, he was too much in earnest to reason upon such a subject, as a common lawyer.

However, let us proceed to ask in what sense The Second in The Holy Trinity was pre-existent. Was He pre-existent from all eternity, as GOD? Was He pre-existent from all eternity as THE SON?

Was He pre-existent from all eternity, as one, and of the same substance, with The Father? It would seem that the especial design of the first chapter of John's gospel was to answer these questions. For there John speaks of Jesus under a name which raises no question of *relationship* likely to be replied to from man's *natural* ideas, of relative position of inferiority, or even of subordination. When Christ is called *The Son* of THE FATHER certain natural ideas of relative position are immediately suggested to the human mind. True, these ideas may be properly, and with certainty, modified by subsequent considerations drawn from Holy Scripture; but, at the moment, they do occur. But when the Evangelist speaks of Christ as THE WORD, and introduces Him by that title, as at least one *proper* title for Him, before being made flesh, no natural ideas of relative position are suggested to the human mind: it is a purely abstract term, involving a deep mystery of Godhead; and whether suggested to

¹ Vindic. pp. 86, 173.

Chaldees as *The Mimra*, or to Greeks as *The Logos*, or to Englishmen as *The Word*, no natural thoughts extending to relationship with Deity are suggested; but the expression, in whatever language, throws out a mystery for isolated contemplation; in treating of which we are as utterly dependent, as infants, upon whatever The Lord God may please to add. And the argument for the *deity* of Jesus Christ, dependent on John's gospel, chap. i., must not be drawn from comments either *historical* or *speculative*, as to the use of that title, *Mimra*, *Logos*, or *Word*, but from the contents, contained in the first fourteen verses, wherein St. John defines for us clearly what *he* means by that title, THE WORD. Yet, let me pause here a few moments, to open the eyes of some Unitarians on a matter of common truthfulness and honesty. How can we blush enough for their favourite advocate, Mr. Yates, who, in giving his *Unitarian*,¹ or (more accurately) *Arian*, view of The *Logos*, or *Word*, undertakes to cite a multitude of German authorities, as if supporting him in his Unitarian views, though some of them are soundly orthodox; and then adds—“In our own country no clearer and more accurate account of the matter has appeared than that given by the Rev. J. R. Beard, D.D., in the *People's Dictionary of the Bible*, London, 1848. Article—WORD; and by the Rev. Henry Alford, M.A., in his *Greek Testament*, London, 1849, Vol. I., pp. 478—481.” Can this be right? Is it truthful? We have the Rev. J. R. Beard, D.D., *Unitarian Professor*, and the Rev. H. Alford, M.A., *Trinitarian Commentator*, coupled together; for what purpose but to mislead, and deceive, the ill-read and superficial? That *note*² in Alford's Testament is all that earnest Trinitarians can desire; and glories in setting forth the *deity* of Jesus, viz., His *pre-existence* as GOD, in essential unity with The Father. And it traces out beautifully the use of that title, *Mimra*, or *Logos*, or *Word*, historically, and grammatically; from the Old Testament,³ from the Apocrypha, from the Alexandrine Jews, and from the Chaldee paraphrasts; proving that it was used at, and before, the time

¹ See Yates' *Vind. Unit.*, p. 174, and Appen., Note P, p. 361.

² Alford's *Greek Test.*, Vol. I., John i.

³ Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18; Isa. lv. 10, 11; xl. 8; Jer. xxiii. 29.

of John the Evangelist ; and is adopted by him as a well known term, ready to hand, for the purpose of conveying in its own peculiar way the all-important doctrine of the *deity* of Christ, when accompanied with such explanation as John was empowered by The Holy Ghost to give. Not that John adopted it in such a sense as it had conveyed in the writings of philosophising Jews, or other unbelievers who had previously employed it, but in a manner peculiarly his own, and with a force to be explained by other contexts of Holy Scripture ; though there is also abundant reason to believe that the Chaldee paraphrasts employed their corresponding word, *Mimra*, in a sense much the same. So that the Unitarian argument through Mr. Yates,¹ as if we fancied that St. John uses the word “in a sense previously understood and adopted by others” falls to the ground.

Examination of “In the beginning was The Word, and The Word
John i. 1—14, was with God, and The Word was God ;” or, as
in relation to Unitarians would like to read it, “was a God ;”
Christ as The because, say they,² the Greek definite article is
Word. not used by St. John. But the article was not required here,
and to have inserted it would have destroyed John’s meaning.
He did not wish to say that the Word was *the* God ; but to
say that He was *God* in the abstract. Therefore he uses no
article. But, as Bishop Pearson long ago observed, the question
of the *deity* of Christ is not to be settled by Ho, He, To ; an
opinion in which we might have supposed that Unitarians would
cheerfully agree, for, (as we showed at p. 6) if mysteries are
to be believed in at all, Unitarians like them stated in distinct
propositions. Now here is a very distinct proposition : “In
the beginning was The Word, and The Word was with God, and
The Word was God ;” but no—the moment we produce them a
distinct proposition they fall to Ho, He, To ; and that same
moment expose their ignorance. If any Unitarian school-boy
should get hold of this little book, I beg he will take his Greek
Testament, and mark as many places as he chooses where the
article is used, and also is *not* used, with the name *God*,
and, whatever else he may discover, he will quickly arrive
at such conclusions as follow : 1. That the proper title

¹ Yates’ Vindic., p. 174.

² *Ibid.*, pp. 174—177.

GOD as of Deity supreme is expressed in The New Testament either with, or without, the article; 2. That when The Father is alluded to as God, distinctly from The Son, the article is used; 3. That, when God is spoken of to the Jews as that God whose existence and attributes they as Jews acknowledged, the article is used; 4. That, when God is alluded to in any definite sense enjoined in the context, the article is used; 5. That the title GOD is applied to Jesus Christ, either with, or without, the article; which last settles the business. Thus, when Thomas exclaimed,¹ “My Lord and My God,” he threw the proposition into a most definite form, viz. “*The* Lord of me and *The* God of me”—using in each place, the Greek article; and thus asserting his conviction that Christ was both *Adoni* and *Adonai*;² Lord in the flesh, and God-as-man. Some interpreters, beside Unitarian, have endeavoured to treat Thomas’ words as a mere exclamation, not implying confession. But, without commenting on the impropriety of Thomas’ so expressing himself on such an occasion (there being no qualifying words added to what may otherwise sound as a profanity) it is plain that Thomas’ words are addressed *personally* to Christ. And are so accepted by Jesus. Even Mr. Yates admits this:³ but would have the word *God* taken in a subordinate sense, which we are shewing (and shall shew) is impossible. I doubt not that Thomas *quoted* Ps. xxxv. 23: but at any rate his words are in perfect accordance with Hebrew, and Syro-Chaldee, idiom as a *confession*; which they would not be, as mere *exclamation*: to say nothing of its questionable reverence, and propriety.

However, other cases⁴ may be easily collected, where the article is both used and also omitted with the title GOD as applied to *God* in the *essence*. Thus—in that same *first* chapter of John’s Gospel, “to them gave He power to become children of GOD”—“who are born not of blood, nor of the flesh, nor of the will of man, but of GOD”—“no one hath seen GOD at any time”—or John iii. “Rabbi, we know that thou art a teacher come from GOD”—“He that doeth truth cometh to the light,

¹ John xx. 28.

² See Ps. xxxv. 23

³ See Vindic. Unit., p. 178.

⁴ See Middleton’s Gr. Art., pp. 207, 240, 265: and Matt. xix. 26: Luke xvi. 8: John i. 18: ix. 33: xvi. 30: Rom. viii. 8: 1 Cor. i. 3. Gal. i. 1: Ephes. ii. 8: Heb. ix. 14.

that his works may be seen that they are wrought in GOD." Such passages may be multiplied to any extent; and they are all of GOD, in the divine *essence*, and are without the article. There is nothing, therefore, in the attempted Unitarian criticism, but *vox*. The following passages are equally of the divine *essence*, and are with the article: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" John iv. 24. "For they loved the praise of men more than the praise of GOD," John xii. 43. The following is *without* the article to the first word *God*, and *with* the article to the *second*—"Jesus knowing that The Father had given all things into His hands, and that He came from GOD, and went to GOD,"—John xiii. 3.

*Proof of Christ's
deity as Creator
of all things.*

But the proofs of Christ's deity are to be gathered from the context of John i. 1—14. Deity thus asserted, viz. that The Word was co-existent with The Father from all eternity; and was also the Creator of everything that was created. "All things were made by Him, and without Him was not anything made that was made," enables us to conclude with certainty that Christ was God supreme. For whatever *being*, no matter of how highly exalted a degree, is not GOD must have been created; there is (so to speak) no space remaining between GOD who creates, and beings who are created; but it is certain that "He who createth all things is God;" and John distinctly affirms that THE WORD created all things; and then adds, in order that there may be no possibility of mistake, "*without* Him was not *any* thing made that was made." *The Word*, therefore, was not made; was not created; is not a creature; be the condition imagined for him ever so exalted, is not a creature, and is therefore GOD. This assignment of all creation to THE WORD enables us to fix with certainty the proper meaning of the phrase *In the beginning*. "In the beginning was THE WORD;" it means not, as Unitarians¹ have suggested, in the beginning of the dispensation which he introduced; nor in the beginning of mundane dispensation of any kind; nor can it be taken in any limited, or subordinate sense as at "Ye are they that have been with me from the beginning," etc.; but in the sense in which The Old Testament

¹ Belsham's *Calm Enquiry*, p. 20.

employed the expression in reference to all creation. "In the beginning God created the heavens and the earth," viz. "all the host of them by the breath of His mouth."¹ ALL such things were made by THE WORD; and *in the beginning* thus used in relation to Him has the force of *eternity*; and carries the mind back until it knows no being, and no thing, to have been existent but GOD SUPREME. When no being, no thing, no world, no creature, existed but only GOD SUPREME, then THE WORD was with THE FATHER; "The same was *in the beginning* with God:" so that in whatever sense GOD was "in the beginning;" in that same sense THE WORD was 'in the beginning' with God. This is a plain assertion of the co-eternity, *i. e.* the co-existent deity of THE WORD *with* The Father. How *with*, we must presently inquire. This settlement of the force of the words "in the beginning" enables us to gather up from St. Paul's epistle to the Hebrews another remarkable assertion of Christ's deity. St. John evidently speaks of Him, who afterwards was "made flesh and dwelt among us" in His essence by force (as I above explained) of that mysterious title THE WORD: but St. Paul speaking of Him as THE SON (a title which may admit of more interpretations than one) affirms the same truth respecting His creation of *all* things: "Thou, Lord, *in the beginning* hast laid the foundations of the earth, and the heavens are the work of Thy hands: they shall perish, but," etc., enabling us to fix St. John's meaning again for the phrase *in the beginning* by reference to the *one hundred and second* psalm; and also enabling us to note Christ's, or The Son's immutable deity; "but thou art the same, and thy years shall not fail." Now, though angels, and men too, are never-dying, are immortal, we have no reason to suppose that they are immutable, but the contrary. We have the best reason for believing that in the worlds unseen those spirits, perfect in their spheres, may even then increase in grace and knowledge, and go on even there "from strength to strength" advancing, though perfectly holy, in their spheres to higher degrees of knowledge and of power. But Christ, being neither angel nor man, is immutable, being God; "Jesus Christ, the same yesterday, to-day, and for ever."²

Upon this place in Hebrews, Mr. Yates makes a most extraordinary remark for the purpose of enabling Unitarians to evade

¹ Ps. xxxiii. 6.

² Heb. xiii. 8.

its force.¹ The reader will observe that the authorised version translates “*unto* The Son He saith”—now, says Mr. Yates, it is not *unto*; it is *concerning*, for the preposition *Pros* may mean either. Be it so; God speaks not *unto* The Son, but *about* The Son, through David: What then? we need no better admission. As the other places quoted by St. Paul are *concerning* the angels, so this place is *concerning* The Son: and such place is as follows—“Thou, Lord, in the beginning hast created the heavens and the earth, etc.” St. Paul, taught by The Holy Spirit, states that this is asserted of The SON; who is, therefore, declared to have been pre-existent from all eternity; and to have created all things. The very truth which St. John also affirms. But again, some (not Mr. Yates) object that the title *Lord* here given by St. Paul to Christ is no proof of deity whatever; but that the word is used in a subordinate sense. Let us, then, refer to David’s entire passage²—“I said, O my GOD, take me not away in the midst of my days: Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands.” Where we have in the passage, which St. Paul states to be *concerning* Christ, not only His eternity, and almighty power as Creator of all things, asserted; but also prayer for life offered up to Him by David; and the very title of God plainly given Him. Moreover, it is to be observed, that the word *Lord* is not used in the original place in David, but the word GOD only: for which, intending it to be taken synonymously, St. Paul substitutes the word LORD. Hence, therefore, according to David, St. Paul, and St. John, THE SON, or THE WORD, is God Almighty, who created the universe, and all that it contains; and was co-existent from all eternity with The Father in divine essence. In what sense we understand Him to have been co-existent, we shall presently explain. Also, in the chapter titled “The Subordination” we shall enquire, in what sense THE WORD is Creator of all things *with* The Father. Meanwhile, I note that all passages in the New Testament, speaking of THE SON as Creator may be referred to John’s Gospel, chapter i., as a sort of root, for explanation.

Upon this matter of giving the title GOD plainly to Christ in the New Testament, as John does, I shall next call attention to the quotation in Heb. i., “Thy throne, O GOD, is for ever and ever; a sceptre of righteousness is the sceptre of Thy king-

¹ Vind. p. 196.

² Ps. cii. 24—27.

dom. Thou hast loved righteousness, and hated iniquity, therefore, *God, even thy God*, hath anointed thee with the oil of gladness above thy fellows." On which last expression Mr. Yates¹ breaks out (a curious example of his way of confusing Scripture) "Can the all perfect Jehovah be anointed," etc.—Yes, when *incarnate*: when become Messiah, The Anointed with the Holy Ghost, *in manhood*. However, they say this is a wrong translation; and that it ought to be read "God is thy throne," *i. e.*, the strength, or *stability*, of thy throne: and, taking the Hebrew, it is extremely difficult to rescue this passage from their hands. But even Mr. Yates shrinks before the fact that there is no correspondent expression in the Hebrew Bible. However, letting that pass, there is a curious anecdote to be told concerning this old attempt to corrupt such passage of Holy Scripture; for it is old. It is related by *Origen* that he once pressed a Jew, esteemed a wise man among his people, with the argument that Aquila an ancient Judaiser did nevertheless translate the place, "Thy throne, O God, etc.;" and that, being unable to escape from the difficulty, he acknowledged that this referred to The God of the universe; and only what followed, to The Messiah. So that this Jew, aware that Aquila and other Jews translated the place "Thy throne, O God," had recourse to any quibble rather than commit himself to the Unitarian one of "God is thy throne." We know that the ancient Jews translated the place as we do, and so did the ancient Christians. The modern Rabbis have adopted the modern perversion: and so did Erasmus, and after him Grotius; two renowned Trinitarian writers, whom Mr. Yates is fond of quoting; but of whom² Bishop Bull has observed, "both of them, I know not by what fate, born to disturb all the more remarkable passages of Scripture which make for the divinity of THE SON, whilst at the same time themselves appear to have acknowledged that doctrine."

I intimated, some moments back, that one great value of John's new title for his beloved Master THE WORD was that it denominated THE SECOND in The Holy Trinity in His *essence*: suggesting no relationship in *deity* which man's *natural* ideas of

¹ Yates' *Vindic.* p. 185. See also Acts iv. 27.; and x. 38.

² Bull's *Def. Nic. Creed*, p. 141.

relationship could abuse. They might, indeed, speculate upon the meaning of the term: but the term itself carries no excuse for such speculations; which, perhaps, may be found in that other mysterious title—THE SON. What is the meaning of this title? Does it really denote THE SECOND in His essence? and is it so equivalent to THE WORD? or is it only used in some subordinate sense, as connected with the Incarnation? The reader will be pleased to note carefully that I am *not* asking in what sense THE SECOND is The Son of THE FIRST; but, in what sense, Holy Scripture employs that title THE SON as a name for THE SECOND.

It is of some use at once to notice that just what John the Evangelist states of THE WORD, viz., that He was the eternal, and almighty, creator of all things co-existent with THE FATHER before all worlds; that very same thing St. Paul asserts¹ of THE SON, as such: “GOD, who in times past, spake unto the fathers by the prophets; hath in these last days spoken unto us by The SON,”—*observe* there is no *his* in the Greek; nor was there any need of the article—the well known and acknowledged *Son* of God among Christians. What GOD did by The Word according to St. John, that same He did by The Son according to St. Paul—“whom he hath appointed heir of all things; by whom, also, he made the worlds,” etc. Hence, it was by THE SON, as such, that God made the worlds: and, the very same almighty power of creation being predicated of The SON as such, which was predicated of The Word as such, the inference is clear and sound, that as THE WORD was such in *essence*, so THE SON was such in *essence*; in other words, that THE SON is a title appertaining to THE SECOND in The Holy Trinity, in His divine essence, and not merely in relation to His Incarnation; or to any deputed office He may undertake for man. But, of course, the fact that THE SON is a title for *The Second* in His essence, does not forbid the same title being employed in a subordinate sense upon other occasions: *e. g.*, He who is THE SON in essence, may also be declared to be THE SON, as manifested by Incarnation. This same most glorious truth that THE SON is such in essence of *deity*; equal to The Father as touching His Godhead; and, that, therefore, God The Father and God the Son, are *Scriptural* titles, not titles of our own making, for Two of The Most

¹ Heb. i. 2, 3.

Holy Trinity, is further manifested, brilliant as light, from St. Paul's subsequent expressions: "Who being the brightness of his father's glory, and the express image of his person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels," etc. "Brightness of The Father's glory;" *i. e.* as light, or radiance, is of the very essence of, and *inseparable* from, the substance which emits it: so THE SON, as *son*, is of the very essence of, and inseparable from, The Father: "God of God, Light of Light—very God of very God." As when we gaze upon the solar orb, and are blinded by his rays, and know that, wherever that orb is, there must also be his radiance and his power; so where the Father is, there is inseparably The Son: and by that light and radiance The Father's glory is manifested to man. And just as by concentrating rays of light alone the natural eye conceives the form of the luminous body, so by THE SON alone contemplated in faith the spiritual man identifies "the express *image*" of The Father's *person*.

This same great truth that THE SON is a title for *The Second* in the divine essence, similarly with THE WORD, is also clear from further considerations. Thus John says, "The Word was *made flesh*, and dwelt among us; (and we beheld His glory, the glory as of the *only-begotten* of The Father,) full of grace and truth." Of course after *only-begotten* we must needs, from other places in John's Gospel and Epistle, supply the word *son*, "only-begotten Son full of grace and truth." And it would seem that as THE WORD, pre-existent in divine essence was only made *manifest* by flesh, so as to be seen by man's natural eye; so THE SON, pre-existent in divine essence as "the only-begotten," was merely made *manifest* by flesh, so as to be seen of men. This is the force of St. John's expressions "God *sent* THE SON:" He was THE SON before he was THE ANGEL; He was THE SON before he was *sent*. Or again,¹ "God so loved the world that He *gave* his *only-begotten* Son that whosoever believeth in Him should not perish; but should have everlasting life;" He was *only-begotten* before He was *given*; He was only-begotten Son in divine essence. Similarly a host of other passages. Thus St. Paul—"God sending his own *Son* in the likeness of sinful flesh,

¹ 1 John iii. 16.

and for sin condemned sin in the flesh;"¹ or again, "He that spared not His own *Son*, but delivered Him up for us all, how shall He not with Him also freely give us all things." He was "God's own *Son*" before He was *sent*, and before He was *not spared*. And in that amazing sacrifice is seen the marvellous love of 'The Father to sinners, and the marvellous love of The Son; because, being such Son, he was so not spared, and he so died. Similarly St. John, in his epistle:² "For this purpose The Son of God was *manifested*, that he might destroy the works of the devil; or again, "We know that The Son of God is come, and hath given us an understanding," etc.; He was THE SON before he was *manifested*, He was THE SON before he *came*, He was THE SON when he exclaimed through David, "Lo! I come to do Thy will, O God;" and once more, so St. John declares, "No man hath seen God at any time; the only-begotten Son which is in the bosom of The Father, he hath declared Him;" the fact being that this meaning of the title THE SON, as being such in divine essence, is traceable to the *second* Psalm, where he is called *The Son* in such a parallelism as to intimate that as *The Son*, he is also JEHOVAH.

But if THE SON be really, as we have shown a title for one, as such *son*, in divine essence; then all the Unitarian glosses upon the term *only-begotten* fall to the ground. They would have us suppose that the expression meant only "well-beloved:" as if the Greek *monogenes* meant only *well-beloved*; but such is not the case. True, sometimes the word may stand for *well-beloved*, because every *only-begotten* son may be supposed to be also *well-beloved*, but every *well-beloved* son is not always the *only-begotten*, and the proper force of *monogenes* is *only-begotten*: as also of the corresponding *Hebrew* word. Clearly there is a sense in which THE SON was begotten, and in which no other can be begotten; and a sense in which he is well-beloved, in which no other can be well-beloved. It is useless to tell us³ that believers are also called God's *sons*, and God's begotten: we know they are.⁴ Such terms are applied to them "by adoption and grace;" but the same terms have a far different sense when applied to the only-begotten. The same terms applied in Holy Scripture

¹ Rom. viii. 3 and 32.

² 1 John iii. 8, and v. 20; also iv. 9, etc.

³ Yates' Vind. pp. 71, 72.

⁴ Rom. viii. 15, 17: Gal. iv. 7: 1 John i. 2; and v. 18.

in the same passages to persons of different orders of being, continually require to be taken in different senses—senses adapted to the characters, determined from other sources, of those to whom the language in question is applied ; but of that elsewhere.

What is meant by the statement that Christ is of one substance with the Father.

In what sense, then, does Jesus say “ I and my Father are one ? ” What did John mean when he stated, “ The same was in the beginning with God ? ” What did our Blessed Lord mean when He said, “ No man hath seen God at any time, the only-begotten Son, *which is in the bosom of the Father*, he hath declared Him ? ” What did St. Paul mean when he said that Christ was “ the brightness of his Father’s glory, and the express *image* of his person ? ” The Christian church has replied to such questions in a phrase which we render by saying that Christ was “ of one *substance* with the Father.” But to untutored ears the word *substance* is likely to convey an unhappy idea. It seems somewhat to savour of that which is material ; or, however, of that which admits of *division*, and *extension*, and *compression*. But no such meaning was it intended to have, nor has it when its proper force is understood. Any speculative thoughts on the *being* of God suggested by that word *substance* may be closed in one sentence, *That which is infinite is inseparable*. That which is *infinite* cannot be extended ; cannot be lessened ; cannot be divided : and God is infinite. Hence, though Holy Scripture teaches us not to confound The Persons : it also forbids our dividing the *being*, *i. e.* the substance, of God. When, therefore, it is said that The Son is of *one substance* with The Father, the assertion made is that The Son is of one and the same being : infinite, eternal, unchanging, identical in all His attributes, whatever they may be. The Christian Church sought to illustrate this great truth concerning the Holy Trinity in various ways ; but the best way of all is, perhaps, that of a luminous body, whose substance, heat, and light are inseparably ONE ; the best, probably, I say, because based upon Holy Scripture.¹ “ God is light.” “ The Sun of Righteousness shall arise,” etc. Thus, then, as in the solar orb, the luminous body, the heat, and light, are one and inseparable, yet three ; so in the Holy Trinity the Father, Son, and Holy Ghost—are inseparable in *being*, *i. e.* *substance*, and operation.

¹ 1 John i. 5 ; Mal. iv. 2.

That, in such sense of nature of *Deity*, The Son is one with The Father can be proved in several ways—by the Scriptural *figure* of Sonship. When writing on the *second* Psalm I reminded the reader that the expression *Father* and *Son* must after all be taken as *metaphorical*; but that certain distinct ideas were nevertheless easily attached to the mysterious metaphor. The subject is concerning the existence of *deity*; and God being a spirit, a whole class of gross ideas connected with the expression of Sonship is instantly excluded. And the question before us is not as to the *mode* in which THE SON is of The Father; but as to the meaning of the asserted fact that He is “The Only-begotten of The Father, full of grace and truth.” Apart, therefore, from all vain speculations about what has been unhappily termed the *generation* of The Son, one clear idea is attachable to the word *begotten*, viz., that that which is begotten is of the same *substance*, or *being*, with that which begets. This is a position absolutely unassailable; it is stamped, on whatever side we look at it, with the unconquerable conviction of reason—the fountain puts forth its water, warm or cold, sweet or bitter; the pierced body pours forth its life and essence; the luminous substance emits its light of such particular kind as appertains by necessity to its material, whatever that may be: the nature of the heat and light varies according to the substance; but each ignitable body has unchangingly its own: the tree, or plant, puts forth its bud and branch—only according “to his kind:” the breathing, living, thing (whatever it may be), brings forth only “according to his kind”—like begets like—and in that Mosaic phrase, inspired of God, *according to his kind*, you have the expression of the sense that The Son is *begotten* of The Father—like of like—according to his kind: attaching no vain speculations, far less gross thought to the image any more than to the soft, and gentle, and health-giving music, *begotten* of the air as it murmurs through the grove. He that is begotten of God, as The Son is said to be begotten of Him, is God. Nothing less than God can be begotten of God. Like produces like: man produces man: God produces God. Now, the subject is, not of the *mode* by which, but of the *sense* in which, an infinite spirit *re-produces*, or puts forth, or begets itself; and, from the above considerations it follows that The Son being begotten of The Father: the

infinite spirit thus re-producing, or putting forth itself—The Son, as begotten, is recipient by very nature of all the infinite properties of The Father who begets. Hence, wherever we read, or assert, that THE SON is begotten of The Father, we assert, and read, by necessity of language that The *Son* is “of one substance,” *i. e.*, of one and the same eternal, infinite, and unchanging essence, or being, with The Father.

True, God has other sons: and even poor Christians are said to be “begotten of The Father,” but not “before all worlds”¹—not as pre-existent in infinite duration—not as THE WORD which was “in the beginning with God,” but in a sense precisely limited by the capacities of their order of being: and varying just as much as those several beings vary among themselves. Thus, Elijah and Lazarus were both “begotten of God;” but not in the same, *i. e.*, equal sense. This infinite superiority of Christ’s *Sonship*, that, in fact, it is Divine, is proved—in other words, His being of *one substance*, *viz.*, of one and the same *Deity*—is proved by all those places which bring home to Christ’s possession personally the infinite attributes of Godhead; which, that we may not detain the reader too long, I subjoin, under short and distinct headings, with Scripture references; and add that, in this sense it is we know and assert that Christ is “very God of very God.” Thus—

ETERNAL BEING. “His dear SON. In whom we have redemption through His blood, even the forgiveness of sins. Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.” Col. i. 13—17. See also John i. 1; Heb. i. 10; Rev. i. 8, 17, etc.

ALMIGHTY POWER. The verses above quoted of Him, as Creator, prove this attribute: and we may add the following—“For our conversation is in heaven; from whence also we look for the Saviour, The Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself,” Phil. iii. 21. To which add Matt. xi. 27;

¹ Col. i. 13—17; Heb. i. 2.

and xxviii. 18 ; John iii. 35 ; xiii. 3, and xvii. 2 ; Heb. i. 3 ; also Rev. i. 8 ; v. 12—14 ; xi. 15—17 ; xix. 4—7, and 11—16.

OMNIPRESENCE. "For where two, or three, are gathered together in my name, there am I in the midst of them," Matt. xviii. 20 ; and "Lo ! I am with you always, even unto the end of the world," xxviii. 20 ; with Matt. xiii. 39, 40, and 49. The same attribute of *omnipresence* is implied in all those texts, which assign unto Jesus *Almighty Power*, and make Him Head of the Church, *e. g.*, Ephes. i. 19—23, and iv. 8—13.

OMNISCIENCE. "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man : for He knew what was in man," John ii. 24, 25. That such knowledge is attributed to Jesus in the sense of *Divine* knowledge, just as God is said to "understand the thoughts afar off" is clear from various incidents in our blessed Saviour's life, *e. g.*, the proof of superhuman knowledge which convinced Nathaniel, John i. 48, 49 ; and the same knowledge is, of course, implied in all passages which represent Him Almighty, Omnipresent, directing and upholding all things, and sustaining the Church as its Head. Add Matt. ix. 4 ; xi. 27, and xii. 5 ; Luke v. 22 ; vi. 8, and ix. 17, 47.

In short, every one essential attribute of *Deity* involves the others. He who is eternal must needs be infinite ; and, therefore, perfect in power and knowledge : and He who is omniscient must needs be omnipresent. So that such essential attributes of *Deity* having been brought home to THE SON from Holy Scripture, His equal *deity* with The Father is proved, viz., His being of one *deity*, one *being*, one *substance*. Of which *substance*, or *essence*, of deity the Greek is translated in our authorized version at Heb. i. 3 by the word *person*, which gives offence to Unitarians. Mr. Yates¹ says that, "in this particular case," our translators followed not their own learning, but the reformer Beza. The insinuation is unfair. Tertullian, who wrote in the *second* century is noticed as the first who used the word *person* with *substance*, in reference to The Holy Trinity ; and, reckoning from Tertullian to Beza, Mr. Yates is about 1400 years out in his calculation.² However, these disputes about *words* are profitless. Let us rather seek for the

¹ Yates' *Vindie*. p. 310.

² See Hutchinson's *Image of God*, p. 131. Par. Soc. Ed. ; also Radcliffe's *Athan. Cr.*, p. 487 ; and Waterland's *Imp. doct. H. Trin.*, p. 483.

substance of doctrine. The following is from Tertullian: "We are baptized not into one, nor once, but thrice, at every name, into every several *person*"—*ad singula nomina in personas* tingimur.¹ If Mr. Yates knew this—where was the honesty of insinuating that Beza was our translators' real authority?

Different senses in which Christ is called The Son of God. If the eternal pre-existence in *deity*, and other attributes of *deity*, be proved respecting THE SON, as we believe, by the above considerations, it is of small importance whether there be any other, and inferior senses in which also Holy Scripture speaks of Christ as THE SON. We may rely upon it such inferior senses will be traceable in a manner no way inconsistent with the first great truth above declared, viz., that THE SON is such in one, and the same, divine essence. Indeed, we may say, with reverence, it was matter of necessity that there should be certain inferior senses in which THE SON should be declared to be such so soon either as He was to become incarnate, or whenever He was publicly to commence His work among men. Hence, the angel Gabriel, announcing the miraculous conception of Jesus, says, "The Holy Ghost shall come unto thee, and the power² of The Highest shall overshadow thee; *therefore*, also, that holy thing that shall be born of thee shall be called The Son of God." This was an announcement that a title previously His by right of Divine nature, should also be fitly, and without degradation, His in connection with humanity. Similarly, when He was to be accredited as the Divine ambassador of His Father among men, those credentials must be publicly displayed before chosen witnesses. "The Holy Ghost descended in a *bodily* shape, and there was a voice from heaven,"³ etc.—"This is my beloved Son." And similarly, when entering upon His completed office as the atoning deliverer and advocate for His people He is "declared to be The Son of God with power, by the resurrection from the dead."⁴ But these declarations of character, these proclamations of office and power, these open displays of credentials, are not inconsistent, do not invalidate, nor in the least degree oppose, the great truth already gathered out of Holy Scripture, viz., that 1000 years before His conception in a Scripture con-

¹ Tertul. Adv. Prax., c. xxvi., Tom. 2, p. 199. Ed. Semler.

² Luke i. 35.

³ Matt. iii. 17; Luke iii. 23.

⁴ Rom. i. 3, 4.

veying at that time sentiments of saving doctrine to Israel, then worshipping, He was declared to be THE SON vested with Divine power, either to kill or make alive : are nothing against the fact that all through the Holy Scripture such pre-existence in deity is made known ; nothing against the fact that the New Testament, explaining such Scriptures, minutely defines such pre-existence in deity, as that of SONSHIP, in the abstract character of THE WORD.

*The Testimony
of Spirits and
of Men that
Christ was God
as THE SON.*

The testimony of evil spirits will be found, unless I mistake, of great importance in reference to the deity of THE SON, as such : and, after citing this testimony, I shall follow it up with that of men both Jew and Gentile. It will be found, I think, of vast importance in the following particulars : viz., that they testify to Christ in two particulars :—1. As THE SON OF GOD : 2. As The Christ. But here let a most important remark be made : a common notion is, that, in certain New Testament Scriptures, Jesus is called *The Son of God because he is Christ* : whereas the truth, because the proper scriptural position, is that He is called *The Christ because He is The Son of God*. In such scriptures this makes all the difference. I showed in the last chapter that he who was to become Incarnate was Jehovah ; and, moreover, Jehovah, The Son : in other words it was an established article of Hebrew revelation that God The Son was to become Messiah, or Christ. And He could not have been Messiah, or Christ, had He not first been THE SON of God, or God The Son : hence, in the New Testament, assertions of his Christ-ship become assertions of his deity, viz., of his Sonship : and He is so called The Christ just because he is THE SON INCARNATE. God-and-man ; one Christ. Hence, Satan's temptation,¹ "If Thou be the Son of God,"—viz., according to the promises of salvation, and his emissaries' confession,²—"What have we to do with thee, Jesus, thou Son of God? art thou come," etc.; or again,³ "Crying out and saying, Thou art Christ The Son of God." All such Scriptures are to be referred to the Old Testament for their force ; and to the well established Old Testament doctrine, that he who should be born, and suffer, in the flesh was to be The

¹ Matt. iv. 3, 6.

² Matt. viii. 29.

³ Luke iv. 41.

Messiah, or Christ, of the Jews : and that he who was to be The Messiah, or Christ, was Jehovah, THE SON. Hence, Satanic demands of proof : and hence, Satanic convictions by His power.

The same important fact is derivable from the testimony of men, both Gentile and Jew ; and, finally, by the fact that Jesus was put to death because he claimed to be Christ, The Son of God. I shall say little about Gentile testimony : except to allude to the centurion's conviction,¹—"Truly this was The Son of God." But, in reference to the evidence of Jews, willing and unwilling, much, and of importance, may be gathered. John² saw Him there and then anointed—*i. e.*, *Messiahed* with the Holy Ghost and with power ; and he "saw and bare record that this is The Son of God." Nathaniel overcome³ with the conviction of His supernatural knowledge ; and, finding his meditations under the fig-tree accurately referred to, exclaimed "Rabbi ! Thou art The Son of God ; Thou art the King of Israel,"—*i. e.*, Thou art the King *Messiah* about whom I have been meditating ; and who was declared by our prophets of old as to be The Son of God. In the same spirit also Martha's confession,⁴ "Yea, Lord : I believe that Thou art The Messiah, The Son of God, which should come into the world : " and from similar knowledge and expectation is derived the High Priest's challenge,⁵—"Tell us, art thou The Messiah, The Son of the living God,"—or, "The Son of The Blessed : " and again, "By our law He ought to die," (be cut off as an incorrigible breaker of Mosaic law,)⁶ "because He made Himself The Son of God : " for, according to Jewish ideas, to profess to be Christ, or Messiah, was to profess to be The Son of God : and to profess to be THE SON of God was to profess to be GOD ; and, therefore, He must die : and He did so die ; not because He was *son*, and claimed to be *son*, in any inferior sense, such as *most beloved*, or *especially sanctified*, or *marvellous as a prophet* ; but in the sense of Messiahship, as *The Son* not only beloved, but begotten ; not only begotten, but only-begotten, because begotten in divine essence from all eternity. In such sense, and in no inferior, is Christ termed in the holy gospel MONOGENES, *i. e.*, *only-begotten*.

Matt. xxvii. 54.

² John i. 32, 33.

³ John i. 47—51.

⁴ John xi. 27.

⁵ Matt. xxvi 63—68 ; Mark xiv. 61—65.

⁶ John xix. 7 ; also see p. 141 *supra*.

Christ's profession of Sonship was intended to assert equality.

I shall now conclude this chapter, the object of which has been to shew that Jesus is THE SON of God not in any limited, merely human, or subordinate, sense as born in manhood, or most beloved, but as begotten from all eternity of the essence of The Father; and, therefore, of one and equal essence with Him. The proofs adduced are so plain as to require no recapitulation; I shall, therefore, proceed to show very briefly that our Blessed Lord when claiming to be Son intended to claim also equality with The Father, and was so understood by The Jews, and was stoned for doing so: and, lastly, that He is called specifically God by other sacred writers besides John the Evangelist with whom we set out.

“But Jesus answered them,¹ My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, *making Himself equal with God.*” I shall not comment now upon this place, but reserve it, and the context, for further treatment in the next chapter. Let us turn to a corresponding place² in St. John's Gospel. “I and My Father are One. Then the Jews took up stones to stone Him. Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.” What the Jews understood by the profession of being SON OF GOD is clear; and they expressed the common and correct Jewish idea of that title. And our Blessed Lord, instead of explaining away, or withdrawing, the claim, re-asserts and reiterates it in stronger terms. He reminds them that even the members of the Sanhedrim, their rulers, and their judges, unto whom as such “the Word of God” came, are called *gods* in the inferior sense; men uninspired, men born in common course, men without any miraculous powers to attest supernatural claims—but, He adds, of Himself in contrast, “Say ye of Him whom the Father hath sanctified, and *sent into the world*, Thou blasphemest; because I said, I am The Son of God? If I do

¹ John v. 17.

