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**A SEAL**  
**UPON THE LIPS OF**  
**UNITARIANS, TRINITARIANS,**  
AND ALL OTHERS WHO REFUSE TO ACKNOWLEDGE  
THE SOLE, SUPREME, AND EXCLUSIVE DIVINITY  
OF  
**OUR LORD AND SAVIOUR**  
*JESUS CHRIST.*  
CONTAINING  
**ILLUSTRATIONS**  
OF ONE HUNDRED AND FORTY-FOUR PASSAGES  
IN THE  
*Four Evangelists and the Apocalypse,*  
IN PROOF THAT  
**JESUS CHRIST**  
IS THE SUPREME AND ONLY GOD OF HEAVEN AND EARTH.

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In that day there shall be one Jehovah and his name One. Zech. xiv. 9.  
The Testimony of Jesus is the Spirit of Prophecy. Apoc. xix. 10.

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**BY ROBERT HINDMARSH,**

AUTHOR OF LETTERS TO THE LATE DR. PRIESTLEY, IN DEFENCE OF THE NEW  
JERUSALEM DOCTRINES. REFLECTIONS ON THE UNITARIAN AND TRINITA-  
RIAN DOCTRINES, &c. &c.

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PHILADELPHIA:

Printed for Johnson Taylor, by Lydia R. Bailey,  
No. 10, North Alley.

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1815.



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## ADVERTISEMENT.



THE great Question concerning the Person and Character of JESUS CHRIST, has long agitated the Christian Church; and never was the public Mind more earnestly engaged in the Inquiry, than it has been of late, and indeed still continues to be. Nay, we do not hesitate to declare our Conviction, that from this Date a new and still deeper Interest in every Thing that bears upon the Subject, will be excited among religious Professors of every Denomination. For henceforth the Question will be, not as in Times past, Whether the Saviour of the World be, or be not, a mere *Participator* in the Divine Nature, in common with *two other supposed Persons*, who have equal Claims to it with himself; but as it always ought to have been, Whether he be, or be not, the *Sole*, the *Whole*, or the *Supreme God* of the Universe himself. This is the true and proper Question, which is now put to the Public, to every Man that calls himself a Christian, to the Reader of this Address in particular. And he is called upon, in the first Place, to reflect seriously in his own Mind, whether there can by any Possibility be more than *One God*, *One proper Object of Worship*, and consequently *One Divine Person* upon the Throne of Heaven. In the next Place, let him consult the Sacred Scriptures, to see whether JESUS CHRIST be, or be not, this *One Supreme God*. And, lastly, if he cannot, with all the Aids hitherto put in his Way, obtain a full, clear, and satisfactory View of the Subject, not only consistent with the Divine Unity both as to *Essence* and as to *Form*, which must never be sacrificed to any human Invention, but consistent also with the various Passages, which at one Time distinguish between the Fa-

ther and the Son *apparently as two*, and at another Time identify them *most evidently as One*; then let him read this Work, which is now providentially submitted to his Notice, as a humble Medium of conveying to his Mind the true Answer to the great Question above stated; inasmuch as it unfolds, in a Way accommodated to the plainest Capacity, the genuine, undoubted Sense of Divine Revelation, on that most important of all Subjects, the Knowledge and Worship of the **TRUE GOD.**



## PREFACE.



THE question concerning the divinity of our Lord and Saviour JESUS CHRIST has in all ages of the church, since the times of ARIUS and the Council of Nice, divided the opinions of professing Christians. By far the majority of these, whether as Catholics or as Protestants, have adopted the idea of a *Trinity of divine persons* in the Godhead, all existing from eternity, but (what is singular enough) never once heard of, either among Jews or Christians, until some hundred years had elapsed after the Sacred Scriptures were written and published. The first person in rank they call the *Father*, the second the *Son*, and the third the *Holy Ghost*. By the *Son*, whom they suppose to have existed *from eternity*, in common with the other two persons, they understand JESUS CHRIST, not indeed as to his *human nature*, for this they allow to have been born *in time*, but only as to his *divine nature*, which they consider to be as complete a person in itself, as the divine nature of either the Father or the Holy Ghost. But it is observable, that, *besides the divine person of the Son*, which they say existed from eternity, they give to JESUS *another person*, which was born in time, and is *merely human*. And these two persons, the human and the divine, they actually separate the one from the other, placing the divine not *within* the human, but *out of* and *above* it. And thus they first of all divide their God into *three parts* called *persons*, and then, in order to make a *Saviour* of the second part or person, they provide for him another *additional person*, consisting of mere flesh and blood, capable of receiving and suffering the supposed vengeance and fierce indignation of the first divine person, and so atoning *in body*

alone, for the sins of others committed *in spirit and body together* !

Such, in a few words, is the preposterous faith or doctrine concerning the person or rather *persons* of JESUS CHRIST, which is held by *Trinitarians*, who compose the great body of Christians (so called.) If they be asked, whether the *additional person* born in time, crucified, and raised from the dead, be possessed of divine attributes, such as *omnipotence, omniscience, and omnipresence* ; the orthodox and learned among them will unanimously answer in the negative ; because they consider the risen body of JESUS to be still *material*, as before. And if the inquiry be continued relative to the *place*, where this material body is now supposed to be, the question will be thought captious, and no answer whatever will be given to it, except what is contained in the Rubrick at the end of the communion-service of the Church of England.

But there is another description of nominal Christians, who have long raised their voices against such an extraordinary medley of opinion, though themselves are not a whit nearer the truth of revelation than the former, if indeed they are so near. And these are called *Unitarians*, on account of their professing to believe in only *One God*, and rejecting the idea of a *Trinity* of divine persons. But not being agreed among themselves about the person of JESUS, they may properly be divided into two classes, called *Arians* and *Socinians*.

The *Arian Unitarians* are those among them, who admit the pre-existence of JESUS in heaven, long before his birth in the world : and consequently these allow him to be more than a mere man. Nay, they will even acknowledge him to be of higher dignity and authority, than any angel. But still they consider him to be only a *creature* like others, though the *first* that came out of the creating hands of his God, and the distinguished person, by whose instrumentality

the heavens, the earth, and all things therein, were originally brought into existence. Hence they place him at the head of creation, and suppose him qualified to superintend and govern the whole, in the name and on the behalf of the great God his Master and Maker.

The *Socinian Unitarians*, on the other hand, are properly those, who consider JESUS to have had no existence till his birth in the world; who suppose him to be a mere man like themselves, the real son of Joseph and Mary, and consequently as having no claims, by birth or descent, superior to those of any other human being.

As before observed, both of these classes take the name of *Unitarians*.\* and though they differ with each other respecting the *rank* or *quality* of JESUS in the scale of existence, they are perfectly agreed in this, that he possesses in himself nothing of the character of a *Divine Being*, nothing of the real

\* It is observable, that the *Unitarians* begin now to be actually ashamed of receiving their denomination from any *mere man*, except indeed the *mere man* JESUS CHRIST, whose name they have not as yet thrown off, whatever they may think proper to do hereafter. And truly there seems to be no sufficient reason why the name of *one mere man* may not be dropped, as well as that of *another*. But let us hear the argument on this point as out of the mouth of an Unitarian himself.—“ARIUS and SOCINUS were both *mere men*: Must I take my religious denomination from the name of either of them, merely because I happen to approve of the doctrines, generally speaking, which they taught?” An intelligent Unitarian puts this question to himself: and he immediately answers, “No; my denomination shall have some reference to the *religious principles* I have embraced, and not to the *man*, the mere *instrument* or *channel*, through whom they have come to me: it shall bear some respect to the *Great Object* of my worship, the *Supreme God* himself, and not to any of his *ministers, messengers, or humble servants*. I will therefore take and hold to the name of *Unitarian*, because this involves the chief characteristic of my religious profession—the acknowledgment of *One God alone*.”—“Plato, thou reason’st well!” Now let us hear the grounds of thy assuming the name of *Christian*; seeing that, according to thy creed, JESUS, like ARIUS and SOCINUS, is *but a man!* or at best *but a finite creature!* Wilt thou stand to thy former argument?—No answer.—Again we put the question.—But he refuses to reply!!!

perfection of a *self-existent Deity*, being at best no other than a *mere creature*, depending every moment for his existence on the good-pleasure of his bountiful Creator. The distinction, therefore, between the one and the other of these two classes of *Unitarians*, amounts to no more than that, which discriminates the *insect* with wings of variegated beauty, from the *insect* that has none at all : the one is adorned with all the colours of the rainbow, and can fly aloft into the air, as into it's proper heaven ; while the other, totally destitute of the power to raise itself above the ground, is doomed to crawl upon it's native earth. But still, however splendid and gay the one, and however mean and grovelling the other, they are both *equally worms*, notwithstanding their varied appearance, which may be considered as a distinction in *form*, without a difference in *essence*. So, comparatively speaking, while the *Socinian Unitarian* degrades the Saviour of the world to his own rank of mere humanity, and thus strips him of his power, as well as of his glory, his *Arian* brother is considerate enough to deck him out in an exterior garb of super-angelic beauty, but still admonishes him of his borrowed plumes and his original nothingness.\*

Thus the two classes of *Unitarians*, after setting out together in good fellowship on a long and tedious journey, but differing with each other on the road, in a dark and dreary night part company at the entrance of a black forest, where losing and bewildering themselves in their respective paths, they at length meet again, as by accident ; and having saluted each other with tokens of returning friendship, mutually agree to travel the remainder of the way hand in hand.

\* In a conversation, which the Author had, in his own house in London, with the late Dr. PRIESTLY, on this very subject, and in which he described the difference between *Arianism* and *Socinianism* in a way similar to the above, the Doctor acknowledged the justness of the comparison, and admitted, that both doctrines were *fundamentally* the same ; although, as a zealous professor of *Socinianism*, he had warmly opposed the system of *Arianism*.

But being wearied almost to death, and still perceiving no light to guide their steps, except what is furnished every now and then by transient meteors and flying exhalations, they sit down in anxious expectation of day-light, but in the mean time fall fast asleep; in which situation and deplorable condition they still continue, even after the *rising of the sun*. But we have at last found them, before it was too late; and shall now endeavour, with the trumpet we carry in our hand, to rouse them out of their dangerous lethargy: and while we put a *seal upon their lips*, we will do our utmost to *unseal* their eyes, to *unstop* their ears, and to *warm* their frozen hearts, that they may run with alacrity and joy the way that is now pointed out; for it leads to life, to happiness, and to heaven.

In the following work we undertake to oppose and refute the sentiments of *Unitarians* of each class, and also of *Trinitarians* of every description, whether they be of the *Romish* or the *Protestant* persuasion, of the established or non-established churches, on the subject of the divinity of our Lord and Saviour JESUS CHRIST: for as they are all agreed in refusing to acknowledge his *exclusive* title to the sovereignty and dominion of the universe, we are under the necessity of ranking them all together as in some sort *united*, and “*taking counsel together against the LORD, and against HIS ANOINTED,*” Ps. ii. 2. But we trust we shall be enabled to “*break their bands asunder, and to cast away their cords from us,*” ver. 3. In other words, we hope it will be made to appear, that neither the *Unitarian* nor the *Trinitarian* is in possession of the genuine truth, relative to the person and character of JESUS CHRIST; but that, while the former regards him as a *mere man*, or a *mere creature* even of super-angelic order; and while the latter, allowing him in common with two other persons some *portion* of divinity, yet carefully separates even this small *pittance* from his humanity, and thus puts asunder what God has irreversibly and

eternally united; the Sacred Scriptures give full and unceasing testimony to the sole and exclusive divinity of our blessed Lord, whom they equally characterize, both in the Old and in the New Testament, as the *Only Father* and *Creator* of the universe, the *only Redeemer* and *Saviour* of the world, and the *only Regenerator* and *Comforter* of his people.

To this purpose we have brought forward, in the following sheets, besides a multitude of appropriate collateral quotations from the Old Testament, *one hundred and forty-four* direct evidences and proofs of the divinity of JESUS CHRIST, taken from the Gospels and the Apocalypse, these being the *only divine books* belonging to the New Testament; which five books may be considered as the *five books of the Lamb*, closing, winding up, and completing the canon of Sacred Scripture, in like manner as the *five books of Moses* begin it. And though we could have swelled our volume with extracts and quotations, to the same effect as the above, from the Acts and Epistles of the Apostles, yet we have chosen to have recourse, for our authority, only to those testimonies, which we conceive to be *absolutely divine*, and to carry with them a *power* and *efficacy* unknown to any human writing, however valuable and useful it may be in many other respects.\*

It may be of little consequence to the reader to know the occasion, which first gave rise to the following work: yet it may do him no harm to be made acquainted with it. A few years ago, when the Author resided in London, he was introduced by a friend to the company of some gentlemen, who

\* Here and there indeed we may give a quotation from, or reference to, some of the books here excepted from the Divine Code: but then it will be only by way of confirmation of the doctrine there advanced, for the sake of those, who know not as yet the distinction between those books which proceed *from the Lord*, and those which proceed *only from man*, even from a good and pious man. But this subject will be seen more fully treated of in a note under article 136, of the following work.

were zealous promoters of the Unitarian doctrines. After much conversation with them on a variety of subjects, which engaged their attention, but particularly concerning their views of the person and character of JESUS CHRIST, he was surprised to hear, that they, with others of their friends, were at that very time actively employed in forming *new societies* in different parts of the town, for the propagation of Unitarian principles. He visited, on different occasions, five or six of these societies, some of which were held publicly, and some in private houses, to which no strangers had access, but those who were expressly invited. He heard their debates, and listened to their reasonings with all the candour he was master of; and at times availed himself of the liberty, which was granted to any one in the company, of delivering his own sentiments without reserve. He afterwards made minutes of the principal subjects, that were from time to time brought upon the carpet: and having observed how easily some apparently upright minds were led astray by the fallacious reasonings urged by some of the more distinguished speakers among them, he formed the design of endeavouring, at some future opportunity, to counteract, according to the best of his ability, what appeared to him to be a most dangerous and fatal error.

But on further reflection he was led to see, that, however useful any honest exertions might prove in endeavouring to silence, by fair argument, the false reasonings of the *Unitarian*, there was perhaps an equal, if not (by reason of its *more general prevalence*) a still greater danger to the simple and unwary, arising from the doctrines of what is usually called *Trinitarianism*. To enter the lists with both of these at one time, especially when it is considered that they are separately furnished with *horses*, and *chariots*, and a *great host of warriors* of almost every description and rank, he thought might be accounted a matter of imprudence, if not of presumption, on the part of a mere private,

an untitled individual. He was therefore inclined to remain a silent spectator of the passing events of the day: and so he has continued until very lately. But while he was musing on the subject, again and again he *as it were* heard a voice saying to him, “*Fear not; for they that be with us, are more than they that be with them,*” 2 Kings vi. 16. And then looking up, and having his eyes *as it were* open, “he saw, and lo! *the mountain was full of horses and chariots of fire round about,*” ver. 17. Immediately he was inspired with courage, because he knew that the battle was *not his*, but “*the Lord’s,*” 1 Sam. xvii. 47: and thereupon an assurance was given him, that the hostile army would “*be smitten with blindness, so that they should not be able to see, until they arrived in the midst of Samaria, (the true spiritual church,) where their eyes should be opened, and themselves fed with abundance of provision,*” 2 Kings vi. 18 to 23.

Under all these circumstances and considerations, the present work has been conceived, and is now at length brought forth, with a reasonable hope, that it may not only be found useful in *confirming* the faith of those who are already in possession of the truth, but that it may also become the means, under divine providence, of leading others out of a state of ignorance or doubt concerning the *sole divinity* of our Lord, into a rational, scriptural, and full conviction, that he alone is possessed of all power both in heaven and on earth, agreeably to his own words in Matt. xxviii. 18; and consequently that he alone is the God of the church, the single Object to whom all worship ought ever to be directed, and thus the ever-living JEHOVAH himself in a divinely-human form.

Having thus stated the origin, nature, and design of the following work, which (as already noticed) consists of a variety of testimonies from the Sacred Scriptures in proof of the sole divinity of our Lord and Saviour JESUS CHRIST.



taken in their plain and obvious sense, together with reflections as well on the celestial doctrine, which they so abundantly confirm, as on the Unitarian and Trinitarian doctrines, which they so decidedly annul; it remains only to be further observed by the Author, that he submits the whole to the unbiassed judgment and candour of the public; trusting, that, as it has been written in the spirit of charity, and with a sincere desire to promote the spiritual welfare of the reader, it will be received by him in the same spirit, whatever may be the effect produced by it upon his understanding.

He is well aware, that a subject so truly great and important, in every point of view, as that which he has undertaken to handle and defend, is worthy of a far abler pen, than that which it has fallen to his lot to possess. He is also conscious, that there must be many imperfections in the execution of this plan, for which he hopes a favourable allowance will be made; as he has done his best to set forth and extol a NAME, which to him has long appeared infinitely to excel all other names. And though he is sure, that he has written nothing with a *view* to offend either Unitarian or Trinitarian, either Catholic or Protestant, yet should any expression have escaped his pen, calculated to inflict a wound upon either of them, or to give pain to a single individual, he would willingly erase it from his paper, and would beg the reader to erase also the memory of it from his mind. He has no personal enemies that he knows of; and he seeks not to make any. The erroneous sentiments of a man he considers as distinguishable from the man himself: and if at times he is found to oppose the former with much freedom and plainness, he would yet wish to love, respect, and honour the latter in a suitable and becoming manner.

With these sentiments of friendship and esteem for all, who in any respect bear the image and likeness of the common Parent of mankind, he concludes these observations; and

sincerely hopes, that the work itself, to which they serve as an introduction, may prove acceptable to the reader, and productive of lasting benefit to the community at large.

**ROBERT HINDMARSH.**

*Salford, Manchester.* Feb. 18, 1814=58.

# A SEAL

UPON THE LIPS OF

UNITARIANS, TRINITARIANS,  
&c. &c.

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“*The Testimony of JESUS is the Spirit of Prophecy.*” Apoc. xix. 10.

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MATTHEW.

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[PRELIMINARY.]

WE are well aware, that it is the opinion of many Unitarians, particularly those who have heretofore been known by the name of Socinians, that our Lord JESUS CHRIST was either the legitimate or illegitimate offspring of Joseph; and consequently that his conception no more partook of a *miraculous* character and quality, than the conception of any other man. This sentiment has been distinctly avowed by some of the principal writers among them, who have not hesitated to call in question the authenticity of the first chapter of Matthew's Gospel, as well as some other parts of divine revelation, and for no other reason, but because it announces in the plainest language, that JESUS, so far from being a *mere man*, or the *son of a mere man*, was in reality of *divine extraction*; nay, that, though as to his *exterior body* of flesh and blood he was born of a woman, yet

as to his *interior essence and form* he was no less than EMMANUEL himself, that is to say, GOD WITH US. But as we do not, out of *complaisance* to the opinion of *Unitarians*, or of any other description of professing Christians, chuse to forego the advantage so fairly offered us in the introduction to this Gospel, we shall endeavour to avail ourselves of the divine truth which it contains, in common with the succeeding chapters, to establish and confirm a doctrine, which appears to us to be the sum and substance of all revelation.

Our arguments are not confined to any one chapter, or exclusively drawn from particular passages, which have been marked out as liable to objection in point of authenticity; but they spring up as it were spontaneously from almost every chapter in each of the Gospels, from almost every fact and circumstance recorded in the life of JESUS. Yet, in comparison with what remain behind, we have only selected a few of the most prominent, to lay before the reader, which, like the *advanced guard* of a powerful army, are thought to be of themselves quite sufficient to put to flight the united legions of the enemy, without drawing from the *great body of reserve* an unnecessary force, which however is always at hand, and in readiness to act as occasion may require.

With respect to *Trinitarians*, who form an army of a different description from that of *Unitarians*, and who are in general at war with these latter, but by no means in settled amity with us; we shall frequently have occasion to *break ground* with them also, and shall in the end, we hope, reduce them at least to the necessity of *capitulation*, if we do not (as is rather expected) make them all unconditional *prisoners of war*. We are not, however, cruel, merciless banditti, that make war for the sake of plunder, and to the crime of robbery add that of murder. At the very sight of distress even in an enemy, our hearts melt within us; and when he asks for quarter, we not only spare his life, but give him the hand of friendship, take him under our protection, and cause him to participate with us in all our comforts and delights. And this we do by the especial *order and recommendation* of our SOVEREIGN, who, though the CAPTAIN of our host, Josh. v. 14; Deut. i. 50, has yet obtained among us the deserved title

of FATHER OF HIS PEOPLE, *and* PRINCE OF PEACE, Isa. ix. 6; John xiv. 9, 27. From him alone this sentiment of love and affection is derived: his voice, his presence, his name inspires it: and while it's influence spreads among our ranks, every bosom is expanded, every heart is elate with joy, and every tongue proclaims, that he is LORD OF LORDS, *and* KING OF KINGS, Apoc. xvii. 14; chap. xix. 16.



[1.] MATT. i. 18 to 21. "NOW the birth of JESUS CHRIST was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found *with child of the Holy Spirit.*\* Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her *is of the Holy Spirit.* And she shall bring forth a Son, and thou shalt call his name JESUS; for *he shall save his people from their sins.*" See also Luke i. 26 to 35; chap. ii. 11.

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Here two things are expressly and distinctly stated in reference to JESUS, which cannot be applied to any mere man, no nor

\* The reader is requested to observe, that, instead of the word *Ghost*, which is now nearly obsolete, or scarcely ever used in the English language, except in a low sense, to denote a mere *phantom* or *spectre*, we have for the most part adopted the term *Spirit*, as being preferable in every respect. The rule, by which we have been governed in the use of these terms, in the following work, is this. Whenssoever we quote from the Sacred Scriptures, or speak in agreement with them, or with genuine doctrine derived from them, we invariably use the word *Spirit*, or *Holy Spirit*, as the case may be. But, on the other hand, whenssoever we speak of a trinity of *persons* in the divine nature, as maintained by *Trinitarians*, whose real name is more properly *Tripersonalists*, on such occasions we use the term *Ghost* or *Holy Ghost*, as better suited to express their idea of the subject, than the phrase *Holy Spirit*, which we have uniformly retained in delivering our own sentiments

to any angel of heaven, however high and pre-eminent may be his character in the great scale of creation ; namely, 1st, That he was conceived of the Holy Spirit ; and 2dly, That he shall save his people from their sins.

With respect to the first point, it is to be observed, that the Holy Spirit is the divine virtue, power, and operation of JEHOVAH GOD himself, producing a visible human form, wherein the invisible essence of Deity may reside and be contained. But as the divine essence is in itself *one and indivisible*, incapable of separation into *distinct personalities*, in the manner of human propagation from a father to a son, it follows, that the body produced by conception from JEHOVAH must be not only of the same essence with it's Father, but identically one and the same person as to it's interior substance, though as to the exterior and infirm substance derived from the mother Mary, it was in the sight and estimation of the world distinct from the Father. This difference between what was derived from JEHOVAH the Father, and what was derived from Mary the mother, ought to be well attended to in reading the Gospels, because it is the only true key to the right understanding of many parts of those heavenly and divine writings. It removes at once the apparent discordances of their literal sense in relation to the person and character of JESUS, and opens a rational and satisfactory view of the fundamental doctrines of the Christian religion.