² John x. 30—41.

not the works of my Father believe me not. But if I do," etc. This was a stronger assertion still of His right to be recognised as *The Son of God* in Jewish sense, viz., as *equal to THE FATHER*; an assertion that He was The Sent One, pre-existent in Divine glory, and an appeal to His astounding miracles, as proof of the fact: and the Jews understood Him so, and felt the power of His language—"Therefore, they sought again to take Him, but He escaped out of their hands." In such sense, viz., as *equal to His Father*, did our Blessed Lord declare "I and my Father are One."¹

We are ² informed that a learned Unitarian author observes, "The question is not, whether Christ is called God in Scripture, for that is undeniable: but, in what sense the word is to be understood." This is a fatal admission. True: Christ is not only called *God* in Scripture: but *El-Shaddai, The Almighty God*; and also³ *Adonāi, Ha-adon, and JEHOVAH*. But more than that, if need be, He is called *GOD* in the New Testament in the most supreme sense. *And I believe it to be true that the word God is never used in an inferior sense in the New Testament.* That Hebraism is not therein copied. The passage in John *ten* above alluded to is a mere translation of a place in the Psalms containing the plural *Gods*. "Θεὸς is God, or a god, either true or false, real or imaginary: but never *superior, or inferior.*" Middl. Gr. Art. pp. 207 and 318. But, however, Christ is called in the New Testament *GOD* in sense most supreme. John has done so in his Gospel, as we have shewn, "And The Word was God." Paul does so by citation of a Psalm to the Hebrews, "Thy throne, O God, is for ever and ever." And again, also, to the Romans⁴—"Of whom, as concerning the flesh, Christ, who is over all *GOD* blessed for ever." The piteous attempt⁵ made to set this aside is by the rendering "God *be* blessed for ever." Erasmus (to whom reference is made at p. 170 *supra*) having been followed in this respect by others. But let the answer of antiquity, commencing with *Irenæus* the sainted disciple of St. John's disciple *Polycarp*, suffice⁶—"The very ancient father

¹ See also Bull's Judg. Cath. Ch. p. 93.

² Yates' Vind. p. 167.

³ See above, chs. 3—6. ⁴ Rom. ix. 5. ⁵ Yates' Vind. p. 180—182.

⁶ Bull's Nic. Creed p. 163.

Irenæus, however, recognised none other than the *received reading and construction*. And with *Irenæus* agree *Tertullian* in his treatise against *Praxeas*, c. xiii. p. 107, and xv. p. 109; *Novatian* on The Trinity, c. xiii. and xxx.; *Cyprian*, Testimonies against the Jews, lib. ii.; *Origen* on Rom. ix. 5; *Athanasius*' Orations ii. and v., against Arians, and in his work on The Common Essence; *Gregory Nyssen* against Eunomius, lib. x.; *Marius Victorinus* against Arius, lib. i.; *Hilary*, lib. iv. and viii.; *Ambrose*, on The Holy Spirit, lib. i. c. 3; and on The Faith, lib. iv. c. 6; *Augustin* on The Trinity, lib. ii. c. 13; also against *Faustus*, lib. xii. c. 3 and 6; *Cyril*, lib. i. of the Thesaurus; *Idacius* against *Varinadus*, lib. i.; *Cassian*, on the Incarnation, lib. iii.; *Gregory the Great*, 8th Hom. on Ezekiel; *Isidore* of Seville, in his Book on Difference, Numb. ii.; and almost all the other fathers." All honour to Bishop Bull, for collecting such a list of authorities. Are they not enough? The early Christians recognised at Rom. ix. 5, "Christ, over all, GOD blessed for ever."

There are other passages:¹ but let John close the list. "And we know that THE SON OF GOD is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, in His Son Jesus Christ. This is The True GOD, and eternal life.

LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS. AMEN."

¹ Titus ii. 13; 2 Peter i. 1; 1 John v. 20.

CHAPTER XI.

THE SON OF MAN.



HEN calling attention to the visions of *deity* granted to Ezekiel, I ventured to suggest that Ezekiel's peculiar title *Son of Man* was not to be accounted for as a mere idiomatic expression common to Hebrew or Chaldee, as supposed by Lightfoot and others; for that then the question remained to be answered—why was Ezekiel's *humanity* so unnecessarily (upon that supposition) specified at all? But that rather the title *Son of man* was given to Ezekiel because he alone of all the prophets first had vision of Jehovah in glory as ADONAI; the meaning of which name *Adonāi* I had previously explained was *God-as-man*, being given at the first by Moses to *God Incarnate*. He, who was thus from time to time incarnated, *i. e.*, *made flesh*, I had shewed was THE ANGEL, Israel's Messiah, our Christ, GOD THE SON. I also shewed that He, whom Ezekiel saw in vision as Adonāi; and whom he, therefore, always calls Adonai-Jehovah; was the same whom Isaiah saw in glory; and whom the Evangelist distinctly tells us was he who became Christ; was God The Son; and hence it follows by a connected and undeniable conclusion that He, whom Ezekiel saw *God-as-man* in glory was GOD THE SON; and that the title *Adonāi-Jehovah* is therefore peculiarly His; and none the less so, nor less significantly so, because on some few occasions, and especially when God The Son is the speaker, that same title Adonai-Jehovah is given to The Father; enough so to mark identity of essence in both; and the claims of equal *deity* in THE SON. I now proceed to show that the title SON

OF MAN in the New Testament corresponds exactly with that of ADONAI in the Old; under these three particulars: First, That the title SON OF MAN is a title of *deity*, viz. is applied to Christ, as having been pre-existent in divine glory; *i. e.*, as GOD. Second, That the title SON OF MAN appertains to Jesus as The Messiah, or Christ; *i. e.* (from chap. 9 on The Incarnation) to Christ as God Incarnate; viz. *God-as-man*, Adonai. Third, That the title SON OF MAN is a title of *deity* in another sense; viz. of Christ as God exalted after his death and burial in manhood: of Christ as now existent in glory as GOD; viz. of God as having taken up the human nature; *i. e.* Adonai in the precise sense of Ps. cx. And in selecting various texts to establish these positions, I shall also touch upon those particulars in which they help to refute the *God-denying* heresy, as Unitarianism was called by the earliest Christians.

The title SON OF MAN a divine title given to Jesus in respect of pre-existent DEITY. In what other character than as really God does The Son of Man undertake to forgive sins? Was the power of forgiving sins ever deputed to mere man? Or to any other *creature*? Could it possibly be so? and to what part of the professing

Christian church must they belong who shall dare to say it was? The power to declare and pronounce pardon, as ambassadors in the name of Christ, does appertain even to mere men; but Christ forgave sins judicially and in His own name, and by His own power as THE SON OF MAN.¹ "Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, 'This man *blasphemeth*,'" etc. "But that ye may know that THE SON OF MAN hath power on earth to forgive sins," etc. Or take Mark's account, "Why doth this man thus speak blasphemies? Who can forgive sins, but God only?" etc. And similarly Luke. But each Evangelist distinctly asserts that Jesus, in reply to this charge of blasphemy, viz. by claiming to act as GOD and to forgive sins in His own name and right, assured them He did so as SON OF MAN; and that He had such power even *upon earth*: the implication being that He exercised such power, as matter of course, in heaven. However, as SON OF MAN Christ professed to enact one of the offices of GOD.

¹ Matt. ix. 6; Mark ii. 10; Luke v. 24.

Again: In what other sense than as GOD is the SON OF MAN Lord also of the Sabbath day? "But I say unto you, That in this place is one greater than the temple. For if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For THE SON OF MAN is Lord also of the Sabbath day." Who is this that implies that for any to disregard the sacred authority of His presence would be a worse sin than to desecrate the sanctuary of GOD MOST HIGH? Who but He who is Lord also of the temple? Who but He, who being Lord of the temple, is Lord also of that divine religion of which it was the national monument and expression? Who but He, who as such, is Lord also of the sabbath day; the consecration of which was the very sign of fellowship between The God of the temple and the people who worshipped there? Surely when Christ undertakes authoritatively to re-arrange the observances of the sabbath; and asserted that He was Lord also of the sabbath; surely then He claimed to be that God of Israel, and of all men, who had first instituted that sabbath. But this He tells us He professed to do as SON OF MAN.

Once more: In what sense is it possible to blaspheme Christ? As man, or as *God*? "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against The Holy Ghost shall not be forgiven. And whosoever speaketh a word against THE SON OF MAN, it shall be forgiven him; but whosoever speaketh against The Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Now as from this text we argue unanswerably for the *deity* of The Holy Ghost, because to blaspheme HIM is the greatest of all sins, so we argue unanswerably for the *deity* of THE SON OF MAN; and that too, by necessity of our Saviour's language, as such SON OF MAN: wherefore, again, SON OF MAN is a title of *deity*, as such; *i. e.*, of Christ as pre-existent in divine essence.

Further: This same *deity* as SON OF MAN it was which Jesus claimed by reference to Jacob's vision at Luz, when He said to Nathaniel, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon THE SON OF MAN." By which allusion Christ identified

Himself to the mind of "the Israelite indeed" as the same *Jehovah* whom Jacob had seen above the ladder, ministered to or attended upon by the angelic hosts. In which same sense Jesus said, "Doth this offend you? What and if ye shall see THE SON OF MAN ascend up *where He was before?*" Which remarkable question of our Saviour's not only asserts that He has the title SON OF MAN in divine essence as existing before his incarnation; but also enables us to dispose of the attempted Unitarian corruption of those passages where our blessed Lord's *ascending and descending* are alluded to as if they could possibly mean¹ metaphorically—His being made acquainted with the counsels and purposes of God to mankind—by assuring us that they are intended to assert Christ's previous presence in the glories of heaven, and His coming thence; and returning to the same glory of The Godhead, as He actually did on the occasion of His ascension.² I subjoin a list of such passages below;³ as to which it is noticeable they abound in St. John, who wrote against Cerinthus, the earliest Unitarian.

And lastly, that the Jews understood the title THE SON OF MAN to be a divine title, a title assertive of proper deity, as truly as that other title THE SON OF GOD is clear from the decision of the Sanhedrim which condemned Him:⁴ "And the high priest answered and said, I adjure thee by the living God, that thou tell us whether thou be the Christ, The Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power and coming in the clouds of heaven." Here was a bold assumption, by reference, of the glories predicted for Messiah in the *one hundred and tenth* Psalm—"Adonāi, at thy right hand shall wound even kings in the day of his wrath"—"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then," etc. So Christ suffered; because He claimed to be The Son of God, and also because He

¹ Belsham's *Calm Enquiry*, p. 29—35.

² Acts i. 9.

³ John i. 1; iii. 13, 31; vi. 33—62; xiii. 3; xvi. 28; xvii. 5, 24; 1 Cor. xv. 47; 2 Cor. viii. 9; Ephes. iv. 9; Philip. ii. 5—9.

⁴ Matt. xxvi. 63—66.

claimed to be The Son of Man; each title being in Hebrew Scripture, a claim of *deity*; viz. of Sonship equal with The Father; the first title, *Son of God*, having reference to his *Messiahship*, i.e. to Him as Christ, in the *second* Psalm, "Thou art my Son," etc.: "Kiss The Son, lest he be angry," etc.; and the second title, SON OF MAN, having reference to His *Messiahship*, in the *one hundred and tenth* Psalm, "The Lord said unto my Lord," etc., and "Adonai, at thy right hand shall wound," etc., and also to Daniel's vision of The Son of Man, at chap. vii. 13.

I shall not dwell upon this matter at further length, but content myself with observing that because Christ, as THE SON OF MAN, was able to forgive sins; also was Lord of the Sabbath, and greater than the temple; also could be blasphemed against; also asserted that as such He was in heaven before His incarnation, and ministered unto by the heavenly hosts; also was condemned for claiming to be such, as equivalent to Son of God, and therefore (as before) equal to The Father; that, on all these accounts SON OF MAN is a divine title; a title of deity existent before incarnation—a title of THE SON as man: was known as such to the Jews; and is traceable to, and equivalent with, the Hebrew title ADONAI, which they knew to be a title of Jehovah their God; given to Him, THE SON, as continually incarnated; and predictively given to Him by Ezekiel, who¹ in Adonāi-Jehovah indicated that Jehovah who would judge Israel for their multitudinous transgressions. "Wilt thou judge them, Son of Man, wilt thou judge them?"

Son of Man, a title for Messiah, or Christ, in the flesh, but still expressive of Deity.

Probably the reader will not require any lengthy assurance that the title SON OF MAN is continually used in the Holy Gospels as equivalent to Christ. But there are some considerations which I wish to urge upon him for the purpose of shewing that such title, so assumed by, or applied to, our blessed Lord in His visible humanity, did also like the word *Christ* necessarily carry with it the implication of *deity*. That the title *Son of Man* was assumed by our blessed Lord equivalently with Christ is plain from His own² statement; "John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say," etc.—whence it is clear that as

¹ Ezekiel xx. 4.

² Matt. xi. 19.

John Baptist professed to be the predicted forerunner of Christ, and was by The Saviour acknowledged to be such, He, calling Himself in this place, *Son of Man*, professes by such title to be *Christ*, whom John preceded. Similarly in conversation with His disciples;¹ “Whom do men say that I, The Son of Man, am? And Simon Peter answered and said, Thou art The Christ, The Son of the living God. And Jesus answered, and said unto him, Blessed art thou Simon Barjona,” etc. What was the meaning of this confession, for which Peter was so solemnly blessed? What great truth was it that Peter had so received by the teaching immediately of The Father, which is in heaven? Was it simply that *Son of Man*, and Christ as *man*, were synonymous? Was it merely that Christ, The Son of Man, as a man singularly pious and devoted, was The Son of the living God? Was it merely that Jesus was *The Son of Man*, and The Son of the living God, in any such common, limited, and subordinate sense as Unitarians would have us suppose? Did not all the disciples know at least as much as that? Did Jesus desire His apostles’ confession to that end only? Did they need especial revelation to enable them to see that fact? or, was it in that higher, and sublimer sense which St. Paul points at when he affirms,² “No man can say that Jesus is THE LORD, but by The Holy Ghost?” When our blessed Saviour educed from St. Peter a blessed confession, to be received and promulgated by all the apostles, that He, *The Son of Man*, was also *The Christ*, was also *The Son of the living God*—the confession was made in that sense of Sonship which, to Jewish ears, implied equality with *deity*; and Jesus stood before them, in lowly and despised humanity, professing to be, and acknowledged by His apostles to be, *The Son of Man* as The Christ, The Son of the living God: equal with God. That the Jews knew well the title, *Son of Man*, to be equivalent to Christ; and that, moreover, their Christ, or Messiah, was to be no mere *man* is also plain from their conversation with our blessed Lord, as recorded by St. John,³ “We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?” They knew that *Son of Man* was a title equi-

¹ Matt. xvi. 13.² 1 Cor. xii. 3.³ John xii. 34.

valent to *Christ*, or *Messiah*; their difficulty was—how He could be, as He had just professed, that *Son of Man*, and yet be lifted up, *i. e.*, *put to death*? That was the difficulty of which Jesus gave them no explanation; but His assertion of whose correctness had just been sanctioned as heavenly truth by the voice of God.

This same difficulty was felt also to an overwhelming degree by His apostles. It was immediately after their faith had been challenged, and that *article of belief* in Christ's deity laid down for them by the instrumentality of Peter, that Jesus began¹ "to shew unto His disciples, how that He must go up to Jerusalem and suffer," etc. What I wish the reader to note is that their difficulty was how *The Son of Man* could be so offered up? Had they supposed this was merely a *human* title, there could have been no difficulty on that head: but, when they saw Jesus before them as *The Son of Man*, and proclaiming Himself by that name, they knew that name was a synonym for Christ, or *Messiah*, in this particular sense, that He was to abide for ever, was not to die, because He was The Son of the living God. But this mysterious truth, that *The Son of Man* though Son of the living God *was* to die, Jesus began at last to teach His disciples from their own scriptures; and, indeed, to the Jewish scriptures we must go for some of the plainest proofs of *Messiah's deity*. Which great fact has been in some degree neglected even by sound, and devoted, Trinitarians. I fear (if the truth may be told without offence) because the study of the *Old Testament* language has been wonderfully neglected. But at least Unitarians ought not to expose themselves to a similar charge: they ought to be prepared to argue upon all scripture. Yet, why is it that they venture, I might correctly say *dare presume*, to base the defence of their principles upon the New Testament alone? I say *alone*; for whoever will be at the pains to refer (not to mention Mr. Belsham) to Mr. Yates' *Vindication*, which is their standard work of defence, will find that the Old Testament receives so passing, and inconsiderable reference, that we are justified in saying its power, and authority, on this great subject are ignored; and Unitarianism is based upon perversions

¹ Matt. xvi. 21, and xvii. 22, 23.

of the New Testament alone. I believe the *attenuation* inflicted upon the teaching of Christianity by the fact that our Theologians of late years have been ignorant, comparatively speaking, of the Old Testament, exceeds just calculation. But, be this as it may, it was to those same Scriptures¹ that Jesus referred, not for proofs of His claims to be *Christ-as-man*, but to be *Christ-as-God*; the life-giving Messiah promised to Israel of old. "By this time, I take it for granted, every pious reader must have observed how copious and conclusive the Scriptures of *the Old Testament* are upon the subject of *The Trinity*; and that without having recourse to them upon every occasion, it is impossible for me, or for any man, to deal fairly and honestly by the Apostolical doctrine of the Church of England. Our Lord himself has told us that every scribe, or teacher, instructed unto the kingdom of heaven, should bring forth out of his treasure things new² and old. It was His own practice. He appealed at every turn to the law, the prophets, and the psalms for the testimony of His own doctrine; and the Church has followed His example, from the days of the Apostles, *almost* down to the present times. And so far is the Old Testament from being no part of the Scripture, that it is the book, and the *only* book, the Gospel calls by the name of the *Scripture*. It was this book which the noble and faithful Bereans³ searched every day of their lives to see whether the Gospel then preached, and afterward published in the New Testament, was agreeable to it, with the intention either to receive or reject it, as it should appear to be recommended by this authority. It was this book, for his skill in which Apollos is praised as one *mighty* in the Scriptures; the same Scriptures, of which St. Paul was bold to affirm, for the benefit of a brother Christian,⁴ that they were "able to make him wise unto salvation, through faith that is in Christ Jesus." As long as *this faith* flourished in the Church, these Scriptures were much read, and profitably understood; but now it is dwindled into a dry, lifeless system of morality, they are become in a manner useless; and some (it grieves me to say), even of those who have undertaken to teach others, want themselves to

¹ John v. 39; Luke xxiv. 27, 45; Acts xvii. 2, and xviii. 5, etc.

² Matt. xiii. 52.

³ Acts xvii. 10, and xviii. 24.

⁴ 2 Tim. iii. 14—17.

be *taught again* this first element of Christianity, that the New Testament can never be understood and explained, but by comparing it with the Old. Of this error and its consequences, we have a sad example in the celebrated Dr. Clarke; a man whose talents might have adorned the doctrine of Christ, had not his faith been eaten up by a heathen spirit of imagination,¹ and philosophy."

However, thus it was that Jesus began to teach His disciples that *The Son of Man*,² though as such He was also The Christ The Son of the living God, must also suffer death: and that the mysterious character of this truth was perceived in the fact that He professed to be *Son of Man* is seen³ also again by our Saviour's statement in reference to His betrayal; "The Son of Man goeth as it is written of Him; but woe unto that man by whom The Son of Man is betrayed! it had been good for that man if he had not been born." In what lay Judas' unpardonable guilt? In what particular was the horror of his conduct thus proclaimed by Jesus, that he betrayed Christ as *man*? Did any such fearful guilt as Judas' attach to those⁴ who had shed the blood of all the prophets "from that of righteous Abel to the blood of Zacharias, the son of Barachias, who was slain between the altar and the temple!" Surely not; vast as their iniquity was, Judas' was unequalled: for his guilt lay in the fact that Jesus, as *The Son of Man*, was also The Son of the living God; The Christ The Son of the living God: *The Son of Man*, as confessed to by Martha;⁵ The Christ of Israel, as He averred Himself to the woman of Samaria.⁶ Lastly, for this purpose of noting that *The Son of Man* is a title equivalent to *Christ* as THE SON of God, I shall refer again to John;⁷ "And as Moses lifted up the serpent in the wilderness, even so must The Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." A declaration made by the blessed Saviour immediately after His assertion of pre-existence in *deity* as *The Son of Man* with The Father. And *faith* in Jesus, if to be *saving*, is not faith in his *manhood*, but in his *deity*.

¹ See Jones' Cath. Doct. Trinity. Cambridge. 1828.

² Mark ix. 12, 31. ³ Matt. xxvi. 24; Mark xiv. 21: Luke xxii. 22.

⁴ Matt. xxiii. 35; Luke xi. 50. ⁵ John xi. 27. ⁶ John iv. 25, 26.

⁷ John iii. 13—15.

The Son of Man
is a title of
Christ in glory
as God.

I have called attention elsewhere¹ to the impossibility of the attempted Unitarian interpretations of such expressions as 'ascending and descending' when applied to Jesus: and we may, if we please, take John's verse,² "No man hath ascended up to heaven," etc., as a nucleus to which all such passages may be referred. But the same fact, and the justice of the Trinitarian interpretation of such places, viz., that Christ was pre-existent in Divine glory in heaven, is seen from our Saviour's conversation with the Jews,³ where He discourses of Himself as The Son of Man. He there illustrates His character, His coming, and the object of His coming, by the *manna* which literally came down from heaven. He calls Himself "The Bread of Life;" and when the Jews were at a loss to understand in what sense they could eat His flesh and drink His blood, He exclaims—"Doth this offend you? What, and if ye shall see *The Son of Man* ascend up where He was before?" And some of them did so see Him ascend.⁴ So that we know that as *Son of Man* He was in glory above; as *Son of Man* He came down; as *Son of Man* He literally ascended again; and that, therefore, such title is no mere expression of His *human* nature: but, as according to Daniel, is significant of His *Christship*, viz., of His taking the *manhood* into God. To John *the sixth* I shall recur again.

Further, that the title *Son of Man* appertains to Christ as strictly such, viz., as God-man seen in glory we may also be sure of from Stephen's dying exclamation;⁵ "Behold, I see the heavens opened, and The Son of Man standing on the right hand of God. Then they cried out," etc. It was a bold assertion in the very face of the Sanhedrim that that Jesus whom they had slain was the Adonāi of Psalm cx. And, similarly, as *Son of Man*, He will come from heaven to judge:⁶ in His own glory, and in the glory of THE FATHER; with the holy angels, and with all His holy angels with Him; as *Son of Man*, He sends forth His angels; and, as *Son of Man*, He acknowledges His faithful people before THE FATHER.

¹ See p. 187, supra. ² John iii. 13. ³ John vi. 31—65. ⁴ Acts i. 9, 10.
⁵ Acts vii. 56. ⁶ Matt. xvi. 27; and xxv. 31. Luke xii. 8; and xxi. 36.

But as the time is come when we should explain the Trinitarian doctrine of 'The Subordination,' I shall close this chapter with remarks upon¹ St. John's statement that "The Father judgeth no man, but hath committed all judgment unto the Son," as a fitting introduction to it. This remark occurs in an address of our Saviour's to the Jews, occupying a considerable part of John's *fifth* chapter: and I shall divide it for the reader's convenience into four sections, ver. 17—20; ver. 21—24; ver. 25—27; and ver. 28—31, to which the reader can refer. In these sections, nothing can be plainer than that Christ asserts equality with some sort of *inequality*; how are the two to be reconciled? Thus, *Sec. 1*, "Making Himself equal with God;" yet, "The Son can do nothing of Himself, but what He seeth The Father do:" *Sec. 2*, "For as The Father raiseth up the dead and quickeneth them; even so The Son quickeneth whom He will;" yet, "For The Father judgeth no man, but hath *committed* all judgment unto The Son: *Sec. 3*, "For as The Father hath life in Himself, so hath He *given* to The Son to have life in Himself; and hath *given Him authority* to execute judgment also, because He is THE SON OF MAN:" *Sec. 4*, "I can of Myself do nothing." That the Jews understood Him to assert equality with God is clear; and Jesus delivers this address to enforce His claims, and refers them to their own Scriptures in proof of them; yet, it is manifest, He asserts of Himself with equal clearness two grand principles of truth, viz., equal power and identity of will with THE FATHER; but also *derived* power, or authority given or committed from The Father. How are the two statements to be reconciled? The answer, which will be set forth at length in the next chapter is this:—1. That as THE SON, *begotten*, He is of one and the same nature, essence, or substance, with THE FATHER, who begets; and, therefore, equal with THE FATHER; the Unitarian statement that the relation² of THE SON "denotes a state of *approbation*, of *favour*, of *protection*, and of *privilege*; but it is also a state of *inferiority*, of *dependence*, and of *subordination*," being equally, and manifestly, opposed to human observation, reason, and experience. Were we speaking of men and *children* there

¹ John v. 17—31.

² Yates' Vind. p. 73.

might be justice in it ; but, even as between men and men, the cases are infinite wherein neither *protection*, nor *inferiority*, nor *dependence*, nor *subordination*, of sons to their fathers are implied. Moreover, such *incidents* of human relationship depend upon the *accidents* of human nature, such as variations in mental and physical power, and in local or social circumstances. But, in considering *deity*, such accidents do not apply : and what we can gather from the metaphor, THE FATHER, and THE SON, is identity of essence, like from like ; and, in consequence, perfect equality. But, 2. It has pleased THE ONE TRUE GOD to manifest Himself to man for purposes of government, or economy, towards man in the relations FATHER, SON, and HOLY GHOST : and of these three, order and direction, with subordination, are affirmed : hence, THE SON speaks as acting in subordination to THE FATHER : and THE HOLY GHOST is revealed as enacting the will of *both*, also in subordination. Yet, of THE HOLY GHOST, greatest dignity is affirmed, for blasphemy against Him is the greatest sin, and unpardonable ; so that His subordination implies no inferiority. And even THE FATHER divests Himself of authority, and leaves THE SON absolute Lord and Master of the universe, and of life eternal ; losing no dignity by thus divesting Himself : and, equally so THE SON, *Son of God*, and *Son of Man*, in both characters Divine, divests Himself of glory, in the economy, and acts in willing subordination to THE FATHER ; without laying aside, or forfeiting, or suffering to be denied, His *Equality of Essence*.

CHAPTER XII.

THE SUBORDINATION.



He subject of the present chapter is of the greatest importance, and I must solicit the reader's closest, and most serious attention. It is to be feared that through misapprehension of Holy Scripture's statements on this head many Trinitarians have been startled in their faith; and also that through similar misapprehension and mistake of the Church's avowed doctrine in respect of it many Unitarians have been confirmed in their previous errors, or have fallen into deeper. Let us remember as we enter upon it that we have nothing to do with any speculations beyond the announcements of Holy Scripture into which some persons may have thought proper to enter. We are not called upon to explain the mode in which The Father, The Son, and The Holy Ghost exist as God: nor to explain the meaning of relationship in deity such as suggested by the words Father, or Proceeding: nor to account for, nor justify, the fact that DEITY has seen fit to reveal Himself under such characters to man. All we have to do is to enquire whether it be fact that Deity is so revealed in the sense in which the Christian Church maintains; and whether the statements of Holy Scripture on the subject are undeniable, and also consistent. Any contradiction in the Holy Bible vitiates the truth of that part of it; and of any quantity, even, it may be, of all the Holy Bible affected by the part so proved to be inconsistent, or contradictory.

Subordination does not of itself imply inequality in the subordinate.

Let us first of all, merely by way of *illustration*, transfer ourselves by imagination into the world of spirits. Let us suppose ourselves watching among the angels, or among those who are equal to the angels, viz., “the spirits of just men made perfect.”

Let us suppose ourselves to perceive, or by ministration of other spirits, have pointed out to us any number of such blessed beings equal in all respects in their perfections; having the same attributes to the same degree in all particulars; and moving in, and belonging to the same order or degree of heavenly power. Let us suppose we noticed in the operations of these *willing subordination* of some to the wishes and directions of any others. Does this willing subordination imply any, even the least, degree of inequality? Is it not possible, and permissible, for perfectly equal minds to arrange themselves in subordination, or order, for effecting the purposes of their common design? Reason gives one clear answer to such enquiries—it is: and hence, so far as reason can travel in this matter, and in this direction, Deity having revealed Himself as Father, Son, and Holy Ghost, there *may* be a subordination in deity, for purposes of economy, without implying the slightest inequality in degree.

Nay; reason carries us somewhat further. For let us regard the actions of men among themselves. Is it quite impossible for the *superior* in essence, *i.e.* (as regards man), the superior in *mind*, to act in subordination to the *inferior*? Cannot we conceive the superior in such sense willingly placing himself in subordination to the inferior for the purposes of action, arrangement, or economy, without in the slightest degree forfeiting, or impairing, or causing to be questioned, his superiority? Do we not perceive this habitually in human affairs? But if so, then once more reason, mere reason, justifies not our attaching the slightest idea of inferiority to willing subordination in the relations of Father, Son, and Holy Ghost. Now, supposing it should be that all revelation which Deity has made of Himself to man should be *economical*, *i.e.*, should be in relation to His *government* of those spiritual beings which He has created; and especially to His supernatural, and providential government of *man*? Cannot we conceive an announcement of willing subordination for purposes of such government in revealed relations of deity (if there

be any such) without attaching the idea of inequalities to such subordination? Cannot we even conceive that in the mysterious relations revealed of Father, Son, and Holy Ghost, either may forego for some design in relation to man, and so far as that design is held in view, the exercise of His rightful, and proper functions, until such design be accomplished? Thus, when we are told that "The Father judgeth no man, but committeth all judgment unto The Son"—are we prepared to argue for inferiority of The Father to The Son, because of such His gracious condescension? Once more reason gives but one reply—Surely we cannot. But if not, then since consistently even with mere reason The Father may willingly divest Himself, for purposes toward fallen man, of the exercise of divine dignity so far, and yet we cannot therefrom argue for *inequality* in Him; surely reason affirms that THE SON, and The Holy Ghost, may act similarly; and yet gives us no room to argue for inequality in THEM.

Examination of the terms Begotten and Proceeding as used of The Son and of The Holy Ghost.

But it will be said—'All this is of *official* subordination; and we concede the argument. Be it granted that willing official subordination implies no inequality. Your Church affirms much more than that, viz., *subordination of essence* by the use of such terms as *Begotten* and *Proceeding*.'—What the Christian Church affirms we shall take leave to consider for ourselves by and by; but, meanwhile, let us consider this supposed objection.

As to the *terms* we use, they are adhered to as essential to the argument only so far as they can be traced to, or justified, by Scripture itself. Thus, when St. Paul asserts that Christ is the express image of The Father's *Hypostasis*, that word indicates the unchanging essential *substance*, or *being*, of God. Doubtless the best that could be put into the mouth of St. Paul for the purpose; but still inefficient, like every other human term, for the supernatural idea intended to be conveyed: but our best single word for its expression has been considered to be the word *person*—"the express image of His *person*:" and, could a better be found, we are not wedded to that. Similarly of the words *begotten* and *proceeding*. They are, we conceive, the best in our language to express the corresponding words, or phrases, in reference to the *deity* of The Son and of The Holy Ghost: but on

such account alone do we adhere to them. Let us direct our thoughts to this part of the subject, therefore, under the guidance of these two terms. Let us understand that of the *essence* of THE SON it is said He is *begotten*; and of the *essence* of The Holy Ghost it is said He is *proceeding*.

That word *begotten* spoken in reference to THE SON seems far better to express the force of the original word in either testament, than the word *person* above alluded to does the substance, or being, of *The Father*; but still we must carefully remember, that in expressing the nature of *deity*, all language, (even those languages which at the crucifixion received a sort of divine *imprimatur* for scriptural purposes, viz., Hebrew, Greek, and Latin,) is necessarily insufficient and imperfect. Now the subject is of *Deity*; and on such subject the term *begotten*, or its equivalents, are admitted to be used in the Holy Bible. Let us bless The Lord God of Israel and of the Gentiles, and pray to be permitted to gaze at the word, and its ideas, in calmness. The term is of *deity*, *begotten*—the question is of *spirit*, not of *matter*. Let us ask a question or two? Does reason tell us that *Spirit* cannot be propagated? If so, whence the propagation of *human* spirits? Surely man is a *spirit*; and Unitarians admit it. And if such *spirits* are not daily propagated, then they are daily *created*. But if so, who *creates* them, with all their sinful propensities? Unitarians know but one Creator, viz., God, nor do we. But according to them, and us, He is a perfectly holy God; and never *creates*, nor in any way causes, evil. Man's evil spirit, therefore, is not created, but propagated. Spirits, then, can be propagated: spirits, as distinguished from *bodies*; for Unitarians do not need to be told, any more than we, that the spirit of man that is in him is a being or existence, to be distinguished from, and which can, and will, be separate from, the body of flesh. Incorporeal spirit, then, can be propagated. And, so far as reason carries us, GOD can, if He please, *beget*, *i. e.* (the subject being incorporeal), *put forth* spirit in His own likeness. Now as to spirits subject to *accidents*, viz., to external influences of bodily connection, or social relation, or material influences of this earth, or any other, we can conceive rationally their variation in kind, viz., in power, or character; though it seems to be settled by reason, and observation, that whatever produces must produce *after his kind*, and cannot produce after any other kind. Thus,

the spirit of man when it puts forth, as it does, *spirit*, puts forth, or begets, only the spirit of man: which begotten spirit being subject to external influences may vary, and does vary, in power and character in the various individuals begotten. Moreover, every *human* spirit propagated, begotten, or put forth, is such by union, and commingling, of two; hence, again, reason dictates the variableness in power, or character, though associated invariably with sameness of *kind*.

Such thoughts, though involving impenetrable mystery, are so far in strict consonance with reason; and, carried on to the idea of Deity, lead us to important results connected with The Holy Trinity. Thus God has been pleased to affirm of One, to whom we find that the name, and all the infinite attributes, with the supreme worship due only to *Deity*, are assigned—"Thou art my Son, to-day have I begotten Thee." Is man prepared to say that God could not beget, propagate, *i. e.* (since the subject is *incorporeal*) *put forth, spirit after His kind?* Reason answers, No; man cannot be qualified to make affirmation on the subject; but reason does assert, and man is qualified to affirm, that if God does so put forth *spirit*, that spirit must be after His kind; and since *deity* can be subject to no *accidents*, or external influence, such spirit so put forth after His kind, must be of the same kind, order, power, character, and degree, must in the Church's phrase be of *one substance, i. e.*, of one being, alike infinite in all its attributes; and, therefore, must needs be on *equality*. Moreover, the subject being still *incorporeal*, the spirit so put forth being put forth of *one*, must ever have been co-existent, and, as it were, contained in that *one*; and since of *spirits* reason can conceive as to existence, no increase, nor diminution, nor separation of *parts*; since spirit has no body, parts, or proportions; therefore it follows, and thus far consistently with mere human reason, that the spirit propagated, begotten, or put forth of one infinite spirit, is put forth, or begotten, with strict identity of essence, was co-existent with that by which it is so *put forth*, or begotten; and is put forth without diminution, or separation of parts: as *light* may be put forth, or begotten, of *light*. In such sense THE SON is the only begotten of The Father: in all respects equal in essence: and with The Father in very essence, in the beginning, before time was, and before all worlds: God of God, Light of Light, Very God of Very God: begotten, not made; being of one substance

with The Father. So that we conceive of no time when The Son, so *begotten*, was not. Thus far, even reason carries us on the term *begotten*: and so to be *begotten* implies no *inferiority*.

Let us look at the term *proceeding*. This is used in reference to The Most Holy Spirit, and is traced to that verse in John's Gospel, where he says, "The Spirit of truth which *proceedeth* (*i. e.*, *goes out from*, ἐκπορεύεται) from The Father," and also to statements repeated in several and various forms in Holy Scripture. But as to the sense of the word *proceeding*, when applied to *spirit*, it will be plain to the reader that much which has been said upon the term *begotten* is applicable also to this: *e.g.* the spirit which proceeds *from* spirit must be in all respects the same, and equal in essence to, that *spirit* from which it proceeds. This is the reason why Unitarians denying the *personality* of The Holy Ghost maintain that *The Spirit of God* is continually a mere synonym for *God*. But what I want them now to tell me is this:—How is it that they admit that *spirit* when proceeding from God must needs be of the same essence, and synonymous with God; but that spirit if *begotten* of God is not so? What sort of meaning do they attach to the word *begotten*? or if they admit, as they do, that *spirit* can emanate, or flow forth, or *proceed* from God, why do they deny it can be *begotten* of God? Once more I ask, what sort of meaning do they attach to that word *begotten*? There is a sense in which, applied to deity, these two words, *begotten* and *proceeding* are synonymous; and he who admits, as the Unitarian *does* admit, that *Spirit of God* can *proceed*, will find it hard to deny that *Spirit of God* can also be *begotten*. There is a sense in which the two are synonymous, and, therefore, the earliest fathers continually spake of Christ under the name SPIRIT. But is that your Church's sense? Yes; it is our Church's sense. Then wherefore any distinction? For this reason, *viz.* that THE SON is of The Father *alone*; but THE SPIRIT is of both THE FATHER and THE SON. "The Son is of The Father alone; not made, nor created, but begotten. The Holy Ghost is of The Father, and of The Son; neither made, not created, nor begotten, but *proceeding*." Hence the distinction between *begotten* and *proceeding*. The Son *proceeds*; but in a different sense: to mark that peculiar sense Holy Scripture, not we, has employed a word which means *begotten*; and has appro-

priated that to THE SON. The Holy Spirit *proceeds* from The Father and The Son, but in a sense not applicable to The Son ; and therefore the Church has appropriated the word *proceeding* to Him, and that by authority of Holy Scripture, for it is asserted that The Father sends The Comforter, which is The Holy Ghost, in Christ's name,¹ and also that Christ sends Him "from The Father : " and The Spirit thus proceeding equally from THE FATHER and from THE SON, their equality in essence is manifestly proved. For I wish Unitarians to tell my readers how, since they admit that THE SPIRIT OF GOD is synonymous with God, how Christ can *send* God, unless he be God ? Or, adopting St. John's own words, how can Christ send The Comforter, The Holy Ghost, from THE FATHER, unless He be one in essence, inseparable from, and co-operating with The Father. There is St. John's language, let them look at it ; let them get the biggest bible that England is blessed by printing, and look at it ; there is the language. Do they mean to say that Christ has power, or controul, over THE FATHER ? Do they mean to say that THE FATHER is subordinated, and *inferior to* THE SON, because THE SON sends The Holy Ghost from The Father ? Do they mean to say that The Holy Spirit, which they maintain is synonymous with GOD, is inferior to God because He is *sent* ? Do they mean to say that THE FATHER sends *Himself* ? or THE SON sends *Himself* ? What is this that they say ? we know not what they say. But we know what we say ourselves ; because we keep to scripture : viz. that THE HOLY GHOST is *sent* by THE FATHER, and is *sent* by THE SON ; that therefore, as sent, He *proceeds* both from THE FATHER and from THE SON ; that, so proceeding, He must be of their *essence*, and therefore must be GOD ; which we are also prepared to prove from other sources ; and, lastly, that seeing He so proceeds from THE SON, as well as from THE FATHER, therefore THE SON is God equally with THE FATHER. Thus much on the terms *begotten* and *proceeding*.

Precedence or order, in The Holy Trinity as revealed in the Scriptures.

But do not the very terms *Father, Son, Holy Ghost, Begotten, Proceeding*, imply some sort of precedence, or order, in the Three ? Yes ; a precedence, or order, which Holy Scripture plainly asserts ; and which the Christian Church has from the first acknowledged as part of her Trinitarianism. Not

¹ John xiv. 26 ; and xv. 26.

such a precedence, or order, as implies pre-existence of one before the others; seeing that *eternity* is equally asserted of all; seeing also that essence, mind, or spirit, cannot *beget*, or put forth, or cause to *proceed*, that which did not previously exist in itself as put forth, begotten, or proceeding: seeing also that essence, mind, or spirit, being incorporeal admits of no variation or increase of parts. Nor again such a precedence, or order, as makes in any degree whatever in favour of Unitarianism. This is seen in a moment: for since the Unitarian is compelled to admit that *The Spirit* is at least an emanation from *The Father*, or even a synonym for *The Almighty Father Himself*; and since also it is certain that St. John says such *Spirit* is sent both by *The Father* and *The Son*, it is manifest enough that *The Spirit* being such as admitted by Unitarians, and being so sent, any idea of precedence in the sense of *inequality*, *i.e.*, of greater or less dignity, is destroyed. On that head Unitarians refute themselves, so long as John's Gospel stands as it is.

What, then, is the precedence, or order, of persons referred to in *The Holy Trinity*? We may gather some idea in answer to this question by observing, first of all, the order of *offices* towards man revealed to us in Holy Scripture respecting *The Father*, *The Son*, and *The Holy Ghost*. Any way, even calling Unitarians (especially those more correctly termed *Arians*) as our witnesses *The Father* is revealed as originating and willing salvation; *The Son*, as working out in His own person, and exemplifying salvation; *The Holy Spirit*, as working within the believer's soul, and fitting for salvation. I say this is so even among those who strip *The Son* and *The Holy Spirit* of their proper dignity. Here, then, is an economy of parts, or offices, to be discharged; which indicate precedence, or order, in the persons discharging them: and it would not be difficult to shew now, as we have elsewhere, that the enactment of each part successfully necessitates the agency of *deity*, and that therefore, each person so enacting each part in this scheme of salvation is equally God. Now a similar sort of precedence, or order, is revealed in Holy Scripture respecting the persons of *The Holy Trinity*; and is implied in the terms *Father*, *Begotten*, and *Proceeding*. *THE FATHER* is revealed as the fount of deity: *The Son* and *The Holy Spirit*, under the terms *Begotten* and *Proceeding*, as deriving deity from Him; in essence the same, eternal and inse-

parable. This great truth, part of Trinitarianism, is laid down clearly in various scriptures; and the earliest apostolical writers denote it in the fact that they employ various terms to signify this precedence, or order, in The Holy Trinity; without detracting from the dignity of either. "And in this Trinity none is afore, or after, other; none is greater, or less, than another: but the whole Three Persons are co-eternal together, and co-equal." To express such ideas the earliest Christian writers used to speak of The Father, as the *fount*, the *root*, the *beginning*, the *head* even the *cause*, of Deity as to The Son and to The Holy Ghost. But as no human terms can, with exact accuracy, define the nature of God, they did so appending explanatory clauses for the purpose of showing that they preserved the co-eternity, and co-equality of the Three. That, *e.g.* as light imparted only what was originally existent in it, and that without diminution of itself,—so The Son was Begotten, and The Holy Ghost did Proceed, as previously co-existent with The Father, and The Son, without diminution of the essential Godhead of the one, nor contradiction to, or degradation of, the Godhead of the others. Hence, as respects the Son it was added, *God of God; Light of Light; Very God of Very God*, etc.: where the word *of* has the force of *out of*, and the word *very* prefixed to both in the third clause has the power of expressing identity, and equality, of divine *essence*. Also, as respects The Holy Spirit it was added—"The Lord and Giver of life, who proceedeth from The Father and The Son; who with The Father and the Son together is worshipped and glorified," etc.

Importance of remembering in what sense THE FATHER is asserted to be the fount of Deity.

This being the admitted doctrine of The Christian Church, professedly a part of Trinitarianism, based upon Holy Scripture, and acknowledged in her creeds, it is manifest how much depends upon the sense in which we speak of the power or character, of The Son or of The Holy Ghost as *derived* from The Father. The Church acknowledges this derivation; but in the sense of co-existence, or co-eternity, and of co-equality. Unitarians, like Mr. Belsham, misrepresent us by sneering at a "subordinate Jehovah"; Arians, like Mr. Yates, mistake our views, mix up and confound scripture in such a way that when we come to analyze their statements as to what they call Christ's derived being and power, we find their objections fall precipi-

ately to pieces. A large part of Mr. Yates' work is valueless on this very account, *e.g.* chap. 6, "Christ's wisdom and knowledge imparted to Him by God The Father:" chap. 7, "The power of Christ given to Him;" why, of course, we know they were: and that in a two-fold sense, demanding corresponding discernment in treating Holy Scripture: given to Him, *by begotten essence*—in the sense that He is Very God of Very God: given to Him also, by *incarnation of deity*—in the sense that one Christ is God and man. But what then? the *Deity* of The Son is not hereby impaired.

I shall illustrate Unitarian error, and false teaching, by selecting one part of Mr. Yates' book especially designed to enforce the Arian view of Christ's inferiority. I mean that which speaks in chap. vii., and Appendix Note D, of Christ's power as *Creator* of all things as not His own, but God's: so that in creation The Son of God was a mere instrument. Mr. Yates makes the wonderful discovery that there are two *Greek* prepositions, *Dia* and *Hypo*, whose meaning may affect, as he supposes, this part of the question; and he works these unfortunate prepositions with all the desperation of a sailor sinking at the pumps. His argument is this, that the New Testament asserts that God made the worlds *through* Christ, using the preposition *dia*; and not *by* Christ, using the preposition *hypo*: that *hypo* would have been used to express the efficient cause; but *dia* only the instrumental; and that, therefore, Christ was an *instrumental* cause merely, and not the *efficient* cause of creation; that, therefore, His powers were derived, not originally His own. Even, if his idea about the prepositions was sound, (which it is not) the argument is absurd: for many causes are at the same time not only *instrumental*, but also *efficient*. Thus, for illustration's sake, one great architect, say INIGO JONES, empowers another great architect, say CHRISTOPHER WREN, to build a cathedral in London; and concerting the result, or object designed to be erected, leaves the details, and ordering of the building, in every particular to him: Wren is the instrumental cause: but is he not also the *efficient*? and does the fact that he is such instrument imply, that his creative power is inferior to Inigo's? Nay more: to man's own reason, is not the *instrumental* exercise of power the clearest proof of its personal possession? Really it is absurd in these days (Mr.

Yates' 4th Edition is dated 1850) for any men, professing scholarship, to be talking about the prepositions *dia* and *hypo*. I merely allude to them lest any young man should suppose that Unitarians have learning on their side; and I fix upon this part of Mr. Yates' work as being disagreeably rotten. Taking his stand upon Unitarianism, in a manner most amusingly gallic, Mr. Yates playing at *dia* and *hypo* reminds one of the cock upon a certain place who scratched up a jewel, and had great difficulty (as might be expected) in understanding what it meant. The fact is that *dia* is used both of the instrumental, and of the original and efficient, cause; and if anybody needs to be convinced of this, I should say, read Mr. Yates' Appendix, Note D, where it will be seen that Mr. Yates is driven to hopeless shifts to get rid of the New Testament in this particular; and in trying to do so is not afraid to make God *the author of sin*. See references below.¹

But, leaving those who choose to consult Mr. Yates, let me state the argument in a more popular form. The Christian Church by its earliest writers habitually speaks of God as creating the worlds *through* Christ: using that very preposition *dia*; and, if in other languages, those which are equivalent to it. Some of them even spake of Christ, as the *instrument* of The Father; but as an instrument, not *extraneous* but *con-natural*. So that there is really nothing in this Arian argument. Mr. Yates' notion is not his own; but actually taken from the ancient Arians. So that Bishop Bull observes: "Athenagoras, in treating of the work of creation, which in the Scriptures is attributed to The Son of God, teaches that the universe was created, not only *di'autou*, 'through' The Son, which the Arians were willing to allow (understanding of course 'through Him' to mean, through Him as an instrument, which of itself has no power to do anything), but also *pros autou*, 'by Him;' that is, as conjoined with The Father, the primary and efficient cause; and that with the addition of this reason, that The Father, and The Son, are one in essence, that is to say, and nature; and, consequently, in power and operation; which is diametrically opposed to the Arian heresy:" also to Mr. Yates'. There is nothing then in the supposed criticism upon *dia through*; the Christian

¹ Yates' Vindic., p. 295, on Matt. xviii. 7, and xxvi. 24; and p. 296 on Romans v. 12.

fathers themselves habitually use the expression, of which numerous examples might be quoted; but I give references below.¹ And there is an additional curious fact connected with this *dia*, against which the reader should be warned, viz., that when in prayers, and doxologies, such as those which now lie before me (which I hope to refer to again elsewhere) they say “*through* Jesus Christ our Lord:” or “Now unto the King eternal, immortal, invisible, the only wise God: be honour and glory, *through* Jesus Christ, for ever and ever:” they use our words; but do not mean them as we do. And sincere enquirers need to be guarded against the mutilation of our Church’s *formulas*. Ancient doxologies were as follow: “*With* whom (The Son) to Thee (The Father) be glory, honour, praise, glorification, and thanksgiving; and to The Holy Ghost, for ever and ever, Amen:” or, “To Thee (The Father) be glory, praise, majesty, worship, and adoration; also to Thy child Jesus, Thy Christ, our Lord, and God, and King; and to The Holy Ghost, both now and ever, and world without end, Amen.” Now, the Arians did not like that “*with* whom,” so they altered it to “*through* whom” (that same handy little preposition, *dia*), or, *in* whom; with the design of intimating that in nature The Son is inferior to, and therefore alien from, The Father. Hence, to shew their meaning for “*through* whom” (*dia*), Christians both before and after the council of Nice joined the two together in praising THE SON; thus, “*through* whom, and *with* whom.” This is the force of the doxology in the concluding prayer of our Holy Communion Service; “*through* Jesus Christ our Lord; by whom, and *with* whom, in the unity of The Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.” Let stragglers, and the thoughtless, and the anxious too, take care how they worship with Unitarians; for their Christ is not our Christ; their Mediator not our Mediator: ‘*through* Christ’ according to them is not ‘*through* Christ’ according to us.

But, indeed, the argument upon *dia* lies in a nutshell. Let the young Unitarian mark what I say. Assuming that Christ was the instrument in creation, how can a *finite* instrument be invested with *infinite* power? How can an acorn-cup contain the universe? If Christ created all the *worlds*, as instrument, He

¹ Bull’s Def. Nic. Creed, pp. 52, 53, 54, 86, 113, 114, 124, and 153.

must have received, have retained, have exercised, *infinite* wisdom and power. Give Him these, and you make Him GOD: and since *infinity* cannot vary, or be unequal, you make Him God, equal to The Father. When, therefore, Unitarians, like Mr. Yates and his followers, acknowledge the pre-existence of Christ, and that He created, and now upholds, *the worlds* by wisdom and power which He was capable of receiving; they either acknowledge Him to be God, or they talk nonsense. He that wields *infinity* is God. Moreover, can God deny Himself? No; but if Christ be not God, He is *finite*: and God cannot deny Himself; and give *infinite* power to one whom He has already made *finite*. When God imparts infinity He imparts His own unchangeable essence; and that which is so begotten, proceeding, or derived from God in essence, must also be God.

Above, I have endeavoured in such language as I could command, to explain the Trinitarian doctrine of *the Subordination*: a term used in its proper sense of *orderly arrangement*: a term indicating no inequality in the *persons* of The Holy Trinity: expressing not gradation in *essential dignity*, but gradation in *official order*: a term illustrated by the offices undertaken by The Father, The Son, and The Holy Ghost: a term whose meaning is suggested by such very title; and also by the expressions *begotten*, and *proceeding*: a term expressive of the existence of Deity before any creation; so that we conceive of no moment when The Son was *not* begotten; nor when The Holy Ghost was *not* proceeding: a term which, though much misrepresented and abused by them, makes nothing in favour of Unitarians; nor justifies the *Arian* view of Christ's derived existence, knowledge, or power: a term which, from the first, has been carefully guarded and explained as against such very *Arians*. But that so awful and important a subject may not be trusted to the accuracy of any words I may use, I proceed to express the same doctrine by a few short extracts from the fathers; and shall then shew the effects of such doctrine in the interpretation of certain scriptures, too likely to be generally misunderstood. *Justin Martyr*; "The prophetic word intimates that there were two in number: one being on earth, who says that He had come down to see the cry of Sodom; the other being in the heavens, who is The Lord even of The Lord on the earth, as

being Father and God, and to Him the cause of His being both mighty, and Lord, and God:" *Irenæus*; "The immeasurable Father is measured in The Son, for The Son is the measure of The Father, since He also contains Him:" *Clement of Alexandria*; "The Perfect Word born of The Perfect Father:" or again, "The Divine Word, who truly is the most manifest God, made equal to The Lord of all; because He was His Son, and The Word was in God:" *Tertullian*; "The Father delivered all things to Him who is not less than Himself—to The Son: all things, which He created by Him;" or again, "Nor shall we approximate to the opinions of the Gentiles, who, if at any time they be forced to confess God, yet will have other Gods below Him. The Godhead, however, has no gradation, for it is only one." Thus unity, and equality of The Persons, were taught in relation to the Godhead; and quotations might be multiplied; but the same fathers taught also distinctly *the subordination*; viz., gradation in *order*, but not gradation in *essence*. Thus *Tertullian*, in his treatise against Praxeas, "I shall follow the Apostle so that if The Father and The Son are to be mentioned together, I shall call The Father *God*, and name Jesus Christ *Lord*. But Christ alone, I shall be able to call *God*; as the same Apostle says,—'Of whom is Christ, who is over all, God blessed for ever.' For a ray of the sun also by itself, I should call *sun*; but if I were speaking of the sun, of which it is a ray, I should not forthwith call the ray also sun:" *Gregory Nazianzen*, speaking of The Three Divine Persons, "How, then are they not alike without beginning, seeing they are alike eternal? Because they are *from* Him, although not *after* Him. For that which is without beginning is also eternal; but that which is eternal is not in all senses without beginning, so long as it be referred to The Father as a beginning. They are not then without beginning in respect of cause:" *Ambrose*; "The Father is Lord, because He is the root of The Son"—again, "The Father is the fountain of The Son; The Father is the root of The Son:" *Basil*; "For The Father, indeed, has His being perfect, and wanting in nothing, being the root and fountain of The Son and of the Holy Ghost:" *Augustine*; "In the Father is suggested to us *authorship*, in The Son *nativity*, in The Holy Ghost the *communion* of The Father and The Son, in the three *equality*:" *Hilary*; "For since the unbegotten God

is author to the only-begotten God, unto the *perfect* begetting of Divine blessedness, to be the author of the begetting is the mystery that belongs to The Father. However, it is no derogation from Him, who, by a genuine begetting, fully makes Himself to be the image of His author :” *Damascene* ; “ We acknowledge a difference of The Persons in these three properties alone ; of being *uncaused*, and what belongs to The Father ; being *caused*, and what belongs to The Son ; and of being *caused and proceeding*.”

It is needless to multiply quotations. Nothing can be clearer than that the earliest teachers in the Church, maintained the *unity* of God ; the *equal Trinity* of Father, Son, and Holy Ghost ; yet taught gradation of *order* in the three persons, The Father as *fountain* of deity, The Son as *begotten*, and the Holy Ghost as *proceeding*. Their authority for this distinctive teaching being Holy Scripture.

Here I shall state a fact, for which I do not pretend to account. *I have found it necessary to be extremely cautious in accepting professed quotations from other writers made by Unitarians.* Thus, Mr. Yates, with a flourish of trumpets, calls up Origen and Eusebius ; and quotes Origen on St. John, “ Thus also here, if all things were made *through* The Word, they were not made *by* The Word, but by one more powerful and greater than The Word :” as if, therefore, Origen taught that The Word was less than The Father. But the same Origen, in the second chapter of his work *Peri Archon*,—“ Now that you may know that the omnipotence of The Father and of The Son is one and the same, as He is one and the same God and Lord with The Father, hear John in the apocalypse speaking on this wise,—‘ These things saith The Lord God, which is, and which was, and which is to come, The Almighty.’ For He which is to come, who is He but Christ? And as no one ought to be offended, that The Father being God, The Saviour likewise is God ; so also The Father being called Almighty, no one ought to be offended that THE SON OF GOD likewise is called ALMIGHTY.” The truth is that Origen, and others, enforcing or stating the doctrine of the subordination used terms which the Unitarians, viz. *Arians*, have perverted and abused ; but good Bishop Bull cast his noble eye upon this fact, and winds up his defence of Origen, that he did not teach *inferiority* of The

Son to The Father, in the following words: "For, unquestionably, there is scarce any one of the primitive fathers who has rejected this blasphemy more distinctly than he."

Let us next look to Eusebius, and defend his honour too from Mr. Yates. He is quoted thus, "And when he says in one place (ver. 10) that the *world*, and in another (ver. 3.) that *all things*, were made *through* Him, he declares the ministration of The Word to God. For when the evangelist might have said, 'All things were made *by* Him,' and again, 'The world was made *by* Him;' he has not said *by* Him, but *through* Him; in order that he might raise our conceptions to the underived power of The Father as the original cause of all things." Now, as I have already shewn, in enforcing the doctrine of *the Subordination* it was usual with the ancient writers to use such terms as that THE FATHER (as such) is the *fountain, origin, principle*, or even *cause* of THE SON: or that THE SON (as such) was *caused, received* from The Father His nature and godhead, so that even *Justin Martyr* calls THE SON the *minister* of The Father; and *Origen* goes so far even as to call Him 'The Second God.' Such terms the ancient Arians separated from their explanatory contexts, seized hold of, and perverted. And Eusebius has been treated so more than others. For he wrote with peculiar ardour against Sabellians, viz., those who denied distinctness of *persons* in the deity: but perceiving how the Arians were misrepresenting him, *he wrote an apology to all the bishops*, and said that if he had ever put forth or written anything which savoured ever so little of the doctrine of Arius, he had put it forth and written it, "not according to his (Arius') impious notion, but through a careless and unregarded simplicity" being wholly intent, that is, on attacking the Sabellian heresy. But what the real opinion of Eusebius is, though thus enforcing *the subordination* of The Son, is clear from the fact that he asserts elsewhere that The Saviour is "worshipped, and rightly worshipped, as the genuine Son of the supreme God, and *very* God." Of course, Trinitarian verity is quite safe, irrespective of both Origen and Eusebius; but it seemed no more than right to say thus much in their defence.

Yet once more, upon this question about *dia* and *hypo* here touched on again by reference to Eusebius, those who wish to assure themselves that *dia* is used of the *efficient* cause, and even of The Almighty Father, can refer to the Greek for John vi. 57;

Rom. xi. 36; Gal. i. 1; 2 Tim. i. 14; Heb. ii. 10, and ix. 14. How can we, even with the utmost charity, justify Mr. Yates' assertion that 1 Cor. i. 9 is the *only* exception to his fancied rule? See Vindic., p. 298.

Consideration of special texts involving the Subordination. As previously observed, Scripture needs discrimination in respect of the person of Christ, that He was both God and man. It also needs discrimination in respect that He was THE SON of THE FATHER. For THE FATHER is often called such by distinction; sometimes GOD absolutely, sometimes THE ONE GOD, sometimes The 'God and Father of all.' So our blessed Saviour, "Thee the only true God, and Jesus Christ whom Thou hast sent:" so St. Paul, "But to us there is but one God, THE FATHER, of whom are all things, and we in Him: and one Lord Jesus Christ, by whom are all things, and we by Him;" or again, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Such passages distinguish THE FATHER as the head, and source, the principle or beginning of deity as the fathers express it, but contravene not the *equal deity* of THE SON, which is proveable from other sources. Or again, "THE SON can do nothing of Himself but what He seeth THE FATHER do; for what things soever The Father doeth, these things doeth The Son likewise: for The Father loveth The Son, and sheweth Him all things that Himself doeth," etc., viz., by necessity of *divine essence*: the perfect unity between The Father, and The Son; and necessity of the fact that THE FATHER begets; THE SON is begotten. And so throughout St. John's chapter *subordination* as The Son: official subordination as The Christ: and power, and authority, deputed in such a way as to imply the equal capacity of *deity* in THE SON, who could receive such power. It is in this sense of *subordination*, viz., of gradation in *order*, for the mysterious purposes of the divine *economy*, or divine government, that we are just permitted to gaze into the other world, and perceive that there also, as in the present state of existence, THE SON acts as willingly subordinate in representing the will and power of THE FATHER; "Then cometh the end, when He shall have delivered up the kingdom to God, even The Father; when He shall have put down all rule, and all authority and power And when all things shall be subdued unto Him, then shall The Son also Himself be subject unto Him that put all

things under Him, that God may be all in all." As now, and from the first creation, when THE SON wrought out of the will of THE FATHER by creation of the worlds, so then in the government of all creation saved, or lost, always upright, or for ever fallen, THE SON will represent, and enact The Father's will, in economical, and willing, *subjection* or subordination.

But there is one Scripture, of such seeming importance to this branch of the subject, that I shall place it formally by itself. Our blessed Lord declares¹ that He knoweth not the day fixed for the final judgment. "Of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither The Son, but The Father." The short explanation of which passage is this, viz., that The Son had not the date of the final judgment among those truths which He was commissioned to make known to man: it was part of His duty, in willing subordination, not to declare that day to men. And the right explanation of His mode of expressing this truth is to be found in the fact that, in biblical language, whether in the Old Testament or the New, verbs used in the same clauses have frequently to be interpreted with different senses, according to their different *subjects* mentioned in such verses.² Thus, "the people believed Jehovah, and His servant, Moses:" "And all the people greatly feared Jehovah and Samuel: "And all the congregation . . . worshipped Jehovah and the king:" Hezekiah and the princes "blessed Jehovah and His people, Israel:" "No man *knoweth* The Son, but The Father; neither *knoweth* any man The Father, save The Son, and *he to whomsoever* The Son will reveal Him:" "It seemed good to The Holy Ghost and to us:" "Ye are witnesses and God also." In such passages the verbs have different meanings, according to their subjects; thus, he to whom The Son reveals The Father knoweth The Father, but not in the same degree, or sense, in which The Son knoweth The Father. So man knoweth not the day of judgment in his mode or degree of knowledge; angels know it not in theirs; nor The Son in His; for in the divine economy THE FATHER hath reserved the times and the seasons in His own power; and it belongs not to THE SON to meddle with, to take cognizance of, nor to promulgate them.

¹ Mark xiii. 32.

² Yates' Vind., pp. 237, 238; Exod. xiv. 31; 1 Sam. xii. 18; 1 Chron. xxix. 20; 2 Chron. xxxi. 8; Matt. xi. 27; Acts xv. 28; 1 Thess. ii. 10.

He who knowingly, and willingly, *came* to save, yet was *sent*, but said, "Lo! I come," will once more be *sent*, yet come knowingly and willingly, and say, Lo! I come" to *judge*—"to do Thy will, O God." There is a sweet subordination, and oneness of will between the loving Father and THE SON ever loved: and though as God with The Father He knoweth all things: yet as THE SON with THE FATHER He knoweth not; but waits, in conscious unity of power and of purpose, the moment for His mission—when the voice of the archangel, and the trump of God before Him, shall proclaim, "Behold, He cometh in clouds, and every eye shall see Him, and they also that pierced Him, and all the kindreds of the earth shall wail because of Him." But if any prefer to read the text merely of His *manhood*, it is permissible to do so; for, as Bengel has¹ observed, "Do you ask, why He is here called THE SON, not by a name taken from His human nature? The answer is, In announcements respecting The Saviour it is usual to join humiliation in the subject with glory in the predicate; and humiliation in the predicate with glory in the subject. Hence, though Jesus in manhood *knows* not He is none the less THE SON in *glory* and in *knowledge*, as *God*."

And, in fact, discrimination is required upon certain texts which might be supposed to bespeak *the subordination* of THE SON; but really refer to His *manhood* as Messiah. Thus, "If ye loved me ye would rejoice because I said I go unto my Father: for my Father is greater than I." Would ye have me always in humiliation? remember the glory of my Father, with whom I once was, but came down for man's sake to die. Oh! if ye really loved me, ye would rejoice that once more I return to my Father, rescued from the degradation of the flesh—for my Father in glory is greater than His Son thus humiliated. Similarly, "My Father which gave them me is greater than all (the enemies of my sheep), and no man is able to pluck them out of my Father's hand;" no, nor out of mine own hand, for "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand;" for, "I and my Father are one." But, indeed, that Christ's subordination as Christ, or as Son, implies no inferiority to The Father is manifest from St. John's chapter, wherein our blessed Lord explains this *subordination*;

introducing the conversation thus, "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said that God was His Father, making Himself equal with God." Which conclusion of the Jews our Saviour proceeds not to condemn, but to justify, as before¹ explained. Again,² "Who is the image of the invisible God, the firstborn of every creature (*i. e.*, of all *creation*; and, therefore, no part of creation, *i. e.*, not a creature). For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created for Him, and by Him; and He is before all things, and by Him all things consist." Certainly we should never have thought of quoting this verse, in a chapter upon the subordination, but for Unitarians, who will persist in the following vicious, mode of reasoning, that He, because He is called "first-born of every creature," therefore He must be a creature. Whereas the apostle's whole context is to assert that He is *not* a creature, or part of creation, but THE CREATOR; and the meaning of the word *first-born* in this place may be well expressed thus, "Born of His Father, before all worlds." Similarly Christ is called, Rev. iii. 14, "The beginning of the creation of God," not as though He were *part* of that creation, but the eternal *source* of it. One³ more text—"Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," viz., in *manhood*.

Conclusion of the chapter, with remarks on Philipp. ii. 5—11.

The early Christians regarded the doctrine of 'The Subordination' as of the greatest use, and absolutely necessary to be known and believed; because, whether viewed in relation to THE SON as *begotten*, or to THE HOLY GHOST as *proceeding*, it maintained in the clearest manner the *unity* of Deity. This unity, under such aspect, they were wont to call the monarchy of The Father—not in any such sense as implied inferiority in THE SON, or in THE HOLY GHOST; but, the equal deity of these being proved from other sources, the monarchy of The Father was thrown forward by 'The Subordination' in order both of The Son, and of The Holy Ghost, as the lone source of divine government, which they had been accustomed to express in other words, by saying that

¹ See supra, p. 194.

² Col. i. 15—17.

³ Heb. i. 9.

The Father was the sole *arche, the source, the fount, the beginning, the principle, the author, even the cause*, of deity in THE SON, whom He *begat* from all eternity; and of THE HOLY GHOST who *proceeded* out of them also from all eternity. Hence it is an unjust perversion¹ of ‘Tertullian against Praxeas,’ to represent Him as asserting *the monarchy* of THE FATHER in such sense as to deny the *deity* of THE SON, or of THE HOLY GHOST; on the contrary we shall select *Tertullian* writing against Praxeas, for the purpose of asserting *the monarchy* of THE FATHER with the equal deity of THE THREE. “They,” viz., the *god-denying* heretics, “now give out that we preach two or three Gods; and assume that they themselves are worshippers of the one God; as if it were not the case, both that an unity brought together contrary to reason makes heresy, and that a *Trinity drawn out in conformity with reason constitutes the truth*. We hold the *monarchy*, say they. And so articulately do even Latins, even the ignorant, enunciate the sound, that you would suppose they understood *monarchy* as well as they pronounce it. But *monarchy* Latins take pains to pronounce; *economy* even Greeks are unwilling to understand. But for myself, if I have gleaned any knowledge of either language, I know that *monarchy* means nothing else than single and individual rule; yet still that *monarchy* does not on that account, because it is the rule of *one*, preclude him whose rule it is, either from having a son, or from having made himself a son to himself, or from administering his own monarchy by whomsoever he will” “Therefore if the divine *monarchy* also is administered by so many legions, and hosts of angels,—according as it is written, ‘Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him;’—and it hath not on this account ceased to be the rule of *One*, so as to be no longer a *monarchy*, because it is administered by so many thousands of powers; *how is it that God should be thought to suffer division and severance in THE SON and in THE HOLY GHOST, to whom are assigned the second and the third places, being so participant in the substance of THE FATHER; which division and severance He suffers not in the multitude of so many angels, and those too so alien from the substance of THE FATHER?*” Thus, then, Tertullian (by whom we elect on this matter to represent the other early writers of

¹ See Beard’s Reasons for being a Unitarian, p. 94.

the Christian Church) asserted the *monarchy* for the purpose of enforcing the *Unity* and the *Trinity*: the *monarchy* of THE FATHER with *subordination* of THE SON and of THE HOLY GHOST: but with the equal *deity* of these, by reason of *participation in the substance* of THE FATHER. The reader will, I trust, now perceive how consistently the *monarchy* of THE FATHER, and subordination of THE SON and of THE HOLY GHOST, are asserted with The Unity and The Trinity—The equal deity of THE THREE.

But, strange as it may appear, I shall take extracts from Mr Yates' book,¹ to enforce (as I conclude) this equal *deity* of THE SON. The following Scriptures Unitarians accept as they stand: "Jesus knowing *that the Father had given all things into His hand*, and that He was come² from God and went to God," John xiii. 3. "Father, the hour is come: glorify Thy Son, that Thy Son also may glorify Thee: *as Thou hast given Him power over all flesh*, that He should give eternal life to as many as Thou hast given Him," John xvii. 1, 2. "According to the mighty power of God, which He wrought in Christ, when He raised Him from the dead, *and set Him at His own right hand in the heavenly places*, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and *hath put all things under His feet*, and given Him to be the head over all things to the Church," Ephes. i. 19—22. "God hath highly exalted Him and given Him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," Philip. ii. 9—11. Now all these passages so accepted by Unitarians clearly designate *divine* power in the exalted Saviour: but, not understanding or (choosing to ignore), the Trinitarian doctrine of the *Subordination*, they argue that Christ's power and glory are *derived from* The Father. Of course they were. Was He not *begotten*? They were derived by *unity of substance* from all eternity. But to admit, as Unitarians do, that a *creature* could receive such *infinite* powers, is to make

¹ Vind. Unit., p. 94.

² Curiously enough the word *come* is omitted in Mr. Yates' beautifully printed book. But Mr. Yates professes to be so good a Greek scholar that I am sure he knew it ought to be there. And I perceive he, indirectly, admits this at Vindic., p. 67.

God deny Himself; and to assert that He can constitute that capable of infinity, which He has already fixed as *finite* by creation; and to make such a *creature*, as Unitarians do, receive such divine honour and worship as here described, is to make God the patron and promoter of demonology; Christ having been (as we know), whatever else He was, a *man*: and to say that this can be done "to the glory of God The Father," is to make God again deny Himself; and, by St. Paul in this place, overthrow all the revealed principles of divine service stated in these two words, "WORSHIP GOD." But the fact is, these passages have peculiar reference to His exaltation to glory after death, and as Christ. These passages from the New Testament, announce the fulfilment of David's *one hundred and tenth* Psalm, when Christ is exalted as our High Priest at the right hand of THE FATHER; where, by David, and to the Jews, He is glorified as ADONAI, equal to Jehovah; and when St. Paul says, in Philippians, that every tongue shall confess that "Jesus Christ is LORD to the glory of God the Father;" it is as though he had said that Jesus Christ is ADONAI to the glory of God The Father." *Adonai* meaning *Jehovah*.

But how can I better finish this chapter than by referring to that splendid passage in *Philippians*? "Who, being *in the form of God*, thought it not robbery to be equal with God, but *made Himself* of no reputation, and took upon Him *the form of a servant*, and was made in the likeness of men; and being found in fashion as a man, He *humbled Himself*; and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus *every knee should bow*, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God The Father." He who took *the form of man*, and so became *very man*: had before *the form of God*, and so was *very God*: the form of God being not corporeal, but of mind, or *essence*; and, therefore, indivisible. Moreover, He took it upon *Himself*, and humbled *Himself*, therefore He was pre-existent in the form of God, *i. e.*, as very God, before He did so; and having thus humbled Himself in manhood unto death He has reascended, welcomed by The Father to His previous glory;

and to Him as Lord, or Adonāi ; Him as very God so re-installed in the glory, of which He willingly emptied Himself for a time ; all creatures in heaven, and in earth, and under the earth, bow the knee, and give worship as to very God. For that expression “ bow the knee ” is indicative of supreme worship to God. See passages below.¹ Thus St. Paul, “ For this cause I bow my knee unto The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That,” etc.

A good deal has been said upon this place in Philippians ; but, after all, I believe the old-fashioned interpretation was the best. The proof of Christ’s *pre-existent deity* turns upon the expressions “ being in the form of God,” “ made Himself of no reputation,” viz., emptied Himself of the glory which He properly possessed, “ took upon Him the form of a servant,” and “ humbled Himself.” But upon the expression, “ thought it no robbery to be equal with God,” which, in fact, is of but inferior place in the argument, a vast deal has been said, and not of much moment either. The old-fashioned interpretation is *loved not to display His equality with God*, but laid it aside, and humiliated Himself for a time for the purposes of redemption. He counted not a thing to be eagerly coveted, or snatched at, viz., that display of equal glory with His Father. But, because the ancient Unitarians, called *Arians*, abused this interpretation (as they did many other excellent interpretations), therefore some Trinitarians have been dissatisfied, and have tried to replace it with a better. The old² Arian perversion of the passage was to this end ; “ because, being a lesser God, He grasped not unduly to Himself the being equal to THE GREAT GOD, and greater God than He.” Such an interpretation carries its own refutation ; besides which, the proof of Christ’s *deity* in this place is dependent upon other expressions, and is hardly touched by this. A modern interpretation³ suggested is “ regarded not as self-enrichment His equality with God,” which is little more than putting into a new dress the old-fashioned English, “ thought it not robbery to be equal with God,” and is scarcely necessary. And it has also

¹ Isa. xlv. 23 ; Rom. xiv. 11 ; Ephes. iii. 14.

² It is amusing to see Mr. Yates dressing up the old Arian interpretation in his own way, as if he had discovered something new. See *Vind.*, p. 243.

³ Alford’s *Gr. Test. in loco*.

been asked,¹ whether the worship spoken of is to be understood as given *to* Christ, or *through* Christ; but such a question is surprising. No worship of God The Father *can* be given Christianly to Him through Christ, *except* as GOD THE SON; to worship THE FATHER through Christ is to acknowledge Christ as GOD; or the worship becomes *heathenish*, not Christian. It is by reason of *deity*, not *manhood*, that He is intercessor, or mediator; the manhood being taken into God. Here I must once more guard the Unitarian reader of Mr. Yates' *Vindication* against being led into serious error respecting Trinitarian commentators. He tells us² that "The translation, adopted by the modern Unitarians, is not only sanctioned by the authority of many of the ancient fathers, but has received the approbation of various eminent Trinitarians," whom he mentions. Why, yes, so it has; but with the qualification above explained, *viz.*, that Christ ambitioned not to display the *deity*, which was really His; but emptied Himself, and laid aside such glory for a time, that He might resume it again with undiminished splendour in *deity* supreme. In short, Trinitarians perceive the clearest assertion of Christ's deity, apart from subordination, in this passage of *Philippians*. Mr. Yates, and his Unitarians, see none. This describes all the agreement between them, and all the divergence too. I close this chapter with references on subjects to be discriminated in interpreting the New Testament. Jesus speaks of Himself, or is spoken of:

1. As *man*; in which sense God is His God, and we His brethren: John xx. 17; Rom. viii. 16, 17, and xv. 6; 2 Cor. i. 3, and xi. 31; Gal. iv. 5—7; Ephes. i. 3 and 17; Col. i. 3; 1 Peter i. 3; Rev. i. 6, and iii. 12.

2. As *Christ, i. e.*, GOD THE SON *incarnate*; in which sense He is said to be *chosen, anointed, inspired, appointed, etc.*: Matt. xii. 18; Luke iv. 18; John x. 36; Acts iv. 26, 27, and x. 38; Rom. viii. 3; Gal. iv. 4; Heb. i. 9; and a multitude of similar places.

3. As *subordinate*, in a sense similar to that explained in the present chapter: John vi. 38; xii. 49; xiv. 31; xv. 10; xvii. 3, 4, and xviii. 11; 1 Cor. iii. 23; viii. 6, and xi. 3; Ephes. iv. 4—6; Heb. iii. 2, etc.

¹ *Ibid.* Also Yates' false quotation, Bull, etc., p. 243, *Vindic.*

² Yates' *Vindic.*, p. 243. See Bull's Nic. Creed, p. 88.

CHAPTER XIII.

ATONEMENT.



GREEKS were acute and clever people. What was it that seemed to them such foolishness? Was it that St. Paul preached Jesus, a mere man, son of a common carpenter, who had been unjustly put to death, though an eminent example of a pious and holy life? Could not they have instanced, from among themselves, a similar example? What was it that proved such a stumbling-block to the Jews? Was it that St. Paul told them they had crucified Jesus of Nazareth, a mere man, son of Joseph and Mary, because He claimed to be a teacher come from God? Or, both as to Jews and Greeks, why did they stumble, why did they deride? Was it because St. Paul preached Jesus Christ, as a mere man and prophet, who brought to both of them "the doctrine of a future life, in which men¹ shall be rewarded according to their works?" Had they not both of them heard of such a doctrine before? Was it not to both of them a subject of serious expectation? and to Jews especially an article of belief? Yet St. Paul says,² "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God"—the last words of which verses shew a believer plainly enough what it was that proved such a stumbling-block to Jews, to Greeks such foolishness. But, all the prophecies and promises which had gone before, did they speak merely of God's

¹ Belsham's *Calm Enquiry*, p. 291.