With respect to the second point, viz. that he shall save his people from their sins, this properly and necessarily flows from the first, and moreover confirms what has been already advanced. For who but a divine person is entitled to the appellation of *Saviour* ? who but JEHOVAH himself, the Creator and Preserver of the universe, can deliver his creatures from the power, the guilt, and the consequences of sin ? The highest archangel in heaven is totally incompetent to so divine a labour. How then can it be ascribed to a mere man, to a worm, who himself stands in need of salvation, in common with his fellow-delinquents ? But the question is for ever decided by an authority, which cannot be disputed : “ *I am JEHOVAH, and beside me there is no Saviour,*” Isa. xliiii. 11. “ *I JEHOVAH am thy Saviour and Redeemer,*” Isa.

xlix. 26. Incontrovertibly therefore it follows, that the Divine Essence, called JEHOVAH the Father, or the Supreme God, descended himself into the world, by incarnation in the womb of a virgin, for the purpose of saving his people from their sins.\* And this salvation is equally ascribed to JESUS and to JEHOVAH, because by both names is understood one and the same Divine Being, though standing in different relations to his creature, man. The very name JESUS also signifies a *Saviour*:† and we have already seen, that JEHOVAH is the only Saviour, and the only Redeemer: from which considerations no other conclusion can be fairly drawn, than that above stated, viz. that JESUS and JEHOVAH are one and the same.

To this may be added another confirmation from the mouth of JEHOVAH by the hand of his evangelical prophet, “I am JEHOVAH; that is my name, and *my glory will I not give to another*,” Isa. xlii. 8. The glory of JEHOVAH arises from his character of *Creator, Redeemer, and Regenerator* of mankind; the two last of which characters are included in that of *Saviour*. Now if JESUS were a mere man, or an angel, or a seraph, or a demigod, in short, were he any other than the Supreme God himself clothed with human nature, it could not in truth be said of him, that *he shall save his people from their sins*: for this would be no less than robbery against the Majesty of heaven, on the part of the man who should presume to assert it; and on the part of JEHOVAH, it would be the complete translation of his power, his honour, and his glory, from himself to some other being *incapable of receiving the gift*, which nevertheless cannot for a moment be admitted even by the most distant thought, because it is expressly forbidden by the divine jealousy, founded on the divine perfections. But according to the testimony of the Holy Spirit, which dictated the holy Gospels, the hidden or invisible JEHOVAH has given or transferred

\* When it is asserted, that JEHOVAH the Father, or the Supreme God himself, descended into the world, and became incarnate, it is to be understood, that he did so particularly in respect to the *divine truth*, which is the *Word*, as in John i. 1, 14.

† Nay, even *Jehovah Saviour*. See Mr Parkhurst’s Greek Lexicon, art. JESUS.—Am. Pub.

his glory, his honour, and his power, together with every other attribute of divinity, not indeed *from himself*, because that is impossible, but to his own visible, manifested, and divine form, which proceeded from, and is eternally united with, his divine essence. In other words, the Father has *given all things into the hand of his Son* JESUS, John iii. 35; chap. xiii. 3; chap. xvi. 15: and yet he still *retains* all that he so gives; just as the soul of a man may be said to *retain* all it's powers, although they are *communicated to*, and actually *exercised by*, his body.

In agreement with these sentiments are the following words of the Lord: "*All power is given unto me in heaven and in earth,*" Matt. xxviii. 18. "*All things that the Father hath, are mine,*" John xvi. 15. "*All mine are thine, and thine are mine,*" chap. xvii. 10. Jesus said, "*My Father worketh hitherto, and I work,*" chap. v. 17: that is, the Divinity and the Humanity unite in the great work of redemption and salvation. "Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for *what things soever he doth, these also doth the Son likewise.* For the Father loveth the Son, and *sheweth him all things that himself doth.* For as the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth whom he will.* For the Father judgeth no man, but *hath committed all judgment unto the Son:* That all men should *honour the Son, even as they honour the Father,*" chap. v. 19 to 23. "*I and the Father are One,*" chap. x. 30.

In all these passages by the Father and the Son are meant the Divinity and the Humanity of one and the same God. Hence whatever character, whatever power, whatever honour, whatever perfection, is inherent in, or ascribed to, the one, the same is of right and necessity claimed and exercised by the other also; which could never by any possibility have been the case, were not the Father and the Son, the Divinity and the Humanity, the essence and the form, that is to say, JEHOVAH and JESUS, one and the same infinite, eternal, undivided, and adorable God.



[2.] Matt. i. 22, 23. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying. "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name EMMANUEL, which being interpreted is, GOD WITH US."

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This passage, immediately succeeding the former, confirms every sentiment hitherto advanced, and in one word announces the true character and title of JESUS. We take it for granted, that the reader will permit us to proceed upon the supposition, or rather upon the full acknowledgment, of there being only One God, and that this One God is undivided both in essence and in person. Then we say, that if the child conceived of the Holy Spirit, if the Son brought forth by a virgin, be in deed and in truth, as here denominated, EMMANUEL, or GOD WITH US, he must, however extraordinary or incredible the assertion in the estimation of some minds, be no other than the supreme and one only God of heaven and earth. There cannot, in the nature of things, be *one God in heaven*, and *another God on the earth*; there cannot be *one God with angels*, and *another God with us men*. Neither can *one part* of the Deity be above, and *another part* below; *one part* here, and *another part* somewhere else.\* The *whole Deity* must there-

\* The common idea of the *divine omnipresence* is fundamentally erroneous, because it bears respect to *mere space*, which is only a *relation of matter*. According to such an idea, the Divine Being, in order to be *everywhere present*, must of necessity be *extended*, and *diffused through all space*: the consequence of which would be, that *one part* of him only would be *here*, and *another part there*. The true idea of the *divine omnipresence* can only be obtained by removing from the mind every consideration of *space*, as well as of *time*: and then it may be seen, that God is omnipresent without having *any relation* whatever to *spaces* or *times*, or in any way *commixing* himself with them; just as, comparatively speaking, the soul of a man is omnipresent in every part of it's body, yet without bearing *any relation* to body, without being *extended* with the body, or in the smallest degree *commixing* itself with the material substances composing the body. Hence, as the *whole soul* is in *every part* of the body, yet not *commixed* or *extended* with it, so as to be *a part here*, and *a part there*: in like manner, but at the same time infinitely

fore have been present in that holy and divine person, who is so emphatically styled EMMANUEL, or GOD WITH US; and although, in respect to the *infirm body* or covering of mere flesh and blood, he was an infant like other infants, with senses, appetites, and affections, similar to those of other men, yet in respect to the *essential divinity* within him, which was his very life and soul, he was still the infinite, eternal, “the *mighty God*, the *everlasting Father*, and the *Prince of peace*,” Isa. ix. 6.

But it is nevertheless an important truth, that this divine soul, though in itself completely omnipresent in it's body, was not at first manifestly, sensibly, and fully perceived: it was as yet a *latent Divinity*; a fountain of life, whose head indeed was *covered*, but whose streams were silently and imperceptibly flowing in the channels of Humanity; a sun of righteousness, whose beams were indeed irradiating the heavenly worlds, and just beginning to break through the clouds of nature; in short, it was the invisible JEHOVAH himself, who, unwilling any longer to conceal his divine person and perfections from his creatures, was in the act of bringing himself down to their view, but in the mercy of accommodation to their states, still withheld the full blaze of his glory from their eyes, and hid himself under the veil of a merely human form, until by divine means they were prepared to behold his face. Well then did the prophet describe this new and extraordinary situation of the great JEHOVAH in a body of flesh: “Surely *God is in thee*, and there is *none else*: verily thou art a God that *hidest thyself*, O God of Israel the *Saviour*,” Isa. xlv. 14, 15.

The doctrine, therefore, which is here announced, is no new doctrine, but is as old, and as true, as the Word of prophecy itself. It was to be expected, that when JEHOVAH did come in-

above all comparison, the Divine Being, *as a whole*, and not *as a part*, is present in every individual substance of the created universe, yet without being in any sense of the word either *commixed* or *extended* with it: so that it can never be said of him, that he is *partly here*, and *partly there*; but he must ever be regarded as a *whole and complete God*, being *every-where* alike present with *all his fulness*, that is, with the *totality of his divine essence*, however imperceptible and incomprehensible it may be to the creature

to the world, in the character of MESSIAH, CHRIST, or IMMANUEL, he would make his appearance precisely as he is reported to have done, as an obscure Man, with-holding for a time even from his disciples and humble followers, and to the last from his enemies, the haughty self-righteous and worldly-wise, the full and direct knowledge of his divine nature. Hence the prophet again declares, “ He hath *no form nor comeliness* : and when we shall “ see him, there is *no beauty that we should desire him*. He is “ *despised and rejected of men* : we hid as it were our faces from “ *him* ; he was *despised* and we *esteemed him not*,” Isa. liii. 2, 3. Yet, regardless of this notice, both Jews and Christians have been looking for an external pomp and splendor to mark his person and his steps : but being disappointed herein, the former have rejected him altogether as their Messiah, while the latter have degraded him, some to the rank of a *demigod*, like the Athanasian Trinitarians ; some to that of a *super-angelical* but still a *created being*, like the Arian Unitarians ; and others again to that of a *mere man*, like the Socinian Unitarians. Thus none of them have as yet acknowledged him to be, because none of them have understood how he *could be*, singly and exclusively the Supreme God of the universe, under the veil or disguise of human nature, and therein presenting himself to his creatures as their long-expected Messiah, Redeemer, and Saviour ; in one word, as their EMMANUEL, which being interpreted is GOD WITH US. So truly applicable are those words of the Evangelist. “ He was *in the “ world, and the world was made by him, and the world knew him “ not*,” John i. 10. And again, “ He came unto *his own* and *his “ own received him not*.” ver. 11 : that is to say, even they, who were in possession of divine revelation, and who on that account might be supposed to form a just estimate of the person and character of the MESSIAH or CHRIST, either from blindness discerned not his sole and exclusive divinity, or else from wickedness refused to acknowledge it. But now (thanks be to heaven !) light has risen upon the earth, and all who are willing to open their eyes, may behold their God (Isa. xl. 9.) arrayed in all the Majesty of a DIVINE HUMAN FORM : and thus beholding him, they

may fall down at his sacred feet, “and worship him that liveth  
“for ever and ever,” Apoc. iv. 10; chap. v. 14.

It may be proper in this place to notice an objection, which has been started against the authenticity of Matthew’s Gospel, from the circumstance of his quoting the prophecy of Isaiah, chap. vii. 14, relative to the birth and name of the child to be born, and applying the same to JESUS, yet without giving him the name IMMANUEL or EMMANUEL, as the passage quoted appears to require.

The immaculate conception is denied by the greater part of Unitarians, who consider the allusion here made to Isaiah’s prophecy to be a mere interpolation, improperly applied to the birth of JESUS: and after all, say they, “the terms of the prophecy, “even as adduced by the designing priests themselves, were not “realized in the name which was actually given him, first by the “angel, ver. 21, and afterwards by Joseph, ver. 25. A prophecy “is quoted, which expressly says, they shall call his name EM- “MANUEL; yet, as if in defiance of the prediction, prescribing “what their conduct ought to be on the occasion, the writer, af- “ter citing his authority for *one name*, concludes with giving him “*another*: for his name was called JESUS, and not EMMANUEL.”

Such is the kind of argument adopted by those, who form their judgment of the Sacred Writings by the same rule as that, whereby human or comparatively profane writings are measured. Having no conception that the Word was written *chiefly* for the use of those who are in the spiritual world, where the incalculable majority of human intelligences are assembled, and *subordinately* for the use of those few who live in the natural world, they reduce all wisdom and intelligence to their own petty standard of the obvious, plain, and literal construction of words and facts; never for a moment suspecting, that the *Divine Records*, which apply to all ages, to all worlds, and to all states of the human race, must necessarily be couched in such natural terms, as by the laws of divine order and correspondency shall have the effect of conveying and perpetuating, at one and the same moment, natural, spiritual, and celestial instruction, adapted to the several capacities of human and angelic minds.

After this statement of an objection, which has been urged against the authenticity of the first part of Matthew's Gospel, it will be proper to give such explanation of the passage in question, as, it is hoped, will have a tendency to remove any impression unfavourable to the letter of Scripture, which may have been made on the minds of those, who have either now for the first time become acquainted with the objection, or who have previously heard it repeated.

We say then, that the prophecy was *spiritually* accomplished in the Lord, even as it respected the name whereby he was *to be called*, as well as the name whereby he actually *was called*; for in the spiritual sense, or what amounts to the same thing, in the genuine sense, both names are strictly coincident, and both names announce the divinity of his person, as well as the divinity of his office. EMMANUEL, beyond the shadow of contradiction, imports GOD WITH US; and as there is, and can be, but one God, so this one God must necessarily be that same Divine Being, who in other parts of the Scripture is variously named, according to the various attributes, qualities, and perfections of Deity, which the various states of the church described require to be applied, exercised, or announced. Hence we find him sometimes called JEHOVAH, sometimes JEHOVAH GOD, JEHOVAH ZEBAOOTH, LORD JEHOVIH, GOD both in the singular and plural number in the original, GOD OF ISRAEL, KING OF ISRAEL, HOLY ONE OF ISRAEL. CREATOR, SAVIOUR, REDEEMER, SHADDAI, ROCK, LORD; and in the New Testament sometimes FATHER, sometimes SON, and sometimes HOLY SPIRIT; also LION OF THE TRIBE OF JUDAH, LAMB OF GOD, ALPHA AND OMEGA, KING OF KINGS, LORD OF LORDS, &c. &c. : but from the circumstance of his being conversant with men in the humanity which he assumed, and appearing therein as another man. he is usually called JESUS. This latter name did not indeed excite among the Jews an idea of his divine origin or essence, for they were not prepared to admit of a truth so sublime, and so contrary to *all appearance*; and therefore to prevent the evil of profanation, in addition to the other crimes of that nation, the Lord was announced to them by the name of JESUS, which *externally* conveyed to them the notion of

a mere man, but *internally* involves all that is meant or signified by EMMANUEL OR GOD HIMSELF INCARNATE. The term JESUS signifies a *Saviour*; on which account it is added, as the reason for so naming him, “*for he shall save his people from their sins.*” Now the Supreme God, JEHOVAH himself, is in the Old Testament constantly and solemnly declared to be the *alone Saviour* and *Redeemer* of men; and for this evident reason, because no other power in heaven or on earth can possibly be found available in the great work of salvation. Hear the language of Truth itself: “Thus saith JEHOVAH that *created thee, I am JEHOVAH thy God, the Holy One of Israel, thy Saviour*; and beside me there is *no Saviour,*” Isa. xliii. 1, 3, 11. “All flesh shall know, that I *JEHOVAH am thy Saviour and thy Redeemer, the Mighty One of Jacob,*” chap. xlix. 26; chap. lx. 16. “I am JEHOVAH thy *God, and thou shalt know no God but me; for there is no Sa- viour beside me,*” Hosea xiii. 4. To multiply passages of this description, must be unnecessary, because the doctrine here asserted is manifest. Hence it follows, that whether the Lord be named JESUS, or whether he be named EMMANUEL, he is equally the same JEHOVAH, the same *God*, the same *Redeemer*, and the same *Saviour*, who is invariably understood by both names.

But will it be objected, that the salvation wrought by JESUS was of another character, and different from that which is ascribed to the great JEHOVAH? or that JESUS was merely through courtesy called a Saviour, as the subordinate agent of another who is God, while he himself is but an instrument, a messenger, a mortal man? Then truly by the same mode of reasoning we may infer, that JEHOVAH the High and Holy One can do nothing *by himself, or by his own divine arm*; that he cannot *save*, but by another, to whom he delegates the power, the name, and the glory of a *Saviour*; that he cannot *redeem*, but through the agency of a subordinate being, to whom he lends his omnipotence, as well as the other essential attributes of divinity; and finally, that he cannot *create*, but through the medium of a *creature*! which is the last step of the climax of absurdity, to which the reasoning leads, and where on a sudden it stops, self-arrested, self-convicted, and self-condemned.

But fortunately such objections were long ago anticipated and refuted by the prophet Isaiah, who has saved us the trouble of wandering out of the direct path of revelation, to arm ourselves with less powerful weapons of defence. "*I am JEHOVAH, that is my name, and my glory will I not give to another,*" Isa. xlii. 8. As much as to say, "I am the sole fountain of life ; I am the author and preserver of all beings, whether in heaven or on earth ; and to me alone must be ascribed, *from first to last*, all honour, glory, might, majesty, and dominion." But "who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? *I that speak in righteousness, mighty to save.* I have trodden the wine-press *alone*, and of the people there was *none with me.* I looked, and there was *none to help* ; and I wondered that there was *none to uphold* : therefore *mine own arm* brought salvation unto me, and my fury it upheld me. He said, Surely they are *my people*, children that will not lie : so *he was their Saviour* : in his love and in his pity *he redeemed them,*" Isa. lxiii. 1 to 9.

The whole of the preceding description is clearly that of a *God-Man*, and not that of a *mere man*, who has no power to save himself, much less to redeem and save others. Whence again it unavoidably results, that the name *JESUS*, which implies a *Saviour*, and the name *EMMANUEL*, which signifies *God with us*, do both in the genuine sense of the Sacred Scripture exclusively belong to one and the same Divine Being, and announce attributes, powers, and perfections, which can be ascribed to none other. For if *salvation* be a work purely divine, and if the *presence of God with man* be necessary to effect that work, then, the terms being correlative, wherever the one is named, the other must also be understood.

Having thus obviated an objection, which has been triumphantly levelled against the authenticity and sanctity of divine inspiration ; and having seen, that out of the inquiry occasioned thereby still greater evidence arises in it's favour, because a seeming imperfection in the letter is outweighed by more than it's proportionate perfection in the spirit, it is recommended to all the wor-

shippers of JESUS as IMMANUEL, to be careful how they admit of doubts concerning the perfection or authenticity of the Sacred Scriptures in the original languages, especially when those doubts are suggested by persons, who have no conception whatever even of the very existence of another sense beyond that which is apparent in the mere letter. Without injustice to such characters, it may be truly said, that, having previously adopted a particular doctrine of their own, evidently and by their own confession not drawn from a collation of the *whole Word*, but of *certain parts only*, they cut and square the Oracles of divine wisdom just as the caprice and deformity of their own imagination may require. Hence, if they meet with a passage in Matthew, or in Luke, or in any other of the inspired books, which seems to oppose their idea of the natural descent of JESUS, and to present him to our view as GOD HIMSELF clothed with Humanity, they have instant recourse to the *Alexandrian* method of deciding knotty questions; instead of unravelling, expounding, and clearing up the difficulty by a candid appeal to other parts of the divine testimony, and the fair exercise of reason enlightened by revelation, they seize the sword, and cut the knot, by voting the passage in question to be a downright forgery, an artful interpolation, a mere imposition of some unknown and hitherto unheard-of priest. They accordingly mark it in their printed Bibles as such, and teach their children to do the same.

From the importance of the subject, this article has been extended beyond the limits proposed. But as the conclusions derived from it are applicable to many other parts of the Word, it is hoped that the observations, which have been submitted to the candour and good sense of the reader, will be found serviceable, not only in removing doubts concerning the sanctity and authenticity of the books of revelation, but also in establishing, as the very first and most essential of all the doctrines of the true Christian religion, the sole, supreme, and exclusive divinity of our blessed Lord and Saviour JESUS CHRIST.



[3.] Matt. ii. 1, 2, 11. "Now when JESUS was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to *worship him*. And when they were come into the house (where JESUS was,) they saw the young Child with Mary his mother, and fell down, and *worshipped him*: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

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When it is considered, that the chief design of all revelation is to put an end to idolatry, and to lead men to the knowledge and worship of the true God, it is impossible to read this passage without perceiving either that the Evangelist has mistaken his object, or else that the infant child JESUS was *worthy* to receive the divine honours paid him by the wise-men of the east. But the former supposition cannot for a moment be admitted, because the whole tenour of the Old Testament leads us to *expect* the coming of JEHOVAH *in the form of a MAN*, and the whole body of the New teaches that he *actually did so come*. The example, therefore, which the wise-men hold out to the rest of mankind, of prostrating themselves at the feet of him, whom they came from afar for the sole purpose of worshipping, added to the countenance and recommendation which is given it at the very commencement of the Evangelical Word, is evidence of the first order that the genuine spirit of the true Christian religion, the very life and soul of the succeeding revelation, consists in the acknowledgment and humble adoration of the GREAT GOD HIMSELF *thus made manifest in the flesh*. The star seen in the east is the light of revelation, or knowledge from heaven, leading and directing those, who are capable of understanding it, to bring all their gifts of pure and holy worship to him, who is alone entitled to receive them, and who in return enriches the worshipper with the sight, the presence, and the love of his God.

[4.] Matt. iii. 3. "This [John the Baptist] is he that was spoken of by Esaias the prophet, saying, The voice of one crying in the wilderness, *Prepare ye the way of the LORD*, make his paths straight." See also chap. xi. 7 to 14. Mark i. 2, 3. Luke iii. 4. John i. 23.

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The passage here quoted from the prophet Isaiah is to be found in chap. xl. 3, and is there expressed in the following terms: "The voice of him that crieth in the wilderness, *Prepare ye the way of JEHOVAH*, make straight in the desert a highway for *our God*." The term JEHOVAH in the Old Testament, when referred to in the New, is uniformly rendered LORD; and this latter term being constantly applied to JESUS, evidently as a substitute for the name JEHOVAH, at once determines the sense, in which we are to understand the prophet's words, and authorizes us to consider JEHOVAH and JESUS as one and the same God and Lord; with this only difference, that JEHOVAH denotes the LORD *not yet come into the world, or not yet incarnate*; whereas JESUS or the LORD denotes JEHOVAH *actually appearing in the world in the form of a MAN*, or, as it is well expressed by the apostle Paul, *God manifest in the flesh*. This also appears to be one reason why in those passages of the New Testament, which are parallel with others in the Old, the term LORD is used instead of JEHOVAH. To which may be added this further observation, that when the Old Testament was written, the LORD was properly JEHOVAH; but when the New Testament was written, JEHOVAH was and is properly the LORD.

Again: John the Baptist is admitted by all, who make a profession of Christianity, to have been the precursor of JESUS as the MESSIAH, or the CHRIST; which indeed John expressly declares of himself in John iii. 28. But the passage now under consideration announces him to be at the same time the forerunner of JEHOVAH himself, making straight in the desert a highway for *our God*. Can language be more explicit in holding out to mankind, that JESUS and JEHOVAH, CHRIST and GOD, though distinguished by different names according to the different relations arising from visible form and visible essence, are still one

and the same Divine Being, coming into the world to visit his creatures, and to bless them with his presence ?



[5.] Matt. iii. 11, 12. John the Baptist said, “ I indeed baptize you with water unto repentance ; but he that cometh after me, is *mightier than I, whose shoes I am not worthy to bear ;* he shall baptize you with the *Holy Spirit*, and with *fire* : “ Whose fan is in his hand, and he will thoroughly purge his *floor*, and gather *his wheat* into the garner : but he will burn “ up the *chaff* with unquenchable fire.” See also Mark i. 7, 8. Luke iii. 16, 17. John i. 15, 26, 27.



“ Among them that are born of women,” says our Lord, Matt. xi. 11, “ there hath not risen a greater than John the Baptist :” and yet this same John declares of himself, that he is not worthy to bear even *the shoes of JESUS*. Such an expression of humiliation and self-abasement can never be justified, as proper for one mortal man to make to another ; still less when we consider, that it was uttered by one, who, with respect to dignity of character and office, yielded to neither prophet, priest, nor king, among all the sons of Adam that had preceded him. John, therefore, in bearing such high testimony of JESUS, instructs us, that he was more than a mortal man ; and that we also in our turn ought to bow down to him, in acknowledgment of his great power and majesty. For surely he, who can baptize man with the *Holy Spirit of truth*, and with the pure *fire of celestial love*, can be no other than the fountain of all spiritual light and life, and as such must be entitled to the adoration of all hearts.

This is further confirmed by John’s ascribing to JESUS the divine prerogative of executing judgment on the race of man, of separating the good from the evil, and of saving those who shall be found meet for the kingdom of heaven. And here it is observable, that the world or church, containing both the good and the bad, is called *his floor*, which is to be thoroughly purged and purified by the fan of separation in his hand ; and that the righteous are

described as *his wheat*, which shall be gathered into the garner, while the unrighteous, or the *chaff*, shall be destroyed. All which particulars evidently imply, that JESUS is LORD and owner of the church, and that from him alone is derived salvation and eternal happiness.



[6.] Matt. iv. 7. When the devil came to JESUS, and tempted him, “JESUS said unto him, It is written, “*Thou shalt not tempt the LORD THY GOD.*” See also Luke iv. 12.



The passage here alluded to is to be found in Deut. vi. 16, where it is thus expressed: “*Ye shall not tempt JEHOVAH YOUR GOD.*” The observations already made (art. 4.) on the substitution of the term LORD instead of JEHOVAH, will again apply with equal effect on the present occasion. The design of the devil was to tempt JESUS; but JESUS instantly rebuffs him by an appeal to the written Word, and by an application of the same to himself, “*Thou shalt not tempt the LORD THY GOD;*” thus assuming the first and highest title of divinity, which yet exclusively belongs to the Supreme God. Irresistibly therefore it follows, that JEHOVAH of the Old Testament, and JESUS of the New, are indivisibly and consequently identically one and the same LORD GOD ALMIGHTY.



[7.] Matt. v. 21, 22; 27, 28; 31, 32; 33, 34; 38, 39; 43, 44. “Ye have heard that it was said by them of old time, Thou shalt not kill, &c. But *I say unto you*, That whosoever is angry with his brother without a cause, shall be in danger of the judgment, &c.—Ye have heard, that it was said by them of old time, Thou shalt not commit adultery. But *I say unto you*, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—It hath been said, Whosoever shall put away his wife, let him give her

“ a writing of divorcement. But *I say unto you*, That whosoever  
 “ shall put away his wife, saving for the cause of fornication,  
 “ causeth her to commit adultery : and whosoever shall marry  
 “ her that is divorced, committeth adultery.—Again, ye have  
 “ heard, that it hath been said by them of old time, Thou shalt  
 “ not forswear thyself, but shalt perform unto the Lord thine  
 “ oaths. But *I say unto you*, Swear not at all, &c.—Ye have  
 “ heard, that it hath been said, An eye for an eye, and a tooth  
 “ for a tooth. But *I say unto you*, That ye resist not evil, &c.—  
 “ Ye have heard, that it hath been said, Thou shalt love thy  
 “ neighbour, and hate thine enemy. But *I say unto you*, Love  
 “ your enemies, bless them that curse you, do good to them that  
 “ hate you, and pray for them who despitefully use you, and per-  
 “ secute you.” See also Luke vi. 27 to 28.



In all these verses JESUS refers to the various commandments  
 in the Old Testament against murder, adultery, perjury, and re-  
 taliation of injuries ; and then, apparently by way of contrast, but  
 in reality by way of explanation or elucidation, and in an air of  
*equal authority with JEHOVAH himself*, who first gave the divine  
 laws by MOSES, he adds, “ But *I say unto you*,” &c. Then fol-  
 low the same laws from his own mouth, but in a more interior  
 form, which may be thus expressed : “ Thou shalt not harbour in  
 “ thy breast either hatred or resentment against thy neighbour.  
 “ Thou shalt not indulge lust or wantonness, either in the inten-  
 “ tion, or in the thought. Thou shalt not abide and confirm thy-  
 “ self in the mere externals of the church and of religion, but  
 “ shalt enter by degrees into the interior perception and love of  
 “ divine things. Thou shalt, in all thy conduct towards men,  
 “ and in every circumstance of life, cherish and exercise the hea-  
 “ venly principles of love, charity, and universal benevolence.”

Such is the spirit of all the divine laws contained in the Word,  
 whether as given by JEHOVAH, or as repeated and new-modelled  
 by JESUS. To which may be added what the Lord says to his  
 disciples in another place, “ A new commandment I give unto  
 “ you. That ye love one another,” John xiii. 34.

Is it a credible thing, that any *mere man*, conscious of his own comparative *insignificance* in the great scale of creation, but of his absolute *nullity* when either the name or the nature of Deity is brought into view, would have the arrogance and presumption to put himself on record as one that was *equally* authorized to give the law to the rest of mankind, and at the same time *equally* capable of doing so, with the *Creator* himself? If a *mere man*, with only a common degree of humility, and knowledge of himself, would shrink with horror from the very idea of such wickedness, how much more would an *angel*, or a created being of still *superior order*, (if any such may be imagined,) whose pre-eminence over all others can solely arise from a more perfect knowledge of himself, and a more just sense of the infinite perfections of the Great First Cause, which he must necessarily possess, than those can possibly acquire, who are placed in the lower circles of existence!

From a due consideration, then, of all these circumstances, it appears most evident, that, as JESUS thought it no robbery, no derogation from the high character of JEHOVAH, to assume to himself the *whole authority and legislative power of the Supreme God*, he must in fact have been that very God, that same JEHOVAH, who originally gave the law, and who therefore had the exclusive right to new-model or explain the divine precepts, according to the varying states of mankind, and the dictates of his own infinite and eternal wisdom.



[8.] Matt. viii. 2, 3. "There came a leper to JESUS, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And JESUS put forth his hand, and touched him, saying, *I will, be thou clean*. And immediately his leprosy was cleansed." See also Mark i. 40 to 42. Luke v. 12, 13.

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Would JESUS admit and receive *worship*, if he were merely a man, a prophet, or a delegated messenger from the high God?

Twice did the apostle John, in his ignorance, attempt to fall down and worship an angel, who was sent by the Supreme God to shew him things to come, as in Apoc. xix. 10; chap. xxii. 8, 9. But as often did the angel refuse to be honoured in such a way, and as often direct him to the true God: “*See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of JESUS: worship God.*” Not so JESUS; for being himself the God of angels, of prophets, and of wise men, or what amounts to the same thing, being He who sends and commissions them to perform his will in their different functions, (Apoc. xxii. 10. Matt. xxiii. 34.) he views with complacency every act of worship, when directed to his own divine person; and, in token of his approbation, stretches out his hand, and either cleanses a leper, heals an infirmity, or casts out a devil.

In the present instance the leper not only offers him the honour of external adoration, but accompanies it with a profession of faith in his divine omnipotence, saying, “Lord, if thou wilt, thou *canst* make me clean.” To whom the Lord in mercy answered, “I will, *be thou clean:*” and instantly the effect of his mercy and omnipotence is visible, the faith of the leper is confirmed, his worship accepted, and the malady healed.

Under all these circumstances, is it possible for a moment to doubt, that JESUS is GOD? and if God, that he is the *only* God, since a *second* God, or an *equal* cannot be given?



[9.] Matt. viii. 6 to 10, 13. “There came unto JESUS a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And JESUS saith unto him, I will come and heal him. The centurion answered and said, *Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh, and to my servant, Do this, and he doth it.* When Jesus heard it, he marvelled, and said to them that

“ followed, Verily I say unto you, *I have not found so great faith, no not in Israel.* And JESUS said unto the centurion, Go thy way, and *as thou hast believed, so be it done unto thee.* And his servant was healed in the self-same hour.” See also Luke vii. 2 to 10.

Here is an example of self-humiliation on the part of the centurion, and at the same time of faith in the supernatural power of JESUS to accomplish, *by a word*, what appears to belong to Omnipotence only. Equivalent to this is that passage in the Psalms, “ By the *word of* JEHOVAH were the heavens *made*; and all the host of them by the *breath of his mouth*,” Ps. xxxiii. 6. And again, “ He sent his *word* and *healed* them, and delivered them from their destructions,” Ps. cvii. 20. In each case the *word*, the *breath* of JEHOVAH, or of JESUS, performs a miracle, first the miracle of *creation*, and afterwards the miracle of *preservation*; both equally requiring a *divine power*, and both equally effected by the *same power*. No wonder then that the works of JESUS excited the admiration and astonishment of the gazing multitude: for as of JEHOVAH, so also of JESUS it is written, that “ *his word was with power*,” Luke iv. 52.

What an idea must the centurion have had of the person, the character, and the resources of JESUS! He must have felt in his breast a conviction, that in the Man, whom he addressed, were actually collected or concentrated, though in a manner incomprehensible to finite reason, all the attributes and perfections of DEITY itself. He must have viewed him rather as a *God*, than as a *Man*, or more justly still, as both *God and Man*, united in one person, that is, as *Divinity* manifesting itself, and yet at the same time as it were *hiding*\* itself, under the form of *Humanity*. Such

\* “ Verily thou art a God that *hidest* thyself, O God of Israel, the *Saviour*,” Isa. xlv. 15. This passage of the Word confirms, and is also explained by, the circumstance of the Divinity as it were *hiding* itself, and at the same time *manifesting* itself according to the capacity of the creature to bear the glory, when it assumed Humanity for the purpose of *saving* mankind.



a faith was indeed rarely to be found, certainly not among the Jewish people, as a body, who were in possession of Moses and the Prophets, and who on that account ought to have recognized in JESUS their long-expected Messiah. But, on the contrary, like many in our own day who call themselves Christians, they in general regarded him as a *mere man*, and suffered the veil of his flesh, which was assumed as a merciful accommodation to their states, to become the very obstacle to their acknowledgment of his divine title. Not so the Roman officer, who, as a gentile free from the prepossessions and prejudices of an hypocritical and blind faith, which the perverted church had imposed upon its members, was prepared to embrace the true and living faith, as soon as its Divine Author was presented to his view. On which occasion our Lord observes, “I have not found *so great faith*, no “not in Israel.”

To acknowledge the Divinity of the Lord’s Humanity, and to adore him alone as the Supreme and Omnipotent God, not merely in lip, but in heart and in life, is therefore the very kind of faith, which was, and still is, distinctly approved of by the Lord himself: it is the key, which opens the gate of heaven, and introduces into the palace of the King: it is that in man, which constitutes his capacity of enjoying the presence of his God, and of becoming himself more and more to eternity an image and likeness of him, who is at once the *only true God*, and the *only self-existent Man*. To a faith like this every thing is possible, which can best contribute to the well-being of him who possesses it: (Mark ix. 23:) and indeed in all cases, according to the quality and degree of a man’s faith, such uniformly is the return into his own bosom. “*As thou hast believed, so be it done unto thee.*”



[10.] Matt. viii. 16. “When the even was come, they brought  
“unto JESUS many that were *possessed with devils*: and he *cast*  
“*out the spirits with his word*, and healed all that were sick.”  
See also Mark i. 23 to 27. 34. 39. Luke iv. 40. 41.

We have already in the last article considered the powerful effect of the Lord's word in healing the centurion's servant; a miracle performed upon the *body* of an absent man, and therefore plainly testifying that the material world itself was under the immediate control and dominion of JESUS. But the present passage announces, that his divine authority was not confined within the limits of the *natural world*, but that it extended even to the *world of spirits*, where the very *devils* heard his voice, and trembled as they yielded an unwilling obedience to his commands. (James ii. 19.)

What! devils tremble at the voice of a *mere man*, whom they could in an instant destroy both as to his soul and his body, were they not every moment restrained by a divine power! No: but from the presence, and at the word, of Him, who hath *all power both in heaven and on earth*, (Matt. xxviii. 18,) and who consequently can be no less than the *God of the universe*, they fly with precipitation to their dens, and call upon the mountains and the rocks to fall on them, and to hide them from a countenance, which they know not how to endure. (Apoc. vi. 15, 16.)

If devils, then, in the plenitude of their pride and their power, sink into the dust when they hear but the voice of JESUS, or the distant sound of his feet, what a lesson of instruction ought their example to furnish to the man, who calls himself a *Socinian!* an *Unitarian!* to the man, who still refuses to acknowledge the Saviour in any other character, than that of a *dependent, finite, impotent worm, like himself!* But it may be, the medium, through which he has been used to look at the Scriptures, tinges, obscures, and distorts the objects of his sight, so that he sees them either in confusion, or in perversion. If so, let him for once avail himself of the eyes, the ears, and the understanding of a disembodied but a *satanic spirit*—of a *devil*: he will learn a truth, which, though *borrowed* at first, may hereafter become *his own*: he will perceive, that the invisible powers of darkness are all subject to the word, the nod, the look of that **DIVINE MAN**, whose dominion, both in the spiritual and in the natural world, is co-extensive with the utmost limits of the wide creation.

[11.] Matt. viii. 23 to 27. “When JESUS was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, *What manner of man is this, that even the winds and the sea obey him?*” See also Mark iv. 35 to 41. Luke viii. 22 to 25.



Can any thing short of omnipotence rebuke the winds and the sea with such effect, as to produce an instantaneous calm in both elements? Or can the Being, whose commands are thus irresistible, even when directed to the raging tempest, be any other than the *God of nature himself*, though disguised in a human form? We have read of heathen gods, who were supposed to bear rule over the winds and the waves. But never did fable itself give to imaginary deities such entire dominion over the works of creation, as we find was actually exercised by the Divine Man JESUS CHRIST. Well might the astonishment of the mariners compel them to exclaim, “*What manner of man is this! Was he not just now locked in the embraces of sleep? an evidence that he is subject to the infirmities and necessities of humanity, in common with the rest of mankind? How then is it, that even inanimate nature, in it’s most turbulent state, is in a moment softened into obedience to his word? Surely an innate power, far beyond the measure of a mere man, and equivalent to omnipotence itself, must in some incomprehensible way lodge within that humble form! How else is it to be accounted for, that the very winds and the sea obey him?*”

In this manner, it is probable, the mariners, who were witnesses to the extraordinary miracle here recorded, must have reasoned in themselves: and in a similar manner must every man reason, who believes in the truth of the Gospel, and who is not previously disposed to do violence to his own understanding.

when such irrefragable proof of the divinity of JESUS is given in the Word.

Who then can forbear drawing the parallel between the mighty acts of JEHOVAH in the Old Testament, and the divine miracles of JESUS in the New? Of the former it is written, "O JEHOVAH God of hosts, who is a strong JAH like unto thee? or to thy faithfulness round about thee? *Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them,*" Ps. lxxxix. 8, 9. And of the latter it is recorded, that "he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm," Luke viii. 24. Identity of attribute, character, and act, sufficiently demonstrates identity of person: but when these unite in proclaiming unlimited dominion, and infinity of power, we are under the highest obligation to conclude, that, however varied the name of the great Being to whom they refer, still one and the same infinite and eternal God is invariably understood.



[12.] Matt. viii. 31, 32. "*The devils besought JESUS, saying, if thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go.*" See also Mark v. 12, 13. Luke viii. 31, 32.



Would devils of any order or description *petition* a mere man? No, truly: still less would these powerful devils, who, together with the two men possessed by them, are described in ver. 28, as being "so exceeding fierce, that *no [mere] man* might pass by that way." Again, could any mere man *grant*, or *not grant*, their petition, as might seem good in his own eyes? It is too incredible to be seriously admitted. Yet it is not only true, that the spirits of darkness solicited permission of JESUS to enter into the herd of swine, after being cast out of the bodies of the men, but that he also in his divine wisdom suffered them to do so. The acknowledgment of such power and authority on the one hand, and the actual exercise of it on the other, justify us there-

fore in concluding, that he, who possessed it, must have been *more than a man*, or in other words, that he must have been a **DIVINE and OMNIPOTENT MAN.**



[13.] Matt. ix. 2 to 6. “They brought to him a man sick of the palsy, lying on a bed : and JESUS seeing their faith, said unto the sick of the palsy, Son, be of good cheer, *thy sins be forgiven thee.* And behold, certain of the scribes said within themselves, *This man blasphemeth.* And JESUS, *knowing their thoughts,* said, *Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know, that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.”* See also Mark ii. 3 to 12. Luke v. 18 to 26; chap. vii. 47 to 50.



No mere man can forgive, remove, or cancel, *his own* sins and iniquities, and still less those of *another person.* For all sin being a transgression of the divine law, and consequently an offence against the Supreme Lawgiver himself, no other being in heaven or on earth can possibly liberate or save from the penalties of disobedience. Hence in very many places of the Old Testament JEHOVAH is addressed, as alone competent to forgive the sins of his creatures : and in the New Testament also the question, though suggested by scribes and Pharisees, who knew not the real character of JESUS, is well and most energetically put, “*Who can forgive sins but God only?*” Mark ii. 7. Luke v. 21. But JESUS forgave sins, and thus healed the souls, as well as the bodies of men. JESUS therefore, by this one act of divine authority, virtually claims to himself the prerogative of the high God; and thus gains, as his exclusive right, the character, the honour, and the name of the great JEHOVAH.

It appears, that the scribes, who were present, and heard JESUS pronounce the forgiveness of sins, were so shocked at what they

conceived to be the most unjustifiable arrogance in any man, even were he a prophet, that “they said within themselves, *This man blasphemeth.*” And so truly it would have been no less than blasphemy, to assume to himself what belongs to God only, if JESUS were no more than a *mere man*, or a *mere prophet*. But that he was in reality a character widely different, and infinitely superior to what they supposed him to be, is plain from the circumstance of his *knowing their thoughts*, and *penetrating the secret recesses of their hearts*. He therefore rebutted the charge of blasphemy, which they only contemplated in their minds, by convincing them that he was privy to all that passed *within them*; and in his turn charged them with entertaining *evil thoughts* concerning him, in even so much as *doubting* his divinity, and thus bringing him down to a *level with themselves*. “Wherefore think ye *evil in your hearts*? Why do ye persevere in refusing me that honour, to which I am equally entitled with him, whom ye call God? Ye will acknowledge indeed, that *he* has an unlimited power over the souls and the bodies of men: and whatsoever he pleaseth, he can perform, whether in heaven or on earth. Ye will bow to his authority, when he says, “I, even I, am he that *blotteth out thy transgressions* for mine own sake, and *will not remember thy sins,*” Isa. xliii. 25. “And cannot ye perceive, that the *same power* is also exercised by *me*? that the spirits and the bodies of all flesh are alike in *my hand*, and equally subject to *my sovereign will*? consequently that being possessed of omnipotence in each world, spiritual and natural, it is as easy for me to pronounce, *Thy sins be forgiven thee*, as to say, *Arise and walk*. But to convince you, and all others who shall hereafter entertain the slightest doubt of my being the only true God, as well as the Son of Man, who came down *from heaven*, and yet still is *in heaven*, (John iii. 13.) I say to the sick of the palsy, because his faith qualifies him for the double blessing, *Be healed in spirit, be healed in body*; thy sins be forgiven thee; arise, take up thy bed, and go unto thine house.”

[14.] Matt. ix. 18, 23, 25. "There came a certain ruler, and worshipped JESUS, saying, My daughter is even now *dead*: but come and lay thy hand upon her, and she shall *live*. And when JESUS came to the ruler's house, he went in, and took her by the hand, and the maid arose." See also Mark v. 22 to 24, 35 to 43. Luke viii. 41, 42, 49 to 56. John ix. 38.

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Independent of the miracle here performed, which is only one among the many proofs of an omnipotent hand, which JESUS exhibited in the days of his flesh, let us more particularly advert to the circumstance of his being *worshipped* by this ruler of the synagogue, who is elsewhere described as *falling down at the feet of JESUS*, and beseeching him to heal his daughter.

If worship be due to *God alone*, and if neither man nor angel can *accept* of such honour, without being guilty of the *highest sacrilege* and *presumption*, while nevertheless our Saviour not only *suffers* it, but even *approves* and *rewards* it; what ought we to infer from the present, and many other instances, recorded in the New Testament, of divine adoration paid to JESUS? What, but that he was *richly and truly entitled to it*, not indeed as a *mere man*, not as an *angel* or *archangel*, not as the *first of created beings*, no nor even as a *secondary God*, or *sharer in divinity* with some other unknown and unknowable Deity, supposed to rank above him; but as the *single, sole, and supreme God himself*, who after many ages of prophecy at length assumed the form of Man, and thereby became *his own Divine Word incarnate*?

But if the doctrine here advanced be indeed the truth of revelation; if JESUS be the Word incarnate, or God manifested in the flesh; then it follows, that divine worship paid to *any other* than to *him alone*, under whatever pretext, custom, or authority, is no less than *downright idolatry*. For as there is and can be only One God, so all true worship must be directed to *him*: and every *deviation* or *departure* from such worship, whether in the affection, in the thought, in the doctrine, or in the life, must necessarily be *idolatrous* in it's kind and degree. Yet notwithstanding all this, it cannot be doubted, but the Divine Mercy accepts the

*intention* of the pious and the sincere of every denomination under heaven, not imputing to them their ignorance or their errors, while they endeavour to live in *charity* with their neighbour, according to the *best light* which they have received.

And here it may be remarked as a singular circumstance, serving to point out the contrariety of sentiment, which subsists between the *Unitarian so called*, who professes to worship an invisible and consequently an unknown God, and the *Unitarian truly deserving the name*, who worships a visible God, known and made manifest in the flesh as a Divine Man. The former Unitarian charges the whole body of Christians with *idolatry*, because they pay *too much* honour, *too much* reverence, adoration, and worship, to JESUS CHRIST. The latter Unitarian, on the other hand, also charges them with *idolatry*, because they pay him *too little* of each, or rather because they *do not worship him at all*, but some other Being, whom they call the Father, and whom they vainly address *for his sake*; as if there were *any Deity*, or *any principle* of Deity, out of, above, or distinct from JESUS CHRIST himself.