² 1 Cor. i. 23.

raising up a prophet mighty in word and deed,¹ a mere man, proved afterward to be son of one Joseph and of Mary? Was it for such a purpose, ordinary in Jewish history, that Moses and all the other prophets teemed with such peculiar types, and with passages of such unequalled sublimity and beauty? Was Jesus, as a mere man, really the greatest ever born of women; that, in such point of view, such predictions and types can be justified of Him? He says² Himself distinctly that *He was not*: "I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist:" moreover He also distinctly says³ that John the Baptist was greater than any prophet: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." If then Jesus be mere man, born in course of natural generation by Joseph of Mary, he was (according to his own admission) less than John the Baptist. But, on the other hand, if He be greater than John the Baptist, He claims to be greater than one who was (according to Jesus' own statement) greater than any prophet; and, therefore, it is impious to call him, as he has been⁴ called, "the last of the series." But, more than this, Jesus⁵ asserts that John the Baptist was greater than any prophet, because he came as Christ's forerunner; and does, therefore, claim to be greater than John the Baptist, as the herald, or outrider, is less than the majesty he precedes: so that Jesus not only asserts He was far greater than John the Baptist, as John himself was greater than any prophet: but that also, as John the Baptist was the greatest of all men born in natural generation by man of woman, therefore, He, Jesus Christ, who was greater than John the Baptist, was not born in natural generation by man of woman; therefore, was not the son of Joseph and Mary; but he was the son of Mary, therefore he was *miraculously conceived* without the instrumentality of man. It is really time to ask Unitarians⁶ "What think ye of Christ? whose son is He."

Unitarian opinions of the person and nature of Jesus Christ. Mr. Yates, whom we have taken to represent the Arian section of Unitarians, observes⁷ that "although Unitarians differ among themselves concerning the miraculous conception and pre-existence

¹ Luke xxiv. 19.² Matt. xi. 11.³ Matt. xi. 9.⁴ Beard's Reasons for being Unit., p. 32. ⁵ Matt. xi. 10. ⁶ Matt. xxii. 42.⁷ Vindic., pp. 60, 67, 81, 86, 217, 219.

of Christ, some rejecting and others believing these tenets; yet they all deny that He was The Eternal God, and those of them who believe that He created the material world, nevertheless conceive that in the execution of this work, He was only employed as an instrument in the hands of the Deity, and unite with other Unitarians in maintaining, that He was not possessed of undivided wisdom, and independent power." He admits "that Jesus was nearly allied to God in His endowments, or His office." He speaks of Him during "the period preceding His incarnation." He admits "that The Father bestowed upon Him a full participation of His own power and glory;" admits that He was instrumental creator of the universe, and is appointed to be the judge of all mankind. Of course, it is for Unitarians to explain how God can deny¹ Himself; so that any finite creature can be made competent to an infinite work, without himself becoming infinite; and, also, how any finite creature can be recipient of "a full participation of His own power and glory," who has² said, "My glory will I not give to another;" without, at the same time, becoming equally God. But, leaving them to do so, I wish the reader now to observe that Unitarianism, as stated by Mr. Yates, destroys itself. For, let every earnest Unitarian observe, this doctrine conceives the pre-existence of some Being, above the angels, because "nearly allied to God in His endowments and office;" which Being afterwards becomes *man*, proper man. Here is all the difficulty of the Trinitarian doctrine of *the incarnation*, without its Trinitarian dignity and glory. We can no more imagine how this inexplicable Being, invented by Unitarians, took man's nature upon him, than we can how GOD THE SON did so. Here must be *two* natures in the Unitarian Christ, by force of reasoning, as much as in ours; and the consequence is that by far the greater part of Mr. Yates' *Vindication* falls helplessly to pieces. I entreat earnest Unitarians to attend. For Mr. Yates studiously denies, and ignores,³ the doctrine of *two* natures in Christ; writing especially to prove "the union of divine and human natures impossible;" and sternly concluding that Jesus Christ

¹ 2 Tim. ii. 13.

² Isa. xlii. 8; and xlvi. 11.

³ Yates' *Vind.* pp. 155—159.

was only mere man. But the *Unitarian* Christ (according to Mr. Yates) is not mere man. It conceives in him *two distinct natures*, as truly as Trinitarianism does; viz., *first*, the nature of some pre-existent Being “nearly allied to God,” and having “a full participation in His own power and glory:” and, *second*, the man Jesus born of Mary by miraculous conception, or otherwise. This I say, is *incarnation* without Trinitarian glory. Moreover, Unitarians are without scriptural authority for supposing the pre-existence of any such Being. The only beings made known to us in the Holy Word are *God, Angels, and Man*. And, since the *Arian* Christ was pre-existent above the angels, because “nearly allied to God in His endowments, or His office,” they cannot tell us *what* He was unless He were God. He is entirely a creature of their own imaginations. Let not Unitarians demur at this statement of their chosen advocate’s views. It admits not of denial. A large part of his¹ work is written upon the express profession and conviction, that Jesus Christ was only a man; hence, he refuses to permit the separation, and discrimination, of texts, according to the Trinitarian *principle of interpretation*;² he claims that they all go together, and the consequence must necessarily be that many texts which speak about Jesus merely in His *manhood* (of which texts there is a multitude) are, according to the Unitarian theory by Mr. Yates, interpreted of one who was *not* merely man; but, before He became man, was also pre-existent in heavenly glory “nearly allied to God in endowments,” and therefore must have had a proper nature of His own apart from manhood. This, I say, is Trinitarian *Incarnation* without its glory; and is, moreover, self-contradiction in Mr. Yates, and destroys his *Vindication of Unitarianism*.

We have taken this gentleman to represent the extreme features of Unitarianism on one side, and that the best. We may take Mr. Belsham to represent them on the other, and that the worst. I have studiously avoided all through this book any harsh, or censorious expressions; but feel I should be wanting in what is due to the sanctity of religion did I forbear to say that I cannot, without mingled shame and horror, take up Mr.

¹ Vind. chs. 5—7.

² Vind. Append., Note C, p. 287—293.

Belsham. Unitarians represented by this writer,¹ deny any pre-existence of Christ, and maintain Him to have been mere man, the son of the carpenter Joseph and of Mary. But they have seen very clearly the dilemma in which other Unitarians place themselves, as just explained; and they have exactly discovered that between Trinitarianism and their own *naked*² Unitarianism, there is no sound standing-place. Accordingly they maintain "that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudice, and frailties, descended from the family of David, the son of Joseph and Mary." They deny *atonement*, they deny Christ's *ascension*. In short, conceding (like good Mussulmen) "the superior dignity of His prophetic character," they maintain that He was merely, and only, man. I proceed to consider how either class of Unitarian opinions, and all diversities of Unitarianism included between them, can be reconciled with the scriptural doctrine of "Messiah Crucified."

The precious blood of Christ as of a lamb without blemish and without spot.

But, apart from the predictions of His incarnate deity already cited in chap. 9, how can we account, upon the supposition that Christ was mere man, for the gorgeous language in which the

New Testament speaks of the fact of His being sent? It is represented as unspeakable love, and condescension³ on the Father's part; infinite pity, and compassion, on the part of Jesus. "So God loved the world that He gave His only-begotten Son:" "God commendeth His love towards us, in that while we were yet sinners, Christ died for us:" "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things:" "Herein is love, not that we loved God; but that He loved us, and sent His Son to be the propitiation of our sins." Such passages—and there are plenty similar—how can they be accounted for upon the supposition that Jesus was a mere man, a prophet, but of superior dignity, such as Moses, or Elijah, or Isaiah? Such language, applied to Jesus, is unprecedented as regards any

¹ Calm Enquiry, p. 291—303. Beard's Reasons, p. 47, l. 2.

² Rev. xvi. 15. ³ John iii. 16; Rom. v. 8, and viii. 32; 1 John iv. 10.

mere man and prophet. Moreover (and as we shall see more clearly presently) the act of having come, and lived, and suffered, is represented as amazing goodness and condescension¹ on The Saviour's part,—He “endured the contradiction of sinners against Himself”—He “humbled Himself,”—“though he were a Son, yet learned he obedience by the things which he suffered”—how can such language be interpreted of Jesus, as mere man? Would he not, as such mere man, have been the first to say “we are unprofitable servants; we have done that which is our duty to do?” If he were indeed mere man, to be exalted to great glory, as the reward of his self-denial and suffering, it would be difficult, indeed, to show in what his love and condescension consists; or why he should hesitate, any more than others, to bear all the afflictions consequent on his own religious teachings, and purity of life. The gain in the end was, if he were mere man, sure to be vastly his own.

Unitarians, acknowledging Jesus as mere man, maintain as we stated that he was subject to the infirmities, prejudices, and frailties of other men; and that we may be sure they mean moral frailties as well as physical, we² are carefully informed it was “more honourable to Christ, and more useful as an example to his followers” that his “character should have been gradually formed to that high degree of dignity and excellence which is exhibited in his history, by the practice of virtue, and by the discipline of his sufferings.” But it is necessary for at least ourselves to perceive the subtle manner in which an untruth is here affirmed, and to note that although Jesus in human nature did gradually progress physically, mentally, and morally, from childhood to manhood, yet that Holy Scripture distinctly asserts he was without sin, and perfectly holy, during every portion of his life, according to his age:³ “The prince of this world cometh, and hath nothing in Me;” “For He hath made Him to be sin for us, who knew no sin:” “He did no sin, neither was guile found in his mouth:” “Ye were not redeemed with corruptible things as with silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and

¹ Heb. xii. 3; Phil. ii. 8; Heb. v. 8.

² *Calm Enquiry*, p. 307.

³ John xiv. 30; 2 Cor. v. 21; 1 Peter ii. 22, and i. 18; Heb. vii. 26; 1 John iii. 5.

without spot:" "Such a High-Priest became us, who is holy, harmless, undefiled, and separate from sinners :” "And ye know that He was manifested to take away our sins, and in Him is no sin.” So that, on this head, it remains either that the writers in the New Testament were not here inspired, and did not confine themselves to truth, or else that we may consider them in such places unworthy of attention. This is, in effect, the avowed opinion of Unitarians such as Mr. Belsham.¹ They profess to treat the Holy Scriptures with utmost reverence, but deny their inspiration to any extent which pleases themselves ; maintaining "that Jesus and His apostles, and others of the primitive believers, were occasionally inspired to *foretell future events.*" Whether Mr. Yates, as Arian advocate, held the perfect holiness of Jesus is not quite clear: but, from the manner in which he mis-interprets the beautiful anecdote of The Young Ruler, at p. 76 of *Vindic.*, one might fairly suppose he did not. "Why callest thou me good?" etc. Mr. Yates does not perceive that our Blessed Lord is answering the self-righteous young ruler "according to his folly:" and to his incorrect idea of Jesus' own character.

But, to us, the sinlessness of The Blessed Saviour being admitted, a very important consequence immediately follows. Such manifest assertions of His prepare us in their own way to expect that Jesus was not born of Joseph and of Mary, in the course of natural generation. To say that THE ALMIGHTY *could* not cause a sinless creature to be born of sinner parents, would of course be unjustifiable. And, no doubt, *The Incarnation* is a mystery which will elude every human effort, to comprehend it; nor ought we, perhaps, to essay to do so. But still the perfect sinlessness of Jesus, so positively asserted, prepares us to expect some stupendous exercise of divine grace, and holiness, and power, in his conception. And, be the mystery ever so great (the greater, the more glorious—the more withheld from man's impure mind) there is a sublime, a holy, and affecting propriety in St. Luke's narrative² of The Miraculous Conception, which requires no strong imagination to commend it even to man's approval. A narrative, in rejecting

¹ *Calm Enquiry*, p. 293, 294.

² St. Luke i.

which it has pleased some Unitarians to follow the gross and carnal feelings of that early unbeliever, *Marcion*, of whom¹ *Irenæus* says he “was the only one who openly ventured to mutilate the Scriptures, and shamelessly, above all others, to vilify God;” who was among the first that paved the way to the antichristian fallacies of Unitarianism; and of whom even Unitarians seem, in some respects,² ashamed. A narrative, however, which has been received by the Christian Church from the very first as an undoubted portion of the inspired Word of God. But we need not concern ourselves much about this; since, consistent as it may be entirely with other parts³ of the sacred writings, The Miraculous Conception does not, taken by itself, enable us to prove the *deity* of Jesus. So grand, so dignified, so awful, so affecting an introduction to human life we can perceive to have been worthy of the occasion; and, also, to have been utterly unrequired for one who, if mere man (as Unitarians affirm) was, according to His own confession, inferior to John the Baptist.

*Christ's growth
in wisdom and
knowledge fatal
to the Arian
view of His per-
son.*

Another consequence of rejecting the first two chapters of Luke is that Unitarians can induce themselves to affirm, as Mr. Belsham does,⁴ that “It does not appear that Jesus was at all conscious of the honour, and dignity, for which he was intended till after his baptism;” whereas, the truth is, that the Evangelist records⁵ his superhuman knowledge, and conviction of his mission, at so early an age as twelve years; at which time “all that heard him were astonished at his understanding and answers:” “How is it that ye sought Me? Wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them.” But, for the *Arian* section of them, let us turn to Mr. Yates, and ask him to explain how, upon the *Arian* idea, to account for Jesus increasing in wisdom and knowledge? That he did so increase is certain; “And Jesus increased in wisdom and stature, and in favour with God and man:” though, it is noticeable, that while

¹ Bull's Nic. Cr., p. 389.

² See Unit. Imp. Vers. New Test., p. 125.

³ Isa. vii. 14, and Matt. xi. 11.

⁴ Calm Enquiry, p. 292.

⁵ Luke ii. 46—52.

this is recorded of his childhood, no corresponding incompleteness of knowledge, or experience, is indicated as to his manhood; but, on the contrary, a supernatural and mysterious knowledge of the human heart. However, Jesus thus growing in wisdom, thus experiencing the mental developements of a proper human nature, how can we accept Mr. Yates' system of interpreting Holy Scripture; which is, that every Scripture speaking of Christ, must be interpreted of Him as mere proper man? The *Arian* view of Christ is that He was some Being "nearly allied to God in His endowments," and pre-existent before He became man, *i. e.*, became *incarnate*; and, therefore, having necessarily a previous, and proper, nature of His own before He took man's. Were these *two* natures; or were they not? If they were; what becomes of the Unitarian objection against the Trinitarian doctrine of *incarnation*? for then it is manifest that they hold *incarnation* more strangely than we. And what becomes of Mr. Yates' *Vindication*, and of his mode of explaining Scripture in this respect? But if they were not two natures, do Unitarians mean to tell us that such mysterious, spiritual, intellectual Being, "nearly allied to God in His endowments," increased in *wisdom* upon earth? The dilemma is fatal to that section of Unitarians, who choose Mr. Yates as their representative!

In fact, St. Luke's brief notice of Jesus' childhood is unspeakably important on that very account. It enables us to note His proper humanity, *mentally*, as well as physically; so that, as man He increased in mind as well as in body: while as One who came down from heaven (as Arians admit He did) He possessed another, and superior, nature of divine order, which admitted of no increase, or growth, of intelligence upon earth. Here is the proper foundation of that distinction,¹ that spiritual discernment, in interpreting Holy Scripture, which requires the *two* natures, *viz.*, of God and of man, in Christ to be kept in view together; which is rejected and derided by Mr. Yates; which, however, is necessary to his own system, and which is (as I shewed in chap. ix.), the unavoidable consequence of the mode in which the prophets predicted the advent of MESSIAH.

¹ Phil. i. 10, and 2 Tim. ii. 15.

Christ's sufferings AN ATONEMENT.

It is natural, but humiliating, that upon one other great subject all the deniers of Christ's deity—Jews, and Arians, and Mussulmen, and Socinians, and Unitarians, should shake hands; ¹ they are one fold without a shepherd. There is (say they) no *atonement*, by the blood of Jesus. Now, strictly speaking, it is no part of my present duty either to prove, or to explain, that great doctrine of THE ATONEMENT. All I have to do, on such head, is (assuming its truth) to point out in what manner it tends to confirm our belief in the *deity* of Christ, or the contrary. Still we may be allowed to express amazement that any persons, professing to accept the Holy Bible as a revelation from God, should feel justified in denying that doctrine. If it be intended to deny man's capacity to comprehend it fully, we immediately assent; but, if to deny the *fact* of its being enjoined as a doctrine necessary to salvation, we are amazed. Atonement was the condition laid down for pardon of sin when our first parents were expelled from Eden: that lamb of Abel typified a blood of better sprinkling.² Atonement is the idea from which branch out all the ordinations of Levitical sacrifice; and that Paschal Lamb of Moses reminds us, even in these late days,³ that "Christ our passover is slain for us." It was this great doctrine, and its accompaniment of *high-priestly* intercession,⁴ which St. Paul wrote the epistle to the Hebrews to explain. That, since the blood of bulls and of goats, which were offered by the law could never take away sins, nor make the comers unto such sacrifices perfect in the all-searching eye of God, therefore Christ, the great Antitype, by one sacrificial and atoning offering of Himself once offered, perfected for ever them that are sanctified. Atonement is the spirit which pervades utterly the Levitical institution, without shedding of blood was no remission, and atonement is the very life of Christian doctrine, which is illustrated accordingly in the New Testament by habitual reference to such institutions. We may not be

¹ *I do not believe that Unitarians generally will be desirous of that honour. It is the more necessary they should know that the affinity with Mussulmen claimed for them all by Mr. Yates is very prettily expressed at pp. 239, 240, of his Vindication.*

² *Calm Enquiry*, pp. 302, 313.

³ Heb. xii. 24.

⁴ 1 Cor. v. 7.

⁵ Heb. ix. 11—14, and 23—28; x. 8—22, etc.

able to understand the nature of this atonement; fully, we are not. But of the fact that such atonement is the very foundation of the Christian religion, and the first condition of a sinner's acceptance, there should remain no doubt upon our minds.

The enquiry, in its earliest stage, may be reduced to this—Does the Holy Bible declare that man, as he universally exists, is at enmity with God, and needs a reconciliation? Because, if so, the great question of all must be—What are the terms which The Almighty, who alone is competent to arrange them, has assigned as the conditions of such reconciliation? Surely there can be no difficulty in replying from Holy Scripture, that man everywhere is by nature at enmity with God. Reason and observation may convince us so; and the Holy Scriptures¹ perpetually reiterate the statement: “They are corrupt, they have done abominable works, there is none that doeth good;” “They go astray as soon as they be born, speaking lies;” “God is angry with the wicked every day;” “The wicked shall be turned into hell, and all the nations that forget God;” “Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;” “The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be;” “dead in trespasses and sins;” “by nature the children of wrath even as others.” It is needless to multiply such texts. Both covenants, old and new, are conditional covenants, defining certain terms upon which sinful man, thus described in either, may be pardoned; but, without which, man shall be condemned. The Holy Bible is full of denunciations of God's wrath against sinners; and, this being so, it is evident that man requires some means of reconciliation, if indeed he is to be accepted of God at all, as Holy Scripture as plainly everywhere declares he may. How, then, “can man be just with God?” This question, it is plain, that gracious God alone can answer, who delights to shew mercy and to forgive, but upon whose will, and the appointments of it, man is absolutely dependent for salvation. We are perfectly conscious of helpless imbecility to define the terms upon which man can possibly become

¹ Ps. ix. 17; xiv. 1—3; li. 5; lviii. 3; Rom. ii. 9; viii. 7; Eph. ii. 1—4. Add also Rom. ii. 5; v. 9; ix. 22; 1 Thess. i. 10; v. 9; Rev. vi. 16, etc.

acceptable to a perfectly holy God; and He alone, who bestows the unspeakable gift, has a right to decide upon what conditions it shall be granted. That "The High and Lofty One, who inhabiteth eternity, whose name is holy" cannot pardon sin indiscriminately, and without conditions, is certain; for this would be to *encourage* sin. Because, if there be no conditions for discrimination between characters, there is no motive held out for avoiding evil. Moreover, it has pleased The Almighty, in a manner most awful, and notorious, to assure us of His determination on this matter; by promulgating a law, "holy, and just, and good" to perfection, as the declaration of His view of moral fitness among men: and "God cannot deny himself." There is to be an assize held of sinners; and offences are not to be pardoned without conditions complied with. That law remains as a test of moral fitness, and acceptance with God, only unto condemnation; and we are sure that sinners cannot be reconciled to God, in consideration of compliance with that law; for this plain reason, that imperfect, sinful man, cannot fulfil a perfect law. Hence St. Paul has¹ said, "If there had been a law given which could have given life, verily righteousness should have been by the law." But, on the contrary, it is distinctly asserted that all God's law, instead of justifying, condemns; instead of making man at peace with God, makes him convinced of enmity the more, and leaves him hopelessly convicted of sin.² "By the law is the knowledge of sin;" "Sin, by the commandment, became exceeding sinful:" "The law hath concluded all under sin;" on all sides, and in various terms, it is declared with equal plainness, that "by the deeds of the law shall no flesh be justified in his sight." No regulations of moral fitness can be efficient unto the salvation of sinners. If there be terms of reconciliation (as there are) those terms are not found in the law of God; but, on the contrary, condemnation.

But shall not sinful man be pardoned, if he does his best? There is a time when every man does *not* wish, nor try, to do his best; and no subsequent repentance, nor effort at improvement, can vindicate the honour of a broken law. For God sits upon His throne as a righteous *judge*; and His law is a law for moral,

¹ Gal. iii. 21.

² Rom. vii. 7—13; Gal. ii. 16 and iii. 19—24.

and judicial, government of the world; having no respect to persons, but to be vindicated in integrity for the safety, and welfare, of all. And he who has fallen into lust, and envy, and such offences, will find it little consolation to plead that he has not habitually cheated customers, nor robbed a bank. The guilt of one transgression cannot be removed by acknowledged freedom from others. Besides, St. James has explained this for us.¹ There is, besides actual sin, sin also in its essence; which, while it may escape our own sensibilities, or conviction, or conscience, cannot elude the grasp of His law, nor the cognizance of Him, who is of "too pure eyes to behold iniquity." Says St. James, "If any man keep the whole law, yet offend in one point, he is guilty of all;" *i.e.*, he is held in the judgment of God to be spotted with sin, so as to be absolutely ineligible, in that state, unto life eternal. David knew, and felt, the terrors of this fact when he exclaimed in prayer, "Who can understand his errors? Cleanse Thou me from secret faults." Thus it is that we are concerned to know, not only how man may be discharged from *sin*, but also delivered from *guilt*; not only rescued from the punishment of actual transgression, but clean brought away from the tendency to transgress, and from the taint of it—from the smell of fire that has passed upon us—not only from observable outward offence, but from inward moral offensiveness. Hence, in Holy Scripture, sin is likened to the leprosy, which not only has its outward proof and token; but its essential *virus*; deadly. Incurable to man, but removable by God. Hence sin is compared to the native blackness of the Ethiopian;² or to the characteristic marks of any beast in its kind. "Can the Ethiopian change his skin, or the leopard its spots?" And of such sin, in very nature, God alone can be judge: He alone define it: He see its ultimate nature, and thoroughly estimate it. He alone can have the power to cleanse; or to determine the mode of cleansing: He alone to appoint conditions upon which He will condescend to cleanse.

"Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is³ reckoned for

¹ James ii. 10, and Ps. xix. 12.

² Jer. xiii. 23.

³ Rom. iv. 4, 5.

righteousness." And we have seen that man cannot work completely; the law is too good for him to keep it; and, therefore, man cannot be entitled to the reward as of *debt*. For not to work completely is altogether to lose claim to the reward; to "fall short of the glory of God" at all, is to spring at the side of the ark too late, and to perish in the waters: to fail in the least, is to fail fatally. And indeed (if I understand the nature of objections to *atonement*) this much, at least, is admitted, that man, notwithstanding his truest and best efforts, is still incomplete; and that, consequently, salvation is in the end the gift, the unmerited gift, of God: "forasmuch as they had not to pay, He frankly forgave them¹ both." But, if so, then, since a righteous Judge cannot pardon offences unconditionally, all we have to seek for is the condition, or arrangement, according to which such gift shall be bestowed. And here it is: "For the wages of sin is death; but the gift of God is eternal life *through Jesus Christ our Lord*." We may cite to any extent. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" but the name of Christ Jesus; and that because He suffered, and died, for our sins;² "was delivered for our offences, and raised again for our justification;" died that "we might live through Him;" "in due time Christ died for the ungodly;" *i. e.*, in the stead of the ungodly. All through the New Testament the same glorious doctrine is set forth; and St. Paul specifically explains, in Hebrews, that such was the meaning and import of the sacrifices of the Old, which were merely typical; and of all the Levitical institutions which pointed to Christ alone, from the spotless lamb upon the altar to the consecrated high priest interceding in "The holiest of all." Therefore,³ John the Baptist—"Behold the Lamb of God, that taketh away the sin of the world:" therefore, Peter—"Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot:" therefore, Paul—"Christ our Passover is slain for us;" "in that He died He died unto sin once, but in that He liveth He liveth unto God:" or, again—"In Him we have *redemption through His blood*,

¹ Luke vii. 42.

² Rom. iv. 25.

³ John i. 29; 1 Peter i. 18—21; Ephes. i. 7; 1 John i. 7, and ii. 1, 2; Heb. x. 12, 13; 1 Peter ii. 24, 25.

even the forgiveness of sins :” therefore, St. John—“The blood of Jesus Christ, God’s Son, *cleanseth* us from all sin :” or, again—“If any man sin we have an advocate with The Father, Jesus Christ the righteous ; and He is the *propitiation* for our sins.” But time would fail to cite Scripture in all its beauty and power upon this all-important subject : only once more hear St. Paul—“But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool : for by one offering he hath perfected for ever them that are sanctified :” and Peter—“Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness ; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd, and Bishop of your souls.”

Thus have I just glanced, nothing more, at the necessity, nature, and proofs, of the doctrine of atonement for sin by the blood of Jesus ; and, supposing such doctrine to be proved from other sources and admitted, the following important deductions may be gathered from it in refutation of Unitarian errors. *First* : it is clear that no *sinful* man could possibly atone for the sins of others : and, therefore, Jesus being an atonement for the sins of others, was not a sinful man ; or, as Scripture says,¹ “In Him was no sin.” *Second* : No *mere* man, even if perfect, could atone for sins ; because every hour of his life, and power of his nature, would be due to God in order to secure his own perfection, and consequent right to salvation ; and he could not be proved to be perfect until he had done and endured the very last and utmost, that God might see fit to lay upon him : therefore, Jesus being an atonement for sinners was more than mere man ; and, as before proved, if more than mere man reason suggests no sound motive for supposing He was less than Scripture says,² viz., God-man ; for angel we are³ distinctly told He was not, “Verily He took not on Him the nature of angels :” or, as Scripture states,⁴ “God was in Christ, reconciling the world unto Himself ; not imputing their trespasses unto them, and hath committed unto us the ministry of reconciliation.” *Third* : the fact that Christ

¹ Heb. ii. 16.

² 2 Cor. v. 19.

³ Heb. i. 4 ; and ii. 16.

⁴ 2 Cor. v. 19—21.

was man, and perfect man, and that God "hath made Him, who knew no sin, to be sin (*i. e.*, a *sin-offering*¹) for us;" yet more than man, viz., man² in whom dwelt "all the fulness of the Godhead bodily;" enables us with just one little glimpse to perceive the *nature* of the sufferings of Christ; and how, even perceptibly to reason, they could be of such immeasurable worth as to cure all transgressions, even for all time, in all the world: and yet, being offered by Jesus of His own will, and accord, how God might righteously accept that sacrifice, and "be just, yet the justifier of him that believeth in Jesus." Of which more in the following chapter.

¹ Dean Alford has observed upon this verse (see Gr. Test.) that it should be read "made Him to be *sin*" not "*sin-offering*:" for the word *ἀμαρτία* never has the meaning in the LXX. The observation may be made of great importance; and ought not to be passed by. The Hebrew word חַטָּאת *sin* is habitually used for *sin-offering*; and is translated by the LXX by *ἀμαρτία*, though they more usually wrote τὸ περὶ ἀμαρτίας or τὰ ὑπὲρ ἀμαρτίας. The following place is decisive, "And the priest shall take of the blood of the *sin*" (τὸν τῆς ἀμαρτίας—*i. e.*, the blood of the *sin-offering*) "with his finger," etc. He adds, "and if it had, the former sense of the same word in this same sentence would preclude it here:" but *antanaclasis* is a very common figure in scriptural style, viz., that by which the same word is repeated in a different sense in the same verse, *e. g.*, "Follow me, and let the *dead* bury their *dead*." Matt. viii. 22. See Levit. iv. 20, 21, 24, 25, 29, and 32; also v. 7, 8, 9, 11, 12: also vi. 25; and x. 16, 17; and xvi. 25, 27; also Ezek. xliii. 19, 22, 25; and xliv. 29.

² Col. ii. 9.

CHAPTER XIV.

MESSIAH CRUCIFIED.



LET us briefly preface any further observations we may have to make upon the sufferings of Christ by reminding the reader once more of the perfect purity of His life, and two great purposes of it in reference to ourselves. We have already seen that the spotless character of Jesus was an indispensable qualification in Him, as the atonement for man's sins: no imperfect man could have purchased salvation by his sufferings for others. But, besides this, Holy Scripture declares that two other great purposes in reference to man's salvation were fulfilled by the unalloyed holiness of our Redeemer's character. He Himself declared that "not one jot nor one tittle of the law should pass away until all was fulfilled." And He asserted this, as may be seen by reference to the Evangelists,¹ in vindication of the truth and beauty and goodness of that law. The honour of His Father who gave that law was to be maintained; and the guilt and depravity of man exposed who lives in habitual violation of it. Our blessed Lord's distinct assertion, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," leaves Unitarians and ourselves but one alternative, viz., either to conclude and confess that Jesus was perfect man, and knew no sin; or else to conclude and confess that He was mistaken in His mission, and capacities, and made a false statement in reference to the object and results of His life. However, God be praised, we know that in this, as in all other respects,

¹ Matt. v. 17—20; and Luke xvi. 17.

our Blessed Saviour did not, could not, err: He knew whence he came¹ and whither he went, and that he came down from heaven to do his Father's will not only in dying for and thereby redeeming sinners; but also in exhibiting in his life without blemish the holiness of that Father who had given such law unto men; and the beauty of holiness for men themselves, who unless they follow his example in this respect shall never see God in love. For not only did Jesus "magnify the law and make it honourable," but by doing so, taught those who love Him to do the same,² "leaving us an example that we should follow His steps." And besides, this keeping of God's law without failing in a single point involved of necessity a part of His atoning sufferings: that part to which we are now about more particularly to allude. For, though to obey was his joy, to be tempted unto disobedience was his pain; and a daily suffering, which our Redeemer endured for us, was that conflict of the spirit against the flesh in completeness which each of his followers is destined to know in part. But of this I shall speak more at large presently.

*The Lord's
Supper an or-
dinance of Su-
preme worship
paid to Christ.*

Let us now contemplate the institution of the Supper which was first indicative, and then commemorative, of such sufferings. That holy institution is a *sacrament*, which Unitarians do not acknowledge, *as such*. It is far more than a *commemoration*, which they do acknowledge it to be. It is an act of *supreme worship* offered to Jesus Christ, as Messiah exalted in divine glory, which they affirm they in no manner believe. Of course, were it but a commemoration, it must cease to have any peculiar religious significance. Similar commemorations of the death of any good, and holy, martyr might be held; and then we make a long and immediate stride to such feast days, as have their earliest type in heathen festivals. But when our Blessed Lord said, "This do in remembrance of me;" or St. Paul, "As often as ye eat this bread and drink this cup; ye do shew forth The Lord's death till He come: the one meant in remembrance of Him, *as all that scripture taught, and that He had professed Himself to be*; and the other, ye do shew forth The Lord's death, and all

¹ John viii. 14.

² Isa. xlii. 21; 1 Pet. ii. 21.

that He, and we His apostles, have taught you such death implies: viz., the death of Jesus as an atonement, or sacrifice, for man's sin.¹ So that the doctrine of the atonement being denied, and the *deity* of Jesus upon which that atonement depends, there remains no Lord's Supper in the scriptural sense. They who deny that atonement, and the proper character of The Blessed Saviour as GOD-INCARNATE, may hold whatever festival they choose to consider it, but it is not The Lord's Supper of the New Testament; and (they are right in so concluding) it is no *sacrament*: they² count "the blood of the covenant an unholy thing." Which truth is more clearly seen by remembering the character of the symbols; and the language with which our Blessed Lord passed them to His apostles.³ "Take, eat, this is my body which is *given for you*;" or, "This cup is *the New Testament in my blood*, which is shed for you, and for many, *for the remission of sins*." Thus, the symbols indicate the sacrifice, which consecrated and ratified the testament, *i. e.*, covenant, in Christ's blood: and, unless the symbols be received in such sense, and are accepted as indicative of actual covenant of *reconciliation with God by the blood of Jesus*, in other words, as indicative of atonement, there is no Lord's Supper to those who take them otherwise. For it is not merely a commemoration; but, so often as received, a fresh ratification of the covenant of pardon and of peace between our righteous God, and ourselves as helpless sinners. They, who knew not Jesus thus as "The Saviour, which is CHRIST THE LORD," have no Lord's Supper. Unitarians do not.

That conversation of our Blessed Lord's, recorded in John's *sixth chapter*,⁴ preceded some time the formal institution of the Holy Sacrament. But one must be resolute indeed to cavil, if he suggest a doubt of its having been intended to presage that sacred institution. But, be that as it may, the language then employed by the Blessed Saviour illustrates exactly the nature and purpose of that sacrament; and from this language we know that the Lord's Supper, properly received, is an act of *supreme*

¹ Luke xxii. 19; 1 Cor. xi. 26.

² Heb. x. 29.

³ Mat. xxvi. 26—28; Mark xiv. 22—24, Luke xxii. 19, 20.

⁴ John vi. 48—63.

worship directed to Christ, as GOD. He tells the Jews, and His disciples especially, "Except ye eat the flesh of THE SON OF MAN, and drink His blood, ye have no life in you:" and, when they wonder what he can possibly mean, observing, "How can this man give us his flesh to eat?" He explains himself distinctly as not intending to say they must eat his flesh, and drink his blood, really, substantially, and literally, for that would have been an injunction contrary to God's law given to the Jews; that could not be, never has been, and never was intended to be; but *spiritually* ("it is The Spirit that quickeneth, the flesh profiteth nothing;") *spiritually* by faith, and as an act of supreme, and lowly, worship of Christ, fully impartive of life eternal, to those who so receive it. For he adds, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." We can scarcely require language more precise. As The Father hath life in Himself, and I worship The Father, with utmost and ineffable dependence, adoration and praise, continuing instant in prayer, and even all night in prayer to God; and by The Father and from The Father receive The Spirit without measure to sustain and sanctify me in manhood; so hath He given to THE SON to have life in Himself, and he that *eateth Me*, as I intend, shall live by me; shall draw down spiritual life from me; and, for the purpose of doing so, shall worship me supremely, even as I in manhood worship The Father, continuing long as He will in deepest prayer with utmost dependence, adoration, and praise; and he, and he alone, who so eateth me shall receive from me that same Spirit: and he, even he, shall live by me.

Unitarians! I entreat your most earnest attention, as I usher Mr. Belsham once more into your presence. It is on this awful occasion in which the gentle and holy Saviour, who poured out His soul unto death, is addressing us on "life eternal," that Mr. Belsham charges him with having wilfully used offensive and disgusting language. Long have I hesitated to foul my pen with words so hideous and profane. But it is right you should know the whole truth as regards the fatal errors you profess, and (as part of that truth) by what sort of men and arguments those errors have been promulgated. These are

Mr. Belsham's words: ¹—"Jesus knowing their mean and secular motives, and desirous of being forsaken by them, does not condescend to correct their mistake, *but proceeds to express Himself in language still more offensive and disgusting.*" Again: "Our Lord Himself upon various occasions in His public discourses, and particularly in those recorded by St. John, adopting a mystical language in order to conceal His true meaning from the Jews, who accompanied Him from secular and unworthy motives, *to disgust them with His doctrine and to drive them from His presence.*" I ask Unitarians, all among them of serious minds and reverential hearts, anxious to learn the truth, are they content to adopt the principles of any one who writes like this—who so expounds the words of Him who spake as man never spake, and came into the world to save sinners, and first of all "the lost sheep of the house of Israel?" I ask them, Can they feel confidence in advocates who *need* to talk thus, or else do so wantonly? or can they be content with a cause which requires, as its chosen advocates seem to think, such arguments as these; such profane perversions of Holy Scripture? I know, of course, that Unitarians are not tied, or wedded, to this advocate nor to that in particular; but certain men are recognised by them, as especially and most successfully defending their views; and I observe that Mr. Yates does not hesitate, even in the year 1850, in the *fourth* edition of his work, to make common cause with Mr. Belsham.² He quotes him, and vindicates him as a brother authority, and surely I cannot be in error in thus exhibiting his dreadful words, as full of odium to the prejudice of Unitarianism. But whither, indeed, shall we look for avowed Unitarian authorities? Why have they never thrown their principles into some fixed *formula*, that kind and considerate adversaries might be spared the risk of inflicting injustice upon the body? To have neglected to do so, as they have from the very first, is not honourable; not honourable to themselves, as a body; not honourable (in another sense) to those who feel constrained to oppose them; not honourable, again, towards the unwary, and unconcerned, who might possibly be allured from various motives within

¹ *Calm Enquiry*, pp. 41 and 303.

² *Vindic.* pp. 191, 192, 218. See also p. 229 of that shameful Vers. of the New Test. pub. by Unit. Soc. for Prom. Chr. Knowledge!

their toils. "Surely in vain the net is spread in the *sight* of any bird."