Thus the two kinds of Unitarians, if both may be so called, are at complete issue with each other: for though neither can see any thing but *practical idolatry* in the land, and both profess to believe in *One God*, yet, as they do not both acknowledge *the same God*, no two characters are more opposed, in respect to the real Object of their faith and worship. The one refuses to pay divine honours to JESUS, because he considers him unworthy of such high distinction, as being in himself nothing superior to the rest of mankind, or if superior, still a dependent, finite creature; and therefore, so regarding him, he turns his back upon him, and looks into *infinite space* for some other Object, whom he may embrace with his thought and affection; but finding none in the ethereal heaven, and none upon the habitable earth, answering his expectations, he suddenly fixes his mind upon *Nature* in her first and purest principles, and then falls down and worships her as the very *Queen of heaven*. The other kind of Unitarian, well knowing that to an invisible and unknown God, by whatever name he may be called, neither faith nor worship can possibly be



directed, so as to reach and embrace it's Object; and at the same time believing with the heart, as well as the understanding, the divine testimony of the Scriptures, that the great God of the universe, **JEHOVAH** himself, came down from heaven into the world, for the express purpose (among other things) of making himself visible and approachable to his creatures; that, in order to accomplish this end, he actually assumed the form of a Man; and that in this form he was known as their Saviour and Redeemer, their Father and their God; looks up with confidence and hope to the great Object of his faith and love, whom he can see with the eyes of his understanding, whom he can embrace with the affections of his heart, and whom he can therefore worship as the *One God over all*, blessed for ever and ever.

Such and so great is the difference between the worship of those, who profess to believe in an invisible Deity, or Supreme *Ens*, pervading the universe, and co-extended with it, and the worship of those, who acknowledge God in the form of a Man; not a *material man*, subject to the limitations or mensurations of either space or time, but a *divinely-substantial Man*, omnipresent in all spaces *without space*, and in all times *without time*. The one kind of worship, being nothing more nor less than pure *Theism* or *Deism*, necessarily resolves itself first into *Naturalism*, then into *Materialism*, and lastly into downright *Atheism*. The other kind raises the understanding, and together with it the affections of the heart, from nature "up to nature's God:" it views it's Object, and perceives him to be altogether lovely, and worthy of divine honour. Instead, therefore, of sinking the man into the dust of mere *matter*, or distracting his imagination with delusive and fantastical forms, which must necessarily rise up in the mind, when stretching into *infinite space*, or groping in the dark chambers of inanimate *nature*, in search of a God, it presents before him a **DIVINE MAN**, the real Creator of the universe, in his own substantial form, who is at once his adorable Parent and Benefactor, his Friend and Protector, his Redeemer and Saviour. **JESUS CHRIST.**

[15.] Matt. ix. 20 to 22. “And behold, a woman which was “diseased with an issue of blood twelve years, came behind him, “and *touchèd the hem of his garment*. For she said within herself, *If I may but touch his garment, I shall be whole*. But “JESUS turned himself about, and when he saw her, he said, “*Daughter*, be of good comfort; *thy faith hath made thee whole*. “And the woman was made whole from that hour.” See also Mark v. 25 to 34; chap. vi. 56. Luke vi. 19; chap. viii. 43 to 48.

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The transaction here recorded is somewhat varied by the different Evangelists. Mark states, that “when she heard of JESUS, she came in the press behind, and *touchèd his garment*. And “straightway the fountain of her blood was dried up: and she “felt in her body that she was *healed of that plague*. And JESUS “immediately *knowing in himself that virtue had gone out of* “*him*, turned him about in the press and said, *Who touchèd my* “*clothes?* And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, *Who touchèd me?* And “he looked round about to see her that had done this thing. But “the woman fearing and trembling, knowing what was done in “her, came and fell down before him, and told him all the truth. “And he said unto her, *Daughter, thy faith hath made thee* “*whole: go in peace, and be whole of thy plague.*” Mark v. 27 to 34.

The Evangelist Luke describes the circumstance in nearly the same words; but instead of JESUS saying, “Who touchèd my “*clothes?*” he is represented as saying, “Who touchèd *me?*” And when Peter, and they that were with him expressed their surprize at such a question, while the multitude was thronging and pressing upon him, “JESUS said, *Somebody hath touchèd* “*me: for I perceive that virtue is gone out of me.*” Luke viii. 45, 46.

Whoever seriously reflects on the miracle here performed, must acknowledge that it was a most extraordinary one indeed, because, *apparently*, it was the result of faith on the part of the woman, without a corresponding consciousness on the part of

JESUS, who was it's Object. But that this could not *in reality* be the case, is plain from the circumstance, first, of JESUS knowing *in himself* that the healing virtue had proceeded from him; and, secondly, of his turning about to see the woman, whose faith he was already apprized of, and approved. He, therefore, who in the midst of a crowd pressing on all sides upon him, could distinguish the faith of an obscure individual behind him from every other sentiment of the gazing multitude, must have possessed a source of knowledge of the human heart, and penetration into it's secret recesses, which *no other man* has ever yet displayed. For this knowledge does not appear to have been communicated to him by any thing like a natural, corporeal *sensation*; the woman having only touched the *hem of his garment*, and not his *person*: and yet the Lord knew within himself not only that fact, but likewise all that was passing in her mind, and in the minds of all that surrounded him.

When JESUS turned himself about to give more direct access to his person, to her whose faith had as it were arrested it's Object; and when he exclaimed with a voice of love and mercy, "*Who touched my clothes?*" little did his disciples imagine for what purpose, or with what propriety, such a question was put to the by-standers; and still less what a miraculous effect had just been produced upon one of their company. But how great must have been their astonishment, when they saw the woman, now healed of her infirmity, prostrate herself at the feet of JESUS, acknowledging and confessing that she it was, who had ventured to extend towards him the hand of faith, because she was inspired with a full confidence, that could she but reach the hem or border of his garment, she should instantly be made whole! If hitherto they had entertained any doubt of his divine character and power, they must now have been convinced, by the testimony of their own eyes and ears, not only that their Lord and Master possessed *in himself* the source of every blessing, as well as the ability and inclination to impart thereof to all who were in states of reception, but also that there was a *sphere* of virtue continually *emanating from him*, and actually *surrounding his person*, which however none could perceive, or in any wise reap the benefit of.

except those who had faith in his *omnipotence*, and who therefore approached and worshipped him as a *Divine Man*, or, in other words, as the *Incarnate God*.

Another consideration rising out of the passage is, that the Lord announces himself as the *Father* of his people. “*Daughter,*” says he, “thy faith hath made thee whole :” evidently implying, not only that faith ought to be directed to him, as to an omnipotent *Saviour*, but that it should also embrace him as an all-merciful *Parent*.\* For if he condescends to call us his *children*, surely we may be allowed in return to acknowledge him as our *Father*. And when he is thus revered as the sole *Parent* of the human race, as well as their *Benefactor* and *Saviour*, a sense of filial duty, no less than the necessity of the case, forbids us to entertain the most distant idea of *any other Saviour, any other Father, or any other God*.

As it is not properly within the design of the present work to unfold the spiritual or internal sense of the various passages of Scripture introduced into it, but only to bring into full view the grand doctrine of the sole and exclusive divinity of our blessed Lord and Saviour JESUS CHRIST, and that in a plain, intelligible manner, by obvious deductions and conclusions drawn from the mere letter of the Word; we shall here only observe, in reference to that part of the subject, that the garments of the Lord denote the divine truths of his Word, which being one with himself, it is therefore a matter of indifference, or of equal import, whether he say with the Evangelist Mark, “Who touched *my clothes?*” or with Luke, “Who touched *me?*” For as the Lord is declared to be the Word, and indeed the Word made flesh, it must be evident, that whosoever touches, embraces, and acknowledges, in faith and in affection, the divine truths contained in the Word, must also at the same time, and in the same degree, touch, embrace, and acknowledge the Lord himself. The hem or border of his garment denotes the literal, exterior, or natural sense of the Word: while the woman represents the affection or love of truth, which constitutes the church in man; and her touching his garment, denotes the communication and re-

\* See Matthew ix. 2

ception of divine truth both in the understanding and in the heart.

In every point of view, therefore, whether spiritually or naturally discerned, the whole passage testifies, in the plainest and most unequivocal terms, as well to the divine mercy and compassion of JESUS, as to his infinite wisdom, intelligence, and power. And moreover it teaches us, in a way of peculiar interest, that he views with complacency and approbation every act of faith directed to him as God in a Human Form.



[16.] Matt. ix. 27 to 30. “When JESUS departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and JESUS saith unto them, Believe ye that *I am able* to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, *According to your faith, be it unto you.* And their eyes were opened.” See also chap. xx. 30 to 34. Mark viii. 22 to 26; chap. x. 46 to 52. Luke xviii. 35 to 43. John ix. 1 to 41.

From this passage it appears, that the condition, on which the blind men were to receive their sight, was, that they should believe in the *ability of JESUS* to perform what they desired. They were neither required nor expected to make profession of any faith in an *invisible* God, in God the Father for example, according to the common idea, as Creator of the universe, whom no man hath seen, or can see; neither were they called upon to make prayer and supplication to any such *unknown and unmanifested Deity*: but they were simply directed to turn their thoughts and affections to JESUS *alone*; and if to the question, Whether they believed in their hearts, that he was *of himself*, as he then stood before them, able to gratify their wishes, they could truly answer in the affirmative, that faith was immediately honoured by the Lord, and his divine approbation and blessing became it's reward.

The true reason of this was, because in JESUS alone was the very seat and centre of *Divinity*, called the *Father*, to whom there was, and still is, no other possible way of access, than by a direct and immediate approach to the *Humanity*, called the *Son*, which was assumed for the purpose of becoming the *medium* of communication between the creature and the Creator. It is on this account that it is so often declared in the New Testament, that salvation is alone attainable by *faith in the Son*: for the Son or *Humanity*, containing within him the Father or *Divinity*, as the body contains it's soul, is a *visible Object*, capable of being embraced by the thought and affection of man, and consequently of being loved and worshipped; whereas the Father or *Divinity*, out of, or separate from the *Humanity*, being in himself *invisible*, or *inconceivable* by any effort of the human mind, is therefore *no Object* of thought, *no Object* of love, and consequently *no Object* of rational worship.

Reader, be not startled on hearing it so boldly asserted, that God the Father, the Creator of the universe, considered distinctly and separately from JESUS CHRIST, is *no Object* of rational or Christian worship: for nothing can be properly called an *Object* of any kind, much less an *Object of religious worship*, unless it be capable of being presented before the mind in some distinct *form*, under which it may be apprehended. The *Divine Esse*, that is to say, the inmost principle of the *Divine Essence*, abstracted from it's form, is infinitely too far removed from the sight of any finite creature, to fall within the limits even of imagination itself: and if so, how can it be an *Object* either of thought or of affection? Must there not be an *accommodation* or *letting down* to the capacity of the worshipper, by virtue of which he may be enabled spiritually or mentally to view his God, to hold in contemplation his divine perfections, and thus to direct his love and his adoration to a *visible Form*, to a *personal Deity*, who can receive it with complacency and approbation, and who can also bless with a sense of his *more immediate presence*? This effect is produced, on the part of the great Author of our being, by manifesting himself to us as an *Incarnate God*, or, which is the same thing, as a *Divine Man*; and, on the part of

the creature, by acknowledging and worshipping the Saviour JESUS CHRIST alone as that Incarnate God, that Divine Man, who is equally the Creator and the Preserver of all worlds.

With these sentiments, which are the essential characteristics of the true Christian religion, agree the many declarations of our Lord to the following effect: "I am the *way*, and the *truth*, and the *life*: no man cometh unto the Father, *but by me*," John xiv. 6. "He that *believeth on the Son*, hath everlasting life; and he that *believeth not the Son*, shall not see life," John iii. 36. "He that honoureth not *the Son*, honoureth not *the Father*," John v. 23. "Ye will not come *to me*, that ye might have life," John v. 40. "Not that any man hath seen the Father, *save he who is of God*, he hath seen the Father. Verily verily I say unto you, He that believeth *on me*, hath everlasting life," John vi. 46, 47.

Thus we see, that, as the mere soul of a man, out of, and separate from it's proper form or body, is not an object to be approached or conversed with; so neither is the naked Divinity, out of, and separate from it's proper form the Humanity, to be considered as the true scriptural object of our worship. But, on the other hand, we are assured, that as, in order to gain access to the soul of a man, we must make our direct approach to his *body*, so in like manner, if we would honour, reverence, and worship the one living and true God of heaven and earth, we must of necessity direct our thoughts and affections to his *Divine Humanity*, because thereby, and thereby only, can we hope to obtain conjunction with him, and by conjunction salvation and eternal life



[17.] Matt. x. 1. "When JESUS had called unto him his twelve disciples, *he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.*" See also Mark iii. 14, 15; chap. v. 12, 13; chap. vi. 7, 13. Luke ix. 1, 2; chap. x. 17, 19.



In the Old Testament we read, that the power of working miracles was given to Moses and others by JΕΗΟΥΑΗ himself: nor

do we any where find, that a *mere man* was ever invested with the divine prerogative of communicating to others, and those of his own choice or selection, that power, which was only lent or delegated to himself, and which he held by no other tenure, than the humble and *perpetual acknowledgment*, that it was *not his own*, but derived *from another*. In the present case, however, we have an example, in JESUS, similar to that of JEHOVAH: he chooses for his servants whomsoever he pleases, and *delegates* to them a *supernatural power*, a power to overawe, control, and eject from the bodies of men unclean spirits, to heal all manner of sickness, and all manner of disease; that is to say, as before observed under articles 10, and 13, he gives them dominion over both *spirit* and *matter*, and thus exercises an authority, which in the very nature of things can belong only to the great and omnipotent God.

Under these circumstances, is it possible, that he, who claims to be the *Equal* or *Fellow* of JEHOVAH, Zech. xiii. 7, (which is an expression that can only be understood of the relation subsisting between the Humanity and the Divinity of one and the same God;) we say, is it possible, that he, who could thus assume to himself the character of JEHOVAH, and by the various godlike acts of his life justify such high assumption, in the sight both of angels and men, should yet after all be no other than a *creature* of yesterday, a *mere man*, an *absolute worm*, just creeping into existence from his original state of non-entity? *Common sense* forbids the preposterous idea; *sound reason* dissipates the fallacy of such an appearance, whenever presented to the view: but above all, *divine revelation*, when seen in it's pure and genuine light, extinguishes for ever the blasphemous sentiment.



[18.] Matt. x. 37 to 39. "He that loveth father or mother  
 " *more than me*, is not worthy of me: and he that loveth son or  
 " daughter *more than me*, is not worthy of me. And he that tak-  
 " eth not his cross, and followeth *after me*, is not worthy of me.  
 " He that findeth his life, shall lose it: and he that loseth his



“life *for my sake*, shall find it.” See also chap. xvi. 24, 25; chap. xix. 29. Mark x. 29, 30. Luke ix. 23, 24; chap. xiv. 26, 27; chap. xviii. 29, 30.

Would any prophet, or mere messenger sent from God to man, be justified in the use of such language as this? Nay, would any angel of heaven, however high his rank in the scale of created intelligences, have the presumption to speak of himself, or of his own mighty importance, in such a strain of unqualified commendation? It cannot for a moment be supposed; because it is an undeniable truth, applicable to every created being, that “who-soever *exalts himself*, shall be *abased* ;” and on the other hand, that “he, who *humbles himself*, shall be *exalted*,” Luke xiv. 11. No *angel*, knowing his dependent situation, and receiving from the bountiful hand of his Creator his daily existence, together with his daily bread, could find it in his heart to address his neighbour and fellow-creature in terms like those contained in the passage quoted, and so proclaim himself, not merely as their *example* or *superior* in every thing great and good, but even as the *Object of their love and supreme veneration*. With still less appearance of propriety could his younger brother, *man*, while surrounded with the infirmities incident to mortality, take up the language of a God, and say, “He that loveth father or mother, son or daughter, *more than me*, or whosoever followeth not *after me*, is not worthy of me.” For surely none can claim the supreme devotion of the heart, but he who implanted within it the best affections of our nature, and who continually supplies it with all the felicities of love.

It follows, therefore, that JESUS the wise, the holy, and the just, who thus holds himself out to mankind as the *pattern* of perfection, the *good* to be desired above every other blessing in heaven or on earth, and *for whose sake* every inferior affection and delight, if opposed to the acknowledgment and worship of him, must be sacrificed without reluctance, can be no other than the adorable God of the universe, come down among men to teach them his will, his Word, and the only true way to everlasting life.

[19.] Matt. xi. 27. “*All things are delivered unto me of my Father.*” See also chap. xxviii. 18. Luke x. 22. John iii. 35; chap. v. 21, 22, 26, 27; chap. xvi. 15; chap. xvii. 2, 10.

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What can be the meaning of delivering *all things* into the hands of the Son, if yet the Son be, as supposed by some, a *mere man*, or even, as regarded by others, the first among *created angels*? Can a mere man guide the chariot of the sun, or regulate the seasons and the hours? Can any finite and dependent being, Atlas-like, support on his shoulders the great burden of the universe? Is it within the limits of *possibility*, that *omniscience* and *omnipotence*, which are alone competent to preserve the order and the harmony of nature, can be *delegated* to any individual, who is himself *within that order*, and necessarily *subject to it's laws*? Or can a mere *creature*, who by the very condition of his existence is *limited* and *finited* in every faculty of his soul and body and life, *receive into himself*, if offered, the gift of *divine wisdom and power*, which in themselves are *infinite* and *eternal*? The position is absurd, contradictory in it's terms, and therefore must be rejected as an utter *impossibility*.

Or again, is it consistent with reason, and the dictates of a sound mind, to represent the *One God* as existing in *two or more distinct persons*, one of whom, namely the *first* in order, called the *Father*, must be supposed by the above-cited words of the Evangelist to have transferred all his right and title to dominion over the works of his own hands, to a *second person*, called the *Son*? As if Divinity, with it's various attributes and perfections, were a *transferable property*, capable of passing and re-passing from one supposed person of the Godhead to another, and for no conceivable purpose of benefit to man, but what might equally as well be accomplished, and indeed infinitely better, without such transfer!

Above all, is it consistent with the true light of revelation to imagine a *divided Deity*, whose imputed properties are not only at variance with each other, but at the same time also totally incompatible with *unity of form*, as well as *unity of essence*? If the great JEHOVAH hath deigned to announce himself. in his Word.

under different appellations, according to the difference of subject considered, of circumstances described, or of persons addressed. that can be no just reason why either his divine essence should be *divided*, or his divine form *multiplied*; since in both cases the divine *unity*, which is the fundamental of all religion, must unavoidably *perish*.

To guard, therefore, against such a fatal sentiment, as a *plurality of divine persons*, which is most evidently tantamount to a *plurality of Gods*, the Divine Wisdom has found it necessary to dictate to his prophets the following plain and emphatical language: "Thus saith JEHOVAH the King of Israel, and his Redeemer JEHOVAH of hosts, I am the *First*, and I am the *Last*, and besides me there is no God," Isa. xlv. 6. "I am JEHOVAH, and besides me there is no Saviour," Isa. xliii. 11. "All flesh shall know, that I JEHOVAH am thy Saviour and Redeemer," Isa. xlix. 26. "Their Redeemer is strong, JEHOVAH of hosts is his name," Jer. i. 34. "I JEHOVAH am thy God, and thou shalt know no God beside me, for there is no Saviour beside me," Hos. xiii. 4. "JEHOVAH is my strength, and my Redeemer," Ps. xix. 14.

In these passages, and others too numerous to be introduced in this place, JEHOVAH assumes to himself the title and character of *Saviour* and *Redeemer*, to the utter exclusion of every other being in heaven or on earth. He also declares himself to be the *First* and the *Last*, or the *whole Deity*, by whatever name distinguished or made known in the Word, and in the church. Indeed so jealous of his glory does he appear to be, that (foreseeing, and as if with a view to counteract the general apostacy of the Christian church in relapsing into gentilism, by the introduction of a plurality of Gods,) he repeatedly cautions them against the dangerous error of multiplying to themselves imaginary objects of worship, which are no better than graven images, destitute of life, and incapable of supplying their wants. "Is there a God besides me? Yea, there is no God, I know not any," Isa. xlv. 8. "Before me there was no God formed, neither shall there be after me," Isa. xliii. 10. "I am JEHOVAH, that is my name, and my glory will I not give to another," Isa. xlii. 6. We

must not presume therefore to deal out, in *two* or *more* several portions, a glory, which must ever remain *undivided*: neither are we at liberty to suppose, that there is or can be any more than One JEHOVAH, One Creator, One Redeemer, One Saviour, One God, in One glorious and exclusively Divine Person.

Yet in the passage, which gave occasion to these reflections, it is asserted, that *all things are delivered by the Father into the hands of the Son*, that is, into the hands of JESUS, who therefore may now be truly said, as expressed by himself in another place, *to have all power in heaven and in earth*, Matt. xxviii. 18. If so, then he must *preside* over the *whole works* of creation, not form a *part* of them; be *above* the laws of nature, not *subject* to them; and in the *actual exercise* of a *sovereignty*, which no finite intelligence can form any just or adequate conception of. In short, being in possession of *all things* which the Father himself ever enjoyed, namely, all his divine attributes, all his divine properties, and all his divine perfections; (John iii. 35; chap. xvi. 15.) being also honoured with the great names and titles of Deity; (Isa. ix. 6. Matt. iii. 3. Isa. xl. 3. Apoc. i. 8, 11.) and at the same time being, as the apostle Paul most justly observes, *in the form of God*, he thought it *no robbery*, no impiety, no presumption, no indignity offered to the Supreme and Most High Sovereign of the universe, (which must have been the case, had he been any thing *less* than the Supreme Deity himself,) to be *equal with God*; (Philip. ii. 6. John v. 21, 23, 26.) that is, in other words, to be *One* with the infinite, eternal, and omnipotent God himself: for in no other sense of the word can it be truly said, that any being in the form of a Man is *equal* to the Creator.

But here it may be objected, “How can the Son, or JESUS, be said to have *received* such power and authority from the Father, who is universally admitted to be the Supreme God? And how is it to be understood, that the Father *delivered* up to the Son, or to JESUS, *all things* that himself possessed, and yet still *remained* the All-mighty, the All-wise, and the All-merciful?” We have already seen, that divine or infinite power cannot in the nature of things be wholly vested in any finite being, thus neither in a *man of the earth*, nor in the highest *archangel of hea-*

ven; and that the bare supposition of such a paradox is an outrage against reason, as well as against revelation. We have also demonstrated, that the divine unity will not admit of any division or separation into distinct persons; and consequently that the difficulty, which presses upon a reader, who has not sufficiently considered the subject, cannot be removed by any such hypothesis as that of a *duality* or a *trinity of divine persons* in the Godhead. The question therefore can be scripturally, rationally, and satisfactorily resolved in no other possible way, than by considering the Father as the *invisible Divine Essence*, and the Son as the *visible or manifested Divine Form*, both together constituting only one and the same God, or one and the same Divine Person; comparatively as the *invisible soul* and the *visible body* together constitute only one and the same man, or one and the same human person.

Under this view of the subject, how easy is it to conceive, that, as the soul of a man transfers or delivers up to the body all its powers and energies of life, yet without sustaining in itself any deprivation or diminution of those powers; so the Father, or the Divine Essence, in like manner transfers or delivers up into the hands of the Son, or the Divine Form, all his divine attributes and perfections, yet without losing his character of being still the Supreme God and Regent of the universe. Thus, notwithstanding the varied modes of expression in different parts of the Holy Word, which are so well adapted to convey heavenly and divine instruction, and which likewise are all resolvable into the simple idea of the union of Divinity with Humanity in the single person of our blessed Lord, there results, as an undeniable conclusion from the whole, this first, this last, this greatest of all revealed truths, That JEHOVAH himself, who is called the Father, and JESUS CHRIST, who is called the Son, are identically and personally one and the same Divine Being, one and the same everlasting God of heaven and earth.

[20.] Matt. xi. 27. "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." See also Luke x. 22. John viii. 19; chap. xiv. 7.



There would be no propriety in speaking thus of JESUS, or of the *Son*, were he merely a *created being*, or a *mortal man*. The Jews said of him, "Is not this JESUS, the *son of Joseph*, whose father and mother *we know*? how is it then that he saith, *I came down from heaven*?" John vi. 42. And again, "*We know this man, whence he is*: but when CHRIST cometh, *no man knoweth whence he is*," John vii. 27. Such was the opinion of the Jews, who were his enemies, and who could perceive nothing of his divine nature, any more than Socinian Unitarians of the present day, who are also his enemies, by denying his divine origin and descent. Both judge him to be the *son of Joseph*: and hence both suppose, that they know *whence he is*. And yet JESUS himself denies, that such persons either had or have any true knowledge of him. "Ye neither know *me*, (says he,) nor *my Father*: if ye had known *me*, ye would have known *my Father also*," John viii. 19.

Knowledge of JESUS as the *Christ* or *Messiah*, is not a knowledge of his *natural descent*, according to the *mere humanity*, from the house of David; but a knowledge of his *descent from heaven*, as the *Word*, or *divine truth* itself, *incarnate*. It is in this latter respect that neither Jews nor Unitarians have the slightest idea of his real character: and if the question were again put to them, as it was once put to their predecessors, "How can he be the *Son of David*, when David himself calls him his *Lord*?" (Matt. xxii. 45.) they would, it is probable, with all the wisdom, which they have had an opportunity of accumulating since their time, be still unable to answer a word. For having no conception of any other humanity, than what may be seen by the natural eye, they conclude, that JESUS himself, because he appeared among the Jews *like a mere man*, was therefore in reality *nothing more*. Yet it is plain from his transfiguration on the mountain, (Matt. xvii. 2.) that he was possessed of an interior *divine form*, per-

factly distinct from the *humble form*, in which he was usually seen ; for “his *face* did shine as the sun, and even his *raiment* “ was white as the *light*.”

It could not therefore have been in respect to the Lord’s *infirm humanity*, but most evidently in reference to his *Divine Humanity*, that he said, “ 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.” For indeed it is tantamount to this : As no man, no created being, can possibly comprehend the infinity of the *Divine Essence*, so neither can he comprehend the infinity of the *Divine Form* ; the true nature and quality of the one being fully known only to the other, mutually, reciprocally, and conjunctly. And as the *Divine Essence*, called the *Father*, which may be considered as the *Divine Love*, or the *Divine Good*, cannot be communicated to man, or in the least wise perceived by him, except in and through the medium of the *Divine Form*, called the *Son*, which may be considered as the *Divine Wisdom*, or the *Divine Truth* ; and further, as this effect can only take place according to the capacity of the recipient subject, who is in the actual faith and acknowledgment of the Divinity of the Lord’s Humanity, therefore it is said, that “ no man knoweth the *Father* but the *Son*, and *he to whom the* “ *Son* will reveal him.”



[21.] Matt. xi. 28. “ Come *unto me*, all ye that labour, and “ are heavy laden, and *I will give you rest*.” See also John vi. 37.



When men have been labouring and toiling through life, weighed down with calamity, and oppressed by the heavy hand of affliction ; and when, in addition to all this, they are assailed by the powers of darkness, and permitted to fall into manifold and grievous temptations, so that even their spiritual life is brought into jeopardy ; to whom should they fly for refuge, for consolation, and for rest ? Sorry comforters must they be, who on such

an occasion would direct them to a *mere man*, or even to an *angel* of the highest order in heaven. The great JEHOVAH invites them to himself, as being alone capable of giving the wished-for help, and of delivering from troubles, dangers, and death. “Look unto me, (says he,) and be ye saved, all the ends of the earth: for *I am God, and there is none else,*” Isa. xlv. 22. “When thou passest through the *waters*, I will be with thee; and through the *rivers*, they shall not overflow thee: when thou walkest through the *fire*, thou shalt not be burnt; neither shall the *flame* kindle upon thee. For *I am JEHOVAH thy God, the Holy One of Israel, thy Saviour,*” Isa. xliii. 2. And again, “My presence shall go with thee, and *I will give thee rest,*” Exod. xxxiii. 14. “When the poor and needy *seek water*, and there is *none*, and their tongue *faileth for thirst*, *I JEHOVAH will hear them, I the God of Israel will not forsake them,*” Isa. xli. 17. “*God is our refuge and strength, a very present help in trouble,*” Ps. xlv. 1.

Such, in the Old Testament, is the language of a Creator, who is at once the Parent, the Benefactor, and the Saviour of his helpless creatures; alone competent to redress their grievances, and to supply their wants, because alone the centre and the source of every divine blessing. No less expressive, and equally important, is the language of JESUS in the Gospel, who, changing the terms, yet retaining the ideas of the prophets, announces himself to his people as their only refuge in affliction, their only hope in distress. “Come unto me, all ye that labour, and are heavy laden, and *I will give you rest.*” Can the great JEHOVAH himself say more, or do more, for his offspring, than is here promised to be done by the *equally great* JESUS?—“The *equally great* JESUS!?”—Yes, the *equally great* JESUS: we do not retract the words, but proceed to prove and confirm them.

*First of all*, It is abundantly declared in the Sacred Scriptures, and immediately assented to by every sound mind, that there is only One God of heaven and earth, distinguished by a variety of names, all announcing his divine Supremacy; among which are JEHOVAH, FATHER, LORD, ALMIGHTY, &c. &c. *Secondly*, To JESUS CHRIST are applied almost all the names of



Jehovah expressly, but without exception all his *characters, attributes, and perfections*; which is a circumstance that never could or would have found a place in writings dictated solely by Jehovah himself, unless it was intended to be understood, that Jesus and Jehovah were one and the same Divine Being. Who that examines the following passages with any degree of attention, can refuse to acknowledge, that the great personage, called Jehovah in the Old Testament, is no other than Jesus in the New? Let us compare the Prophets with the Evangelists: truth will be the result.

## PROPHETS.

Isa. xl. 3. "The voice of  
"him that crieth in the wil-  
"derness, *Prepare ye the way*  
"of Jehovah, make straight in  
"the desert a highway for our  
"God."

Mal. iv. 5. "Behold, I send  
"you *Elijah the prophet*, before  
"the coming of the great and  
"dreadful day of Jehovah."

Micah v. 2. "But thou,  
"Bethlehem Ephratah, though  
"thou be little among the thou-  
"sands of Judah, yet out of thee  
"shall he come forth unto me,  
"that is to be *Ruler in Israel*;

## EVANGELISTS.

Matt. iii. 3. "This is he  
" [John the Baptist] that was  
"spoken of by the prophet  
"Esaiahs, saying, The voice of  
"one crying in the wilderness,  
" *Prepare ye the way of the*  
"Lord, make his paths  
"straight."

Matt. xi. 10, 14. "This is  
"he of whom it is written, Be-  
"hold, I send *my messenger*  
"before thy face, which shall  
"prepare thy way before thee.  
"And if ye will receive it, *this*  
"is *Elias* which was for to  
"come."

See also Mark i. 2, 3. Luke  
i. 76.

Luke ii. 11. "Unto you is  
"born this day, in the city of  
"David, [Bethlehem,] a Sa-  
"viour, which is CHRIST the  
"LORD."

## PROPHETS.

“ whose goings forth have been  
 “ of old, from everlasting.”

Isa. xlv. 15, 21, 22. “ Verily  
 “ thou art a God that hidest  
 “ thyself, *O God of Israel the*  
 “ *Saviour*. There is no God  
 “ else beside me, a just God  
 “ and a *Saviour*, there is none  
 “ beside me. Look unto me,  
 “ and *be ye saved*, all the ends  
 “ of the earth: for I am God,  
 “ and there is none else.”

Isa. ix. 6. “ Unto us a  
 “ Child is born, unto us a Son  
 “ is given, and the government  
 “ shall be upon his shoulder:  
 “ and his name shall be called  
 “ Wonderful, Counsellor, the

## EVANGELISTS.

Matt. i. 20, 21. “ The an-  
 “ gel of the LORD appeared un-  
 “ to Joseph in a dream, saying,  
 “ Joseph, thou son of David,  
 “ fear not to take unto thee  
 “ Mary thy wife: for that which  
 “ is conceived in her is of the  
 “ Holy Spirit. And she shall  
 “ bring forth a Son, and thou  
 “ shalt call his name JESUS: for  
 “ he shall save his people from  
 “ their sins.”

Matt. ii. 4 to 6. “ When  
 “ Herod had gathered all the  
 “ chief priests and scribes of  
 “ the people together, he de-  
 “ manded of them *where CHRIST*  
 “ *should be born*. And they  
 “ said unto him, In *Bethlehem*  
 “ *of Judea*: for thus it is writ-  
 “ ten by the prophet; And thou  
 “ *Bethlehem* in the land of Ju-  
 “ dah art not the least among  
 “ the princes of Judah: for *out*  
 “ *of thee* shall come a *Gover-*  
 “ *nor*, that shall *rule my peo-*  
 “ *ple Israel*.”

John x. 30. “ *I and my Fa-*  
 “ *ther are one*.”

John xiv. 8, 9. “ Philip saith  
 “ unto him, Lord, shew us the  
 “ Father, and it sufficeth us. JE-  
 “ SUS saith unto him, *Have I*

## PROPHETS.

“*Mighty God, the everlasting*  
“*Father, the Prince of peace.*”

Isa. xlv. 6. “Thus saith  
“JEHOVAH the King of Israel,  
“and his Redeemer JEHOVAH  
“of hosts, *I am the first, and*  
“*I am the last*; and besides me  
“there is no God.”

See also Isa. xli. 4. xlviii. 12.

## EVANGELISTS.

“been so long time with you,  
“and yet hast thou not known  
“me, Philip? *he that hath seen*  
“*me, hath seen the Father.*”

Apoc. i. 8, 17. “I am Al-  
“pha and Omega, the beginning  
“and the ending, saith the  
“LORD, which is, and which  
“was, and which is to come,  
“the Almighty. And when I  
“saw him, [the Son of Man,] I  
“fell at his feet as dead: and  
“he laid his right hand upon  
“me, saying unto me, Fear not:  
“*I am the first and the last.*”

See also xxi. 6. xxii. 13.

We will not multiply citations, because proof and confirmation of the *equality* of JESUS with JEHOVAH was all that was asked, and behold! (what is more) the *identity* of both as one and the same God is demonstrated by the Scriptures of truth.

After this digression, which yet is not to be considered as a digression, so far as it tends to establish the main design of this volume, namely, *the sole, supreme, and exclusive Divinity of our blessed Lord and Saviour JESUS CHRIST*, we now take up the thread of our former argument, and proceed as if there had been no interruption to the subject.

In addressing his disciples, and through them the whole human race, JESUS does not direct them to an invisible, inaccessible Deity, pervading the universe like an ethereal, unsubstantial *principle*; but invites them to *himself* as a DIVINE MAN, in whom are substantiated and centered all the attributes and perfections of an infinitely wise and merciful GOD. Thus the same blessings, which no one could suppose to be in the gift of any but the Supreme Ruler of heaven and earth, flow equally from the hand of JESUS, and from the hand of JEHOVAH.

What! then, can a MAN, or any Being in the form of a MAN, bring deliverance from enemies, security from danger, and salvation from destruction, to those who call upon his name, and approach his person? Can a MAN be our refuge in the storm of life, our hope in years to come, and our everlasting rest? "Yes!" exclaims the prophet Isaiah, with a voice loud enough to be heard from one end of heaven to the other, "A MAN shall be as an "hiding-place from the wind, and a covert from the tempest: " [a MAN shall be] as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isa. xxxii. 2. But it is the DIVINE MAN JESUS CHRIST, who is thus described, and who therefore can be no less than the Supreme and Omnipotent God in a human form.

The conclusion, then, which most evidently results from all these considerations, is, that both JESUS and JEHOVAH are personally and identically one; with this only difference, that JEHOVAH of the Old Testament is the yet invisible, unmanifested God, while JESUS of the New Testament is the same God now incarnate or manifest in the flesh, and appearing in the form of a Man.



[22.] Matt. xii. 6. "I say unto you, that in this place is *one* " *greater than the temple.*"



It is well known, that the temple, as being dedicated to the worship of JEHOVAH, the supreme God of heaven and earth, was accounted most holy; and that no profanation or contempt, either of the building itself, or of the things which it contained, was on any account tolerated, but severely prohibited. So holy indeed was it, especially the ark and the testimony within it, that the high priest himself was permitted only once in a year to enter its interior recess, called the holy of holies, and even then not until he was prepared by purifications and oblations, according to an order prescribed for the purpose. Nothing therefore could be conceived of as greater and more holy than the temple,

except HIM, to whom it was erected, and whose name was placed therein. He was greater than the temple, because from him all it's sanctity was derived. And yet the same honour, which was due to JEHOVAH, was claimed by JESUS: for of *himself* he says, that "in this place is *one greater than the temple.*" This is not the language of a *mere man*, as some would make him, nor of one *deputed* by the high God to teach mankind lessons of *meekness* and *humility*. But is evidently the language of one, who is conscious in himself, that the temple and all it's appendages had reference to *his own person* (John ii. 19 to 21. ;) that the reverence which was paid to it, as well as the worship which ascended to heaven from within it's walls, had *him alone* for it's ultimate Object; and that the character and name of all that is called GOD among angels or men, exclusively belonged to *himself*.

In agreement with these sentiments, it is also written of the holy city New Jerusalem, when seen to descend from God out of heaven, "I saw *no temple* therein: for the *Lord God Almighty* and the *Lamb* are the *temple of it*. And the city had no need of the sun, neither of the moon to shine in it: for the *glory of God* did lighten it, and the *Lamb* is the light thereof," Apoc. xxi. 22, 23. Here the temple, as representative of the great Object of worship, disappears by reason of the superior brightness and effulgence of him, who in the supreme sense is the temple itself, it's glory, and it's light. The *Lord God Almighty* and the *Lamb*, that is, JEHOVAH and JESUS, or the *Divinity* and the *Humanity*, are both said to constitute this living temple; the reason of which is, because both together constitute one and the same undivided God; in like manner (comparatively speaking) as the soul and body together constitute one and the same individual man.

It is in this way alone, that such passages as the above can be at all understood, in consistency with those numerous other declarations of Holy Scripture, which so strenuously insist upon the Divine Unity, and the exclusion of every other name in heaven or on earth, from the smallest participation in the honours due to God alone.

[23.] Matt. xii. 8. "The Son of Man is LORD *even of the sabbath-day.*" See also Mark ii. 28. Luke vi. 5.

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The sabbath-day was instituted (speaking according to the letter of the Word) in perpetual commemoration, *first*, of the conclusion of the great work of creation, or of the rest which JEHOVAH entered into when he had ceased from his divine labours, Exod. xx. 8 to 11; chap. xxxi. 15 to 17; and *secondly*, in commemoration of the deliverance or escape of the children of Israel out of the land of Egypt, Deut. v. 14, 15. In either case it was sacred to JEHOVAH, and peculiarly set apart for the solemn worship of *him alone*. Most emphatically therefore is it urged in all the books of Moses, and by the prophets who succeeded him, that JEHOVAH *himself is LORD of the sabbath-day*, because by him it was created, and to him and his honour it was exclusively devoted.

But behold! a *new claimant* starts into view, and challenges for himself the heretofore undisputed title and dignity of SOVEREIGN LORD in the church; if indeed the term *new* can with any propriety be predicated of him, who, though in respect to his flesh "not fifty years old," yet says of himself, "*Before Abraham was, I am,*" John viii. 58; and who consequently must be, like the *Ancient of days*, the same *yesterday, to-day, and for ever*, that is, from eternity to eternity the same infinite and unchangeable God. This new claimant (*new* only to his church in the character of a *Divine Man*, but "whose goings forth" in the spirit "have been *from of old, even from the days of eternity,*" Micah v. 2.) is at once perceived to be no other than our blessed Lord and Saviour JESUS CHRIST, who is on all hands admitted to be the great personage intended by the *Son of Man*. It is he that lifts up his voice in the midst of angels and men, and knowing *no superior, no equal*, either in heaven above, or on the earth below, presents himself to them as the great Object referred to in all the rituals and ceremonials of representative worship among the Israelitish people; and thus collecting as it were all the sanctities of the divine law into one point, proclaims himself LORD *even of the sabbath-day*.

Many proofs of the divine nature, character, and person of JESUS, are to be found in this volume; and many more in the Sacred Scriptures of truth. But which of them is more evident, or more satisfactory to an unprejudiced, enlightened mind, than that which is here offered, when compared with the various circumstances attending the institution of the sabbath? To be LORD *of the sabbath*, is to be no less than the *God of the universe*: it is to be the *Creator* of heaven and earth, the *Redeemer* and the *Deliverer* of his people from all their miseries and afflictions: it is to be their *Saviour*, their *Guide*, their *Refuge*, their *Rest* and *Peace*, their *Heaven*, their *Portion*, and their everlasting *Felicity*.

All this is to be found, if sought for, in JESUS alone. But there must be *no participator* with him in divine majesty, honour, and glory, no not so much as in a *transient thought* or *idea*. No *suspicion*, much less *admission*, of any *other Deity* must for a moment be entertained: but all worship, all acknowledgment, all affection, and all thought, must for ever be directed to, and centre in, his Divine Body, that glorious Form of light and love, which *alone* contains, *exclusively* contains, all that is called, or deserves, the name of GOD. The man, who thus worships, and thus lives, is already elevated to the angelic heaven; and though he may not see and hear, in a sensible way, what passes among the blessed spirits in that celestial region, yet he himself is known to them as a terrestrial visitant, and jointly with them he celebrates and glorifies their common LORD.



[24.] Matt. xii. 25. "And JESUS *knew their thoughts*." See also Mark ii. 8. Luke vi. 8; chap. ix. 47; chap. xi. 17. John ii. 24, 25; chap. xiii. 11; chap. xvi. 19, 30; chap. xviii. 4; chap. xxi. 17.

Already, under article 13, we have had occasion to remark on the circumstance of JESUS *knowing the thoughts of men*. It is again repeated here, and in other parts of the Gospel; and it is truly a most distinguishing feature in his divine character. Until a Socinian Unitarian can verify *his own claim* to so high a prerogative,

gative, it must be with an ill grace indeed that he sets himself up as the *equal* of JESUS, or what amounts to the same thing, that he degrades the Saviour to a *level* with himself. To press an argument beyond it's free and fair range, is not our wish: but we leave it to the candour and good sense of the reader to determine for himself, whether so extraordinary a faculty as that of *knowing the thoughts of others*, which was repeatedly exemplified by JESUS, and never acknowledged by him to have been derived from any Divine Being different from, and superior to, himself, can possibly be ranked among the attributes of *mere humanity*. If convinced that it cannot, then he will without hesitation acknowledge, that he must have been *more than a man*.

But the Evangelist John will not allow us to stop here, but raises our idea of the intellectual power of JESUS to the highest conceivable pitch. He makes him, in short, *omniscient*; in plain terms declaring, that "he *knew all men*, and *needed not* that any "should *testify of man*; for he *knew what was in man*," John ii. 24, 25. Peter also, the great spokesman of the disciples in all matters relative to *faith*, thus addresses his Divine Master: "Lord, *thou knowest all things*," John xxi. 17. The very character of JEHOVAH himself, as given by the prophet: "Thus "saith JEHOVAH, *I know the things that come into your mind*, "every one of them," Ezek. xi. 5. Yet this character belongs also to JESUS: and therefore, while we lift up our eyes in admiration of the one, we are constrained equally to venerate and acknowledge the high attribute of the other. But in so doing, and in so describing the perfection of JEHOVAH, and the perfection of JESUS, let it not be supposed, that our distinction involves any difference as to person; for it extends only to the *names* and *expressions*, which (as is well known) may be *various*, while the great Being, whom they alike designate, is still *one and the same*. This is the case in the present instance, where the peculiar prerogative of knowing the thoughts of man is ascribed by the Prophet to JEHOVAH, and by the Evangelist to JESUS.

To such wisdom, such perception, nothing can be added: we can only wonder and adore: or else with the Psalmist exclaim,



“ Great is our Lord, and of great power : *his understanding is infinite,*” Ps. cxlvii. 5.



[25.] Matt. xii. 31, 32. “ *I say unto you,* All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the *Spirit* shall not be forgiven unto men. And whosoever speaketh a word against the *Son of Man*, it shall be forgiven him : but whosoever speaketh against the *Holy Spirit*, it shall not be forgiven him, *neither in this world, nor in the world to come.*” See also Mark iii. 28, 29. Luke xii. 10.



Who is it that here announces what crime *shall*, and what *shall not*, be forgiven unto the children of men, either in this world, or in that which is to come ? Or who is it that presumes to distinguish between the effects of blasphemy against the *Son of Man*, and blasphemy against the *Holy Spirit* ; declaring, that this latter is a sin unto eternal death, while the former, together with every other conceivable transgression, (not excepting even those committed against the *Creator* and *Father* of the universe.) may meet with the merciful consideration of an offended God ? On a subject like this, is it to be believed, than any *mere mortal man* either would or could undertake to deliver himself in terms to the following effect ? “ *I, even I,* of my own personal authority, underived from any other source of divine information, than that which springs within myself, announce and proclaim, that sins and blasphemies of every kind shall be freely forgiven unto men, except only the blasphemy against the Holy Spirit, which shall never be forgiven, neither in this world, nor in the world to come.” Is it, we say, to gain credit for a moment, that such could possibly be the language of any *mere man*, of any *mere angel*, or, in short, of any being in heaven or on earth, but the *Supreme and Omniscient God himself* ? For who else can penetrate the inmost recesses of the human heart, and from a view of it's latent tendencies, even before and while they rise into action, discern the states and qualities of the life, the vari-

ous shades and degrees of guilt, what is venial in the offences of mankind, and what in the nature of things can never be removed or amended by any application of the divine mercy or the divine power ?

JESUS, therefore, in authoritatively assuming to himself the high character of Judge and Discriminator of all actions, of all intentions, and of all hearts, most plainly announces his supreme Divinity, and thereby teaches us to look up to him alone as to our Father and our God.

But, in addition to the conclusion so justly inferred from the terms, the manner, and the spirit of our Lord's words above recited, an explanation of the true meaning of the passage may prove acceptable to the reader. For indeed it must appear a most extraordinary circumstance, altogether unaccountable on the principles which generally prevail in what is called the Christian church, that an offence committed against one of the *supposed* persons in the Divine Trinity should be visited with such relentless severity, while every other crime of enormity is placed within the reach of pardon. And the difficulty is still more increased, when it is considered, that of the three divine persons, which constitute the Godhead, according to the generally received faith, no one is *greater* or *less* than another, no one is *before* or *after* another ; but they are all in divinity *one*, in glory *equal*, in majesty *co-eternal*. Or, if any precedence be imagined between the one and the other, it is very remarkable, that the person of the Holy Ghost, who is always the *last* in order of nomination, should yet be guarded by a law of sacred inviolability, in preference to either the Father or the Son.