Here I must enter an affectionate, but decided, protest against Unitarian mutilations of 'Church' services and 'Church' prayers. When our dissenting brethren, who hold with us in all doctrines necessary to salvation, copy the services of the Church of England, and apply them to their own purposes, we do not complain; rather we feel approved and honoured by the imitation; but when Unitarians do so, who differ from us just as light from darkness, we complain not for ourselves, but as a duty for the ill-informed, illiterate, unwary, and neglectful. There lies before me a Unitarian prayer-book of a very superior¹ kind, in which I find most beautiful selections from the Prayer-book of the Church of England; and prayer concluded as with ourselves by such forms as "in the name of Thy Son Jesus Christ our Lord," or "through Jesus Christ our Lord:" in which I find also our service for *Easter-Day*, our *Litany*, our service for *The Lord's Supper*, etc., very closely followed and carefully imitated; and it becomes my serious duty to warn every professing *Trinitarian*, whether belonging to the Church of England or not, that such services become *abominable* the moment Christ's *deity* is denied: for, 1st, they plead the merits of a *creature*; and, 2nd, do not even confess that such creature was sinless. The Unitarian Christ is not our Christ: their Christ is man, our Christ is GOD, having taken manhood into deity; and whom, therefore, we worship supremely not as man, but as GOD.

Thy most precious death and burial. It is unhandsome, or something worse, of Unitarians² to insinuate that we suppose our blessed

Saviour to have been "by nature and *necessity* a perfectly holy and impeccable Being, incapable of being influenced by temptation of any kind, and consequently in no respect similar to his followers, or capable of exhibiting to them a proper example of virtue in a state of probation." The language, like most of Mr. Belsham's, is extremely subtle; but, in naked truth, conveys a misrepresentation. That Jesus was 'perfectly holy' we maintain as *matter of fact*, because the Bible says so; whether

¹ Forms of Prayer for Public Worship, 3rd edit. revised and enlarged. Edward T. Whitfield, 2, Essex Street, Strand. 1851.

² "Belsham's Calm Enquiry," p. 367.

He was 'peccable,' *i. e.*, *could* sin or not, we do not feel ourselves called upon to argue; it is a speculative, and profitless question, because in no way affecting the salvation of our souls; or consistency of our faith. But that Jesus was 'influenced by temptation' is most certain; most *painfully* influenced; and in such pains lay a great part of "His meritorious cross and passion" for sinners. Thus St. Paul distinctly tells us¹—"For in that He Himself *hath suffered being tempted*, He is able to succour them that are tempted:" and again—"For we have not a High Priest who cannot be touched with a *feeling* of our infirmities; but was in all points tempted like as we are, yet without sin." The *temptations* which Jesus experienced formed the bitterness of His *atoning* suffering, day by day, all through His life—when He² "endured such contradiction of sinners against Himself"—*i. e.*, witnessed, and sustained, the trial of their unholiness, their falsehood, their impurity, their hardness of heart, against His own perfect sinlessness, and union with The Father, which knew not the minutest flaw. Hence He³ exclaimed—"O faithless and perverse generation! how long shall I be with you? how long shall I *suffer* you:" hence, again, He⁴ was "grieved on account of the hardness of their hearts:" hence, too, at the sight of human woes,⁵ as the penalty of sin "JESUS WEPT" at the grave of Lazarus. His unmeasurable *suffering* at the hated presence of the tempter, and horror at the rebellion against His Father's will then suggested to Him, caused angels to be sent from Heaven to minister to Him: and when⁶ "His sweat was as it were great drops of blood, falling down to the ground"—surely He *suffered* being tempted—and then once more angels came to minister unto Him. All such sufferings of Christ, day by day, under temptation were a part, and (regarding their duration) one chiefest part of His *atoning* pains: for thirty years in the foul atmosphere of sin The Holy One of God was redeeming man: and His fulfilment of the perfect law under such temptation is a part of His atoning sufferings as mysterious, as unaccountable, and affecting, as any.

For, I take it to be certain, that in speaking of the *sufferings* of Christ, as our only hope of salvation, we are not to regard so much His bodily pains, as His *spiritual*. It would surely derogate

¹ Heb. ii. 18; and iv. ² Heb. xii. 3. ³ Matt. xvii. 17; Luke ix. 4

⁴ Mark iii. 5. ⁵ John xi. 35. ⁶ Luke xxii. 41.

from the dignity of our Saviour's manhood to imagine that the thought of death, even of death most painful, could draw from Him tears, or fears, when the same death failed to unnerve the thief who blasphemed Him.¹ If such could be imagined to be the case, our blessed Lord were not perfect; and we should be justified in saying that many a man has met death, and a more horrible death, with more fortitude than He. Far from Trinitarians be such a mean and carnal view of the sufferings of their Lord. His woes lay just where Unitarians have not placed them, viz., in His *temptations*: in His thirty years, and more, of struggling with sin, and sinners, the revolting presence of men leprously diseased in their souls; in coming so, and subordinating Himself so, and suffering so, that He² might "seek and save them who were lost." Hence it is said,³ "who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from *death*, and was heard in that He feared:" the death He feared was not *natural* death, but *spiritual* death; it was in this sense⁴ He "tasted death for every man"—in this sense⁵ He gave His "soul a ransom for sinners;" in this sense The Father made⁶ "His soul an offering for sin." In which places the word *soul* stands not for mere natural life, but for *spiritual*; for soul as the characteristic being, or *substance*, of man; and it was in such *human* soul that Christ tasted, by intellectual perception, the bitterness of eternal woe; as though all the sins of men, hateful unspeakably in themselves, and all the punishment due for them ineffably terrific, had been heaped on Him—The Lord laying on Him the iniquity of us all—and hence "the strong crying and tears;" hence the sweat "as it were great drops of blood;" hence that exceeding great and bitter cry,⁷ "My God! My God! why hast Thou forsaken Me!" Oh, Unitarians! such were the sufferings of Christ; and such is our only hope of salvation! But if you still wish to understand, and hesitate not to sustain "calm enquiry" when your souls ought to be overwhelmed with penitence and joy, know that there is an infinite value in His sufferings which we cannot duly estimate nor express—

¹ Luke xxiii. 39. ² Matt. xviii. 11; Luke xix. 10. ³ Heb. v. 7.

⁴ Heb. ii 9. ⁵ Tim. ii. 6. ⁶ Isa. liii. 10, 11, 12.

⁷ Ps. xxii. 1; Matt. xxvii. 46; Mark xv. 34.

for "Jesus Christ the righteous is the *propitiation* for our sins; and not for ours only, but also for the sins of the whole world;" and who can define the value of those sufferings, which have proved an atoning satisfaction for unlimited offences? Unitarians! can you *measure*, or *define* for us the natural essence of *one sin*? Now take it: *one little sin*—measure it, define it, weigh it, if you can; and, being foiled, remember that every sin is *infinite*; every sin *everlasting*; every sin an overwhelming flood of ruin which man cannot stay; every sin the leprous humour which frets unto everlasting corruption, *unless removed away*. You cannot estimate sin; it is the slight divergence from the right line of duty, which the longer it is protracted, leads the surer to infinite distance between God and man. Now, Christ *did* measure sin, did weigh it, did estimate it, did realize its everlastingly fatal nature, did drink to the utmost the dregs of its bitterness, did measure, did foretaste, did experience the wrath of God in punishing it.

What! in His human soul? How can this be? How can a finite human soul be equal to such unlimited experience? A veil may be lifted, and man may strain to gaze within, and yet perceive but the faintest traces of the interior; but still perceive enough to produce and justify conviction; and to give a sufficiently *rational* idea of all that lies within. Just so of this divine mystery, this glorious doctrine of atonement. Who shall say what, and how intense, and how infinitely acceptable before God, are those "groanings, which cannot be uttered" by man, but which the interceding¹ Spirit pours out for saints, before the throne of grace? Who shall say how intense the hatred of sin, the horror of it, the fear of God's wrath against it, which may be, which is, which has been, produced by the same sanctifying Spirit, within the soul of many eminent, though not supernaturally inspired, Christians? Is there never a time when² "horrible dread" has overwhelmed such? or when a foretaste³ of "unspeakable joy and full of glory" has carried them beyond themselves? *How* it is The Spirit thus co-operates with, and sanctifies man's soul, we cannot understand; how that, which Unitarians⁴ call the *emanation*, or *influence*, from The Most High

¹ Rom. viii. 26.

² Ps. xl. 2; lv. 5; cxix. 53.

³ 1 Peter i. 8.

⁴ Yates' Vindic., p. 264.

God, does enter into, does pervade, does establish affinity with the human soul, so that he, who is in Christ Jesus, becomes a new creature, none can fully explain or understand, though multitudes have experienced; but, in such very fact lies the illustration, and (so far as permitted) the explanation of the *atoning* sufferings of Christ. He suffered in His *human* soul—not body only, but soul—in His human soul, intensified by The Holy Ghost to that unlimited extent, which was demanded by a power to appreciate all the sins, and all the woes, of all manhood, and all the wrath of God for all eternity against them: for¹ “The Father gave not the Spirit by measure unto Him.” That is the doctrine of *atonement*, that is the *nature* of atonement, so far as God has been pleased to make known that mystery to man; and in such atoning respect it is that Christ is the object of saving *faith* to sinners. Without *atonement*, believed in and confessed to, there is no saving, living, loving, faith. It is not enough to know Christ; but we must know Him, as *crucified*; and this was what St. Paul meant when he said he determined to know nothing among the Corinthians² but “Jesus Christ, and Him crucified,” viz., as the *atonement* for man’s sin.

But, if such be indeed the nature of atoning sufferings, we may draw, with much certainty, the conclusion that Christ was God. We may not be, we are not, able to understand in what mode the manhood became so united to deity that its sufferings were capable of being an infinite satisfaction; but this we may know, can understand, and can conclude, that no inferior being, no finite creature united to manhood could have been so. For such sufferings imply a complete appreciation of the will of God; they indicate a power of seeing sin as God sees it; a power of estimating God’s wrath, as God exhibits it; a power of comprehending eternal woe as God perceives it in unlimited duration. And all this implies a knowledge which Holy Scripture justifies not our assigning to any angel, or other finite creature; in short, it implies the possession of powers possible to God alone. And such powers He possessed who³ “loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen;” where John applies to Christ “the power

¹ John iii. 34.

² 1 Cor. ii. 2.

³ Rev. i. 5, 6.

and the glory," which Christ in manhood applied to "Our Father which is in heaven;" "for thine is the kingdom, the power and the glory, for ever and ever, Amen."

But how can we contemplate the¹ incidents of *The events of the Crucifixion: Calvary, and conclude that Christ was but man? and the malefactor's prayer.* "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and

the rocks rent;" "it was about the sixth hour, and there was darkness over all the land until the ninth hour;" "and all the people that came together to that sight, beholding the things which were done, smote their hearts, and returned." Now, if Unitarians choose to say 'all this may have happened, though He were mere man,' of course we cannot deny it. All this might have happened at the death of any one of the great prophets, or even of any one of the little prophets; or even of John Baptist, or of any one less than he; as our Lord Himself describes every prophet, however great, born in the course of natural generation. But, as matter of fact, such things never had happened; and people knew that, and felt that, and smote their hearts in grief and terror, and hastened from the scene. Moreover, every incident recorded was typical of some great sentiment connected with The Saviour's death; the sun at noon-day was eclipsed, and continued so throughout the most brilliant part of that day, to intimate² that the true light of the world had left them; the veil of the temple, which screened the holiest of all, was rent in twain, to indicate that henceforward men³ had "boldness to enter in the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the *veil*, that is to say, His flesh;" the very graves were subsequently opened, and many bodies of the saints arose, and appeared unto many: to declare⁴ that Christ was "the resurrection and the life;" "and that he that believeth in Him, though he were dead yet should he live; and he that liveth, and believeth in Him, shall never die."

However, the *deity* and the *manhood* of Jesus were carefully expressed throughout the terrors of the crucifixion.⁵ His man-

¹ Matt. xxvii. 51; Luke xxiii. 44.

² John i. 4—9, and xii. 34—36.

³ Heb. x. 19—22.

⁴ John xi. 23—27.

⁵ Matt. xxvii. 46, and Luke xxiii. 46.

hood by the exclamations—"My God! my God! why hast Thou forsaken me; or, "Father, into Thy hands I commend my spirit;" and His *deity* in that act of supreme mercy which has been recorded for the encouragement of penitent sinners to the end of time. In a chapter,¹ to which I must refer again, and which Mr. Yates entitles 'Supreme worship supposed to be given to Christ,' I can see no allusion to the prayer of the thief upon the cross; nor can I find any mention of it in Mr. Belsham's work; but upon turning to the (so-called) "Improved Version of the New Testament," under Luke xxiii., I find this observation upon verse 43—"And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with Me in Paradise." *This verse was wanting in the copies of Marcion, and other reputed heretics, etc.* Of Marcion we have spoken before,² and the reader will probably have no difficulty in accounting for the fact that Marcion's copy had not the verse alluded to. The motive for its elision is plain enough; and none the less so that the prayer, "Lord! remember me when Thou comest into Thy kingdom" is undisputed. But the presence of this verse may convict the Unitarian. The thief uttered a prayer: a prayer as to supreme deity. The word 'Lord' can have no less meaning here. Suppose we try, 'Sir! remember me when thou comest into thy kingdom!' The thief, by allusion to the kingdom, acknowledged Christ as THE MESSIAH; and to him as THE MESSIAH applied that title LORD. It was a prayer to Jesus, as to supreme deity,—for life, and honour, and glory, in that great kingdom, which all God's people are now awaiting. That Jesus did hear, and could hear this prayer, is clear—He was made to hear the other malefactor's railing; and that other malefactor, on the one side of Jesus, was made to hear the rebuke of the penitent on this side of Jesus, the voices crossed our blessed Lord; and as the malefactors heard each other well, so more certainly Jesus must have heard the prayer addressed to Him as unto *supreme deity*. If Jesus, then, did hear such a prayer addressed to Him, and did not rebuke it when he could, he died in sin, he died in idolatrous sin; for, upon the supposition that he was not God, he permitted without rebuke, an act of fatal idolatry to be perpetrated by the wretched thief, who was sinking fast into eternal doom. Are Unitarians prepared to

¹ Vindic., p. 230.

² See p. 228, supra.

accept this conclusion? That The Saviour could hear, and did hear the prayer so addressed to Him, is plain; that our Saviour at that time could speak, and did afterwards speak, is plain; for three whole hours¹ elapsed before He exclaimed—"Father, into Thy hands I commend my spirit;" and, having said this, gave up the ghost; and it was during three preceding hours He conversed upon the cross in the manner recorded by the Evangelists.² If, then, Unitarians would account for the silence of their advocates respecting the thief's prayer, by the assertions made in the Unitarian Testament, one does not see what they gain by it, but refutation. The prayer itself is undisputed, only the authenticity of the recorded *answer* is questioned; but, upon Unitarians' own admission, it was listened to unrebuked; and, according to their ideas, that fact destroys their best, and purest, views of Jesus.

But, the fact is, there is no authority for disputing the passage. It is, and ever has been, undoubtedly a part of the sacred text. Jesus' answer is recorded by The Holy Ghost, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise." And the incident presents a clear instance of *supreme worship* paid to Christ upon earth under circumstances the most fearful, in regard to each person concerned: a prayer offered up to Him for eternal life, and glory; and a prayer answered by Him to that effect, and accepting the title LORD, which in this place is equivalent to supreme *deity*: a prayer answered with salvation, viz., bliss in the place of souls departed, awaiting future and completed bliss in the body in the kingdom of glory. Perhaps, I may be excused for expressing surprise that any Trinitarian commentators have expressed doubt, or speculation, as to the nature of the *kingdom* alluded to by the praying thief. To me (may I be forgiven for saying so) the circumstance appears as clear as light; and that there can be no doubt as to the nature of that kingdom. Let us only conceive this poor penitent thief to have been some Hebrew villager, poor and destitute as Lazarus; let us only conceive that in his most obscure hamlet (though, perhaps, he was native of some populous town) there was but one *faithful* priest, or Levite, or layman of any sort, and then Messiah's kingdom as such a man would explain³ Daniel, and correspondent

¹ Matt. xxvii. 45—50.

² Luke xxiii. 43—46.

³ Dan. vii. 13, 14.

scriptures, could scarcely fail to have been heard of, by the people he conversed with and instructed. It seems to me we do no justice to Hebrew theology; and that a bad habit of *writing down* Judaism has prevailed among Christian divines: whose learning, and soundness as theologians, has by no means been exhibited by doing so.

Conclusion of Chapter. Here, then, I close my observations upon the atoning sufferings of Jesus: trusting that in the

last two chapters it has been clearly shewn that no sinful man could have atoned for other sinners' sins: and that, therefore, Jesus was a man without sin: that it has been shewn that no mere man could have atoned for sins, and that therefore, Jesus was more than man: that it has been shewn that no finite creature, however exalted we may conceive him to have been, could have estimated or felt or endured the weight of sin immeasurable, nor of the consequent wrath of GOD MOST HIGH: could have estimated, or measured, that wrath of Infinite Deity; and that, therefore, he who did so (and Christ did) must have had spiritual perception which equalled, and knew the infinity of the mind of God; and that, therefore, Christ who did so was GOD: and not less, according to any Arian opinions whatever.

But I desire no better place for communing with my Unitarian brethren than the cross of Christ. If I have exceeded the tone, and limits, of fair and charitable discussion I ask their pardon. If I have used one harsh term, or spoken with undue warmth in maintaining the honour of our Saviour, I hope they will forgive it. I desire to speak in the spirit of meekness and of love, believing with all my soul that neither they nor I can hope for peace but through the precious blood of Christ as GOD-INCARNATE; and when we die, and the secret is uncovered, when faith is no longer needed, but we may know even as we are known, may they and I at that time, know no less prayer, but have grace to use it like the dying thief:—"Lord! remember me when Thou comest into Thy kingdom."

CHAPTER XV.

CHRIST IN GLORY.



GREAT matter in favour of Unitarians, as they suppose and allege, is that Christ's power was *derived*, or given to Him by The Father. But, as already explained, their views in this respect are based upon misapprehension. Of course there is a sense in which that which is *begotten*, or *proceeding*, may be said to be *derived* from that which *begets*, or *puts forth*. If then the word *derived* (which is not scriptural) be used synonymously with *begotten*, and *proceeding*, (which are scriptural) Trinitarians have no objection to the use of the term. For of The Son it would then mean that He was *eternally* derived from The Father, and therefore co-existent with, and of the same essence or being, with The Father; and of The Holy Ghost, that He was *eternally* proceeding from The Father and from The Son; and, therefore, was co-eternal, and co-essential with The Father and The Son. But if the term *derived* be applied to Christ, as to His *power*, or attributes of any kind, in a sense to imply inferiority then, we maintain, Unitarians are without any scriptural authority for the assertion.

Christ's miracles and resurrection effected by His own power.

Thus, of Christ's miracles,¹ it is very strongly argued that they were done solely by the power of God, imparted to Christ, and afford no proof whatever of His deity. An inference, which is partly true, and partly false. True when such miracles

¹ Yates' Vindic., pp. 81, 215.

are viewed in respect of Christ's humanity ; and, therefore, Jesus himself says, "The Father which dwelleth in me He doeth the works." False, when viewed in regard to His deity, *proved from other sources*. The fact that Jesus prayed at the grave of Lazarus, for their sakes who stood by, is urged as a reason for concluding that he never wrought a miracle, without previously praying for power to do so. But, besides the fact that John does not say, nor give us reason to believe, that Jesus prayed for power to work that miracle, his doing so (even if He had always done so) would have argued nothing against the deity of Him, who in completeness of the *manhood* prayed always, and continued all night in prayer to God. But such an inference from one miracle, even if just in that case, cannot rightly be extended to others, in direct opposition to the inspired records of the Evangelists. And that Christ did work miracles by his own power, and without prayer for power, in such a manner as to amaze the standers by is certain enough from the following cases¹—the leper cleansed ; the centurion's servant healed ; the two blind men, and the dumb man, healed ; the devils cast out ; the thousands fed ; the sea calmed, etc. But it is urged that neither Christ's disciples, nor the people who were present, inferred his deity from these miracles ; on the contrary, "they glorified God, who had given such power unto men." And well they might : for that Jesus stood before them as *man* is certain ; no wonder they halted, and were amazed, and could not conceive that he was GOD. But they did conceive enough to overturn the Unitarian. They could not understand how he could *so* do his miracles, and yet be but man ; and, at last, his miracles did so astound them that they were forced to conclude, and did acknowledge by reason of such miracles that he was The Messiah, The Christ, The Son of the living God. Thus, say² they, "It was never so seen in Israel :"
 "And all the people were amazed, and said, 'Is this The Son of David?'" "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art The Son of God." Again, "And they were astonished with a great astonishment ;" or, "And they were all amazed, and spake among themselves, saying, What a

¹ Matt. viii., ix., xii. and xiv.

² Matt. ix. 33 ; xii. 23 ; xiv. 33 ; Mark vi. 42 ; Luke iv. 36 ; viii. 25.

word is this ! for with *authority and power* He commandeth the unclean spirits, and they come out ;” or again, “ What manner of man is this ! for He commandeth even the winds and the water, and they obey Him.” From all which Scriptures it is abundantly clear that our Blessed Lord did work His wonders before the people, as by His *own* authority and power, and in such sense and manner as had never been seen nor heard of in the history of Israel ; and that the people, and His apostles, felt and acknowledged this with amazement ; and did eventually conclude, from such very miracles, that He was The Messiah, The Son of God. Thus our Saviour wrought, not as Moses, nor Elijah, nor Elisha, but in His own proper character and right, and in His own proper way ; and for the purpose of throwing out this proof of His Messiahship, and consequent *deity*, into clearer, and more impressive, relief, it was¹ ordained that “ John did no miracle ;” and, moreover,² that such miracles were the appointed proof by prophecy of His Messiahship, and all which that implied—“ Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in Me.” That the people, and the apostles, did not readily apprehend the *deity* of Christ is perfectly certain ; the wonder is they apprehended so much and so quickly ; but the great truth of all was gradually unfolded to them : Peter being the first apostle, and Thomas the last, to make the glorious confession. But this makes nothing in favour of the Unitarian view of Christ’s miracles ; because it cannot contravene the distinct statements of Scripture just quoted to prove that never, in the history of Israel, did any mere man work miracles, as Jesus wrought His. But the proper use of the argument from Christ’s miracles appears to be this—not to treat them as a main proof of His *deity*, but of His *Messiahship* ; and from His *Messiahship* to reason up by other Scriptures to His *deity*. In short, we cite the miracles by their kind, and mode, in confirmation of our arguments.

Now, Christ’s greatest miracle of all, was His resurrection from the dead. *Resurrection by His own power*. And if such a tre-

¹ John x. 41.

² Isa. xxxv. 5 ; Matt. xi. 5, and Luke vii. 22.

mendous fact can be interpreted as Unitarians would interpret it, of mere man, one does not see the use of reasoning with such people; nothing in this world can convince them. But, as to this fact, they are careful to inform us¹ that Christ was raised from the dead by God The Father. Thus, Mr. Belsham—"The Unitarians also believe that Jesus was raised to life by the power of God, agreeably to His own predictions." And they are perfectly correct. Nothing is more certain than that Jesus was raised from the dead by The Father Almighty. I subjoin a list of texts; but one quotation is enough for the purpose:² "And to wait for His Son, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." So far, perfectly correct: nothing is more certain from holy Scripture than that God The Father raised up Jesus, and exalted Him at His own right hand in heavenly places. But, then, they forget to add that our Blessed Saviour distinctly affirms³ that He would *raise Himself* from the dead; such was His prediction; and a false prophet were He, if He did not so; but if He did, He never was mere man. "What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body. When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." And I hope my readers will do the same; but if so, nothing will be more certain to them than that Jesus raised *Himself* from the dead. But if so, how was He man, mere man? How was He less than God? for what *creature* (and if less than God He was but a creature) what *creature* has power in his own right over death and the grave? The truth is, that holy Scripture represents both The Father and The Son, in the mystery of divine unity as co-operating in all matters necessary, like Christ's resurrection, for the salvation of man; and, hence our Lord, on another occasion,⁴ declared, "Therefore doth

¹ Calm Enquiry, p. 293.

² Rom. vi. 4, and viii. 11; 1 Cor. xv. 15; Col. ii. 12; 1 Thess. i. 10;

2 Tim. ii. 8; 1 Peter i. 21.

³ John ii. 19.

⁴ John x. 17.

My Father love Me, because I lay down My life that *I might take it again*. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down; and I *have power to take it again*. This commandment have I received from My Father." Thus, in the great work of Christ's humiliation to save sinners, The Father and The Son co-operate: the one *willing*, the other *delighting to do that will*. Moreover Unitarians, who tell us, and truly, that The Father raised up Christ seem to forget that one of the passages, which asserts that very truth, does also assure us of the superhuman nature of Jesus; and that, therefore, He could not have been, as they suppose, mere man: ¹ "Whom God hath raised up, having loosed the pains of death, *because it was not possible that He should be holden of it*." Why not possible, if mere man?

Enough upon the glorious resurrection; let us *By Thy glorious Resurrection and Ascension.* turn to contemplate, the ascension of Jesus. Unitarians have certainly a nomenclature peculiar to themselves; and, when they make admissions at all, make them with an air of candour, and conscious liberality, which is quite interesting. Hear Mr. Belsham² speak of the ascension. "The Unitarians further believe, that after giving sufficient proofs to His disciples, for forty days, of the truth of His resurrection, He was in a miraculous manner withdrawn from their society, a *circumstance which is described as an ascension into heaven*." No doubt, it was a *circumstance!* and is *described as an ascension into heaven!* But suppose we read the description: ³ "And when He had spoken these words, while they *beheld*, He was *taken up*, and a *cloud* received Him out of their sight. And while they *looked stedfastly* toward heaven as *He went up*, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye *gazing up into heaven?* This same Jesus, which is *taken up from you into heaven*, shall so come in like manner as *ye have seen Him go into heaven*." Such is the *circumstance!* and such is the *description!* written by the finger of The Holy Ghost: with such minuteness, and such repetition of the idea of literal *ascent* and *descent* that we can hardly doubt it was inspired in such a manner by anticipation of the Unitarian heresy. I entreat my less educated Unitarian brethren not

¹ Acts ii. 24² Calm Enquiry, p. 293.³ Acts i. 9.

to allow themselves to be deluded by such words as Mr. Belsham's: they are not less than insulting to their common understandings. The sacred writer leaves us but one alternative, either to tear the place out of the Holy Bible, and refuse to believe; or else to accept the language as of a *literal* ascension into heaven. But mind, my dear readers, the correctness and authenticity of the passage is fully admitted by all Unitarians.¹

Then note the importance of this *literal* ascension. It throws a literal force upon all those places previously treated of,² in which Christ is spoken of as having come down from heaven.³ I subjoined a list: and Christ's pre-existence is, therefore, clearly proved: viz., that He was in heavenly glory with The Father; and, therefore, cannot be, as these Unitarians suppose, mere man. The *literal* ascension being admitted; a *literal* descension is admitted: and, by consequence, the force of all such passages in which our Saviour, and His apostles, speak of Jesus as having so *come down from heaven*: and that in the very sense affirmed in such places; which I have abundantly shewed to be of *deity*. As St. Paul expresses it, "The first man is of the earth, *earthy*: the second man is The Lord from *heaven*." Moreover, Unitarians seem to forget that Christ's *coming* to judge has a correlative force with St. Luke's description of the ascension. "The Unitarians believe that Christ is appointed to raise the dead, and to judge the world." But it is distinctly affirmed, again and again,⁴ that Christ will *descend from heaven* to judge. "For The Lord Himself shall *descend from heaven* with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we," etc.; again, "For our conversation is *in heaven*, from *whence* also we look for The Saviour, The Lord Jesus Christ, Who shall," etc. Thus the *literal* ascent to heaven after death and the *literal* descent to judge, have a correlative power to throw convincing light upon those scriptures, already cited, which say that Christ *came down from heaven* literally to take our nature upon Him; and shew the unscriptural character of opinions held by Unitarians, who

¹ See Improved Vers. New Test. pp. 288, 289.

² See p. 287, where the list is given.

³ Calm Eq. pp. 294 and 297.

⁴ Phil. iii. 21; 1 Thess. iv. 16.

“profess to prove that those passages in which Jesus represents himself as having descended from heaven, signify nothing more than the divine original of his doctrine.” As for their idea that to speak of Christ as literally in heaven *above* is derogatory to sound reason because tending to localise the presence of God, who is Omnipresent, it is manifestly a vain idea : for Scripture abundantly teaches us to use such language, without in the least localising *deity*; in proof of which our Lord’s prayer is enough to cite; which teaches us to say, “Our Father, which art in heaven.”

*Christ’s inter-
cession, and
absolute gift
of life.*

The object of Christ’s glorious resurrection and ascension are stated every where in the New Testament to be to carry into active and personal operations the ministrations of The Holy Spirit

for the effectual salvation of His people. “He died for our sins, and rose again for our justification.” So that Christians are taught to look immediately, and absolutely, to Him for all those blessed gifts upon which their eternal peace depends. Thus “When He ascended up on high He led captivity captive, and received gifts for men; yea, even for the rebellious also.” Received, that is, from The Father; working in the divine economy, as already explained in willing subordination to the Father. This truth is conveyed in that scripture which speaks¹ of the exceeding greatness of God’s power “toward us who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to His church, which is His body, the fulness of Him that filleth all in all.” A passage of the New Testament which illustrates the force of the *one hundred and tenth* Psalm in the Old, describing The Father’s joyful exaltation of The Son after humiliation in Messialship; a passage which is closed with a distinct assertion of *deity*, unless we are prepared to believe that any creature “filleth all in all,” and is, therefore, infinite. Similarly all the

¹ Ephes. i. 19.

gifts of grace without exception, or limitation, of any kind are declared to be bestowed upon us by THE SON; appointed to such office in the divine economy by THE FATHER. Saith St. Peter,¹ "The God of our fathers raised up Jesus whom ye slew, and hanged on a tree. Him hath God exalted with His right hand to be a Prince, and a Saviour, for to give *repentance* to Israel, and forgiveness of sins." Saith St. Paul: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in The Lord."

But a most important argument, and one fatal to Unitarianism follows from these facts; one which I beg the candid Unitarian to look at well, and again and again; for it is absolutely destructive of the errors of Unitarianism, even according to their own avowed opinions. It is certain, and admitted by Unitarians themselves, that all spiritual gifts, or graces, in the human soul are produced by *The Spirit of God*, which *Spirit of God* Unitarians call an effluence, or emanation, from THE ONE GOD MOST HIGH; and indeed, tell us that *The Spirit of God* is only another form of the name of GOD Himself. But since all spiritual gifts and graces are bestowed upon His church by THE SON, it follows that THE SON sends *The Spirit of God* by whose presence in man's soul such graces are produced. Hence the doctrine of what Trinitarians term the procession of *The Spirit* from THE SON as well as from THE FATHER; which doctrine St. John distinctly states as follows:² "But when The Comforter is come, whom *I will send unto you from The Father*, even The Spirit of truth, which proceedeth from The Father, He shall testify of Me." Since, then, Unitarians admit that *The Spirit of God* is, at the very least, an emanation from GOD MOST HIGH, how can the *creature* Jesus Christ (according to Unitarians' opinions) be He man or what not, send from Himself The Spirit of The Most High God? If Christ Himself sends The Spirit of God, bestowing (as He does) all spiritual graces upon His Church, there is but one rational conclusion to be drawn, viz., that *Christ is God*. I shall return to this subject in the next chapter.

¹ Acts v. 30; 1 Cor. i. 30, 31.

² John xv. 26.

But, as previously observed, salvation though the *free* gift, is also the *conditional* gift of God. And the great condition of all was that an atonement should be found; and the benefits of this atonement brought home to each believer's soul by the active exercise of faith. And Christ being such atonement, faith is directed to Him as its proper object: to Him as the giver of salvation, in whatever manner set forth in Holy Scripture. Now when St. Paul stated that "Christ died for our sins" he briefly affirmed the doctrine of *atonement*: and when he added "rose again for our justification," he further affirmed the doctrine of *intercession*, viz., that Christ has risen from the dead, to plead before The Father the fulfilment in His own person of those conditions upon which life could be granted, and to claim before The Father as His¹ "purchased possession" the souls of all those who believe in Him. That this doctrine of *intercession* is asserted in holy scripture beyond reasonable contradiction one may suppose clear enough from the following passages:² "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" "For there is one God, and one Mediator between God and men, The Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time:" "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" "And for this cause He is the Mediator of The New Testament:" "My little children, these things write I unto you that ye sin not; and if any man sin, we have an *advocate* with The Father, Jesus Christ the righteous, and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Then, turning first to Unitarians, such as Mr. Belsham, who maintain the mere humanity of Jesus Christ; and will not even assert that He was sinless, do they accept the statements of the *intercession*, or do they not? If they do not, what limit are we to put to their rejection of the plainest scripture, notwithstanding the great reverence for it, and power to elucidate it, which they boast so loudly? If they do; then assuming, as they do,

¹ Ephes. i. 14.

² Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 15; 1 John ii. 1.

the frail manhood of Jesus, upon what foundation of acceptance do they base His intercession? If they do, then, according to their own views, they hold a worse doctrine than that commonly known by the name of "the intercession of saints."

But the fact is, that the intercession by Jesus is based upon the atonement which He made. And they who deny the one must needs deny the other; and be left without any mediator or intercessor in the presence of "the great and terrible God." The proper scripture to which to refer for proof of this is the Epistle to the Hebrews; and especially to those parts which I have marked below.¹ And, whoever examines those scriptures will perceive that the ground of Christ's intercession for penitent and praying believers is, that having taken the manhood into God and suffered upon the cross, one sacrifice of Himself once offered, "He has now entered in the holiest of all, "into the presence of God for us," to plead such "blood of sprinkling" to plead such sacrifice as our High Priest; and to pray The Father for us that we may be saved. Hence the intercession is precisely correlative to the atonement, and is based upon the sufficiency of the sacrifice for sins then offered. Turning, then, to Unitarians, such as Mr. Yates, who acknowledge the pre-existence of Christ, and conceive Him to have been some great being "nearly allied to God in his endowments and offices;" what ground have they for expecting effectual intercession? What power have they of proving that any finite creature, who could not offer a perfect sacrifice, can nevertheless conduct a perfect intercession? What merits to satisfy God's will could such a finite creature plead? What scripture can they produce us to shew that such merits would be accepted? Nay further; all that has gone before will prove that such Unitarians have no *advocate* with The Father, no *mediator* of the New Testament, no *intercessor* at the right hand of the Majesty on high; for let Hebrews be studied, and you will perceive that this intercession is based for acceptance upon *the Sonship*. "Seeing, then, that we have a great high-priest, that is passed into the heavens, Jesus THE SON OF GOD, let us hold fast our profession:" "For the law maketh *men* high priests which have infirmity; but the

¹ Heb. iv. 14—16; v. 1—10; vii. 23—28; ix. 11—28: x. 19—24, and xii. 24.

word of the oath, which was since the law, maketh THE SON, who is consecrated for evermore." He is high-priest, mediator, intercessor, advocate, as THE SON; and this sonship means his *deity*; without that *deity*, no intercessor; without *belief* in that *deity*, no intercession.

My Unitarian brethren, are you content to close with this dreary conclusion? and to be left without God in the world? God will not approach you, except through His well-beloved Son; and if you will not receive that Son as sent, you cannot receive or be reconciled to Him who sent Him.

Told so plainly as we are that all spiritual gifts and graces are bestowed upon the Church by Jesus, we may well anticipate that He shall be represented in holy Scripture as the object, in His heavenly exaltation, of supreme worship by His people: but, of course, this fact is stoutly denied by all Unitarians. I have just explained that even prayer to The Almighty Father in the name of Jesus implies the admission of His *deity*; for, that as His *atonement*, so His *mediatorship* depends for its efficacy not upon any human merits which appertained to Him, but upon merits *infinitely* perfect by the union of His *deity* with manhood; or, as the Church has phrased it, by His having taken the manhood into God. And, indeed, our Blessed Saviour when directing His apostles and people to pray in His name, intimates that such prayers unto The Father may also be considered as addressed to Himself; and promises in His own name that He will answer such prayers by His own power.¹ "And whatsoever ye shall ask in my name that will I do, that The Father may be glorified in The Son. If ye shall ask anything in my name, I will do it." But John distinctly enjoins the duty of praying to Jesus, as THE SON OF GOD, in whom all true Christians believe unto the saving of their souls, and notes such prayer to Jesus as the best proof of our confiding faith in Him. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, we know that we have the petitions that we desired of him." Such a doctrine, viz., that of prayer to Jesus, is no more than the

¹ John xiv. 13; xv. 16; xvi. 23; also 1 John v. 14, 15.

rational consequence of the announcements so distinctly and abundantly made¹ in the New Testament that life eternal is the absolute gift of Him, whom The Father hath appointed to be heir of all things: and who rules over His own house as THE SON, appointed to that end by The Father who is pleased that in Him should all fulness dwell. But let us look to *facts*. That prayer, as an act of supreme worship was offered up to Christ, and answered by Him, even when on earth, we have seen most impressively from the case of the dying thief: and we shall be able to perceive the same great duty even more distinctly in reference to Jesus now exalted in glory.

Other cases I shall notice in the margin presently: but for convincing instances of prayer, as supreme worship, offered up to Jesus shall, for brevity's sake, confine myself to Mr. Yates the select Unitarian advocate; *who admits that he cannot answer the cases cited; and (as it appears to me) should be held by every earnest, and judicious, reader of his work to give up the controversy by such admission.*²

“For this thing I besought *The Lord* thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”—2 Cor. xii. 8, 9.

“And they stoned Stephen, calling upon (Jesus), and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.”—Acts vii. 59, 60.