Some, we know, in order to account for this seeming inequality in the dispensations of the divine mercy and favour, have conjectured that the death of CHRIST was not appointed for the expiation of the sin or blasphemy against the Holy Ghost ; and therefore, there being no sacrifice for it, that there can be no satisfaction, and consequently no pardon. But this mode of reasoning, so far from removing one difficulty, which presses on the mind of the candid inquirer, presents to his view a new assemblage of other difficulties and absurdities, which he perhaps had

not before thought of; and still leaves the question on the inequality of the divine favours undecided. For on a supposition that the sins of mankind were removed by the sacrifice and atonement, which our Saviour made on the cross, it may be asked, Why did not that sacrifice and atonement include every possible case? Or with much greater propriety may the *previous question* be put, Why should a God of infinite love and mercy require any sacrifice or atonement at all? more especially as he himself saith by one of his prophets, "I desired *mercy*, and *not sacrifice*," Hos. vi. 6: and by another, "I, even I, am he that blotteth out thy transgressions *for mine own sake*," Isa. xliii. 25; consequently not by reason of any *sacrifice* or *atonement*, to appease the cry of vindictive justice, but out of pure *mercy* and *compassion* to the human race.

Begone, therefore, such vain and fruitless surmises relative to the divine proceedings, which, though founded in perfect justice, are all conducted with the purest mercy. To those who are already in the perception and acknowledgment of this truth, no elucidation can be necessary; but to others the following observations may be serviceable, being chiefly drawn from the theological writings of the late Hon. Emanuel Swedenborg.

In the Word mention is frequently made of the *Son of Man*, and the *Son of God*; each expression being applied to the Lord, but in a different sense, according to the nature of the subject treated of. Whenever reference is had to his birth, his divinity, his unity with the Father, his divine power, faith in him, or life proceeding from him, and in general to his Divine Humanity, then the Lord is for the most part called the *Son of God*; as in John v. 25; chap. vi. 69; chap. ix. 35; chap. x. 36; and elsewhere. But when the subject treated of is the passion of the cross, the last judgment, his second advent, and in general redemption, salvation, reformation, or regeneration, then the Lord calls himself the *Son of Man*; as in Matt. xxvi. 64. Luke xviii. 31. John v. 27; chap. vi. 53; chap. xii. 23, 34. Not to mention many other passages, in all of which, by the expression *Son of Man* is meant the Lord as to the Word. But as the Jews were conversant with the *literal sense* of the Word only, and knew

nothing of it's *interior* or *spiritual contents*, their rejection of the Lord as the *Son of Man* implies their rejection and perversion of that part of the Word, with which they were acquainted, rather than of that which had never been manifestly revealed to them. And hence it is safe to conclude, that by the *Son of Man* is here particularly meant the *natural* or *literal sense* of the Word, such as we have on earth; which sense, for the greater part, consists of the *appearances* of truth, and is capable of being turned or interpreted every way.

By the *Holy Spirit* is meant the Lord as to the divine truth proceeding from him, or as to the Word, such as it is in it's *spiritual* or *internal sense*, consequently such as it is in heaven; for this sense is perceived by angels, and gives sanctity to the literal sense, which is perceived by men. But the *Holy Spirit* not only signifies the divine truth as received by angels in heaven, but also in it's degree as received by the regenerate in this life; for with all such the genuine truths of the Word are inscribed in their hearts and lives, and are considered by them as holy and inviolable.

Having thus seen what is properly signified by the *Son of Man*, and what by the *Holy Spirit*, we may now distinctly perceive what is meant by *speaking a word against the Son of Man*, namely, that it is to interpret the literal sense of the Scriptures according to the *mere appearances* of truth, with which they abound. Now, should a person, who has never been instructed concerning the distinction between the literal and the spiritual sense of the Word, interpret any passage in a sense not in agreement with this latter, yet *without confirming* himself therein, to the destruction of divine truth in it's genuine sense, he will indeed be guilty of *speaking a word against the Son of Man*; but as it is not done from an evil heart, but only from ignorance, in which is a degree of innocence, therefore it is such kind of sin or blasphemy as may be forgiven: it is, as the Apostle John says, "*a sin not unto death*," 1 Epist. v. 17.

Such then appears to be the true nature of that offence, which our Lord calls *speech* or *discourse against the Son of Man*; an offence, to which, as weak and ignorant creatures, we are all

most prone, and which therefore is perpetually passed over in mercy to the best and the wisest of mankind. But widely and awfully different is the *sin or blasphemy against the Holy Spirit*, which shall not, which in it's own nature *cannot*, be forgiven, neither in this age, nor in that which is to come. We shall therefore endeavour briefly to shew, that this sin consists in the following particulars, viz. 1. In a denial of the divinity of JESUS CHRIST. 2. In a denial of the Word, or Sacred Scriptures. 3. In the adulteration of it's genuine goods, and in the falsification of it's genuine truths. 4. In a denial of divine truth, after it is once inscribed or implanted in the life, which also is no less than profanation.

1. In respect to the first of these, namely, *a denial of the divinity of JESUS CHRIST*; that this is blasphemy against the Holy Spirit, appears from the circumstance, which gave occasion to the Lord to speak in the manner he did. He had been casting out a devil in the presence of the people; and when the Pharisees heard it, they charged him with having an unclean spirit, and said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Now as all the Lord's miracles, performed on the bodies of men, represented his divine power in healing their spirits, that is, in regenerating them, so this miracle of casting out a devil represented that change of mind which a man undergoes, who suffers the Lord to subdue or cast out his evil affections, his wicked propensities, consisting in the inordinate love of self and of the world, and in their stead to implant the heavenly affections of love to the Lord, and charity towards his neighbour. And as this change can only be effected by a divine agency, proceeding from the Lord himself, it is evident, that he who denies the Lord to be possessed of this divine power, can never become the subject of it's operation, and consequently can never be saved. For salvation is conjunction with the Lord, and with heaven; and he who denies the Lord, must, in the very nature of things, be separated from him, and of consequence from heaven. To say therefore that what proceeds from the Lord is not holy in itself, is to deny the Divinity of his Humanity; and to assert that he is a *mere man*, or a *mere angel*, is the same thing

as to assert that *he hath an unclean spirit*, Mark iii. 30; for in his sight, *who alone is holy*, Apoc. xv. 4, both angels and men are *filthy and unclean*, Job xv. 15, 16. Ps. xiv. 3. Isa. lxiv. 6. Nay, to ascribe to JESUS any thing short of personal and proper divinity, and to be *confirmed* therein both in *doctrine* and in *life*, is coming within the description of those, who *exclude themselves* from heaven, and who are therefore said to be *guilty of a sin unto death*, 1 John v. 16; or, in other words, of *blasphemy against the Holy Spirit*, which cannot be forgiven, neither in this age, nor in that which is to come.

These sentiments are confirmed by the following passages in the Word. “He that *believeth on the Son*, hath *everlasting life*: “and he that *believeth not the Son*, shall not see life, but the *wrath of God abideth on him*,” John iii. 36. JESUS said, “*If ye believe not that I am*, ye shall die in your sins,” John viii. 24. “He “that *denieth me* before men, shall be *denied* before the angels of “God,” Luke xii. 9. To believe on the Son, is not merely to believe *in the existence of JESUS as a man*, for this did the scribes and Pharisees his enemies, but to acknowledge the Divinity of his Humanity: and this is the faith, which, in conjunction with charity, has the promise of everlasting life. Whence it follows, that to disbelieve the Son, or to have no living faith in him, is the same thing as to deny the divinity of the Lord; and of such as are guilty hereof it is said, that *they shall not see life*, that *the wrath of God abideth on them*, that *they shall die in their sins*, and *shall be denied before the angels of God*.

In addition to the evidence arising from Scripture, we may also gather from the true nature and fitness of things, that no person, who denies the divinity of the Lord, *while he continues in such denial*, can be admitted into heaven. If it be allowed, that heaven derives all its essence from the Lord's Humanity, which must be the case if the inhabitants are members of his body, then it will follow, that no person can have a place therein, but he who acknowledges the Lord as his head; comparatively as no member of the human body can continue to be such, without receiving life from the head, and thus as it were acknowledging the source from which it derives its support.

No subject can gain admission to the court of an earthly prince, while he refuses to acknowledge his right and title to the crown ; such a person, by the very nature and fitness of things, being self-excluded. It is just the same with respect to admission into heaven, which is the court of the King of kings. All who enter the gates of that palace, must bear true allegiance to their lawful Sovereign JESUS CHRIST ; they must be loyal subjects ; they must love him with their hearts ; they must confess him with their tongues ; and none else can taste angelic happiness, or even breathe celestial air.\*

2. The reason why *a denial of the Word, or Sacred Scriptures*, is also included in the sin against the *Holy Spirit*, is, because they who deny the Word, deny also it's interior contents, which are holy and divine ; they deny the Lord, they deny the existence of a heaven and a hell, and they deny the church, together with all things appertaining to it. Such persons, inasmuch as they have, by their denial of all revealed religion, destroyed the bond of connection between themselves and heaven, cannot but be separated from it. This state of mind, therefore, being opposed and averse to all that is holy and divine, it may with too much truth be said of them who are the subjects of it, that they are guilty of the sin or blasphemy against the *Holy Spirit*.

3. Again, *to adulterate the essential or genuine goods of the Word, and to falsify it's essential or genuine truths*, is also a sin or blasphemy against the *Holy Spirit*. We will take an example. Mention is made in the Evangelists of the *blood of the New Testament, which is shed for many* ; and in the Revelation it is said, that Michael and his angels fought against the dragon and his angels, and overcame them *by the blood of the Lamb*. Whoever now, from these and similar expressions in the Sacred Scriptures, takes up the idea, that God the Father was reconciled to the human race by beholding the sufferings and death of his Son, and that man is justified and saved by mere faith or belief therein, without any regard to repentance or works of chari-

\* These last observations are extracted from the Author's *Defence of the New Jerusalem, in Letters to Dr. Priestley*, p. 391.

ty, such a person, if he *confirms* himself in this error not only in doctrine, but also in life, becomes guilty of the sin or blasphemy against the Holy Spirit; because in such case he blasphemes the Divine Being, by ascribing to him mere human properties, he falsifies the Word, perverts it's genuine sense, and thus destroys the divine truth contained in it, which teaches, that God is love itself, mercy itself, goodness itself, and that he needeth no sacrifice, no atonement, no shedding of blood, to excite his compassion. For indeed it cannot be said even of a good man, that any sacrifice or atonement is necessary to reconcile him to his offending brother; the principle of charity within him ever prompting him to love and forgive. If this then be true of a good man, whose love is finite and derived from the Lord, how much more must it be so with the Lord himself, whose love is infinite, "whose sun riseth on the evil and on the good," and "whose tender mercies are over all his works!"

4. We will now shew, that the sin or blasphemy against the Holy Spirit consists also in a *denial of divine truth, after it is once inscribed or implanted in the life, which is no less than profanation*. This state is described by the Lord in the following words: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there. And the last state of that man is worse than the first," Luke xi. 24 to 26. By the unclean spirit going out of a man, is meant his acknowledgment of truth, and a life in agreement therewith at first. By the house swept and garnished, is meant the rejection of truth, and his life afterwards in opposition to it. By the return of the unclean spirit, with seven others more wicked than himself, is meant a state of profanation: wherefore the last state of that man is declared to be worse than the first.

Having thus considered what we are to understand by the *sin or blasphemy against the Holy Spirit*, and seen that it consists in a denial of the Lord and his Word, and in the perversion and



profanation of it's divine truths, more especially after they have been once received and acknowledged, (an offence far exceeding in turpitude those venial imperfections of our nature, which are implied in *speaking a word against the Son of Man*,) we shall only add another observation or two in conclusion. The unhappy lot, which persons guilty of the crime above-mentioned have reason to expect as awaiting them in another life, is not to be viewed as a mere *arbitrarious act of vengeance* proceeding from an offended Deity, by way of retaliation for having denied him in his life, for no such vindictive temper can find a place in the Divine Mind; neither is it to be supposed, that there is any want of mercy and compassion, on the Lord's part, towards such of his creatures as may hereafter be involved in the penalties attendant on blaspheming his Word. But it is rather to be considered as the *necessary*, as the *inseparable consequence* of that *state of mind*, which the person has *chosen* for himself by *actual life*, in which he has found his *delight*, and from which therefore he can never be withdrawn after death.

It is true, so far as is possible, consistently with the freedom of man, the Lord is, by his divine providence, in the continual endeavour to prevent the sin of blasphemy and profanation; and where this cannot be effected without permitting men to remain in ignorance of divine things, as was the case with the Jews, there it is said of the Lord, that "he hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them," John xii. 40. To be converted and healed here, means to believe and acknowledge divine truths; and as the Lord foresaw, that they would not continue therein till the end of life, but would recede from them, and thus be guilty of profanation, he therefore in mercy permitted their eyes to be blinded, and their hearts hardened, that they should not see with their eyes, nor understand with their hearts. Hence, and from the whole tenour of the divine dispensations of God to man, we have every reason to be thankful, not only for *positive*, but also for *negative* mercies, and to conclude concerning all such as are finally lost, that, as the Prophet says, "*their blood is upon their own heads*,"

Ezek. xxxiii. 4: for, "As I live, saith the Lord God, *I have no pleasure in the death of him that dieth; but would rather that the wicked turn from his way, and live,*" Ezek. xviii. 32; chap. xxxiii. 11.



[26.] Matt. xii. 41, 42. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, *a greater than Jonas is here.* The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, *a greater than Solomon is here.*" See also Luke xi. 31, 32.



After reading a passage like this, will any one be so inconsiderate as to contend, that JESUS was no greater than any other man? As a prophet and messenger of JEHOVAH, deputed to communicate his will and pleasure to mankind, Jonas was equal to any of his predecessors, not excepting even Moses himself: for in his sight, who alone is self-essent and self-existent, angels, men, and worms, are alike—nothing. Yet, as a wide exception from the character and rank of a mere creature, messenger, or prophet, JESUS, who best knew his own infinite superiority, and needed no testimony from man to prove or confirm it, distinguishes himself above all such as derive their commission from another, or act in subordination to any higher authority than their own. The men of Nineveh repented at the preaching of Jonah, who was merely an instrument in the hand of JEHOVAH to warn them of a threatened calamity: but the men of Judea refused to listen to the voice of him, who was *greater than Jonah*, of him who in fact was *Jonah's God*, as well as the *God of Moses* and the rest of the prophets.

It is again further asserted, that JESUS was *greater than Solomon*, who was yet the wisest of men, the wealthiest, and the most splendid monarch of the east. But how can such language be

justified, if JESUS is to be considered in no higher capacity, than that of a *mere man*? Even John the Baptist, who, it appears, had never performed a miracle, was declared to be equal, if not superior, in dignity to all who had preceded him, whether prophets, priests, or kings; and for no other reason, than because he was the *immediate precursor of JESUS*. Yet this same John, well knowing the relation in which he stood to JESUS, and the nature of the commission which he bore, most emphatically proclaims to those around him, “There standeth one among you, whom ye know not: He it is, who, coming after me, is *preferred before me*, whose *shoe’s latchet I am not worthy to unloose*,” John i. 26, 27. If then the character, office, and person, of John the Baptist will stand in competition with those of Solomon, or David, or Moses, or Elias, and lose nothing in the comparison; while, on the other hand, the bare imagination of any thing resembling equality between him and his great Lord, is treated with that solemn aversion, which betokens the deepest humiliation on the part of John; in the name of Wonder and holy Admiration, what sort of a Being must JESUS himself be, at whose sacred feet even the greatest, the wisest, and the best of mankind are totally unworthy to prostrate themselves!!

Revelation, which publishes, can alone explain, this great mystery. And that distinctly teaches, “that it was *God himself* who was *in the world*; and that, although the world was made by him, yet the world knew him not,” John i. 10; as unhappily is the case even to the present day. And again, “The *Lord God of Israel* hath *visited* and *redeemed* his people,” Luke i. 68. “Behold, a virgin shall conceive, and shall bring forth a Son, and his name shall be called *IMMANUEL*, that is, *GOD WITH US*,” Isa. vii. 14. Matt. i. 22, 23. “Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the *mighty God*, the *everlasting Father*, the *Prince of peace*,” Isa. ix. 6.

Well then might the Baptist give such extraordinary testimony of JESUS, when by an ancient prophecy, which he had been appointed to fulfil, he was expressly enjoined to announce him-

self as “the voice of one crying in the wilderness, Prepare ye  
 “the way of JEHOVAH, make straight in the desert a highway for  
 “our God,” Isa. xl. 3. Luke iii. 4. Mal. iv. 5. Thus the whole  
 mystery is at once resolved by the light of divine truth alone; JEHOVAH himself is seen to descend from heaven, in order to visit, to redeem, and to save his people; and though conversant among them in the form of a Child, a Son, a Man, he is nevertheless declared to be infinitely superior to the whole race of mankind, being no less, with respect to his divine nature and person, than the mighty God, the everlasting Father of angels and men.



[27.] Matt. xiii. 41. “The SON OF MAN shall send forth *his*  
 “angels, and they shall gather out of *his* kingdom all things that  
 “offend, and them which do iniquity.” See also chap. xxiv. 31.  
 Mark xiii. 26, 27.



Pray, who keeps *angels of light*, ministers to do his good pleasure, save he who created, and by his power sustains all finite being? Or “who in the heavens can be compared unto JEHOVAH? “who among the sons of the mighty can be likened unto JEHOVAH?” Ps. lxxxix. 6. *He* indeed “bath prepared his throne “in the heavens, and *his* kingdom ruleth over all,” Ps. ciii. 19. *He* “maketh *his* angels spirits, his ministers a flaming fire,” Ps. civ. 4. But who is the SON OF MAN, that in like manner sendeth forth *his* angels, to remove out of *his* kingdom every thing that is opposed to his will, and thus to accomplish the great ends of his divine wisdom? Can he be any other than that same JEHOVAH, of whom the Psalmist and all the Prophets make such glorious mention? that same Ancient of days, whom the prophet Daniel in particular describes as a MAN clothed with garments, and sitting upon a throne? of whom it is written, that “a fiery “stream issued, and came forth from before him; that thousand “thousands ministered unto him, and ten thousand times ten “thousand stood before him?” Dan. vii. 9, 10. Are not the same

dominion, and glory, and kingdom, equally and most expressly ascribed to the *Ancient of days*, that is, to the *Most High God*, and to the *Son of Man*? ver. 14, 27. Thus, though they are distinguished in name, just as we would distinguish between *essence* and *form*, *soul* and *body*, *Divinity* and *Humanity*, still in idea and in act they are and must be for ever united, yea identified as one and the same ever-living, eternal, and undivided God, the Parent and Protector of angels and men.

But further evidence of this great truth still presses to be heard: and we cannot refuse the welcome testimony. "The LORD GOD of the holy prophets sent *his angel* to shew unto "his servants the things which must shortly be done," Apoc. xxii. 6. "I JESUS have sent *mine angel* to testify unto you these "things in the churches," ver. 16. Here it is expressly given in evidence, first, that the LORD GOD of the holy prophets sent *his angel* to shew unto his servants the things which were to take place; and, secondly, that JESUS sent *his angel* to testify to the churches the same events. Can ingenuity itself, by any arts of sophistry, any abuse of the powers of reasoning, evade the force of such united testimony, or for a moment render doubtful the verdict that shall be given?

The last witness, however, has something more to offer on the same subject. Let us hear him again with attention.—"My "name (says he) is John: I have already been persecuted and "banished from my country on account of the Word of God, and "the testimony which I formerly gave of JESUS CHRIST. But "being again permitted to declare what I have actually seen, "and heard, and felt, relative to the same Divine Person, I do "in the first place ratify all my former depositions, and most "solemnly affirm, on the word of a Prophet, an Evangelist, and "an Apostle, that what I have now to say is the truth, and nothing "but the truth."—"I was in the spirit on the Lord's day, and "I heard behind me a great voice, as of a trumpet, saying, I "am *Alpha and Omega*, the *First and the Last*. And I turned "to see the voice that spake with me. And being turned I saw "seven golden candlesticks; and in the midst of the seven can- "dlesticks One like unto the *Son of Man*, clothed with a gar-

“ment down to the foot, and girt about the paps with a golden  
 “girdle. His head and his hairs were white like wool, as white  
 “as snow; and his eyes were 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. And he had in his right  
 “hand seven stars: and out of his mouth went a sharp two-  
 “edged sword: and *his countenance was as the sun shineth in*  
 “*his strength*. And when I saw him, I fell at his feet as dead:  
 “and he laid his right hand upon me, saying unto me, Fear not;  
 “*I am the First and the Last: I am he that liveth, and was*  
 “*dead*; and behold, *I am alive for evermore, Amen,*” Apoc. i.  
 10 to 18.

The whole of this evidence agrees with that of Ezekiel, who saw above the firmament the likeness of a throne, and upon that the likeness as the appearance of a MAN above upon it. He also heard “a noise, like the noise of great waters, as the voice of the  
 “*Almighty God, when he speaketh,*” Ezek. i. 24 to 28; chap. x. 5. In like manner Daniel describes the *Ancient of days*, both as to his garments, and the hair of his head, chap. vii. 9. In addition to which, let us consider the account, which Moses gives of *JEHOVAH the God of Israel* sitting upon his throne, Exod. xxiv. 10, 11. Then, comparing all these testimonies together, let us draw from the whole one general conclusion. The result must be, That *JEHOVAH* the God of Israel, the *Ancient of days*, the *Lord God of the prophets*, the *Son of Man*, the *Alpha and Omega*, the *First and the Last*, he that was dead, (denied and rejected,) and yet is alive (acknowledged in his true church) for evermore, together with every other name, character, and signature of Deity, whether it be the *Father*, *Son*, or *Holy Spirit*, *Creator*, *Redeemer*, or *Regenerator*, *Saviour*, *Master*, or *Lord*, are all resolvable into, and for ever to be identified with, the one blessed and adorable name *JESUS CHRIST*.



[28.] Matt. xiv. 15 to 21. “When it was evening, his disciples came to him, saying, This is a desert place, and the time

“ is now past ; send the multitude away, that they may go into  
 “ the villages, and buy themselves victuals. But JESUS said un-  
 “ to them, They need not depart, give ye them to eat. And they  
 “ say unto him, We have here but *five loaves* and *two fishes*. He  
 “ said, Bring them hither to me. And he commanded the multitude  
 “ to sit down on the grass, and took the *five loaves*, and the *two*  
 “ *fishes*, and looking up to heaven, he blessed, and brake, and  
 “ gave the loaves to his disciples, and the disciples to the multi-  
 “ tude. And *they did all eat, and were filled* : and they took up  
 “ *of the fragments that remained, twelve baskets full*. And they  
 “ that had eaten were about *five thousand men, beside women*  
 “ *and children.*” See also chap. xv. 32 to 38. Mark viii. 1 to 10.  
 Luke ix. 12 to 17.

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We have repeatedly had occasion to observe, that the character and attributes of the Supreme God exclusively belong to JESUS. We say *exclusively*, because wheresoever, or with whomsoever, the divine perfections are found to exist at all, there they must, of very necessity, abide in all their fulness, to the exclusion of every other subject or substance in being. But it is difficult for some minds (perhaps in consequence of the peculiar train of education in which they have been brought up.) to admit of such a thing as the union of Divinity with Humanity ; conceiving not only that the one is infinitely *above* the other, but that they are even *opposed* to each other in every faculty, quality, and attribute of their respective natures ; and never for a moment allowing themselves to reflect, that those principles in Deity, which are the source of Humanity in mere finite intelligences, may, in a way infinitely surpassing our comprehension, present themselves to the actual view of the creature, in form as a MAN, yet still in substance and in essence remaining the INFINITE AND ETERNAL GOD. Such a view of Deity is exhibited in the person of the Divine Man JESUS CHRIST ; not indeed in that infirm body of mere flesh and blood, which was alike subject to wounds, and even death, with the finite humanity of another man, but in that glorified or divine body, which (as he himself says) came down from heaven, and gives life to the world, John vi. 33, 51 to 56 ;

that body, which was seen in glory on the mountain by Peter, James, and John, Matt. xvii. 1 to 8; and at the feet of which the latter fell down as dead, Apoc. i. 17; in short, that Divine Human Form, in which he ascended to heaven, and in which also he says, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty. I am the first and the last: I am he that liveth, and was dead; (denied and rejected by men;) and behold, I am alive for evermore, Amen," Apoc. i. 8, 17, 18.

Seeing then that Divinity and Humanity were actually united in the person of JESUS, let us not be surprised, that he acts the God, even while on earth, disguised under the form and aspect of a mere man. We have already, in some of our former articles, seen and admitted the evidence, that he is the Saviour and Redeemer of the world: we have also satisfied ourselves, but shall still further demonstrate in the succeeding pages, that the character of *Saviour* and *Redeemer* is inseparable from the name, the person, the divine essence of the great JEHOVAH; besides whom, as Prophets, Evangelists, and Apostles all testify, there is no Saviour, no Redeemer, to participate with him in the sacred glory. But where is the proof of the *creating* power of JESUS, in addition to that of his healing, saving, redeeming, and preserving his people? It lies before us: with *five loaves and two fishes*, the substance of which may well be deemed insufficient to feed and fill twenty or thirty common individuals, an immense multitude, consisting of about *five thousand men, besides an unknown number of women and children*, are most abundantly supplied, and filled even to satiety: for after all had eaten to the utmost extent of their wishes, there were taken up of the *fragments* that remained no less than *twelve baskets full*; a surplus quantity of provision *exceeding the original stock!* Whence came this superabundance of nourishing matter? Whence but from the *creating* hand of JESUS, who now exhibits himself in his original character of *Creator, Founder, and Builder of nature?* For to supply with food and nourishment, or to give an *increase* of matter by the instantaneous conversion of spiritual into natural substance, is in fact to *create*.



And this leads us to see what is properly meant by *creation*, namely, that it is (not, as some have imagined, the production of *something* out of *nothing*; for, as the ancients well observed, *out of nothing, nothing can arise*; but it is) the descent of prior substances into their lowest degree, where life terminates, and inert matter commences; thus it is their *production* in ultimate forms from HIM, who is the primary source and origin of all substance and all life, whether in the spiritual or in the natural world. Indeed the *perpetuation* of existence is nothing less than its *renewal* every moment; and this constant renewal of existence, equally with the first act of creation, requires and implies a divine power, which must ever be regarded as in a state of uniform and incessant activity.

But why should we dwell on a *single instance* of the sovereign power of JESUS in the creation of natural food for the support of a few thousand individuals, when we are surrounded with innumerable wonders of a similar kind? “*All things were made by him, and without him was not any thing made that was made. He was in the world, and the world was made by him, and yet the world knew him not,*” John i. 3, 10. Nor to the present day has this ignorance of their Creator given place to the true knowledge of him, although the Scriptures abundantly testify to his name, his character, and his divine person. We see, therefore, that the same PROVIDENT HAND, which supplies a worm or a man, supplies also a world, a system of worlds, a universe; and that by his divine creating power all needful sustenance is first produced from himself, and then dispensed among the offspring of his love and care, according to an endless variety of reception.

But, before we dismiss this article, let us advert to a transaction recorded in the Old Testament. When the prophet Elisha, on occasion of a dearth in the land, would feed the sons of the prophets, amounting in number to *an hundred men*, a similar miracle was performed by him, or rather by JEHOVAH through his instrumentality, but on a smaller scale than that related in the Gospel. The case is thus laid down by the pen of inspiration. “There came a man from Baal-shalisha, and brought the man of

“ God bread of the first-fruits, *twenty loaves of barley*, and *full ears of corn* in the husk thereof: and he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before *an hundred men*? He said again, Give the people, that they may eat: for thus saith JEHOVAH, They shall eat, and *shall leave thereof*. So he set it before them, and they did eat, and *left thereof*, according to the word of JEHOVAH,” 2 Kings iv. 42 to 44.

Here likewise, taking the passage in it's literal sense, and drawing the conclusion which obviously results from the remonstrance of the prophet's servitor, a miraculous *increase of matter*, or an instantaneous conversion of spiritual into natural substance, is effected by the will and the word of JEHOVAH the Creator. *Twenty loaves of barley*, (which from the circumstances of the case we may presume to have been but small, as they were brought by one man,) and some *full ears of corn* in the husk, are together represented as very inadequate to supply the wants of an hundred men: but while they eat, lo! the divine omnipotence is at work in creating not merely a sufficiency of food for the number assembled, but even a superabundance; so that they did eat, and *left thereof*, according to the word of JEHOVAH.

If we compare this miracle of the Old Testament, wrought by the word of JEHOVAH in the mouth of his prophet Elisha, with the miracle of the New Testament, wrought by JESUS in his own person, we cannot help being struck, *first*, with the *resemblance*, which the one bears to the other, as if intended by divine wisdom for a kind of *repetition* of the *same thing* by the *same powerful hand*; and, *secondly*, with the apparent *superiority* or *pre-eminence*, which the latter miracle bears over the former, as if it were the design of our merciful and benevolent God thereby to teach us, that Divinity, when united with Humanity in his own person, actually gains an *accession of power*, at least in regard to it's effects on man, agreeably to the prediction of Isaiah concerning the advent of JEHOVAH into the world in the form of a MAN, “ Behold, the LORD JEHOVAH shall come with *strong hand*, and *his arm* shall rule for him,” Isa. xl. 10. “ The *government* shall be upon his shoulder: and of the *increase* of

“ *his government* and peace there shall be no end,” Isa. ix. 6, 7. This may be further confirmed by the following passages: “ The kingdoms of this world *are become* the kingdoms of our LORD, and of his CHRIST,” Apoc. xi. 15. “ We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast *taken to thee thy great power*,” ver. 17. “ Now *is come* salvation, and *strength*, and the kingdom of our God, and *the power* of his CHRIST,” Apoc. xii. 10.

The miracle wrought by JEHOVAH, we see, supplies *an hundred men* with a sufficiency, and even a surplus of food, from twenty loaves of barley, and some full ears of corn in the husk: but the miracle wrought by JESUS supplies *five thousand men, besides women and children*, with an equal, perhaps a greater superabundance of food, from only five loaves and two fishes! What is the inference to be deduced from these extraordinary facts? Nothing less than that JESUS is himself JEHOVAH, but JEHOVAH incarnate, or God actually appearing in the human form; and that the divine omnipotence, when exerted prior to the incarnation, through the *medium* of a mere man, a mere prophet, or a mere angel, might possibly have lost in part it's efficiency by the imperfection or corruption of the channel of it's communication, and at the same time by the remoteness of it's influx; while, on the contrary, the same divine power, exerted after the incarnation, and thus *immediately*, or in and by the divine form or person called JESUS the CHRIST, is in it's fullest and highest perfection, and at the same time intimately present with man to teach, to feed, to bless, and to save him with an eternally increasing salvation.

And here we cannot refrain from turning to our Lord's own doctrine concerning his Humanity, or what is the same thing, the Humanity of JEHOVAH, which is also called the *Son*, to distinguish it in idea, but not in act, from his Divinity, which is also called the *Father*. It appears, that the great difficulty with man, in directing his faith and his worship to the only proper Object, is such, as to require the whole exertion of omniscience and omnipotence united to counteract the evil tendencies of his nature, and to place him in the direct way of salvation. Revelation, therefore, especially the Christian revelation, which is the wisdom and the

will of Deity, is particularly urgent in this respect, and ceases not, in every possible way, consistently with the freedom of the human mind, to warn, direct, encourage, and assist us, in this most essential duty of our life. It is to the *Son*, or to the Humanity possessing Divinity, to whom we are constantly directed, and not to the *Father*, or to the Divinity abstracted from Humanity; because a faith in, and the worship of, this latter, are in no respect different from the faith and worship of Deistical, Jewish, Mahometan, or Pagan superstition: whereas faith in the Son of God, or in the Humanity of ΙΗΟΥΑΝ, and at the same time the love and worship of that Divine Human Form, constitute the very essence of Christianity, and distinguish the believer of revelation from the idolater and infidel of nature.

Not to multiply quotations, we will select only a few from the Gospel of John, wherein the faith here described is most divinely recommended. "He, whom God *hath sent*, speaketh the words "of God: for God giveth not the spirit *by measure* (or in a *finite* " *degree*) unto him," John iii. 34. "The Father loveth *the Son*, " and *hath given all things into his hand*," ver. 35. "The Fa- " ther judgeth no man, but hath committed all judgment unto *the* " *Son*; that all men should *honour the Son*, even as they honour " the Father. He that honoureth not *the Son*, honoureth not the " Father, who hath sent him," John v. 22, 23. "As the Father " hath life in himself, so hath he given to *the Son* to have life in " himself," ver. 26. "JESUS said unto them, *I am the bread of* " *life*: he that cometh *to me*, shall never hunger; and he that " believeth *on me*, shall never thirst," John vi. 35. "This is the " will of him that sent me, that every one who seeth *the Son*, and " believeth *on him*, may have everlasting life," ver. 40.

If in the preceding passages selected from the Gospel of John any preference should appear to be given to the *Son*, or to the *Humanity*, above the *Father*, or the *naked Divinity*, with respect to the power of salvation, it is to be understood as arising from the *relation* in which the *creature* necessarily stands to the *Creator*; the disparity between what is *finite* and what is *infinite* being such, that in order to render the perfections and attributes of Deity in any way perceptible to man, there must be a *bring-*

*ing down* or *accommodation* of the former to the state of the latter. This is effected by the assumption of Humanity by the Divinity, yet in such a way, that while the divine perfections are as it were *attenuated* or *reduced* to the state of Humanity, so as to be communicated only in the degree and proportion of reception, still the *whole ocean of divinity*, such as may be conceived to be peculiar to the Father, or purely divine essence, is both *intimately* and *ultimately* united with, and personally embodied in, the Divine Humanity called the Son, or in other words, the Divine Man JESUS CHRIST. Hence it may be truly said, and the truth contemplated with astonishment both by angels and men, that, though in respect to the great JEHOVAH himself, with whom *potency* and *actuality*, *possibility* and *effect*, are one and the same, no real change of nature has taken place, yet with respect to the creature, with whom they are widely different, the incarnation or assumption of Humanity, together with the glorification or divinization of the same, have added a lustre to the countenance of him who is the sun of righteousness, which did not before exist, and created an omnipotence, which could not be exerted before, or which, if exerted, could neither save nor benefit the human race: whereas now, since the incarnation and glorification, all power to redeem and to be redeemed, and to save and to be saved, is respectively exercised and received by the Creator and the creature,—the Redeemer and the redeemed,—the Saviour and Protector of his people, and the subjects of his everlasting love and mercy.



[29.] Matt. xiv. 22, 25 to 33. “And JESUS constrained his  
 “disciples to get into a ship, and to go before him unto the other  
 “side, while he sent the multitudes away. And in the fourth  
 “watch of the night, JESUS went unto them, *walking on the sea*.  
 “And when the disciples saw him *walking on the sea*, they were  
 “troubled, saying, It is a spirit; and they cried out for fear. But  
 “straightway JESUS spake unto them, saying, Be of good cheer,  
 “it is I, be not afraid. And Peter answered him, and said, Lord,

“ if it be thou, *bid me come unto thee on the water.* And he said, “ *Come.* And when Peter was come down out of the ship, *he walked on the water, to go to Jesus.* But when he saw the “ wind boisterous, he was *afraid*: and *beginning to sink*, he cried, saying, *Lord, save me.* And immediately *Jesus stretched forth his hand, and caught him*, and said unto him, O thou of “ little faith, wherefore didst thou doubt? And when they were “ come into the ship, the wind ceased. Then they that were in “ the ship, came and *worshipped him*, saying, Of a truth thou “ art the *Son of God.*” See also Mark vi. 45 to 51. John vi. 16 to 21.

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We have already seen, in a former article, that the winds and the waves were obedient to the word of JESUS; that the storm and the tempest were in a moment hushed into silence, when he gave forth his voice. We now learn, that one of the fundamental laws of nature was repealed, or at least suspended, at and during his pleasure. JESUS went to his disciples, *walking on the sea.* And not only was this most extraordinary phenomenon exhibited in his own person: but Peter also, at the *word of the Lord*, and by *faith in his divine omnipotence*, was enabled to astonish the beholders by *walking in like manner on the surface of the liquid element.* But, to convince us, that such a distinguishing prerogative, as that of walking upon the water, belonged not to a mere man, but was derived solely from him, in whom are united both the divine and the human essence, Peter yields to a sense of danger, his faith wavers, and he begins to sink. In that moment, conscious of his own inability to deliver himself from impending destruction, and trusting for help in him whom he believed mighty to save, he earnestly exclaims, “ Lord, help: “ Lord, save; Lord, deliver me.” And immediately JESUS stretching forth his hand, caught him, and placed him within the sphere of his merciful protection.

On this occasion what were the feelings of those, who were in the ship, witnesses to the uncommon scene? Were they led to divide their veneration between JESUS and Peter, or to ascribe to the *latter* any thing beyond the power of a mortal man? No

truly : but all their attention, all their astonishment, selected for it's Object the *first* of these names ; HIM, whom they perceived to be at once the Controller of nature, the Preserver of man, and the God of the universe. They therefore approached him in awful solemnity, fell down at his feet in profound humiliation, and offered him the incense and the worship of the heart, saying, "Of a  
 " truth thou art the *Son of God, the manifestation of Deity itself,*  
 " the *divine form of the divine essence,* brought down to the per-  
 " ception of finite man, and blessing him with the gift of effectual  
 " salvation."

Such is the doctrine concerning the person and character of the Lord, as arising from a view of the *literal* or *historical* sense of this part of the Word. But if we raise our understandings to the contemplation of a *higher* or more *interior* sense, we shall discern still more abundant, more satisfactory evidence in favour of his supreme and exclusive divinity : for we shall then perceive, that his power extends beyond the limits of nature, and reaches to the extremities even of heaven itself. Under this view of the subject, it will be found, that by the *sea*, as distinguished from the *land*, is meant the *ultimate boundary* or *termination* of heaven and the church ; in other words, that *external state* of life, which is comparatively impacific, because subject to fluctuation and perturbation, and beyond which perhaps the greater part of the human race, who are saved, do not permit themselves to be elevated by the Lord. This explanation of the term *sea* may be confirmed by many passages of the Word, particularly Apoc. v. 13 ; chap. viii. 8, 9 ; chap. x. 2 to 6.

By JESUS' *walking upon the sea* is therefore signified his presence in that external state, and an influx of life from him into those who are the subjects of it. By *Peter's walking upon the water, and beginning to sink through fear*, is denoted the obscure, imperfect, and wavering faith of those who remain in the externals of the Word, of heaven, and of the church. And by JESUS' *stretching forth his hand to Peter, and preserving him*, is meant the final salvation of all such as believe in him ; which is alone to be ascribed to the Omnipotence, and consequently to the Divinity, of the Lord's Humanity.

Thus, whether we draw from the *letter*, or from the *spirit* of the Gospel, the result is still the same : and to a mind unprejudiced by former opinions, uninfluenced by the authority of names or numbers, and open to the reception of truth purely for the sake of truth, the great doctrine, here inculcated, of the sole divinity of our Lord and Saviour JESUS CHRIST, must present itself as the genuine, unadulterated testimony of the Sacred Scriptures.



[30.] Matt. xv. 21 to 28. “ JESUS departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, *Have mercy on me, O Lord, thou Son of David* ; my daughter is grievously vexed with a *devil*. But he answered her not a word. Then came she and *worshipped him*, saying, *Lord, help me*. And JESUS answered and said unto her, *O woman, great is thy faith : be it unto thee even as thou wilt*. And her daughter was *made whole from that very hour*.” See also Mark vii. 24 to 30.



Another instance is here given of faith, prayer, and worship, all directed to JESUS alone, without the most distant reference to any other superior being either in heaven or on earth. His power to cast out a devil is acknowledged, his mercy is implored, and his divine person is worshipped. Can the God of the universe require more from his dependent creatures, than conduct like this ? Can rational man make a more acceptable offering to his adorable Creator ? But see ! the faith, the prayer, the worship, are received, approved, and honoured, by the God-Man JESUS ! As Lord of the church, he will be acknowledged and adored ; as Victor over all the powers of darkness, he will be supplicated for help and deliverance ; and as Creator, Redeemer, and Regenerator, he will bless his people with his love, his mercy, and his everlasting salvation.

It is in vain, therefore, that we look for any other Deliverer, when our safety is to be found in JESUS alone ; in vain to direct



our faith, our prayers, or our worship, to any other Object, than to the INCARNATE GOD; since all we want, and all we can receive, must be derived from that single Fountain, whose streams of life are ever flowing, and enriching the mind with inexhaustible felicity.



[31.] Matt. xv. 30, 31. “ And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at JESUS’S feet, and *he healed them*: Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they *glorified the God of Israel.*”



To bring under review all the miracles, which JESUS performed in the days of his flesh, is not the design of this work; but only to collect from them such testimonies of his power and godhead, as we conceive cannot easily be gainsaid or controverted. It was the common business of his life to heal the sick, the lame, the blind, the deaf, the dumb, the maimed, the lepers, and those who were afflicted with any kind of infirmity, whether natural or supernatural. And nothing can yield more satisfactory evidence of his innate powers, than the various cures narrated by the Evangelists, which he took in hand to perform. On many such occasions, the surrounding multitude, as well as the patients themselves, expressed their astonishment at the effects produced, and their gratitude to the benevolent Physician. And although at times “ he charged them, that they should tell no man” of the great cures, which he performed; yet, “ the more he charged them, so much the more a great deal they published him; and were beyond measure astonished, saying, *He hath done all things well*: he maketh both the deaf to hear, and the dumb to speak,” Mark vii. 36, 37. In this manner they glorified JESUS, by ascribing to him a power and a name, which are exclusively due to the omnipotent God. And thus the glorification of JE-

sus becomes at the same time the glorification of the *God of Israel*.

But why did JESUS so strictly charge his disciples, that they should tell no man that he was JESUS the CHRIST? Why did he so repeatedly charge the blind, the deaf, the dumb, and others, whom he healed, as well as the people in general, who were witnesses of his miracles, to conceal them, and not to blaze them abroad, as they were naturally inclined to do? And why again did he give such particular charge to the devils and unclean spirits, whom he cast out of the bodies of men, and who, it is plain, were fully apprized of his high character, though men were not, to hold their peace, and not to take his name within their profane lips? To these and such like questions the most satisfactory answers may be given, when the true nature of the Lord's advent into the world is thoroughly understood, and when the effect produced by the divine presence on unprepared minds is properly attended to.

Had JESUS been a *mere man*, a *mere messenger* and *servant* of JEHOVAH, like others who had preceded him, surely no danger could have arisen from his being openly proclaimed as the Messiah: neither could the knowledge of him, and of his miraculous works, have been attended with any results, that previously required more care and caution in the publication, than did the knowledge of any other prophet and good man. But being *God himself* in the flesh, a too sudden or instantaneous knowledge of him *as such*, without due preparation of mind by gradual instruction, and by tokens of repentance, would doubtless have proved fatal to many in those days. For JEHOVAH, or the divine essence, cannot approximate too near to man, while he is in states of evil and infidelity, as the Jewish nation then was, without the risk of an immediate consumption or extinction of his life: on which account it is written, that "no man can see JEHOVAH, .. and live;" Exod. xxxiii. 20. For the same reason the children of Israel were prohibited from coming too near the border of mount Sinai, when JEHOVAH descended upon it, or even from attempting out of mere curiosity to gaze upon the fire and smoke, which then covered the whole mountain: for had they done so,

many of them must have perished; see Exod. xix. 12 to 24. 1 Sam. v. & vi.

A similar danger impended over the heads of all, who heard of the name, the character, and the works of JESUS, and yet believed not in his divinity, or that he was the omnipotent God himself in human form. And this is the true reason why John the Baptist was sent to prepare his way, as an Elijah “turning “the heart of the fathers to the children, and the heart of the “children to their fathers,” by means of baptism and repentance; for had not the way of JESUS, or of JEHOVAH in the flesh, been thus prepared, it is probable, that, as the prophet observes, “the “earth itself (or church) would have been smitten with a curse,” Mal. iv. 6.

Again, it is not to be doubted, that the knowledge of such a person as JESUS being in the world, who claimed and justified the title of CHRIST or MESSIAH, if unaccompanied with faith in him, at least as the *Son of God*, or *Son of Man*, according to the ancient and true signification of this last title, and with a desire to become his disciples, might have occasioned many in those days to incur the charge and the guilt of *profanation*, the consequences of which would have extended beyond the grave. It was therefore better, that to all such he should remain entirely unknown. Moreover the too precipitate or incautious publication of JESUS might have been disorderly in another point of view, inasmuch as it might have hastened his hour of being delivered up and crucified before the proper time, that is, before the process of his glorification had come to it's pre-determined degree.

These considerations satisfactorily explain why JESUS, who could have made himself as public as he pleased, passed the greater part of his life in so recluse and private a condition, that he was scarcely heard of in the days of his flesh, until the time arrived, when, agreeably to his own divine wisdom and order, he was willing to manifest himself to those comparatively few among the Jewish nation, who saw him in person, and listened with astonishment to his voice. For, although the New Testament frequently speaks of him as exciting the attention of *all Jerusalem*, and of *all the people*, (and this probably for the sake of the inter-

nal sense, which required such comprehensive expressions,) yet other collateral histories scarcely make any mention of his name. Even Josephus, the Jewish historian, who lived about fifty years after the crucifixion of JESUS, and from whom we might have expected an ample and circumstantial account of his life and miracles, barely notices him in one solitary passage, which has not escaped the suspicion of having been added to his work by some Christian transcriber. But whoever it might have been, to whose pen we are indebted for the cursory but honourable mention of the name of JESUS contained in that History, it is certain, and at the same time a most singular circumstance, that the whole of our information concerning the birth, the life, and the death of JESUS is derived from *himself*, that is, from his Word of the Old and New Testament. And herein, as well as in other points of view, we perceive the divine truth of what he so emphatically, if not prophetically, declared, when he said, "*I receive not testimony from man,*" John v. 34. His testimony, his history, his life, are therefore *all his own*: and if John the Baptist was unworthy of the high honour of *unloosing even the latchet of his shoe*, equally unworthy is every other man of *writing the history of his life*, or in any shape whatever of *giving testimony to his divine person*.