Let the Unitarian reader hear Mr. Yates on these passages: ‘I confess, however, that I am not able, to my own satisfaction, to reconcile these two instances of the invocation of Jesus with those numerous and clear directions, which represent The Father as the only proper object of religious adoration. But I humbly trust that, if from this and every other difficulty, which occurs to me in the study of divine revelation, I learn *modesty and*

¹ John i. 14; v. 26; vi. 37—40; x. 28; and xi. 25; 1 John i. 2; ii. 25; v. 11, 12. *I select from John only, that the young reader may remember John wrote especially against Cerinthus and his followers, the earliest Unitarians.*

² Yates' *Vindic.* p. 233, 234; especially p. 234. line 17.

charity, if I am careful to comply with those explicit, and often repeated injunctions, which command the worship of THE FATHER in spirit and in truth, if I regard with due reverence and admiration the character, the doctrines, and the precepts, of Jesus Christ, and endeavour to testify my love to Him *by keeping His commandments*, though men may condemn me, He will approve." Now, of course, when we behold Goliath mortally wounded in the forehead, we can afford to forget what a weight of *brass* he carried on his sides. And Mr. Yates, speaking thus, we have scarcely any heart to strike him again. There he lies, I submit to the Unitarian, stricken to the death by his own admission. He to whom Paul prayed for delivery from his temptation, and was answered by sufficiency of grace, that Christ's power might be shewn in him; and He to whom the blessed Stephen, *full* of THE HOLY GHOST, prayed in the very article of death (like the dying thief before him) that his soul might be received into glory: He, to whom the blessed Stephen, cried with a loud voice that *the sin of his murderers might be forgiven* (as Jesus had before¹ cried unto His Father that they, who crucified Him, might be pardoned) how can He be less than God? No doubt, human judgments vary; but it seems to me, and perhaps may seem upon reflection to some Unitarians, that if it be admitted one, even one, clear case of prayer supreme to Christ is found in Holy Scripture, then it is our duty to pray supremely to Christ: and since it is one grand principle of religion, pervading all the Bible, that prayer to other than God is *idolatry*, therefore, if prayer be found to Christ heard and accepted, and dictated by The Holy Ghost, *i. e.*, by the power of The Father, why then it follows that *Christ must be God*. And again, if such prayer be for *pardon of sins*, as Stephen's second prayer was for the pardon of his murderers, then again *Christ is God*; for it is another grand principle of divine revelation² that none can forgive sins but God alone.

But still Mr. Yates' admission is not so candidly made as it might have been; and we must warn the reader that he is not correct in saying that Scripture abounds in passages enjoining prayer to THE FATHER alone. Of course plenty of passages en-

¹ Luke xxiii. 34.

² Matt. ix. 6; Mark ii. 7; Luke v. 21.

joining prayer to THE FATHER may be found in Scripture; but also, as we have shewn, and shall more show, prayer to THE SON, and to THE HOLY GHOST. Thus,¹ to THE SON (which is our present subject), "And it shall come to pass, that whosoever shall call upon the name of THE LORD shall be saved;" again, "For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same LORD OVER ALL is rich unto all *that call upon Him*; for *whosoever shall call upon the name of THE LORD shall be saved.*" The quotation is from *Joel*, and affords another instance of the incommunicable name JEHOVAH, which *Joel* uses, applied to Jesus; as I have elsewhere shewn is often the case in the Old Testament. And as regards that phrase "call upon the name of Jehovah," which, in the places referred to below,² Mr. Yates would turn into "*called by the name of The Lord*," I shall merely observe it is a Hebraism copied in the New Testament, the words being the same as those by which the Greek Jews translated *Joel* in the place referred to; so that "call upon the name of The Lord" as an expression of prayer to Christ as Jehovah is the correct translation. Would Mr. Yates venture to read "And it shall come to pass that whosoever shall *be called by the name of The Lord* shall be saved?" We are sure he would not. Let us, however, note a few more prayers³ to Jesus, as acts of supreme worship, "Now God himself and our Father, *and our Lord Jesus Christ*, direct our way unto you: and THE LORD make you to increase and abound in love one toward another and toward all men;" once more, "And now our Lord Jesus Christ himself, and God even our Father, who hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word, and work." In which places it is as plain as can be that our blessed Saviour as LORD is associated with THE FATHER in equal prayer, for equal operation of saving grace. To which all Mr. Yates has

¹ Acts ii. 21; Rom. x. 11—13; Joel ii. 32.

² Acts ix. 14; xxii. 16; 1 Cor. i. 2. See Grinfield's Hellen. Gr. Test., p. 604.

³ 1 Thess. iii. 11—13; 2 Thess. ii. 16, 17; also iii. 16; also Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Ephes. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 2; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Philem. 3; 2 John 3; also 1 Cor. xvi. 23; 2 Cor. xiii. 14; Gal. vi. 18; Ephes. vi. 23, etc.

been able to say is¹—"But it is clearly stated in many parts of the New Testament, that our Lord discharges these offices in *subordination* to The Father, and by means of power, and knowledge, communicated from him." True; and in what sense, *derived* or *communicated*, and in what sense *subordinate*, I have abundantly shewn above,² viz., not in the Unitarian sense of *inferiority*, but as *eternally begotten*, and of the *same* essence with The Father, in *willing* subordination, for purposes of government. Thus much upon prayer to Jesus in supreme worship, and equal dignity, with THE FATHER: but, if so, then *Christ is God*: for no principle of divine revelation is more clearly asserted than that by our blessed Lord:³ "Get thee behind me, Satan: for it is written, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE."

Let us turn to "the Revelation of Jesus Christ which God gave unto him," and behold Jesus as now in glory, presiding over all things for His church; and take note whether He there appears to us as man, or as *God*. I shall throw what we

need to say into three divisions: included between, *first*—Rev. chapters i. and iv.; *second*—Rev. chapters vii., xi., and xix.; *third*—Rev. chapters xx., xxii. When Stephen,⁴ "Being full of The Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and THE SON OF MAN standing on the right hand of God," he taught us to believe in the literal ascent⁵ of Jesus *up* to heaven, and also to look for Him thence at His second coming; and also that His previously *descent*, as he called it, was a literal descent from heaven; but his great offence in the ears and minds of the Sanhedrim was that by this exclamation he boldly referred for the glory of Jesus to the *one hundred and tenth* Psalm, which they knew and acknowledged referred to their Messiah; "Behold, I see the heavens opened, and Adonāi standing at the right hand of God;" and thus he reasserted for our blessed Saviour the same divine glory which Christ Himself had claimed; and for claiming which, as

¹ Vindic., p. 231.

² See above, pp. 196, 226.

³ Luke iv. 8.

⁴ Acts vii. 55, 56.

⁵ John iii. 13; vi. 22, etc.

implying equality with God, He was condemned to die;¹ "Thou hast said, nevertheless I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven:" Therefore they rent their clothes and cried out *Blasphemy!* therefore, in Stephen's case, they stopped their ears, and ran upon Him with one accord. Unitarians themselves could not be more fatally shocked, that Jesus should claim, or Stephen should assert for Him, that He was the well-beloved SON, equal to THE FATHER, as touching His Godhead. But, then, Jesus did so claim, and Stephen did so assert for Him; and Unitarians may take it, or reject, as they please; but one thing is clear, that Jesus so claiming, and Stephen so asserting for Him, Jesus was not what He professed to be, nor even the prophet which Unitarians admit Him to have been; nor are such men as Stephen, "filled with The Holy Ghost," to be followed; unless THE SON OF MAN be Adonāi, be *Jehovah*, be *God*.

So then it is as Adonāi, or *Jehovah*, we are to expect to have Christ revealed, as now existing in heaven. Let us look to *Revelation*.

I said that the first part of the *Revelation* to which I should refer for proofs of the *deity* of Jesus, was included within the first four chapters; and, in fact, contained the manifestation of Jesus, as The Son of Man, or Adonāi, in heavenly glory. To these manifestations of deity in heavenly glory I have referred before,² as certainly being of THE FATHER, and of THE SON; but, probably, also of THE HOLY GHOST: and I reminded the reader that *similarity* in parts of such divine manifestation was intended to indicate the *unity*, and equality, of the *persons*, of "The Holy, Blessed, and Glorious Trinity, three Persons, and one God." Now, if the heavenly manifestation, recorded at Rev. i. 10—18, be carefully noted, there will be no difficulty in perceiving that St. John is taught to refer partly to Daniel, chapters *seven* and *ten*, and partly to Ezekiel, chapters *one*, and *ten*, and *forty-three*. But I wish the reader especially to observe that, whereas Daniel's description of THE SON OF MAN is separate from that of THE ANCIENT OF DAYS, viz., the description of THE SON separate from that of THE

¹ Matt. xxvi. 64.

² See p. 120, supra.

FATHER, St. John includes, in his description of Christ in glory, certain features which Daniel had assigned to THE ANCIENT OF DAYS alone, and thereby asserts, symbolically, Christ's equality with The Father. Thus, of The Ancient of Days Daniel says, "Whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before Him;" and also of Christ in glory John says, "His head and his hairs were white as wool, as white as snow, and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." The identity of the descriptions is sufficiently maintained, each being of God in human form; each of *deity* most glorious. The one, viz., Daniel's, being certainly of The Father; the other, viz., John's, being as certainly of THE SON. Which certainty, in relation to Jesus, is maintained with peculiar care; and that in two ways: *first*—by John's careful reference to Isaiah, and to Daniel, and to Ezekiel; and next by his direct assertions. Thus, he refers to Daniel by distinctly calling Him, whom he saw, The Son of Man; and plainly asserts, that he speaks of Jesus by the following—"I am he that liveth, *and was dead*; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death;" indirectly also by such expressions as the following—"He had in his right hand *seven stars*" (viz., *the angels of the seven churches*, ver. 20); "And out of his mouth went a sharp two-edged sword," (viz., *the word of God sharper than any two-edged sword*, Heb. iv. 12); "And his countenance was as the sun," (viz., *the Sun of Righteousness with healing in His wings*, Mal. iv. 2); "shineth in his strength." And St. John, having thus left none of us any fair reason for doubting that he speaks of Jesus, proceeds to assert His equal *deity* with The Father, by borrowing from Isaiah the peculiar name, significant of eternal attributes in God; of whom, says¹ Isaiah, (let Jews or Unitarians deny it if they can), "I, JEHOVAH, the first and with the last, I am he;" "Thus saith Jehovah, The King of Israel; and his redeemer, Jehovah of Hosts; I am the first, and I am the last; and beside me there is no GOD;" and "Hearken

¹ Isaiah xli. 4; xliv. 6, and xlvi. 12.

unto me, O Jacob and Israel my called; I am he; I am the first, I also am the last." I am not concerned now to stop, and prove, that these verses in Isaiah are spoken of Messiah, The King of Israel, my object, at present, is merely to remind the reader that both Jews and Unitarians do admit, and *must* admit, that Isaiah speaks of JEHOVAH *the only true God*; and then to point out to him that John "in The Spirit on Christ's day" claims these very titles, and their implication of *eternal* attributes as His: "I am Alpha and Omega; *the first and the last*:" and "Fear not; I am the first and the last; I am he that liveth, and *was dead*." I only wish we could gather together the Sanhedrim which tried and condemned either Jesus or Stephen; and let my readers see how they would demean themselves at this verse from *Revelation*. I can conceive no passages, even in the New Testament, which they would more fiercely spew out of their mouths with blasphemy and with spitting, like Jews, than this place in St. John's revelation; and I challenge any Unitarian to select any European Rabbi, of standing among that people, and ask him what that Rabbi understands to be the meaning of the words "Fear not; I am the first, and the last; I am he that liveth, and *was dead*," as applied to Jesus Christ. He will say two things: *first*—that to his mind the verse is nonsense, for in the first section it predicates *eternity*, and in the second *death*, of the same person; and *second*—that such folly makes the blasphemy of the writer, St. John, no less; for undoubtedly he asserts, in the first clause, that He, who he says *was dead*, is GOD. Let Unitarians look to it.

But, completing my notice of this section of *Revelation*, St. John still further asserts the deity of Jesus, by reference to Ezekiel. Thus, take the manifestation of the Godhead given us in chapter *four*, it is of The Almighty Father; and yet, whoever will compare it with the manifestations given us in *Isaiah six* and *Ezekiel one*, will perceive that St. John's is a mixture of the two. Leaving the reader to compare these for himself, I proceed to observe that we know¹ Isaiah's was of Jesus: and, by consequence, Ezekiel's also; but John's here is of The Almighty Father; the similarity in manifestation, as already noticed,

¹ John xii. 41; and see p. 72, *supra*.

asserting the unity and equality of the deity. But, further, St. John leaves us no room for escape, or to plead non-conviction; for he adds at ver. 8, "Holy, holy, holy, Lord God Almighty, which was, and is, and *is to come*;" and such very words he applies to Jesus at chapter 1, verse 8:—"I am Alpha and Omega, the beginning and the ending, saith the Lord; *which is, and which was, and which is to come*, THE ALMIGHTY:" leaving us once more no sensible room for contradiction, by adding at ver. 17, 18, "I am the first and the last, I am He that was living and *was dead*." Once more I say, let conscientious Unitarians refer to Jews; and ask them what they think of these places, *upon the supposition that the New Testament is part of the word of God*. They will give but one reply, viz. "He who seriously professes to believe that this is the word of God is guilty of inexcusable sin if he denies that *Christ is God*." Unitarians! you have but one alternative; either admit that Christ is God, or cut these places out of your bibles.

Let us turn to the next section of *the Revelation*, selected for our purpose: it consists of chap. 7, ver. 10, 12, and 17; chap. 11, ver. 15—17; and chap. 19, ver. 13—16. In John's description of deity, previously selected from chap. 4, and continued through chap. 5, Jesus is introduced as THE LAMB, *as it had been slain*, the well known paschal, propitiatory lamb; or as to Jesus, "the Lamb of God, that taketh away the sins of the world," *with the marks of crucifixion upon him*. Now as Adonāi He is represented as at the right hand of God; and Unitarians are very fond of telling us—ignoring the fact that (Jews being our witnesses) Messiah is Adonāi,—that to be exalted at the *right hand* of God means only exalted to peculiar honour and blessedness: but John uses a remarkable expression; not only is Jesus represented to us, as by Stephen, at the right hand of God, but John depicts him even with the marks of human humiliation upon Him, "in the midst of the throne," chap. 5, ver. 6; a remarkable expression which indicated his *complete* participation in the glory of that throne; and that his meaning may not be mistaken, he adds, "of the four beasts and in the midst of the elders," so that Jesus, as crucified, is represented as the very centre of divine glory, the focus of essential light, "the brightness of his Father's glory, and express image of his person;" all

the glory of the deity surrounds Him; and to Him the inspired adorations of 'the beasts,' viz. of the heavenly symbols, of "the cherubim and seraphim," to Him they continually do cry "Holy, holy, holy, Lord God of Hosts:" hence it is called the throne "of God and of the lamb," viz. the *equal* throne of either: and hence, as by the passages marked below,¹ salvation and all the honour and glory and praise and thanksgiving and worship it claims from man for the bestower is given equally to "God and to the Lamb;" equally, therefore (at the least) to THE FATHER and THE SON.

Such an ascription of glory from the heavenly hosts assumes a peculiar form, most worthy to be noticed and thought upon by Unitarians, in the *eleventh* chapter. "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God and *his* Christ, and he shall reign for ever." It is no Christ of our own imagination that God will accept us for acknowledging; but Christ as He has revealed him; and, once more, that we may not mistake in what sense He requires us to acknowledge Christ as that beloved One whose shall become all the kingdoms of the earth in unity with The Father, John adds the ascription of praise given by the *four and twenty elders*, viz., the heavenly representatives of "the blessed company of all faithful people," *the Christian Church*. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped GOD, saying, We give thee thanks, O Lord God Almighty; which art, and wast, and *art to come*, because thou hast taken to thee thy great power, and hast reigned." It is God's Christ who reigns with Him, in that oriental sense in which the son reigning with his father was acknowledged to be fully king; and it is of this Christ the same words are used at chap. 1, ver. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, The Almighty." And this is precisely the sense in which Jesus is introduced as THE WORD OF GOD at chap. 19; and declared to be, as such, "King of kings and Lord of lords."

This nineteenth chapter will introduce us properly to the

¹ Rev. v. 6—14; vii. 10—17; xi. 15—19; xiv. 1—14; xix. 1—7; xxi. 3—7 and 22; xxii. 1—3, etc.

third and last section of the Revelation; as I have ventured to divide it for the purpose now before us. In the *tenth* verse of that chapter John states in reference to the angel who shewed him certain things that he "fell at his feet to worship him; and he said unto him, See that thou do it not; for I am thy fellow-servant, and of thy brethren that have the testimony of Jesus," etc. A similar incident is recorded at chap. 22, ver. 8, "And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. Then saith he unto me, See thou do it not," etc. Now Mr. Yates has very properly felt that the one incident should be taken to explain the other; but whereas the whole context is filled with proofs of the deity of Christ, he copies large portions of it in a way surprisingly ostentatious, and fears not to conclude¹ that *the angel who forbade John to worship him was Jesus himself*. I trust my readers will soon be of a different opinion.

Every one familiar with the book of Revelation knows that it consists of a succession of *scenic* prophecies delivered by the instrumentality of various angels: not of one, but of several, to each of whom some part of the drama is assigned. It is also true that The Lord Jesus Himself is styled, as we have abundantly proved, THE ANGEL of God; and there is one place in the Revelation, viz. chap. 10, ver. 1, where we have reason to believe He is represented as a "mighty angel come down from heaven, clothed with a cloud; and a *rainbow* upon his head, and his face as it were the sun, and his feet as pillars of fire;" but we shall see that there is no danger of confounding Jesus with the angels referred to by St. John in the contexts before us. For that part of the *scenic* prediction to which John refers at chap. 19, ver. 10, "See thou do it not," etc. commences at chap. 17, ver. 1: "And there came one of the *seven* angels which had the seven vials, and talked with me, saying," etc. etc.: and these *seven* angels are carefully spoken of at chap. xv. 1, and xvi. 1, as employed in pouring out the vials of God's wrath upon the earth; and they are enumerated in succession in chap. xvi. as having done so. It is one of these angels, these seven deputed in similar and equal offices, who takes charge of John

¹ Yates' Vindic., pp. 223—226.

at chap. xvii. 1, and shews him the vision which is recorded in chapters 17, 18, and part of 19; and John, overwhelmed with joy at the prevision granted him of the Church's final triumph, and the recovery of his own people Israel, singing Alleluia! to THE LAMB whom their fathers sacrificed, falls down to worship this one of the *seven* angels, who instantly forbids him, and that in language which shews us plainly he could not be Jesus. "See thou do it not; I am thy *fellow-servant*, and of thy brethren that have *the testimony* of *Jesus*; worship God; for the testimony of Jesus is the spirit of prophecy." Thus, instead of being Jesus himself, this angel declares he is one that testifies of Jesus; as well he might, for he was of the *seven* especially engaged at that time in predicting by scenic representation to John a most important part of the history of Christ's church; and, as he says, the very spirit of his occupation then, as of all similar occupations, is to testify for and to assert the divine honour of the crucified Jesus. And, that John may be the more deeply impressed with the amazing contrast between this one of the seven angels, and Jesus, there immediately follows in the rest of chap. xix, that terrific vision of Jesus as THE WORD OF GOD, attended by all the hosts of heaven, treading the wine-press of the wrath of God: and announced as KING OF KINGS and LORD OF LORDS. About which, alas! alas! I perceive Mr. Yates says not one word.

Still he is quite right in maintaining that the incident at chap. xix. 10, just explained, should be used to illustrate that at chap. xxii. 9. Let us look at this last. "And I, John, saw these things, and heard them; and when I had heard, and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Once more, we may see by reference to chap. 21, ver. 9, that he who speaks is "one of the seven angels which had the seven vials full of the seven last plagues, and talked with" John, saying, "Come hither, I will shew thee the bride, the Lamb's wife." And he carried John away, in spirit, and the apostle had a symbolical vision of the church in glory. Who THE LAMB is we know, the husband of the Church, which is here called *the Bride*.

Thus, the second angel carefully distinguished himself from Jesus as THE LAMB, just as the other had from The Lamb as JESUS. The vision of Christ as THE WORD OF GOD, *i. e.*, of Christ in His essential glory of *deity*, inserted between the two, leaving an honest mind in no danger of misapprehension. There is no reason for concluding that the angel on each occasion was the *same* angel; rather for inferring, from John's distinct introduction of each, that they were two different angels; each of them being employed to pour out one of the seven vials; from which reflection we may be strengthened in the conclusion that neither of them could be Jesus.

But the *deity* of Christ is still further evident from the context. Thus it is said, at chap. xxii., ver. 6, "These sayings are faithful and true; and *The Lord God of the holy prophets sent his angel* to shew unto his servants the things which must shortly be done." This verse Mr. Yates carefully notices;¹ and concludes that Jesus is the angel sent. But, at ver. 16, *viz.*, *only ten verses lower down*, it is added, "I, JESUS, *have sent mine angel* to testify unto you these things in the churches." *Of this verse Mr. Yates takes no notice.* A fact upon which I leave the reader to form his own conclusions.

However, that there may remain no doubt that Jesus is The Lord God who sent His angel to testify unto the churches, the book of Revelation resumes that most decided assertion of Christ's deity previously referred to: "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. *I am Alpha and Omega, the beginning and the end, the first and the last:*" of whom it is afterwards said, "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus." It is Christ who will come, as Unitarians themselves² admit, to give to every man according as his work shall be. It is Christ who will come again to judge both "the quick and the dead;" "at whose coming all men shall rise again with their bodies; and shall give account of their works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." But Mr. Belsham, and those Unitarians whom he represents, inform

¹ Vindic., p. 225.

² Belsham's Calm Enquiry, p. 295.

us that "Christ is appointed to raise the dead, and to judge the world." But that "whatever be the meaning of the declaration, the part which Jesus will bear in it will, they are confident, be no more than what may properly be allowed to a human being (John v. 27), and, in the execution of which His apostles, and disciples will, it is said, be associated with Him (Matt. xix. 28 ; 1 Cor. vi. 2, 3.)" And it is perfectly true that the *manhood* of Jesus is specially notified as engaged in the work of judgment : but the *manhood* as taken into Godhead ; and not *manhood* as separate, and apart, from such Godhead. Thus Paul tells the Athenians, God hath "appointed a day in the which he will judge the world in righteousness by that *man* whom he hath ordained." But it is none the less true that Christ, in exercising such judgment, is also God. I shall not stop to enquire how far it is possible for a mere man (which is the Unitarian supposition) to exercise safe judgment for the everlasting weal or woe of uncountable millions of human souls ; a judgment penetrating to the several inmost thoughts, minutest actions, and faintest words, of each and all. I shall not stop to enquire, how far such knowledge is "too wonderful" for man ; and, in fact, implies *omniscience* : I shall not stop to enquire in what way God can impart such powers to any mere finite *creature*, however exalted Arians may choose to conceive him : but shall shew once more, and now finally, that Christ is specified as GOD, in this exercise of eternal judgment.

I have just called attention to the fact that, at chap. xxii., verses 12, 13, our blessed Lord, announcing that He comes quickly to give to every man according as his work shall be, resumes His title asserted at the beginning of *the Revelation*—"I am Alpha and Omega, the beginning, and the ending, the first and the last." But this same title is also assumed, at chap. xxi., ver. 5, "And he that *sat upon the throne* said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things : and *I will be his God*, and he shall be my son." But, again, if we ask for further proof that Jesus, who calls Himself thus "Alpha and Omega," and pro-

mises to be the GOD of those that endure unto the end, is God, let us enquire who is he here represented as seated on the throne? The reference is to chap. xx., ver. 11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before GOD, and the books were opened," etc. It is Jesus who claims to be Alpha and Omega; it is Jesus who promises to be the God of His faithful people; it is Jesus who sat upon the throne; it is Jesus before whom, as Judge, the small and great are standing; for "we must all stand before the judgment seat of Christ to receive for the deeds done in the body;" it is Jesus who is here plainly asserted to be GOD.

Conclusion of the chapter: and brief summary of proofs from the New Testament that Christ is God.

I am weary with reiterating proofs of the deity of Jesus. Not weary with the subject itself, for who should dare say so? It is one of unspeakable dignity and glory. But weary with having to meet shallow pretences to biblical learning, arguments of the most confused and unsubstantial and

delusive character, and (I am sometimes tempted to say) fallacies urged with conscious dishonesty of purpose. But, if this be too hard a speech, there is the undeniable fact that contexts of Scripture are mutilated; some authors misquoted; others misrepresented; and others classed together in such a manner as to cause a reader misapprehension, whether it was designed or not; not to add, that some language, referred to with precision as being indescribably impious and profane, is used in defence of Unitarianism. Let me very briefly conclude this chapter by collating the main proofs of the deity of Jesus, as we have gathered them from the New Testament alone.

My remarks on the book of Revelation have been purposely concise: rather intended to lead the reader to examine for himself, than to set out the argument from this head with conclusiveness. Still, I hesitate not to say, conclusive they are: and one of the peculiar features of that book is that the deity of Jesus is so irradiated from passage to passage by its peculiar construction that it is almost as impossible within a moderate space, to gather up all the marks of His Godhead, as it would have been for the beloved disciple to concentrate the rays of that divine glory in which Jesus appeared to him at the commence-

ment of that Revelation. But this we perceive, that His titles both as man and God are given to Him there: as Jesus, as Lamb of God, as Word of God, as The First and The Last, as God. Thus His manhood, and essential deity are equally borne in mind, and delivered unto us, by John: and the revelation granted Him is from CHRIST in glory: that is, from Messiah as the well-beloved, and only-begotten Son, of equal deity with The Father, having taken the manhood into God. In this character He is represented in *the Revelation* as receiving supreme worship, and adoration, from the heavenly host, and as united with The Father in Godhead, dwelling in the midst of the throne: the throne of God and of The Lamb. In this character the representatives in heaven of the struggling saints on earth offer Him continually their prayers, and praises; and in this character, which is that of Adonāi, as predicted in the *one hundred and tenth Psalm*, Stephen was permitted as an especial reward for his fidelity to behold Him in glory at the right hand of The Father, when gazing stedfastly into heaven. Such an act of supreme worship by Stephen under such solemn circumstances, and filled with The Holy Ghost, leaves us no doubt (if any could yet remain upon our minds) that we rightly interpret those many passages of the New Testament which in various ways, and for various purposes, implying acts of saving and almighty grace, represent our Blessed Saviour to us as the proper object of continual, and supreme, worship from His people. And we speak of Him, just as of "our Father, who is in heaven" not as though His presence, or power, were localised there; but merely because it has pleased The Almighty God to justify such expressions in His holy word, probably for the purpose of simplifying, and giving more pointed reality and effect to the active faith of His people. It is the language of man, and his mode of thought, graciously adopted for his own settlement, and advancement in the things of God. So our Blessed Lord is described as having literally ascended into heaven, and was watched by His chosen witnesses as literally proceeding thither; and that they might be confirmed in that impression, and not suppose that mere imagination, or excitement, had deceived them, a vision of angels was granted them in addition, who assured them that as he had gone away into heaven, so he would literally from heaven come again. A literal ascension, and corresponding promise, which assure us

that we are right in interpreting certain scriptures, as speaking of his having literally come down from heaven, before He took upon him the form of man, and therefore as having been pre-existent in heaven in some state; of which our Blessed Lord permits us not to doubt when he speaks of returning from earth unto the glory which he had in unity with the Father before the world was.

It is observable that as the first remarkable notification of Christ in glory as God is given us, after his ascension, by an act of supreme worship from one of his most faithful, and blessed, servants under circumstances of death, but filled with The Holy Ghost; so one of the last intimations of his real nature as God Incarnate upon earth is given us by an act of supreme worship from one of his people, snatched at the very moment of death as a brand from eternal fire. The prayer of the thief upon the cross, accepted and answered by our Blessed Lord either establishes the *deity* of Christ, or stamps his character with infamy. It was a prayer for life eternal, and as such was immediately replied to. Such as he descended from heaven, so he was upon earth; and such as he was upon earth, so he re-ascended to heaven. The outward signs of Godhead he laid aside, emptying himself, and content for such time not to display his glory; but the real nature of deity never. Doubtless, God was in Christ reconciling the world unto Himself; doubtless, God was manifest in the flesh; and until the whole text of the New Testament has been torn to pieces, those who undertake to enforce so many suspicious discoveries respecting its purity, will not be able quite to rob us of the saving truth; truth upon which our salvation absolutely depends. For if Christ be not God, there is no intercession, there has been no atonement; and the whole Christian system collapses into a bare, and uncheering code of morals, dry as hay. Nay, worse than that; for if Christ be not God, it will be difficult indeed to rescue the entire Bible, and the many writers in it of such different characters, and living under circumstances so various, from the charge of having expressed themselves so that the vast mass of its recipients through many ages could not but interpret it so as to set up one astounding, and idolatrous, lie as the foundation, and characteristic of their faith; and the inspiration of that Bible, in other words its claim to be a revelation from God, falls to the ground.

Christianity (so-called) without the deity of Christ is mere *deism*; and that *deity* denied we are as well without the Bible, as with it.

Hence, it happens that such doctrine of the *deity* of Christ is the prime article of revealed truth; pervading, as our Blessed Saviour reminded his people, the writings of Moses and the Prophets; and as thoroughly insisted on, in various ways, by the evangelists and apostles. The names of God, the attributes of God, the works of God, the worship of God, are all perfectly and supremely awarded to Christ; claimed by him, and for him, in every conceivable form, under all varieties, and by clear and ostensible acts. His birth, his conversation, his resurrection, his miracles; the confessions of men, of devils, of angels; his death, his resurrection, his ascension, his appearances in glory whether to Stephen, or Saul, or John; all betoken *deity*; and that so clearly expressed that the humblest mind, acting in sincerity, will draw no less conclusion concerning him; while they, who attempt to deny that deity, are driven to vain and hopeless sophistries; and after all are forced, as we have seen, from one shift to the other until they must either give up the Testaments, as not containing a revelation from God; or incur for themselves the well-founded charge either of fatal ignorance, or of irrational obstinacy. The utmost they can allege with safety in their final defence is that such matters are too wonderful for man; and that it passes his comprehension how The Most High God can exist in the manner He is asserted to be revealed; and how He could so become incarnate, and dwell among men, and suffer, and die in the flesh, for their sins; and so rise again for their salvation. If this be what they urge, St. Paul himself will agree with them,¹ exclaiming, "O, the depth of the riches, both of the wisdom, and knowledge, of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of The Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and *through* him, and to him, are all things; to whom be glory for ever. Amen." All things being equally *through* The Father, and *through* The Son, and *through* The Holy Ghost: to the proofs of whose *personality* we next proceed.

¹ Rom. xi. 13.

CHAPTER XVI.

P E N T E C O S T .



S previously observed, the *deity* of The Lord Jesus Christ may be properly considered that great subject upon which the Trinitarian controversy depends; and if that be proved, as we trust it has been by multitudinous Trinitarian writers, there remains very little in relation to The Most Blessed Trinity about which the adversary will care to dispute with us. For as regards the deity of The Holy Ghost, it is readily and completely admitted by them that, when not placed merely as an expression for the power, or influence, emanating from God into the Christian's soul, it is a synonym for God Himself; so that not the *deity*, but the *personal* deity, in other words, the personality (as it has been termed) of The Holy Ghost is all that we are required to prove.

Explanation of the term Personality thus employed.

The meaning which Trinitarians attach to the word personality, thus applied to The Holy Ghost, will be quickly apprehended by reference to the chapter on "The Subordination." It is intended by such expression to affirm that as THE FATHER is not THE SON, so THE HOLY GHOST is neither of these, but has a proper *person*, of the same *substance*, or *being*, by which we are taught to distinguish Him from both The Father and The Son; and in which He graciously carries on certain offices assigned to Him in the divine economy, and undertaken by Him especially for the redemption of man. But just as the very inferior mental capacities of human kind are altogether incompetent to form any correct notions whatever upon any question affecting the being, or existence, or nature, of God; so Trinitarians acknow-

ledge themselves entirely unable to comprehend the mode in which THE HOLY GHOST thus exists in a proper *person*, or substance, or being, in such sense that He is not to be confounded either with The Father, or with The Son. Supposing we accept the Unitarian definition of the Godhead; viz., that there is One Almighty Father, and neither God The Son, nor God The Holy Ghost: then if we ask them to explain to us what they mean by The Almighty Father, and what is His *person*, or *substance*, or *being*, they are quite unable to give us an answer. Man has no power to explain, or describe, or define, the existence of GOD. Unitarians are quite as helpless in their theory, as we in ours. And this being so, we urge upon them that all of us are dependent as very children upon revelation, viz., upon what God Himself may see fit to make known about this matter; and that to such revelation Unitarians, and all others (if they be rational men), must come for what information they require. Further, so having come to revelation for learning the knowledge of God, we affirm that such revelation does distinctly make known to us that God is One; but in such sense of unity that He is pleased to declare He exists in a threefold manner which He Himself, not we, has defined as The Father, The Son, and the Holy Ghost. But so that these are not three but one God; and yet, in their persons, must not be confounded. Any other definition of God's unity the Holy Bible gives us not. And, though utterly unable to comprehend the mode in which GOD so exists, we are not more unable than Unitarians, or other men, who (like ourselves) are utterly unable to comprehend how GOD exists at all.

As to the particular term employed to express the idea as, for instance, *person*, we care nothing about that; but are prepared to accept any other Unitarians prefer, provided we can attach the same ideas to it. The word used in the New Testament is *hypostasis*, and (in the language to which it belongs) is like all other human terms incompetent to express the essence of God. But the Holy Bible was intended for man, every man, to read, and God has, therefore, condescended to approach our minds by means of our broken tongues. If the word *person* be not a sufficiently good rendering of the word *hypostasis*, which God has employed, of course we are (so far) wrong; and we shall be under an obligation if learned Unitarians will correct us, and find the

word which is the proper rendering. But if, on the other hand, they do admit that the Latin *person* (adopted into English) comes sufficiently near to the Greek *hypostasis*; why then we ask permission to plead that their complaint about terms is very ill-placed; and, if they will persist in it, ought not to be urged against us, but against the writer of the Epistle to the Hebrews; or rather, with reverence be it spoken, if they will persist they complain against God, who inspired him. But, again, if we be demanded, in what sense we mean that The Son, and The Holy Ghost, are one with The Father; yet are not The Father, nor to be confounded with Him; but that each, though of the same *hypostasis*, or *substance*, has a proper *person*, or *being*, of His own; we reply we mean just, and only, but entirely, what the Holy Scripture says without adding explanatory terms of our own, viz., that THE SON is such as begotten of His Father before all worlds; of which we have already spoken abundantly: and that THE HOLY GHOST is such as *proceeding* from The Father and from The Son: and proceeding as such, from all eternity. So that we conceive of no time, or point in duration, when God Most High did not exist as God The Father, God The Son, and God The Holy Ghost: of whom, The Holy Ghost, we proceed to prove the personality.

I have already, at p. 177, noted the fact that *Tertullian* was the first to use this word *person*. But, that no mistake, nor confusion, may arise from the use of the word as a translation for *hypostasis*, as *substance*, or *being*, would further observe that as early as the *fifth* century it is noticed by *Facundus*, a bishop of *Hermiana*, in Africa, how the use of it had been forced upon the church in reference to The Most Holy Trinity. And, similarly, disputes respecting the proper use of *it*, as also of words which may be rendered *subsistences*, and *substances*: owing to the diversity between the Greek and Latin tongues. The Greeks were wont to say three *hypostases*, or *substances*; where the Latins would say three *persons*. Till, at last, by a synod, held at Alexandria, A.D. 362, their identity of intention was determined: and, henceforward, while the *unity* of God was asserted as of one substance, or being; the Trinity was also maintained, both by Greeks and Latins, as of three *subsistences*, or *persons*. See *Radcliffe's Athanasian Creed*, pp. 66—92; and *Notes 6 and 7*: see also *Augustine Heb. i. 3*, as quoted by *Capellus in Critici Sacri*, p. 4094.

*Remarks on St.
John's chapters
14, 15, and 16.*

As with the *deity* of The Son, so in reference to the Godhead of The Holy Ghost, the blessed Apostle John, who was requested in the earliest days of the Church, to defend the truth against the error of Unitarianism, which was then creeping on under Cerinthus,¹ is among the clearest authorities. In his *fourteenth*, *fifteenth*, and *sixteenth* chapters, he narrates that important, and parting, conversation which The Blessed Saviour held with His Apostles; and in the course of which He says,² "If ye love me keep my commandments. And I will pray The Father, and he shall give you another Comforter that he may abide with you for ever; even The Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth Him: but ye know him; for he dwelleth with you, and shall be in you:" or again, "But The Comforter, which is The Holy Ghost, whom The Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you:" or again, "But when The Comforter is come, whom I will send unto you from The Father, even The Spirit of truth, which proceedeth from The Father, He shall testify of Me:" or again, "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, The Comforter will not come unto you; but if I depart I will send Him unto you; and when He is come He will reprove the world of sin, of righteousness, and of judgment." In which passages we cannot fail to notice that The Comforter, or Spirit of Truth, or The Holy Ghost, are one and the same, (what shall we say?) *person*. For the language employed is such as is rational if used of a person, or individual *being*; but not otherwise. And is such as if used of The Father, or of Christ Himself, would be admitted at once to convey such ideas of *individuality*, as it were affronting to a common understanding to commence explaining. He is to *teach*, to *convince*, *i. e.*, *reprove*, to *testify*, to *bring things to mind*, to *abide*, to be *received*, to be *known*; all of which implies *personality*. His *testimony* is thrown into contrast with that of the Apostles, as *persons*; and His presence, and

¹ By calling, as at p. 14, Cerinthians, Ebionites, Samosatenes, Arians, etc., Unitarians, I mean that (in their several ways) they denied, and assailed, the doctrine of The Holy Trinity.

² John xiv. 15, 16; xv. 26; and xvi. 7, 8.

His work, with those of Christ, as a *person*; and we may safely assert that it never would have entered the head of any sensible man to deny that such language implied personality, did not such an easy, and matter of course, admission conduct us unavoidably to the incomprehensible doctrine of The Holy Trinity.

Further we notice, from the above passages, that THE HOLY GHOST is sent, that is, goes out from, or *proceeds*, both from The Father, and from The Son; for Jesus says specifically that The Father gives, and sends, The Comforter, in His, The Son's name; and also that He himself, as such Son, sends The Comforter *from* The Father. Hence, whatever be the essence, substance, or being, of The Holy Ghost, it follows (the subject being *spirit*, not *body*) that essence or being is such as The Father and The Son send forth; and that, therefore, (the subject being of *spirit*, and not of *body*) such as The Holy Ghost is such are The Father, and such The Son, who send Him. And, as it is better stated, "such as The Father is, such is The Son; and such is The Holy Ghost." Now, the very lowest view which Unitarians admit of The Holy Ghost is that He is some ineffable *influence*, or spiritual *power*, emanating from The One True God; but Christ says *He* sends Him from The Father. And, if Christ be a creature, as Unitarians say He is, how can He send The Father's *spirit* from Him? Has any creature command over God Almighty? or can any one being send another's spirit? Could Mr. Yates send Mr. Belsham's spirit? or Mr. Belsham, Dr. Clarke's? or Dr. Clarke, Dr. Priestley's? But if Jesus be, as He says He is, one with The Father; if God The Father, and God The Son, be of one substance, essence, and being, then The Spirit which proceeds from both is *one* spirit of the same substance, essence, or being; and the word *person* attaches to either for purpose of distinction, but not for severance, of *being*. For, further, St. John's statement enables us to see the equality, or equal being, of the three: for, as explained before,¹ in the putting forth of spirit, whether we term it *begetting*, or *proceeding*, that which is put forth must needs be exactly the same as that from which it came. And The Spirit of God, thus put forth, and knowing no division, parts, or proportion, the same infinite and perfect attributes, in other words, *Godhead*, must belong to The Spirit

¹ See p. 175, *supra*.

so put forth, as belongs to The Father and to The Son, from both of whom He proceeds. Moreover, by Unitarians' own admission, the equal *deity* of Jesus with The Father results from St. John's statement; for the *deity* of The Holy Ghost (if he be a person) they do not deny; and admit Him readily to be synonymous with THE FATHER; but if so, The Spirit being, according to them, continually a synonym for God, and thus declared by St. John to be sent by Christ, it follows that Christ is God: and hence it is that The Holy Spirit is called convertibly either The Spirit of God, or The Spirit of Christ; as in places mentioned below,¹ *e.g.*, "Now if any have not The Spirit of Christ he is none of his." This same doctrine, that The Holy Ghost *proceeds* from The Son, is also perceived by the fact that Jesus breathed on His apostles, and said, "Receive ye The Holy Ghost."—John xx. 22; also from John Baptist's assertion, "He shall baptize you with The Holy Ghost, and with fire." Matt. iii. 11.

Once more, we notice from St. John's language, mysteriously but gloriously, the doctrine of relative, and willing, subordination in *deity*, viz., subordination both of THE FATHER, and of THE HOLY GHOST. Of The Father, for whenever The Almighty Father divests Himself for any time of any office, or authority, or exercise of it, He does (so far) lay aside His own glory; and if it be that in His own place He appoints, and introduces, His own well-beloved Son, He does, to such end and extent, subordinate Himself to that Son. This He hath done² in respect of final judgment: "The Father judgeth no man:" this He did also in respect of creation, leaving the exercise of infinite wisdom and power, and all the glory of it, to The Son, through whose unadvised, unassisted, power He created all things, so that without Him was not any thing made that was made. Likewise, also, we observe that THE FATHER subordinates Himself in the sending forth of The Holy Ghost; for He sends not in His own name, but in Christ's name; and not otherwise than at Christ's request—for He prays The Father: and The Father sends in Christ's name. Furthermore, we observe that The Holy Ghost, thus sent from The Father by The Son, is therefore *subordinate* to both, is He therefore unequal to either?

¹ Rom. viii. 9 1 Pet. i. 11.

² See above, p. 198.

Subordination of The Holy Ghost implies no inequality; proved from reflection upon blaspheming Him.

Now that willing divestment from His proper glory, in respect of any design, or for any time, by THE FATHER, implies no inferiority, I suppose that Unitarians will admit. But, if so, the same argument must apply to THE SON, and to THE HOLY GHOST; and, indeed, common sense tells us

that to strip oneself of robes of dignity, as He does for man's salvation, who is "glorious in his apparel," and "clothed with majesty and honour," implies no abnegation of proper nature. But if the fretting disease of scepticism still creeps about us let us turn to the Evangelists. There are those¹ remarkable passages about blaspheming against The Holy Ghost. Is He a person, or is He not? Is He inferior in subordination, or is He not? Now, granting that it is possible to blaspheme an attribute, or influence, or energy, or power, the language in which the Evangelists express themselves forces us to conclude that THE HOLY GHOST is a person, and of no inferior dignity by that *subordination* to The Father and to The Son, which is avowed concerning Him. It results, from the Evangelists, in two respects that He is a *person*: for blasphemy against Him is thrown into contrast with blasphemy against Christ, as The Son of Man; and we fairly argue that as Christ speaks of His being blasphemed in His own proper person; so The Holy Ghost, if blasphemed, is blasphemed in His own proper person: and again, without any attempt to explain this sin against The Holy Ghost, we are permitted to note enough of its character, to deduce therefrom His personality. For we may say that, generally, sin against The Holy Ghost (as there alluded to) was attributing to Satan the wonderful works of blessedness due to HIM, such Holy Ghost; and hence we reason that as Satan is referred to in his own appropriate and individual person, so THE HOLY GHOST (whose name be magnified) is referred to equally in *His*.

But that no inferiority of degree can be inferred, respecting The Holy Ghost, from the fact so manifestly stated by St. John of His *subordination* as sent, and proceeding, and working under, The Father and The Son, but the very, very contrary, is clear from the awful warning given us by The Holy Saviour through

¹ Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10—12.

the Evangelists. God, in His mysterious love, and unspeakable forbearance; God, through the mighty blood of Jesus, and for the glory's sake of Him, The Son, will forgive us repentant sinners, all manner of sin, and blasphemy, but this one sin, which is called *speaking against* The Holy Ghost. Oh! if I doubted that The Holy Ghost was God, I would not for my soul's sake dare to say so. It is one thing to have doubts and difficulties; another thing, and far worse, to teach, and spread them. If they who are not convinced, would but hold their tongues! However, sin against The Holy Ghost is the greatest of all sins; therefore, surely, The Holy Ghost is not intended to be thought, because subordinated, of lesser dignity. But, if so, then *subordination* in the Divine economy, whether of Father, of Son, or of Holy Ghost, gives us no ground for arguing either for greater, or lesser dignity. "And in this Trinity; neither is afore, nor after, other: neither is greater, or less, than another."

The Personality of THE HOLY GHOST argued for from sin against Him, and from His gifts, and graces.

But again as to the *personality*. I have granted above, for the argument's sake, that we may blaspheme against an *attribute*; as, *e.g.*, God's power, or wisdom, or love, or holiness. But such language is irrational; and evil speaking against attributes can have little significance except against *persons*, understood to possess them. Moreover, there are some sins which cannot be committed except against a person. We cannot *lie* to an attribute; we cannot *vex*, nor *please* an attribute; an attribute cannot have a *mind*. But such things, and many more yet to be specified, are said in the New Testament respecting The Holy Ghost. Thus, Peter says of Ananias,¹ "Why hath Satan filled thine heart to *lie* to The Holy Ghost? . . . thou hast not lied unto men, but unto God." Thus, as Isaiah,² so Stephen, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist The Holy Ghost; as your fathers did, so do ye." Thus³ St. Paul, "Grieve not The Holy Spirit, whereby ye are sealed unto the day of redemption;" or, again,⁴ "hath done despite to The Spirit of Grace." In a word, is it possible to sin against, in the sense of offending, The Holy Ghost? Scripture abundantly forewarns us that it is; but we cannot offend an attribute; but we cannot 'despite,' or 'grieve,' or 'lie to' an

¹ Acts v. 3.

² Acts vii. 51.

³ Ephes. iv. 30.

⁴ Heb. x. 29.

attribute; and hence it follows that The Holy Ghost, against whom we can so lie, so rebel, so do despise, is not an attribute, but a *person*.

Moreover *attributes* have not *minds*, nor do they exercise intelligence; on the contrary, they are themselves exercised, as being parts of intelligence in those who exercise them. But THE HOLY GHOST is said to have a *mind*, and to exercise¹ it. Thus, "He that searcheth the hearts knoweth what is the *mind* of The Spirit." Thus again² The Spirit *searches* and *knows*: "The Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no one but The Spirit of God." Where it is evident enough, and common conversation every day confirms the thought, that "spirit of a man" is not a mere synonym for man. But further, THE HOLY SPIRIT thus spoken of, not as a mere attribute, but as a proper intelligent being is represented in various ways as exercising, imparting, and influencing man by such intelligence: and God's various *attributes*, such as *power*, *holiness*, *love*, etc. etc. are represented as exercised by Him; so that he cannot be such attributes themselves, much less any one of them; but a *person* who possesses them all; and is, therefore, God. Thus, He guides³; "He will guide you into all truth:" He leads⁴; "As many as are led by The Spirit of God, they are the sons of God:" He helps⁵; "The Spirit helpeth our infirmities:" He prays for us; "maketh intercessions for us with groanings which cannot be uttered:" He testifies⁶; "The Spirit beareth witness with our spirit, that we are the children of God:" He reveals,⁷ and that the things of God, "As it is now revealed unto His holy prophets and apostles by The Spirit:" He prophesies⁸; "Now The Spirit speaketh expressly, that in the latter times some shall depart from the faith;" He works miracles⁹; "Through mighty signs and wonders, by the power of The Spirit of God." He sanctifies¹⁰; "Ye are sanctified by The Spirit of our God:" He gives life¹¹; "It is The Spirit that

¹ Rom. viii. 27.² 1 Cor. ii. 10, 11.³ John xvi. 13.⁴ Rom. viii. 14.⁵ Rom. viii. 26.⁶ Rom. viii. 16.⁷ Ephes. iii. 5.⁸ 1 Tim. iv. 11.⁹ Rom. xv. 19.¹⁰ 1 Cor. vi. 11.¹¹ John vi. 63.

quickeneth :” in short, He gives all good gifts¹; “All these worketh one and the same Spirit, dividing to every man severally as He will.” Since, then, He gives, and therefore possesses all good attributes, which of them all is He himself? He is not one of them; but a person, possessor of them all. Let it not be said that “The Spirit of God” is a synonym for the *power* of God, which bestows such gifts. It is not; for miracles are wrought, says St. Paul, “by the *power* of The Spirit of God;” not *by the power of the power*. St. Paul’s preaching, as our own should be, was “in demonstration of The Spirit, and of power;” not “of the power of God, and of power.” 1 Cor. ii. 4.

In short, there is no way of rationally interpreting such scriptures except that which maintains The Holy Ghost to be a divine *person*, possessing in himself, exercising, and imparting such powers to the souls of men.

The Personality of THE HOLY GHOST argued for from baptismal form, and from St. Paul’s benediction.

Surely Unitarians are among the least reasonable of men; or, which is much the same thing, their favourite advocates are among the worst of reasoners. Thus Mr. Yates observes,² “Every one, who has accurately observed the phraseology of the Scriptures, knows that *the name* of a person is an expression often used to signify *the person himself*. As an example I refer to the beginning of the *twentieth Psalm*, “The Lord hear thee in the day of trouble, the *name* of the God of Jacob defend thee.’ It is evident,” etc.: and then he proceeds to argue that our blessed Lord’s injunction³ “Go ye, therefore, and teach all nations, baptising them in the name of The Father, and of The Son, and of the Holy Ghost,” is no proof of the doctrine of The Holy Trinity, since it means into the *faith* of The Father, and of The Son, and of The Holy Ghost. Be it so; but then who does not see that, according to Mr. Yates’ own admission, it asserts the *personality* of the Three, viz., that as the *name* of The Father is synonymous with the *person* of The Father; so of The Son; so also of The Holy Ghost. As The Father is a *person* (using Mr. Yates’ word), and as Christ is a *person*, so The Holy Ghost is a *person*. Their equal *deity* we

¹ 1 Cor. xiii. 8—10, and Gal. v. 22.

² Yates’ Vind., p. 145.

³ Matt. xxviii. 19; Mark xvi. 15.

may prove from other sources; the *personality* of The Holy Ghost is, at least, asserted here. Moreover, Mr. Yates proceeds to say that "the amiable Archbishop Tillotson, in his sermon upon this text (vol. 2, fol. p. 512, 513) though he considers the words Father, Son, and Holy Spirit, as denoting the three persons of the Trinity, nevertheless represents the rite of baptism "into the name of The Father, and of the Son, and of The Holy Spirit," merely as a *profession of faith in the Christian religion, the principal doctrines of which relate to these three subjects.*" I regret—I extremely regret, to have once more, but gently and affectionately, to assure Unitarians that their chosen advocate would mislead them by misrepresenting Archbishop Tillotson. The sermon, and apparently the same edition, but at least the same pages of a folio, vol. 2, as referred to by Mr. Yates, now lie before me; and the Archbishop's words are: "As for the form of baptism, *into the name of The Father, and of The Son, and of The Holy Ghost*, it plainly refers to that short creed, or profession of faith, which was required of those that were to be baptized, answerable to the reciting of the precepts of the law, at the baptizing of proselytes among the Jews; now the articles of this creed were reduced to these three heads, *of The Father, Son, and Holy Ghost*, and contains what was necessary to be believed concerning each of these. And this, probably, is that which the apostle calls the doctrine of baptism, Heb. vi. 2, viz. a short summary of the Christian faith, the profession whereof was to be made at baptism; of which the most ancient fathers make so frequent mention, calling it *The Rule of Faith*. It was a great while, indeed, before Christians tied themselves strictly to that very form of words which we now call the Apostles' Creed, but the sense was the same, though every one expressed it in his own words: nay, the same *father* reciting it upon several occasions, does not confine himself to the very same expressions, a plain indication that they were not then strictly bound up to any form of words, but retaining the sense and substance of the articles, every one expressed them as he pleased. So that to baptize in the name of *The Father, and of The Son, and of The Holy Ghost*, is to perform this rite, or sacrament, *by the authority of and with especial relation to the three persons of THE BLESSED TRINITY, "Father, Son, and Holy Ghost,* as the chief objects of

the Christian faith, whereof solemn profession was then made, So that upon this form of baptism appointed by our blessed Saviour, compared with what is elsewhere said in Scripture, *concerning the divinity of The Son, and of The Holy Ghost, is principally founded the doctrine of The Blessed Trinity*; I mean in that simplicity in which the Scripture hath delivered it, and not as it hath been since confounded and entangled in the cobwebs and niceties of the Schools. The Scripture, indeed, nowhere calls them *Persons*, but speaks of them as we do of several persons; and, therefore, that word is not unfitly used to express the difference between them, or at least we do not know a fitter word for that purpose."

I leave candid and conscientious Unitarians to judge between us. Mr. Yates would lead his readers to believe that Archbishop Tillotson perceived in Matthew's text an acknowledgment of the *persons*, Father, Son, and Holy Ghost: but, not of such persons, *and of them as a Trinity in equal Godhead*; and that the verse was regarded merely as a profession of *faith* in such three. Archbishop Tillotson says distinctly, it was a profession of faith, viz., on Father, Son, and Holy Ghost, as the chief objects of the Christian faith, *as afterwards embodied in the Apostles' creed*: and that the doctrine of the Blessed Trinity is *principally founded* upon this verse in Matthew about baptism, compared with what is elsewhere said in scripture concerning the divinity of The Son and of The Holy Ghost. In short, the Archbishop's use of these words "the blessed Trinity," twice in the course of so brief a quotation, shews us plainly what he means.

But, to allude no more to Mr. Yates' perversion of Tillotson, not only is the *personality* of The Holy Ghost (as in effect admitted by Mr. Yates) taught us in this baptismal direction given by our Lord through Matthew; but also his equal *personality*, or deity, with The Father and with The Son. The verse asserts The Holy Trinity quite as plainly as that disputed passage in John's first epistle, "There are three that bear record in heaven, The Father, The Son, and The Holy Ghost." For, the reader will observe, it is not said "baptizing them into the *names* of," but "into the *name* of"—*e. g.*, into the *one* name of; so that, in whatever sense we are baptised into the *name* of The Father,

in that same sense we are baptised into the *name* of The Son, and into the *name* of The Holy Ghost; and if to be baptised into the name of *The Father* is a profession of faith in His deity, to be baptised into the name of The Son and of The Holy Ghost, is a profession of faith in the deity of *them*. The unity of God is here asserted: "One Lord, and His *name* one," Zech. xiv. 9. But, Unitarians, if this be so, what means the form of baptism that lies before me? You are not partakers of Christian baptism. You are not baptised. Here¹ is the form, I see, "I baptise thee into the name of The Father, and of The Son, and of The Holy Spirit." But, if you deny the *deity* of Christ, and the personality of The Holy Ghost (as you profess to do) you may just as well put down "I baptise thee in the name of The Father, and of the man Jesus, and of the Holy Power"—in fact, it becomes a lifeless form to you; and, especially, because the profession of faith is not made in the sense intended in Holy Scripture; and, therefore, God will not bestow His blessing. If this book meets the eye of any one who has, by thoughtless parents, been taken and baptised at a Unitarian chapel, it is my duty to tell him he is not baptised in the Christian sense; and should seek to be baptised again. For, though the Church of England recognises baptism by other ministers than her own, and even by laymen, she assumes that persons, so baptising, do "hold the Catholic Faith."

St. Paul's benediction in 2 Cor. xiii. 14, a proof of THE PERSONALITY of the Holy Ghost.

Let us next turn to St. Paul's benediction in 2 Cor. xiii. 14. "The grace of our Lord Jesus Christ, and the love of God, and the communion of The Holy Ghost be with you all, Amen."

What is it? a mere expression of hope, or a prayer? Surely we cannot doubt it is a prayer. And, being so, a prayer to each of the three persons in the most holy, blessed, and glorious Trinity: three persons and one God. A prayer expressive of the unity in all perfect *deity*. A prayer to each for blessing of grace, and love, and fellowship, each of which is necessary to, and must result in, life eternal. The saving grace, or free favour, of Jesus: the unspeakable love of The Father in not appointing us to wrath, but to obtain salvation through our Lord Jesus Christ; and the sanctifying communion, or

¹ Unit. Pr. Bk. as referred to at p. 242, supra.

fellowship, of the Comforter, the Holy Ghost, to guide us into all truth necessary to eternal life. And there is an important lesson to be learned by contrasting this form of *benediction* (and even human *benediction* in things of God is lifeless, useless, except as a *prayer*) with the baptismal form enjoined by our Blessed Lord. That profession of faith is directed to be made in The Father, The Son, and The Holy Ghost: in the essence as existent from all eternity; three persons in equal Godhead; and is equally fatal to the errors of the Unitarians who deny the persons, and the godhead also, of The Son and of the Holy Ghost; as well as to those of the Sabellians, certain unbelievers of old who, admitting the godhead, *denied the distinctness of persons*. For, as Waterland has observed,¹ "Sabellianism, and Photinianism, and Socinianism, do, in reality, come into one; all resolving into Judaism; for the fundamental error of them all is the denying the divine *sonship*, and personal divinity of Jesus Christ; rejecting the eternal substantial LOGOS, who was with The Father before the world was, and is God from everlasting to everlasting." But just as that baptismal form of professed faith does effectively necessitate our acknowledgment of the distinct personality, and equal deity, of The Father, of The Son, and of Holy Ghost; so does St. Paul's benediction, in another way peculiar to itself; for it takes in, besides that other momentous doctrine, viz., THE INCARNATION. For, in the baptismal form, Jesus specifies himself as Son, or (if we please) the eternal WORD or *Logos*; but, the benediction specifies Him as The Lord Jesus Christ, viz., *Messiah*; or, as I have abundantly shown, *God-Incarnate*; Adonāi, Jehovah, exalted to the right hand of Jehovah, having taken the manhood into God. And thus, as the distinctness of the persons God and Christ, viz., God The Father, and God The Son as Messiah, are maintained in St. Paul's *benediction*, in other words *prayer* (for all human *benedictions* are lifeless, except as prayer), so the distinctness of the *person* Holy Ghost is also maintained by this association with The Father, and with The Son, or with Christ and with God, in this benediction. Let us test the Unitarian view on this subject by alteration of St. Paul's prayer, as we did by the alteration of our blessed Lord's baptismal form. "The grace of our *created* Lord Jesus

¹ Waterland's Imp. Doc. Holy Trin., p. 324.

Christ, and the love of God, and the communion of the Holy Power, be with you all, Amen." What think you of this? The fact is, as the baptismal form is a profession of faith in The Holy Trinity, as to One God in eternal essence; so St. Paul's prayer is a prayer directed to each person in that Holy Trinity, in the three *ecomical* parts of the work of redemption. The Father loving us unto life, and willing our salvation; The Son loving us unto life, becoming incarnate, and dying, and rising, for our salvation; The Holy Ghost loving us unto life, and by His personal communion sanctifying, or fitting us, for salvation.

One favourite mode by which Unitarians have attempted to dispose of the personality of the Holy Ghost has been an appeal to the rhetorical figure known as "Personification," viz., that by which certain attributes, or mental affections, are wont to be spoken of, more especially in poetical compositions, *as if they were persons, though in fact they are not*. And they adduce the instance of WISDOM in the Book of Proverbs in support of this view; adduce it, I may state, very unsoundly; but with that, at present, I have nothing to do. But this rhetorical exercise of *personification* is not likely to be found in what one might term *judicial* statements of duty upon which one's eternal salvation depends. Our blessed Lord cannot be supposed to have had recourse to ornamental figures of speech when He was warning man against the one unpardonable sin; nor when He was delivering the form in which He willed that His people's profession of faith should be made unto the end of days; nor St. Peter when he rebuked Ananias and his wife to their soul's eternal woe; nor St. Paul when he prayed his parting blessing for the Corinthians. Nor will this idea of rhetorical *personification* meet those multitudinous prosaic cases in which the work, and character, and presence, and power of The Holy Ghost are repeated in historical and epistolary writings in the New Testament. There was no room for a mere figure of speech: "When the day of Pentecost was fully come, and they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with The Holy Ghost, and began to speak with other tongues,

as The Spirit gave them utterance." St. Luke is not making a speech, nor uttering poetry; but writing plain, matter of fact, history. The symbols are found in the sound, the wind, and the fire, and with the Apostles, as¹ with Elijah and Ezekiel of old, God is He whose presence is here symbolised in the *person* of The Holy Ghost. So, in regard to the varied gifts and graces of The Holy Ghost above referred to,² there is no reason for supposing the exercise of mere ornamental figures of speech. He is spoken of, as³ in the Old Testament, as that divine and almighty personal agent by whose instrumentality such gifts and graces are bestowed.

Verses which specify the three persons of THE HOLY TRINITY.

I have spoken of St. Paul's benediction to the Corinthians as a prayer; and it is so; for, once more, no human benediction can be worth a straw, except it be given as a prayer. And there is one other verse of Holy Scripture in which, though not so directly, yet sufficiently so, prayer seems to be directed to The Holy Ghost, and the *deity* and *personality* of The Holy Ghost be thereby proved:—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. iii. 5. It seems to me that they are justified, by analogy of Scripture, and the mode in which the offices of salvation are described in relation to The Godhead, who infer that The Lord here appealed to is The Holy Ghost, the peculiar leader and sanctifier of God's people. "And The Holy Ghost direct your hearts into the love of God (The Father) and the patient waiting for Christ." Such prayers, of course, prove not only the personality, but also the deity, of The Holy Ghost; which, and that no mere figure of speech by "personification" can be supposed, will become clearer still by the following collations of Scripture:—

The Holy Ghost is a *person* in The Godhead :

1. As begetting the children of God. "That which is born of THE SPIRIT." John iii. 6. "That which is born of God." 1 John v. 4.

2. As sending out apostles and ministers to preach. "The Holy Ghost said, Separate me Barnabus and Saul, for the work whereunto I have called them," Acts xiii. 2. "No man taketh

¹ 1 Kings xix. 11, and Ezek. iii. 12. ² See p. 286. ³ See p. 114, supra.

this honour to himself, but he that is called of God," Heb. v. 4. "Pray ye, therefore, The Lord of the harvest, that he may send forth labourers into his harvest," Matt. ix. 38. "So they being sent forth by The Holy Ghost," Acts xiii. 4.

3. As revealing God's will to individuals. "And it was revealed unto him by The Holy Ghost that he should not see death before he had seen The Lord's Christ." Luke ii. 26. "And he blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word." Luke ii. 28. There is a fact worth notice respecting Luke's statement that it was revealed to Simeon by The Holy Ghost. The preposition used is that same *hypo*, previously referred to in contrast to¹ *dia*. Now, Unitarians maintain that *hypo* designates the efficient cause; *dia*, only the instrumental. Here, then, the Holy Ghost, according to Unitarians themselves, is no instrument, or secondary cause, in revealing the will of God, but the *efficient* and original cause. In other words, acts for himself, and in his own power and not for another. So that such an expression proves at once the personality and deity of the Holy Ghost, and slays the Unitarian with his own weapon.

4. As dwelling in God's people. "He (The Spirit of Truth) dwelleth with you, and shall be in you," John xiv. 17. "God is in you of a truth," 1 Cor. xiv. 25. "And hereby we know that he abideth in us, by The Spirit which he hath given us," 1 John iii. 24. "The temple of God is holy, which temple are ye?" 1 Cor. iii. 16. "Know ye not that your bodies are the temple of the Holy Ghost?" 1 Cor. vi. 19.

5. As teaching God's prophets and people. "All scripture is given by inspiration of God," 2 Tim. iii. 16. "Holy men spake as they were moved by The Holy Ghost," 2 Pet. i. 21. "It is written in the prophets, And they shall be all taught of God," John vi. 45. "They lift up their voice to God with one accord, and said, Lord! thou art God, which hast made heaven and earth, and the sea, and all that therein is. *Who by the mouth of Thy servant David hast said,*" etc., Acts iv. 24, 25. "This scripture must needs have been fulfilled, *which The Holy Ghost by the mouth of David spake,*" Acts i. 16. So that Acts iv. 24, 25 becomes a direct ascription by the assembled Apostles and people of

¹ See pp. 205, 211, supra.

supreme *deity*, and, therefore, of *personality* to the Holy Ghost as LORD and GOD, and inspirer of David as a prophet.

6. The Holy Ghost's *deity* and *personality* are proved by contrast with *man's*. "Not in the words which *man's* wisdom teacheth, but which The Holy Ghost teacheth," 1 Cor. ii. 13. "Nor of the will of *man*, but of God," John i. 13. "He, therefore, that despiseth, despiseth not *man* but God," 1 Thess. iv. 8. "Whose praise is not of *men*, but of God," Rom. i. 29. "Why hath Satan filled thine heart to lie to The Holy Ghost? Thou hast not lied unto *man*, but unto God," Acts v. 3, 4. Other¹ parallels might be struck, but I cannot help thinking that these are enough; and the following conclusion results from them:—*First*, That The Holy Ghost is continually spoken of in the same construction of words as is also God; if, then, ye deny the *being* of The Holy Ghost by explaining such language as a mere figure of speech called *personification*, ye must similarly, and by force of reasoning, deny the *being* of God. *Second*, The Holy Ghost being so spoken of in parallel and *opposite* places with the very name *God*, is by necessity of construction that God so spoken of; and *Third*, The Holy Ghost's *personality* is proved by being contrasted with the personality of man.

But, indeed, there are passages of Holy Scripture which embrace by express mention the three *persons*, or that Holy Trinity of The One God. I have elsewhere² referred to *Isa.* xlvi. 16; and the following is a similar passage:—"Seek ye out of the book of Jehovah and read, for *my* mouth it hath commanded, and *his* spirit it hath gathered them," *Isa.* xxxiv. 16. Where one person speaks of the spirit of another person, so that the whole Trinity is included. But, from the New Testament, we may take the following for the same purpose. "Baptising them in the name of The Father, and of The Son, and of The Holy Ghost," Matt. xxviii. 19. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thess. iii. 5. "The grace of our Lord Jesus Christ, and the love of God, and the communion of The Holy Ghost," 2 Cor. xiii. 14. And, "There are three that bear record in heaven, The Father. The Word, and The Holy Ghost; and these three are one,"

¹ See Jones' Cath. Doc. of The Holy Trin., p. 43, etc.

² See p. 116, *supra*.

1 *John* v. 7. Of course, we all know, and, if we did not know, should be prepared to hear, that the authenticity of this last text is disputed. The reader will, I suppose, by this time regard it as an established fact, and most suggestively curious in the history of biblical criticism, that wherever there be found either verse or word, asserting with peculiar emphasis either the doctrine of The Holy Trinity, or the deity of Christ, that verse or word is made the subject of hostile dispute and attack. But, does not such a curious fact argue on the part of those who exemplify it a predetermination to assail such scriptures, in consequence of preconceived opinions, which are opposed to them? However, upon this place in *St. John's* first epistle I shall cite¹ the author of an excellent little book. "I firmly believe it to be genuine for the following reasons:—1. *St. Jerome*,² who had a better opportunity of examining the true merits of the cause than we can possibly have at this distance of time, tells us plainly that he found out how it had been adulterated, mistranslated, and omitted, on purpose to elude the truth. 2. The divines of Louvain, having compared many Latin copies, found this text wanting but in *five* of them; and *Robert Stephens* found it retained in *nine* out of sixteen ancient manuscripts which he used. 3. It is *certainly* quoted twice by *St. Cyprian*,³ who wrote before the Council of Nice, and also by *Tertullian*, as the reader is left to judge after he has read the passage on the margin.⁴" *Dr. Clarke*, therefore, is not to be believed when he tells us, it was "never cited by any of the Latins before *St. Jerome*." 4. The sense is not perfect without it—there being a contrast of three witnesses in heaven to three upon earth. The Father, The Word, and The Holy Ghost, whose testimony is called the witness of God; and the *spirit*, the *water*, and the *blood*, which being administered by the Church upon earth, is called the *witness of men*.⁵ But, even allowing it to be spurious, it contains nothing but what is abundantly asserted elsewhere; and that both with regard to The Trinity in general, and this, their divine *testimony*

¹ *Jones' Cath. Doc. Trin.*, p. 82.

² *Pref. ad Canon. Epist.*

³ *De Unit. Eccles.*, 109, epist. 73.

⁴ *Connexus Patris in Filio et Filii in Paraclete, tres efficit coherentes, alterum ex altero; qui tres unum sunt, etc.*, adv. Praxeas.

⁵ The reader can also consult *Dr. Grabe's* valuable note at the end of *Bull's* *Def. Nic. Creed*, p. 712—719.

in particular. For that there are three divine persons who *bear record* to the mission of Christ, is evident from the following scriptures:—"The testimony of two men is true; I am one that bear witness of myself, and The Father that sent me beareth witness of me," John viii. 17, 18. And, "It is The Spirit that beareth witness, because The Spirit is truth," 1 *John* v. 6.

THE TRINITY
IN UNITY
*proved from
Holy Scrip-
tures in attri-
butes and ope-
ration.*

I proceed, under direction of the same author, to throw together, under *twenty-three* distinct headings, certain scriptures exhibiting The Most Holy Trinity in unity, as the object of our faith. THE TRINITY IN UNITY is—

1. *One Jehovah.*—"The Lord our God is one Jehovah," Deut. vi. 4. "Thou, whose name alone is Jehovah, art most high over all the earth," Ps. lxxxiii. 18. Yet Christ is Jehovah. "This is the name whereby HE shall be called, Jehovah our Righteousness," Jer. xxiii. 6. And the Holy Spirit too: "The Lord Jehovah put forth the form of a hand and took me and The Spirit lift me up," etc., Ezek. viii. 1, 3.

2. *The Lord; Adonāi, in Hebrew; Kurios, in Greek.*—"The same Lord over all, is rich unto all that call upon him," Rom. x. 12. "A Saviour which is Christ The Lord," Luke ii. 11. "Now The Lord is that Spirit," 2 Cor. iii. 18. And, since "The Spirit giveth life," 2 Cor. iii. 6.—"I believe in The Holy Ghost, The Lord and Giver of life."

3. *God of Israel.*—"The multitude glorified The God of Israel," Matt. xv. 31. "The children of Israel shall he turn to *The Lord their God*; and he shall go before HIM, viz., *Christ*," Luke i. 16, 17. "The Spirit of The Lord spake by me . . . the God of Israel said," 2 Sam. xxiii. 2, 3.

4. *Author of The Law.*—"I myself serve the law of God," Rom. vii. 25. "Fulfil the law of Christ," Gal. vi. 2. "The law of The Spirit of life," Rom. viii. 2. But, "There is *one* lawgiver who is able to save and to destroy," Jas. iv. 12.

5. *As being provoked by sin.*—"Thou shall not tempt The Lord thy God," Deut. vi. 16. "Neither let us tempt Christ, as some of them also tempted," 1 Cor. x. 9. "How is it that ye have agreed together to tempt The Spirit of The Lord?" Acts v. 9.

6. *As having one mind.*—"Who hath known the mind of The Lord?" 1 Cor. ii. 16. "We have the mind of Christ," *Ibid.* "He that searcheth the hearts knoweth what is the mind of The Spirit," Rom. viii. 27.

7. *As having one power.*—"The grace of God given unto me by the effectual working of his power," Ephes. iii. 7. "That the power of Christ may rest upon me," 2 Cor. xii. 9. "Signs and wonders by the power of The Spirit of God," Rom. xv. 19.

8. *As eternal.*—"The mystery, made manifest according to the commandment of the everlasting God," Rom. xvi. 25, 26. "I (Jesus) am The First and The Last," Rev. xxii. 13. "Who through the Eternal Spirit," Heb. ix. 14.

9. *As true i.e., essential truth.*—"He that sent me is true," John vii. 28. "I am the way, the truth, and the life; no man cometh unto The Father, but by me," John xiv. "These things, saith he—that is true, he that hath the key of David," Rom. iii. 7. "It is the Spirit that beareth witness, because The Spirit is truth," 1 John v. 6.

10. *As Holy.*—"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy," Rev. xv. 4. "But ye denied The Holy One, and desired a murderer to be granted unto you," Acts iii. 14. "Ye have an unction from The Holy One;" that is, an anointing from The Holy Ghost, who is called, The Spirit of "The Holy One," 1 John ii. 20. "The Spirit of holiness," Rom. i. 4, etc.

11. *As Omnipresent.*—"Do not I fill heaven and earth, saith The Lord?" Jer. xxiii. 24. "The fulness of him (Christ) that filleth all in all," Ephes. i. 22. "Whither shall I go from thy spirit? If I go up into heaven thou art there; if I go down into hell, thou art there also," Ps. cxxxix. 7, 8.

12. *As the fountain of life eternal.*—"Love The Lord thy God, for he is thy life," Deut. xxx. 20. "When Christ who is our life shall appear," Col. iii. 4. "The Spirit of life." Rom. viii. 2.

13. *Creating all mankind.*—"The Lord he is God, it is he that hath made us," Ps. c. 3. "By him (Christ) were all things created," John i. 3. "The Spirit of God hath made me," Job xxxiii. 4.

14. *As quickening the dead.*—"The Father raiseth up the dead,

and quickeneth them. Even so The Son quickeneth whom he will." "It is The Spirit that quickeneth, John v. 22, 63.

15. *As teaching all God's people.*—"They shall be all taught of God," John vi. 45. "Neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 12. "The Comforter, The Holy Ghost, will teach you all things," John xiv. 26.

16. *As holding fellowship with saints.*—"Truly our fellowship is with The Father, and with his Son Jesus Christ," 1 John i. 3. "The fellowship of the Holy Ghost be with you all," 2 Cor. xiii. 14.

17. *As dwelling in the saints.*—"God is in you of a truth," 1 Cor. xiv. 25. "Christ is in you except ye be reprobates," 2 Cor. xiii. 5. "The Spirit dwelleth in you, and shall be with you," John xiv. 17. "God hath said, I will dwell in them," 2 Cor. vi. 16. "That Christ may dwell in your hearts by faith," Ephes. iii. 17. "His Spirit that dwelleth in you," Rom. viii. 11.

18. *As revealing the truth to God's people.*—"God shall reveal even this unto you," Phil. iii. 15. "Neither was I taught it but by the revelation of Jesus Christ," Gal. i. 12. "It was revealed unto him by The Holy Ghost," Luke ii. 26. "God who spake unto the fathers by the prophets," Heb. i. 1. "Ye seek a proof of Christ speaking in me," 2 Cor. xiii. 8. "It is not ye that speak, but The Holy Ghost," Mark xiii. 11.

19. *As raising the dead.*—"God hath both raised up The Lord, and will also raise us up by his own power," 1 Cor. vi. 14. "Destroy this temple, and in three days I will raise it up; but he spake of the temple of his body," John ii. 19. "Christ being put to death in the flesh, but quickened by The Spirit," 1 Pet. iii. 18.

20. *As leading God's people.*—"I am The Lord thy God, which leadeth thee by the way that thou shouldest go," Isa. xlviii. 17. "He (Christ the Shepherd) calleth his own sheep by name, and leadeth them out," John x. 3. "As many as are led by The Spirit of God, they are the sons of God," Rom. viii. 14.

21. *Commissioning God's ministers.*—"Our sufficiency is of God, who made us able ministers," 2 Cor. iii. 5, 6. "Jesus Christ . . . counted me faithful, putting me into the ministry," 1 Tim. i. 12.

“Take heed, therefore, to all the flock over which The Holy Ghost hath made you overseers,” Acts v. 28.

22. *Sanctifying God's people.*—To them that are sanctified by God The Father,” Jude, 1. “He that sanctifieth, and they who are sanctified are all one; for which cause he is not ashamed to call them brethren,” Heb. ii. 11. “Being sanctified by The Holy Ghost,” Rom. xv. 16.

23. *Performing ALL spiritual operations together.*—“It is the same God which worketh all in all,” 1 Cor. xii. 6. “Christ is all, and in all,” Col. iii. 11. “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will,” 1 Cor. xii. 11.

I cannot conceive that any rational man, however educated or the contrary, if he accept The Holy Bible as the word of God, can require any more, or any clearer, evidences that The Father, The Son, and The Holy Ghost are three persons, but one God; and that to each and all the same name, attributes, and operations of deity are assigned; and I proceed at once to close this chapter.

Brief summary of this work. Let us reconsider what we have done. We have been engaged (let us earnestly hope with the blessing of our God) in setting forth the doctrine of The Trinity in Unity as contained in the Holy Scriptures. We commenced by asserting that the mode in which *deity* exists was perfectly incomprehensible to man; and that on this vast subject, as on many others admitted to be inferior, man's powers of reason were left wholly at fault. That this was the case with Unitarians as completely with ourselves; for that they could not explain the nature of God's *being* any more than we; nor form any adequate comprehension of one of His essential attributes. If we ask them to produce a definition of God's *unity* out of the Holy Bible they cannot; for that most blessed book contains none, except it be in this sense that the God of the Bible is one as opposed to the polytheism and idolatry of the heathen world; a truth which Trinitarians love to acknowledge as fully as they. Any other definition of God's unity the Holy Bible contains not; and if we ask them what they mean by the *unity* of God, they cannot tell us more than we know ourselves, or better than we already believe. They will answer

that God is one, not two or three. To which we reply, that is precisely what we say. "There is one God, and none other but He." The further information we require (and which they are not able to give) is—what is meant by God's *oneness*? Because that *unity* is of kinds different from mere numerical *oneness* is certain; there being in nature many things, or existences, which may be with equal truth spoken of under diverse aspects; as now one, yet presently, more than one. The three-fold cord is one, yet three; and we might conceive each of its strands of ineffable power and perfection. The Holy Bible is one book, yet many more than one; and each assertion may be made of it with equal truth. So countless objects, beings, or existences, in the material world; and so, too, of the human soul; its *reason*, its *passions*, its *affections*, being of the one same soul; yet three manifestations, distinctively existing, and capable of separate operation. For it is matter of every-day experience that these three, *reason*, *passion*, and *affection*, sometimes act in accordance, but as often in opposition. But as regards the *unity* and *trinity*, no human illustrations can reach it, nor bring it down to the power of human comprehension. God is incomprehensible; so, too, "The Father is incomprehensible, The Son incomprehensible, and The Holy Ghost incomprehensible; and yet there are not three incomprehensibles, but one incomprehensible." And hence it is that Trinitarians maintain we must have recourse to *revelation*, and trust implicitly to that, for whatever we hope to know about the being and attributes of God.

In this assertion Unitarians profess to agree with us; and, moreover, accept as revelation from God the same canonical scriptures, which we, in common with the great body of the Christian Church from the very earliest times, have known as such. And, further, in the absence of any better, they very wisely agree to accept in the main those very translations of the ancient scriptures into our native tongue, which we are accustomed to call the Holy Bible. But no sooner do we come with them to these sacred pages than a remarkable phenomenon meets the eye. Like men suddenly translated into an ungenial or unnatural atmosphere, too pure and ethereal for them to breathe; no sooner does the Unitarian sit down over the English Bible, than he becomes restless and excited, the subject of evident incon-

venience and pain; and begins to exhibit unpleasant gestures, and throws himself into distorted and unnatural attitudes, most painful to behold. This word is offensive to him; that verse is wrong; nay, worse still; for to cut out whole chapters of the Bible, which he before professed to take frankly as his standard of truth; he only just is not ashamed to make bold and open profession of common cause with some of the foulest of all ancient heretics. Indeed, he does really, by the pen of his selected advocate, profess fellowship with the followers of Mahomet, who love to revile us "dogs of Christians." But, upon the question of the proper contents, and proper interpretation of the contents, of the Holy Bible, we comfort ourselves by remembering that, while sound learning is certainly on our side, we need not diminish the privileges of the least of our brethren by making him feel his helpless dependence upon that which God, in His good providence, has placed beyond the power of the many. A bad system of perverted doctrine is that which has recourse to "quips, and quiddities, and wanton wiles," to establish its accordance with the word of God. It is not so that God speaks to man; and we comfort the unlearned "poor in this world but rich in faith," by saying, with pure and holy consciousness of truth, "Go, dear brother, to the blessed word: there read, and ponder, for thyself. The simplicity of Jesus Christ speaks there of eternal life. And be sure that subtleties and distortions, and hues of divers colours in the same body of truth, and soft flattering words appealing to the pride of human reason, are the work of Satan, who tempted our first parents in the body of the Serpent." The trumpet of God's word gives no uncertain sound; and while minute examination is necessary for those who would defend the faith, all that needs to be known of God, and His attributes, and of the way of life, lies as clear as God's first created light upon the surface.

Even so of the mysterious doctrine of God's Trinity in Unity. That God is one, nothing can be more certain. And to the One Great and Almighty God, the Unitarians can award no mede of honour, and praise, and glory everlasting, to which, as Trinitarians, we hesitate to accede. For not all the tongues of men, or of angels, can ever sufficiently proclaim His glory and His praise. Only we maintain, in addition to what they say, that

God has been pleased to make known that there is a certain way by which He will be approached, if approached at all; and a certain mode of according from us men this honor and this worship, by which alone our praises shall be received. For that it has pleased God, not only to declare His unity, but to make Himself known as The Father, as The Son, and as The Holy Ghost; existing in unity of nature, or substance, or being; but acting always in economical, or orderly, direction and subordination, and not least so when working mightily for the salvation of man. So that we perceive in the Holy Word, our only authority on such a subject, that each of these, The Father, The Son, and The Holy Ghost, acts in unity, yet in separation, not of essence, but of office, in such sense as we are accustomed to indicate by separate *personality*; so that The Father, The Son, and The Holy Ghost, as such, are three; yet, as God, are one. This we maintain from the clearest assertions of Holy Scripture; maintaining that such fact is laid down in language so plain, and in modes so perspicuous, yet various, that, had the same modes and the same language been employed on any other subject, no man could have resisted the conclusions suggested, without incurring the charge of belying his reason for the unwise pleasure of indulging his obstinacy. The names of God are given; the attributes of God assigned; the works of God imputed, equally to Father, Son, and Holy Ghost. They are spoken of as three in terms of irresistible, and common-place, distinctness. And yet the unity of God is as undoubtedly declared. What the mystery may mean we can well believe ourselves, and all men at utter loss to fathom; but of that, as of many other subjects of reflection, the ultimate line of duty is, not to demand to know, but be content submissively to believe. When Unitarians can show us that reason has fathomed everything else; we shall be ready to consider what ground to allow them for complaining that it has not fathomed the nature, or existence, of God.

CHAPTER XVII.

NECESSARY TO SALVATION.



PROBABLY there is no Christian who does not slightly recoil from the utterance of such expressions as "Necessary to salvation;" "Whoever will be saved, above all things it is necessary," etc.; or, "Which except a man keep whole and undefiled, without doubt he shall perish everlastingly." Doubtless it is right we should feel so. Even if contemplating the fate of one whom we believe to have lived among the most depraved of men, we are careful not to give expression to our fears. We "hope the best." We are eager to avail ourselves of the truisms which remind us that to his own master every man must stand or fall; that God alone is judge, knowing all things, weighing the spirits; that we ourselves are weak and sinful creatures, not daring to judge even ourselves; the mind seems to revolt, (and may we not say properly so?) from the task of realising the final and eternal perdition of any human soul; may we not even quote Scripture to that end?—"Judge not that ye be not judged," etc. Unitarians have felt this as strongly as ourselves; but, feeling it so strongly, it has often proved to them a sad and delusive stumbling-block. What is quite right in regard to individuals, may be equally wrong in reference to systems of faith; and, although we are not called upon to decide the fate of individuals, we are expected to pronounce with clearness upon doctrines of salvation. Are any doctrines necessary to eternal life? or, are they not? If they be not, of course we may then just as sensibly be deists without revelation, as Christians with. If no doctrines were so

necessary, why did God give that revelation, which we all admit to have come from Him? But, if there be doctrines necessary to salvation, it behoves us well to consider what they are. Can we conceive the all-wise God giving a revelation, containing doctrines necessary to life, and yet so expressed that man cannot find out what they are? We may well conclude, not only that certain doctrines are indispensably necessary to be believed, as we hope to be saved, but also that every man can easily discover in the pages of Revelation what such doctrines are. But, if so, why should we hesitate to avow them? particularly when the avowal is to be made, not with allusion to individuals, but to systems; and not for other persons, but for ourselves. Indeed, we may speak much more strongly, and aver, that it is the manifest duty of A CHURCH, to declare in terms, to the best of her ability not to be misapprehended, what are those doctrines according to which she professes to exist as a Church, and by the standard of which she has resolved to measure all claims to her communion.

The declaration of Holy Scripture concerning this subject.

We shall be justified in saying that, of all forms of faith, the most bigoted, and uncompromising, is pure Christianity. Let us not deceive ourselves. Certain words may gather ill-omened reputations; and men may start at *bigotry, intolerance, illiberality*, etc., the tribe of vocables to which late ideas have rendered us unpleasantly familiar. But after all let us stand like honest men by our Bibles; let the naked truth be told; and the pure religion of our crucified Redeemer is the most unyielding and exclusive ever promulgated. And Christians, like Jews of old, must be so inseparably wedded to their own form of faith, and the views of other men and systems so refused, that they never can avoid incurring the charge of bigotry, and intolerance, from the unbelieving world around them. Let us picture to ourselves some most eminent prelate of the Christian church, peculiar for the suavity and gentleness of his manners, ever dreading to pronounce censure, always ready to approve, exhibiting love, exciting love in all around, large minded, extensively informed in men and things, large hearted, liberal, profuse in charity, and not a BOANERGES, ought he to hesitate to write thus: "We know that we are of God, and the whole world lieth in wicked-

ness?" So, at least, The Holy Ghost taught St. John to write.¹ So that The Holy Ghost being the teacher there is a set standard of religious profession, according to which we are of God, and, according to which, they who reject it lie in wickedness as long as they continue to do so. And we poor Christians, so inferior to John, approximate to his view of truth just in that degree by which we are taught of God, and become, like John, confident in our own views accordingly. John wrote, at the request of the Church, against Cerinthus, a Unitarian: he is the only inspired writer who did so; but he is not the only inspired writer who expresses himself to a similar effect.

For St. Paul, whether² writing to Timothy or to Titus, gives such earnest and stringent directions respecting the doctrines they were to teach, as shew us that there are doctrines, as to which soundness in holding and maintaining them are necessary both for the salvation of the minister and of the people: "The law is made not for the righteous man, but for the lawless and disobedient, etc., . . . and if there be any other thing that is contrary to *sound doctrine*, according to the glorious *Gospel* of the Blessed God, which was committed to my trust;" or again, "Hold fast *the form of sound words* which thou hast heard of me, in faith and love which is in Christ Jesus;" or again, "For the time will come when they will not endure *sound doctrine*;" or again,³ "But speak thou the things which become *sound doctrine*." Nor should we suppose that such directions have regard only to the practical duties of a holy life, with which the passages cited above are by the Apostle more immediately connected. For he specifies "*sound doctrine*," with "faith and love in Christ Jesus;" and according to the Gospel of The Blessed God, no *good works*, viz., no holiness of life, can be practised, and accepted as such of God, unless such works be the offspring, or consequence, of a living faith in Jesus, whom Paul preached; and as he preached Him. Hence⁴ St. Paul warns the Corinthians, not simply as to actions of life, but doctrines of belief: "Examine yourselves whether ye be *in the faith*;" and Jude exhorts us "that ye should earnestly contend for *the faith* which was once delivered

¹ John v. 19.² 1 Tim. ii. 10, 11; 2 Tim. i. 13, and iv. 3.³ Titus ii. 1.⁴ 2 Cor. xiii. 5; Jude 3.

unto the saints." There is, therefore, some form of sound words, embodying certain articles of *faith* as once delivered to the saints, as to which all Christians should examine themselves, and for which they should be resolved, when occasion happens, earnestly to contend. It is that form of faith which we are concerned to discover. Now, when St. Paul wrote to the Galatians, only (as we might have called it) upon a little matter of *Judaizing*, viz., mixing up notions of their own pious formalities, and good works, with simplicity of faith in the atoning blood of Jesus; this first, and seemingly faint departure from the purity of the Gospel, was foreseen by the Apostle, inspired of The Holy Ghost, to be so fatal in its consequences, that he wrote in instant indignation¹: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed.*" You perceive that the moment they introduced notions of their own concerning Christ, and His work, it became 'another gospel,' because a *perversion* of the gospel; it remained not "the gospel of The Blessed God;" it was not Jesus whom St. Paul preached; not "Christ and him crucified;" but such a departure from that doctrine that The Holy Ghost teaches St. Paul to pronounce all, who so departed, *accursed*. So that, even thus by self-righteousness trusting to Judaizing formalities, and not looking only, and entirely, to the atoning blood of Jesus, these Galatians fell into danger of eternal death; whoever would be saved, it was necessary among them to hold the faith, which Paul delivered, like other apostles, to the saints. In a similar spirit St. Paul wrote to the Corinthians—"If any man love not The Lord Jesus let him be Anathema-maranatha"—cast aside as a thing accursed. Where St. Paul means *love*, not by robbing him of his glory, denying his proper dignity, much less degrading him to sinful manhood, but loving Him as preached by the apostles, the well-beloved Son of God, in the bosom of The Father, made man, though perfect man for us, and giving himself a full propitiation for our sins. But, of all the apostles, it is to St. John we must turn² for distinct condemnation of those who hold not the truth con-

¹ Gal. i. 6—8; 1 Cor. xvi. 22.

² 1 John ii. 22; iv. 15; v. 12 and 20.

cerning our Lord and Saviour Jesus Christ: whether they denied that truth respecting his manhood, or that truth regarding his deity. Thus his *deity*, "Who is a liar but he that denieth that Jesus is The Christ? He is Antichrist that denieth The Father and The Son. Whosoever denieth The Son, the same hath not The Father." Again, "Whosoever shall confess that Jesus is The Son of God, God dwelleth in him, and he in God." Again, "He that hath the Son hath life, and he that hath not The Son of God *hath not life*;" or again, "We are in him that is true, even in his Son Jesus Christ. This is the true God and *eternal life*. Little children, keep yourselves from idols. Amen." His¹ *manhood*, "Every spirit that confesseth that Jesus Christ is *come in the flesh* is of God: and every spirit that confesseth not that Jesus Christ is *come in the flesh* is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." It is plain enough, both from St. Paul and St. John, that our eternal salvation depends, among other things, upon holding soundly scriptural views of the person, character, and work of The Lord Jesus Christ as The Son of God. And our Blessed Lord himself appears to have assured us that man's eternal salvation depends, among other things, upon a right reception of the doctrine of the Holy Trinity. For, whereas² the injunction through Matthew is, "Go ye therefore, and teach all nations, baptizing them *into the name* of The Father, and of The Son, and of The Holy Ghost" (a verse, as before explained, asserting the equal deity of Father, Son, and Holy Ghost), it is added through St. Mark, as referring to the same injunction, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved; *but he that believeth not shall be damned.*"

But these two vast subjects, entirely subjects of *revelation*, viz. the doctrine of THE HOLY TRINITY, and that concerning THE INCARNATION of our blessed Lord and Saviour Jesus Christ with their consequents; are all that the most strongly expressed creed

¹ 1 John iv. 1—3; St. John's epistle was especially directed against Cerinthus, one of the earliest Unitarians, who denied the *deity*; but also against the Doctæ, who denied the *manhood* of Jesus.

² Matt. xxviii. 19; Mark xvi. 15.

we have, viz. that which is called by the name of St. Athanasius, lays down as necessary to eternal life; and with regard to which, as the catholic faith, or faith of the Christian church from the earliest times, it adds "which faith unless a man keep whole and undefiled, without doubt he shall perish everlastingly"—Keep whole and uncorrupted, or unadulterated. Let us not quarrel with this creed, unless we are quite sure that our Bibles do not say the same. But from the places just cited, and from the whole contents of this volume, some of my readers will probably be of opinion that they do.

The origin and use of creeds, with those of earliest and present use in the Church.

But as to creeds, I observed at the commencement of this work (and, let me hope, with truth) that Unitarians were quite correct in refusing to be dictated to by human creeds, and that their appeal was rightly made to the Holy Bible. Our complaint against them is, that, having made that appeal, they do not abide by it fairly; a fact which I have endeavoured, in some measure, to exhibit. However, if certain doctrines be established from the Word of God, as *e. g.*, that concerning The Holy Trinity, or that other respecting the *incarnation* of The Son of God, it were mere weakness not wisdom; childishness, not proof of mental dignity; to refuse to have such doctrines embodied in a creed, or formalised as a summary of Christian faith. Besides which, we can well conceive that such embodiment of first and vital principles in brief forms of profession may be desirable for the preservation of the Church's purity. Creeds are due to ourselves, are due to others; due to ourselves that we may honour The Blessed God by open profession of faith, for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" due to ourselves that we may be fortified in the faith by that obligation which open and undeniable profession lays upon us, "witnessing a godly profession before many witnesses;" due to others whom we desire to draw to us, that we may approach them in our real characters, and, as it were, with our principles pinned upon our breast;—due to others who deny our faith, that we may testify plainly, though briefly, against them; warn them and others of their errors, and exhibit the truth upon which we seriously believe the salvation of their

soul depends. Something like this was, in fact, the origin of creeds. For soon after Apostolic days, and (as Paul and John both prove) even within them, various heresies began to peep and mutter, subversive of the fundamental doctrines of the Church. To prevent the bad effects of which, and to prevent those who fell into such heresies from introducing their leprous deformities among Christians, the verities opposed to such heresies were cast into creeds; and, with other articles undeniably received from the Apostles, were proposed as tests of fidelity to all who wished to be baptised.

Our blessed Saviour's baptismal form is, in fact, *a creed*; and the scriptural basis and authority for all sound creeds. And it is certain that all the ancient creeds did contain more or less directly the doctrine of The Holy Trinity; for even that called the Apostles', though it does not in express words declare the divinity of the three persons in the unity of the divine essence, yet, taking the sense of these articles as the Christian Church understood them from the Apostles' times, then we have as full and clear evidence of this doctrine as we have that we received the scriptures from them; as, *e. g.*, "and in Jesus Christ His *only* Son our Lord," the title 'only son' had reference to *monogenes*, or the only-begotten, and such title was constantly understood to denote the real and eternal *deity* of Christ. Perhaps the most ancient creed of all was that which was ordinarily used from the very times of the Apostles in the first administration of baptism:—"I believe in God The Father, The Son, and The Holy Ghost," in which the true divinity of The Son and also of The Holy Ghost are so explicitly stated, that it is hardly possible to have them expressed more clearly in so small a compass; But the Greek is even clearer still, because it has the power of more certainly carrying on the word 'God' to The Son and to The Holy Ghost:—Πιστεύω εἰς τὸν Θεὸν τὸν Πατέρα, τὸν Υἱὸν, καὶ τὸ Ἅγιον Πνεῦμα; and, in this sense, the ancients certainly understood this brief confession. Hence, Tertullian against Praxeas, chap. 13, setting forth the common faith of Christians respecting The Father, The Son, and The Holy Ghost, says, "The Father is God, and The Son is God, and the Holy Ghost is God, and each is God." Says¹ Waterland, "The creed of Jeru-

¹ Waterland's Imp. doc. II. Trin., p. 230.

salem, preserved by Cyril (the most ancient perhaps of any now extant), is very express for the divinity of God the Son, in these words, 'And in one Lord Jesus Christ, the only-begotten Son of God, true God begotten of The Father before all ages, by whom all things were made.' Expressions which seem directly pointed at the Cerinthians and others, who in the earliest times opposed the divinity of Christ."

This Jerusalem creed, the earliest of all creeds, the creed of the real Apostolical church, the creed of that church which was called of old by the fathers "The Mother of all Churches," is gathered from the writings of Cyril, who was appointed Bishop of that Church A.D. 350, and is as follows:—"I believe in One God The Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of The Father before all worlds; very God, by whom all things were made; [who was] incarnate, and made man of the Virgin and the Holy Ghost; was crucified and buried, and rose again from the dead the third day, and ascended into heaven, and sat on the right hand of The Father; and cometh in glory to judge the quick and the dead, of whose kingdom there shall be no end; and in one Holy Ghost, The Comforter, who spake by the prophets; in one baptism of repentance for the remission of sins; and in one holy Catholic Church; and in the resurrection of the flesh: and in the life everlasting." Such is the earliest of all *church* creeds, the creed of the Jerusalem Church, as gathered by portions from the sixth and following catachetical lectures of Cyril, its bishop; and the reader will observe, *first*, that it is decisive, as against Unitarians, upon the *deity* of Christ, whom it declares to be "the only-begotten Son of God, begotten of The Father before all worlds, VERY GOD;" and second, that it is the germ, or outline of what we call the Nicene Creed; as used by the Church of England.

But as to the *Roman* creed, or that which we term 'the Apostles', it is admitted that, though conformable to the doctrines of the Apostles, it was by no means dictated nor composed by them, nor did it receive its present completed form until A.D. 400. It is, in fact, the creed of the Church of Rome, or (if you please) of the *Western* church; the Eastern churches using, as

has just been shown, another form; but both Eastern and Western divisions of the church *forms to the same effect*, as against Unitarianism, which is the business we have in hand, and as was just now observed. The fact is, that the churches of the West could use, and did use, a creed, or form of profession, more succinct and shorter than those of the East, because they were not so harassed as these last by heretics of all kinds; especially by those who denied the doctrines of The Holy Trinity, and others affecting the *person* of our Lord and Saviour Jesus Christ. The history of the matter is thus¹ briefly expressed by Bull:—

1. The formula, by which in primitive times those who came to be baptised professed their belief in The Most Holy Trinity, was simple, and couched in nearly these words:—"I believe in God The Father, The Son, and The Holy Ghost." This is the general opinion of the most learned theologians of the present day.

2. The Church was not allowed by the heretics a long enjoyment of this simple confession of The Trinity. For, when in the very days of the Apostles there had arisen the Simonians, Menandrians, *Cerinthians*, and other heretics of the same stamp, who had busied themselves in secretly corrupting the sacred doctrine respecting God The Father, The Son, and The Holy Ghost, and other principal articles of Christianity, by-and-bye, after the departure of the Apostles from this life, those false Apostles began to scatter about and disseminate their heresies with increased audacity. Hence, it was thought good by the bishops of those churches which the heretics were disturbing, to draw up an enlarged confession of the faith; and, thenceforward, to require it of those who were to be baptised; one, that is, in which the true view respecting The Most Holy Trinity should be clearly set forth, with the addition, besides, of the other articles of the Christian faith, which were likewise opposed by the same heretics.

3. These first heretics arose in the East; and, generally speaking, it was the Eastern churches only which they molested.

4. From this we easily infer that the more ample confession

¹ Bull's Judg. Cath. Ch., p. 134.

of faith was first made in the East. For, where the poison spread, there was the remedy prepared.

5. The explanations and additions which are appended to that earliest and most simple confession of faith by the Orientals, were, most of them, afterwards received by the Roman and Western Churches into their creeds; although, indeed, some of them at a later period.

Which excellent summary of facts will enable the reader to note that such creeds are professed protests; and the various articles, or clauses, added to the first simple form by the authority of the Christian church are so many several distinct assertions of belief in opposition to the Unitarian errors of such men as Cerinthus, and Ebion, and Arius; who, in various ways, corrupted the faith by denying the doctrine of The Holy Trinity, and especially the *deity*, and right *incarnation* of Jesus Christ.

As we are not engaged on the defence of creeds, the above short notice might suffice. Yet it seems desirable, for the guidance of younger readers, to add a few words about the creeds called The Nicene and St. Athanasius'. Of the first it will be sufficient to observe that it expresses the articles of faith, decided on by the general council called by Constantine, A.D. 325, at Nice, in Asia, for the purpose (among others) of condemning the unscriptural opinions of Arius, from whom one large division of Unitarianism takes its name; as continually pointed out in the preceding pages. This council has ever been regarded by the Christian church as of the highest authority; and, since the days of the Apostles, there never was a synod with higher claims to be considered universal and free. We have more than once alluded to Unitarian quotations of *Eusebius*, as though he wrote favourably to their cause. This *Eusebius* was a native of the Holy Land, and Bishop of Cæsarea there; and was also one of the prelates present at the council of Nice. The following is his description of that council:—"At that council were assembled out of all the Churches, which had filled the whole of Europe, Asia, and Africa, the very choicest from among the ministers of God; and one sacred building, expanded as it were by the divine command, embraced at once within its compass both Syrians and Cilicians, Phœnicians and Arabians, and Christians of Pales-

tine; Egyptians, too; Thebans and Libyans, and some who came out of Mesopotamia. A bishop also from Persia was present at the council, and even Scythia was not wanting to that company. Pontus, also, and Galatia, Pamphylia and Cappadocia, with Asia and Phrygia, contributed the choicest of their prelates. Moreover, Thracians, Macedonians, Achaians, and Epirotes, and inhabitants of still more remote districts were, notwithstanding their distance, present. Even from Spain itself that most celebrated man Hosius took his seat with the rest. The prelate of the imperial city of Rome was, indeed, absent on account of his advanced age, but presbyters of his were present to supply his place. Constantine is the only emperor from the beginning of the world, who, by convening this vast assembly, an image, as it were, of the company of the Apostles, presented to Christ, his Saviour, a garland such as this, twined and knitted together by the bond of peace, as a sacred memorial of his gratitude for the victories which he had gained on his foreign and domestic enemies." Such is part of Eusebius' account of this celebrated council; of whose creed I shall merely observe that it was an enlargement of, but based upon the first of all separate *church* creeds, viz., the creed of the Church of Jerusalem; and that such enlargement was by clauses explanatory of the Christian faith; levelled directly against Unitarianism. It was Eusebius himself, that same Eusebius, whom they affect to quote as favouring their cause, who proposed the article "God of God," relating to The Lord Jesus. His object being to assert the true divinity of The Son, so as at the same time to assert of The Father his special prerogative as such; and thus to distinguish, against Sabellians, The Father and The Son. To him the council hearkened, and added, also, "Very God of Very God, of one substance with The Father."

Next, as regards the creed named of St. Athanasius, hard words are used; and Unitarians have pleasure in calling it a "palpable forgery," because it is termed St. Athanasius'; when the fact is he never wrote it. But, I need hardly remind the rawest person who thinks about the matter that a mistake may be made as to the *name* of an author, without for a moment prejudicing, or impairing, the value of the work he is incorrectly supposed to have written. It was not until the *seventeenth* century that it was

held to be proved Athanasius was not the writer; but, both then and now, it is perfectly well known from his writings that the creed expresses those sentiments of which he is, perhaps, the ablest defender. The mistake, as to authorship, is known and admitted; but, Athanasius being so powerful a defender of its articles, the creed is called by his name with propriety scarcely less. However, we are not concerned about names; the question is, Are its articles according to the mind of God? and our church receives this creed, not because she thought it was Athanasius', nor upon the authority of any other author, nor does she determine anything about its age, or writer; but because the truth of the doctrines contained in it may be proved by most certain warrants of Holy Scripture, as is expressly said in our *eighth* article: with which I shall conclude—

“THE THREE CREEDS, *Nicene* CREED, *Athanasius'* CREED, AND THAT WHICH IS COMMONLY CALLED *The Apostles'* CREED, OUGHT THOROUGHLY TO BE RECEIVED, AND BELIEVED: FOR THEY MAY BE PROVED BY MOST CERTAIN WARRANTS OF HOLY SCRIPTURE.”

FINIS.

By the same Author.

NOTES ON THE RESTORATION AND CONVERSION
OF ISRAEL.

One Vol. Octavo. Price 14s.

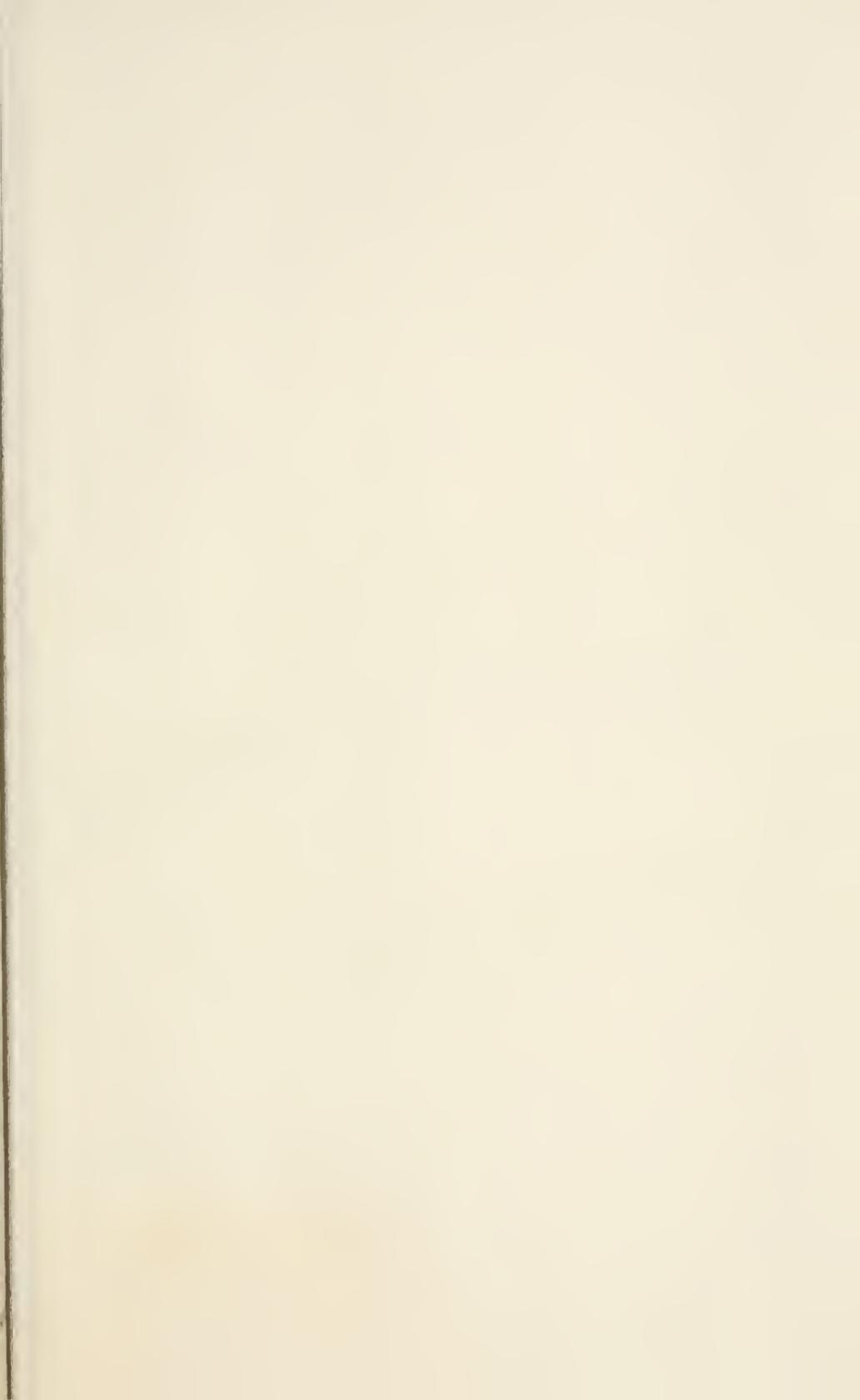
AND

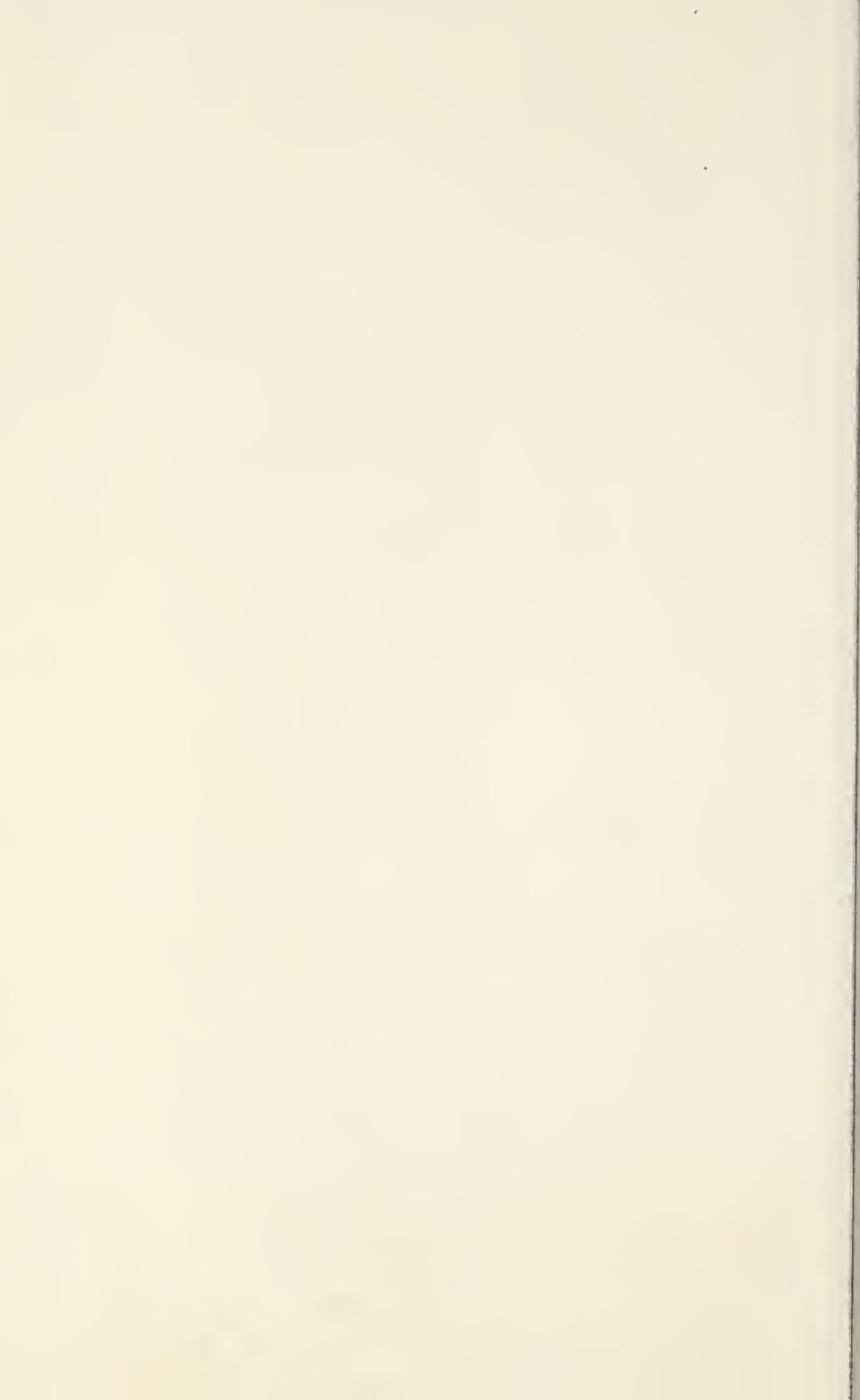
ISAIAH'S CALL TO ENGLAND : BEING A CRITICAL
EXPOSITION OF ISAIAH XVIII.

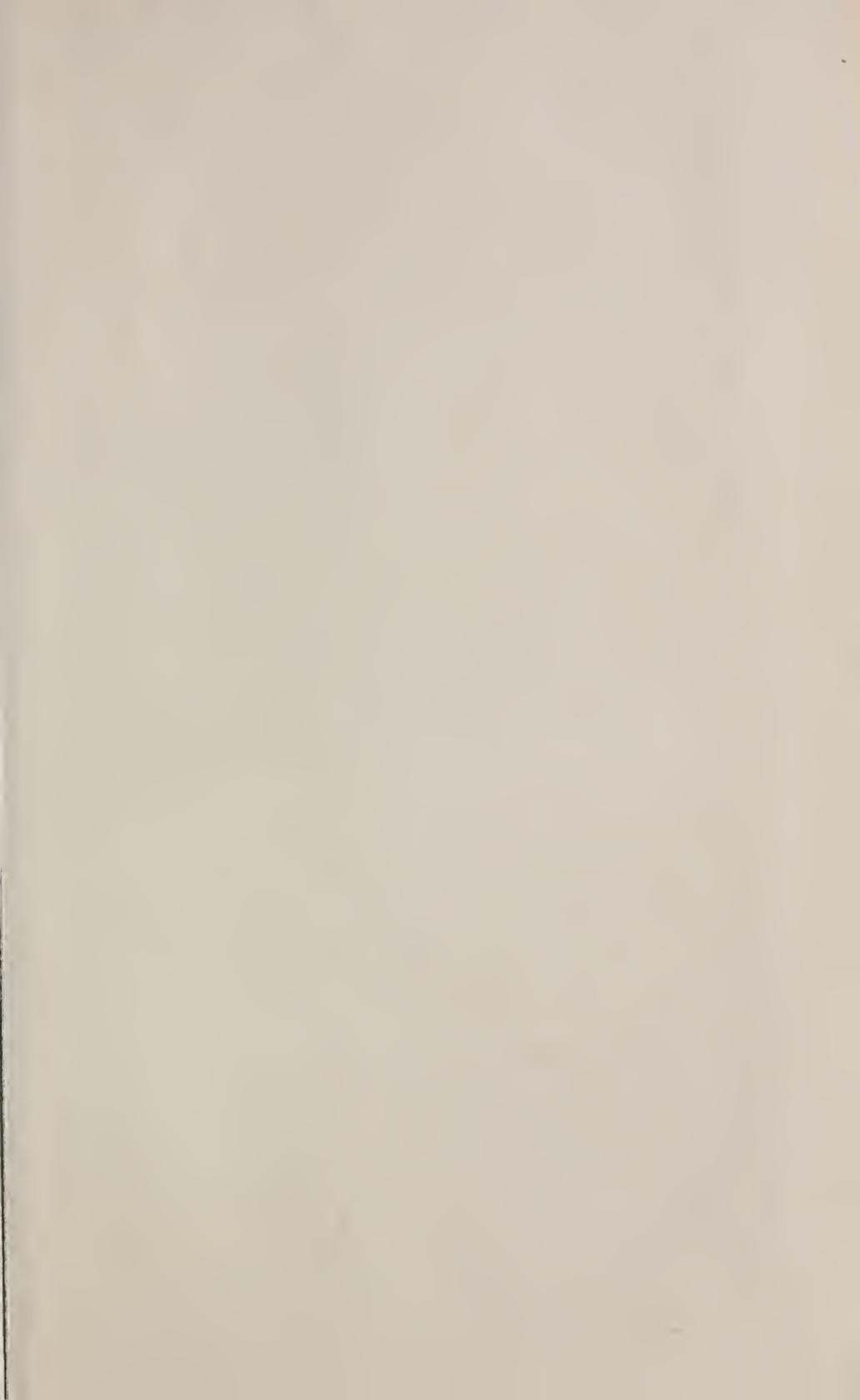
One Vol. Octavo. Price 10s. 6d.

LONDON : WERTHEIM, MACINTOSH, AND HUNT.









U. C. BERKELEY LIBRARIES



047438063