It is further observable, on comparing certain passages of the Old Testament with Mark vii. 36, before quoted, with Matt. xvi. 20; chap. xvii. 9, and many others of a like nature in the different Gospels, that, as JESUS was desirous of concealing himself and his real character from the too general notice of the Jewish people, and others his adversaries, for the reasons already assigned; so in like manner is it declared of the great JEHOVAH, that he also is desirous of concealing, covering, and thereby defending from profanation, himself, his Word, and his divine providence in the government of the world. "Verily thou art a God that *hidest thyself*, O God of Israel the Saviour," Isa. xlv. 15. To Moses, who desired to see his glory, JEHOVAH answered, "It shall come to pass, when my glory passeth by, that I will put thee in a clift of the rock; and I will cover thee with my hand while I pass by. And I will take away my hand, and

“thou shalt see *my back-parts* ; but *my face shall not be seen*,”  
 Exod. xxxiii. 22, 23. “JEHOVAH will create upon every dwell-  
 ing-place of mount Zion, and upon her assemblies, a *cloud* : for  
 “upon *all the glory shall be a defence, (or covering,*”) Isa. iv. 5.  
 And thus again the identity of JESUS and JEHOVAH results as  
 well from their unity of character and wisdom of conduct, as  
 from the names and titles of Deity, by which they are both equal-  
 ly distinguished in the Sacred Pages.

It is recorded by the Evangelist Matthew, in the passage se-  
 lected for observation, that the multitude, on seeing the miracles  
 performed by JESUS, *glorified the God of Israel*. But what are  
 we to understand by such glorification ? The conviction and ac-  
 knowledgment, that a *divine power* was alone equal to those ex-  
 traordinary facts, which they then beheld. And as they saw the  
 AGENT, by whom they were wrought, and perceived that he act-  
 ed of his own personal authority, they were naturally led to as-  
 cribe to him all the merit, the glory, and the honour, resulting  
 from the success of his word. And in so doing, they actually  
*glorified the God of Israel* : for he, who was born the *Saviour* of  
 his people, Matt. i. 21. Luke ii. 11, was also the *God* of his peo-  
 ple ; on which account Zacharias, when filled with the Holy Spi-  
 rit, exclaimed, “Blessed be the *Lord God of Israel*, for he hath  
 “*visited and redeemed his people,*” Luke i. 68. And to the same  
 effect prophesied Isaiah, in the passage before quoted, “Verily  
 “thou art a God that hidest thyself, *O God of Israel the Saviour,*”  
 Isa. xlv. 15. To glorify the *God of Israel* is, therefore, the same  
 thing as to glorify the *Saviour and Redeemer* ; and to glorify the  
*Saviour and Redeemer*, is to glorify JESUS : for he alone is  
 the Redeemer, the Saviour, the God of Israel, and the God of  
 heaven.



[32.] Matt. xvi. 18, 19. “I say also unto thee, that thou art  
 “Peter, and upon this rock *I will build my church* : and the  
 “gates of hell shall not prevail against it. And *I will give unto*  
 “*thee the keys of the kingdom of heaven* : and whatsoever thou

“ shalt bind on earth, *shall be bound in heaven*: and whatsoever  
 “ thou shalt loose on earth, *shall be loosed in heaven.*”

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Arrogance and presumption in the extreme must it have been for any *mere mortal man* to have used such language as this. How could such an one have sufficient confidence in himself to assert,  
 1. That he was the founder and builder of a church, which would acknowledge *him alone* as it's *author* and *owner*.? 2. That the gates of hell, that is, all the invisible powers of darkness in combination together, should never prevail against such a church, while it continued in the belief and worship of *him* as the *Son of the living God*, or in other words, as the *very form of the divine essence*.? 3. That *he himself* was actually vested with the power and authority of *giving to another*\* the right of opening and shutting the kingdom of heaven to or against whomsoever he pleased.? And yet all this is most evidently implied in the answer of JESUS to Peter: “ Upon this rock *I will build my church*; “ and the *gates of hell* shall not prevail against it. And *I will “ give unto thee the keys of the kingdom of heaven,*” &c.

The authority, which is here assumed by JESUS, inasmuch as it extends both to heaven and hell, necessarily involves his *absolute dominion* over all created intelligences; a dominion, which neither man nor angel is competent to exercise for a single moment, but HE only, upon whose shoulders rests, and ever will rest, the government of the universe, and who, though born as a *Child*, given and acknowledged as a *Son*, is yet in truth “ the “ *mighty God, the everlasting Father, and the Prince of peace,*” Isa. ix. 6. Well therefore may the Psalmist exclaim, in admiration of such an omnipresent and omnipotent Being, “ Whither

\* This is only expressed according to the *literal* sense of the words: for, *spiritually considered*, such power was not given to *Peter* as a man, but to the *faith* which he professed, or the *acknowledgment* which he then made, that JESUS was the “ *CHRIST, the Son of the living God;*” in other words, that he was the *divine form of the divine essence*, i. e. *God incarnate*, and thus visible and accessible to his creatures. To a faith of this character, by whomsoever possessed, is given the power of opening the kingdom of heaven, and of closing the kingdom of darkness.

“shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up *into heaven*, thou art there: if I make my bed *in hell*, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me,” Ps. cxxxix. 7 to 10.

With this also agrees the doctrine of JESUS concerning himself: “*All power is given unto me in heaven and in earth*,” Matt. xxviii. 18. And again, “*All things that the Father hath, are mine*,” John xvi. 15. Beyond this no conception can penetrate, no understanding venture an attempt. Convinced, therefore, that JESUS is God, and God alone, with our countenances, our eyes, and our hearts pointing to him, we take up the language of David and of Daniel, and say, “Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations,” Ps. cxlv. 13. Dan. vii. 14.

We might here enter into a full and particular explanation of our Lord’s words to Peter, and shew what is meant by giving him the keys of the kingdom of heaven, what by binding and loosing on earth and in heaven, and why the effect in heaven is represented as dependent on the effect on earth. But as the principal design of this volume is to draw, from the various passages selected for comment, the doctrine of the sole divinity of our Lord and Saviour JESUS CHRIST, which we have already done in the present instance, it would in some degree be deviating from our plan, were we to bring forward illustrations not directly applicable to that point. Nevertheless, as a brief and very general explanation of the remarkable passage, which we have already brought into view, may have it’s use, we shall give it without further apology.

By *Peter*, to whom were given the keys of the kingdom of heaven, and especially by the *confession* just before made by him, *That JESUS was the CHRIST, the Son of the living God*, is understood a true and genuine faith in the divinity of JESUS.

By JESUS saying to him, *Thou art Peter, and upon this rock I will build my church*, is signified, that Peter as a person was the representative or organ of the confession of faith, which he then

made ; and that such faith, or such acknowledgment of the divinity of JESUS, is the very basis, foundation, and commencement of the true Christian church in the heart of man.

By *the gates of hell being unable to prevail against it*, is signified, that no hostile power originating in evils and falses should ever gain the dominion over those, in whose minds the church so founded in genuine faith, united with genuine charity, is established and confirmed by purity of life.

By *giving to Peter the keys of the kingdom of heaven*, is signified, that the faith above described, which is a faith not separated from charity, but ever united with, and derived from it, is the only medium of conjunction with the Lord, and thus of introduction into that eternal state of happiness and blessedness, which is so emphatically called the *kingdom of heaven*. It must be plain to every understanding, that *keys* denote the power of opening and shutting: hence a true faith in the divinity of the Lord may be said to *hold the keys* of the kingdom of heaven, because it not only admits into heaven all who are prepared for admission, but it also closes heaven against the unbelieving and the ungodly; or, to speak more correctly, it becomes, by the mere opposition of the latter, the occasion of their *self-exclusion*.

By *binding or loosing in heaven whatsoever is bound or loosed on earth*, is signified, that according to the actual life of the man, who possesses or professes faith, while in the body, that is, according to the degree in which the evils and corruptions of the human heart shall be either restrained or indulged, and the opposite heavenly affections from the Lord either admitted or rejected, by man, during his abode in the natural world, in the same degree, and in no other, will his future and final state hereafter be determined, whether it be in agreement or in disagreement with the heavenly and divine life.

Such, in a general point of view, may be considered the nature, tendency, and import of that remarkable passage in the conversation, which our Saviour held with Peter and the rest of his disciples. The interpretation put upon the same words by the *Romish* church, and the power, which has in consequence been usurped over the souls and bodies of men, under the pretence of



an authority derived from the *mere literal sense*, are too well known, and at this day too contemptible, to merit our serious attention. Let the *Protestant, Reformed, or Evangelical* man, which ever is the name he assumes, be careful that he does not tread too closely on the heels of his *Catholic* brother. How many passages in the Word are there, that will no more admit of a plain literal construction, than the one we have just now been considering! How many, from which equally fallacious, equally absurd doctrines are drawn by the *Reformed, the Enlightened, the (soi-disant) Rational Christian!*—But here we stop: other most important subjects demand, and must receive our attention.



[33.] Matt. xvii. 1, 2. “ And after six days, JESUS taketh  
 .. Peter, James, and John his brother, and bringeth them up into  
 .. an high mountain apart, and was *transfigured* before them;  
 .. and *his face did shine as the sun, and his raiment was white as*  
 .. *the light.*” See also Mark ix. 2 to 8. Luke ix. 28 to 36. Apoc.  
 i. 13 to 18.



Of all the subjects in Christian theology, the doctrine concerning the person of our Lord and Saviour JESUS CHRIST is confessedly the first. Yet notwithstanding it's great importance, and the many volumes which have been written upon it in every age of the church, it does not appear to have been properly understood by any writer or commentator, until the commencement of the *New Jerusalem dispensation*, which is also the era of the Lord's *second advent*. This impenetrable obscurity, in which the subject has hitherto been involved, was doubtless occasioned by not rightly distinguishing between the *infirm humanity*, which was assumed by the Lord from the mother, and the *Divine Humanity*, which proceeded forth from the Father. For, however new or singular the sentiment may appear, on the first mention of it, yet a fair and candid investigation will lead to a full conviction of this great truth, namely, that the Lord was possessed

of *two distinct humanities*, or if you please, of *two distinct principles of humanity*; in the one of which he appeared *as another man*, yea was *as another man*, but in the other he was *more than a man*, being no less than *God himself in a human form*. On a true knowledge of this distinction depends the right understanding of all those passages of Scripture, which, by their seeming contrariety to each other, have long puzzled the church, and given countenance to a variety of contending parties within it.

Because in some passages we meet with an account of the sufferings, hunger, thirst, and death of JESUS, which are infirmities only incident to, and capable of being experienced by, mere humanity; therefore some have concluded, as the *Socinian Unitarians*, that he could be no other than a mere man like themselves, the natural offspring of Joseph and Mary. And although the Scriptures seem studious to prevent such an idea entering into the mind of man, by expressly declaring, that Joseph was only his *supposed*, not his *real* father, yet, rather than renounce the sentiments they have embraced, the advocates for the mere humanity of JESUS have recourse to this arbitrary and groundless supposition, that the account given in the Gospel, of his conception and birth, is an interpolation that has crept into the sacred text either by carelessness or design.

Others again, observing that in various parts of the Word certain attributes, properties, and qualities, are ascribed to JESUS, which do not at all comport with the infirmities and imperfections of mere humanity, but are rather characteristic of super-angelic, if not of divine perfection, conclude, that he must be more than a man, or even an angel, and therefore consider him as the highest created being, and the chief agent, under God himself, by whom creation, redemption, and salvation were effected. Such is the opinion entertained by *Arians*, who, inasmuch as they deny the Lord to be possessed of personal and proper divinity, differ but little in this respect from their brethren the *Socinians*: but in regard to his humanity, they are both perfectly agreed, that it was like that of another man, neither of them having any knowledge whatever of his DIVINE HUMANITY derived from the Fa-

ther, or, what amounts to the same thing, derived from his own divine essence.

There is, however, another class of men, called *Trinitarians*, of whom indeed the general bulk of Christian professors consists, who ascribe *something of divinity* to the Lord, and rank him sometimes as equal with God, sometimes as inferior, but at all times as a Mediator between God and man. These also have no other idea of the Lord's Humanity, than as of the humanity of another man: for, having no conception of two distinct humanities, or principles of humanity, the one substantial and divine, the other material and infirm, they still suppose him to be the Son of Mary, and likewise of David, because he is so called in the Word, in reference to his infirm humanity; when yet the Lord plainly enough denied that he was the Son of either, with respect to his Glorified or Divine Humanity.

That the Lord would not acknowledge either his mother or his brethren *according to the flesh*, but such only as were related to him by *spiritual affinity*, appears from the following passage in the Gospel of Matthew: "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother? and who are my brethren?* And he stretched forth his hand towards his disciples, and said, *Behold my mother, and my brethren.* For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother," Matt. xii. 46 to 50.

And that he would not allow himself, in his character of CHRIST, or in respect to his *Divine Humanity*, to be considered as the SON of David, but on the contrary as David's LORD, is plain from the question, which he put to the Pharisees. For "while the Pharisees were gathered together, JESUS asked them, saying, *What think ye of Christ? whose Son is he?* They say unto him, *The Son of David.* He saith unto them, How then doth David *in spirit* call him LORD, saying, The LORD said unto MY LORD, Sit thou on my right hand, till I make

“ thine enemies thy footstool? If David then call him LORD, “ how is he his SON ?” Matt. xxii. 41 to 45. It is added, that “ no man was able to answer him a word.” And truly all the reasonings and disputations on the subject, which have taken place from that day to the present, among the different classes of professing Christians, as above described, have still left the original question undecided ; and, for any light that has appeared among them, the Pharisees of all ages might as well have remained dumb, in imitation of their predecessors, as to have teased and tormented the world by their noisy, but empty and useless speculations.

Having made these observations relative to the sentiments generally embraced concerning the person of the Lord, from which it appears, that no true knowledge of the subject has been possessed by the church, we will now proceed to demonstrate, that, besides the *infirm humanity*, which the Lord received from the mother, and in which he was known to, and conversant with, the Jewish people, he had also a *Divine Humanity*, derived from JEHOVAH the Father, in the same manner as a *form* is derived from it's *essence* ; and that in this Divine Human Form he is to be worshipped and adored as the One Only God of heaven and earth.

When the Lord came into the world, he assumed by birth a humanity or body from the mother Mary, which was in all respects like the humanity or body of another man, being subject to like infirmities, necessities and wants, as others were. But inasmuch as he was conceived from JEHOVAH the Father, without the mediation of a man, it follows, that his interior essence or soul was divine : and as Divinity is in it's own nature *indivisible*, his soul must therefore have been the *Divinity itself*, or in other words, JEHOVAH the Father himself. And in this respect he essentially differed from all other men, who inherit from their parents only a human essence, as well interiorly from their father, as exteriorly from their mother : whereas the Lord inherited interiorly a divine essence from the Father JEHOVAH, and exteriorly a human essence from the mother Mary. But this human essence from the mother not according with the divine essence from the Father,

being in it's very nature in opposition to it, and incapable of being transmuted into, or commixed with it, it again follows, that the divine essence must have been in the continual act of putting off or separating from itself the mere humanity from the mother, and of putting on, in it's stead, a Humanity like unto itself, that is to say, a Divine Humanity.

Now as the Lord had from the beginning an infirm humanity from the mother, which he successively or by degrees put off, and also the rudiments of a Divine Humanity from the Father, which he was continually putting on, or by degrees bringing into actuality and fulness, therefore, whilst he was in the world, he was pleased to undergo two states, one a state of humiliation or exinanition, the other a state of glorification or union with the Divinity which is called the Father. In his state of humiliation, which was at the time and in the degree he was in the humanity from the mother, he prayed to the Father as to a person distinct from himself: but in his state of glorification, which was at the time and in the degree he was in the Humanity from the Father, he spake of and with the Father as one with himself. In the former state, or in the infirm humanity, he underwent temptations, suffered hunger, thirst, buffetings, crucifixion, and death; and likewise prayed, that the Father or divine essence would not forsake him: for it was not possible that either the Divinity or the Divine Humanity could be tempted, much less could either of them suffer the death of the cross. In the latter state, or in the Divine Humanity, he said, that the Father was in him, and he in the Father; that the Father and he were one; that whosoever saw him, saw the Father also; that all things belonging to the Father were his; and that all power was given to him both in heaven and in earth. In this latter state also, while he was in his glorified or Divine Humanity, he manifested himself to his disciples Peter, James, and John, when he was transfigured before them on the mountain; on which occasion "*his face did shine as the sun, and his raiment was white as the light:*" a description this, surely not of a mere man, but of the true God in a human form.

Viewing the Lord in this divine form, the brilliancy and glory of which, together with the voice that was heard from the cloud, overpowered the faculties of the beholders, and caused them to fall down on their faces as dead, in self-abasement or annihilation; is it possible for a moment to suppose, that this could be the humanity which was subject to the scorn, the derision, and persecution of the Jews? On the contrary, is it not plain, that, besides, yet within, the material body, the Lord was possessed of a Divine Humanity, similar to the pure Divinity itself; and that in this Humanity he presented himself to his disciples, when transfigured before them in spiritual vision, as the sole Object of their love and adoration?

But what are we to understand particularly by *transfiguration*? It is the passage, or transition, from one form to another. That, *from which* the transition was made, in the case of JESUS, was the infirm, material, finite form, derived from the mother: but that, *to which* the transition was made, was the divinely substantial form, derived from JEHOVAH the Father, and therefore infinite in all its perfections. Of these two forms the prophet Isaiah distinctly speaks, in chap. liii. calling the divine form the very *arm of JEHOVAH*, to denote its omnipotence; while he describes the infirm body, in which he also makes his appearance, as subject to the common lot of humanity, and at length as wounded, bruised, and cut off from the land of the living. Many other parts of the Word make a similar distinction; but all ultimately tend to establish and confirm our faith in the Divine Form alone, in which are concentrated, and with which are forever united, all the powers, attributes, and perfections, that can by any possibility be referred to the pure and naked Deity itself.

It was not with the *material eye*, that this latter, or the Divine Humanity, was beheld, but with the *eye of the spirit*: for material organs can only perceive material objects; and hence spiritual organs are necessary to discern spiritual forms. The transition, on the part of the disciples, from the one kind of vision to the other, or from natural into spiritual light, produced

the effect, which is described by the transfiguration of JESUS, and by the appearance of Moses and Elias conversing with him; by which latter circumstance is denoted the concurring testimony of the *historical* and *prophetical* parts of the Word, when viewed in heavenly light, to the Divinity of the Lord's Humanity. The glory, in which he was seen, was a glory which had nothing in common with the glory of this world. So distinct indeed was it from every thing of the kind, that it could only be discerned by those, who were abstracted from natural light, and who, like men *awaking out of sleep*, (Luke ix. 32.) were supernaturally raised into spiritual vision; consequently not by the Jewish people, who were immersed in sensuality; not by the learned scribes and Pharisees, whose eyes were open only to the traditions and vain speculations of outward science; and not even by the disciples in general, whose faith was doubtful, fluctuating, and obscure: and yet it was a glory, which perpetually beamed from his divine countenance, and spread around him an uninterrupted day.—Such is the difference between natural and spiritual vision, and such the effect of the transfiguration of JESUS, or in other words, the elevation of his disciples from a view of his *infirm, material body*, to the contemplation of his *Glorified or Divine Humanity*.

Hitherto we have considered the transfiguration of JESUS in more immediate reference to his person. And perhaps what has been already advanced may be quite sufficient to satisfy the reader, that our doctrine concerning the Lord's Humanity is perfectly agreeable to the Sacred Scriptures. But as the passage, which forms the basis of these reflections, carries with it an air of uncommon interest, and is capable of most extensive and useful application, when explained in it's interior sense, we shall take the liberty of making some further remarks in illustration of it's divine contents.

In general it may be observed, that whatever is predicated of the Lord as a PERSON, is also true in respect to the WORD, which is from him, and thus in the supreme sense is himself. His transfiguration therefore will admit of application to the Word, particularly to it's spiritual or internal sense, as distinguished

from it's natural or literal sense. The transition or ascent from the one to the other will also be, in it's kind, a transfiguration of the Word, and will mutually illustrate, and receive illustration from, the transfiguration of the Lord's person. But we will take the passage in it's regular order.

It is written, that "after six days JESUS taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." By the *six days* here mentioned we are to understand all those preparatory states of truth in the understanding, which place man in the capacity of seeing and discerning the interior things of heaven and the church, and which lead him to the good of life. For by numbers, wherever mentioned in the Word, are signified the qualities of things; and by the number *six* the quality of the church as to it's reception of divine truth in the understanding, previous to it's being fully implanted in the heart or life. Thus the *six days* denote all those states of labour and temptation, which man undergoes prior to his full regeneration, and before he enters into that state of peace and tranquillity, represented by the *seventh day*, or *sabbath of rest*. The same is signified by the *six days*, in which the heavens and the earth were created, as being introductory to the *seventh*, in which JЕHOVAH rested from all his labour.

From this view of the signification of the number *six*, it is easy to discern the reason why it is said, that *after six days* JESUS taketh Peter, James, and John, up into an high mountain, and was transfigured before them, namely, because it implies, that after regeneration man is capable not only of discerning the spiritual sense of the Word, but of being interiorly affected with it, and also of exercising a true faith in the Lord as the only God of heaven and earth, which is the same thing as beholding him in his transfigured or Divine Humanity.

It is observable, that the Evangelists Matthew and Mark, in recording the transfiguration of JESUS, state that this vision took place *after six days*, while Luke describes it as having taken place *about an eight days after*. This disagreement in the literal



sense, if it can be called such, trifling as it is, entirely vanishes when we view the subject in it's spiritual sense: for, according to that sense, the number *eight* signifies the completion of a former state, and thereby the commencement of a new one. Hence the ceremony of circumcision in the Jewish church, as a representative of man's purification from evil, and consequently of his new spiritual life, was appointed to be performed on the *eighth day*. Thus, notwithstanding the apparent disagreement between the Evangelists, they are found perfectly to coincide in the spiritual sense.

Again: By the transfiguration of JESUS before his disciples *Peter, James, and John*, is meant the manifestation or revelation of the Divinity of his Humanity, and at the same time of the internal sense of his Word, to all those who are principled in faith, charity, and a good life; for such were represented by Peter, James, and John; and such only are capable of discerning and receiving the divine truths contained in the internal sense of the Word. Hence the Lord, of all his disciples and followers, took only those three into an high mountain apart, in order to manifest his glory to them.

By the *high mountain*, into which they were taken, is signified love to the Lord, and also charity towards the neighbour; for it is only when man is elevated into such kind of spiritual and celestial affection, that he is in a capacity of seeing, understanding, and embracing the interior things of heaven and the church. And as this affection is only given to man in proportion as he is separated from the loves of self and of the world, it is therefore said, that the Lord took them up into an high mountain *apart*, that is, elevated them from the love of worldly and sensual things, to the love and perception of things heavenly and divine. It was by reason of this signification of a mountain, as denoting love, and in the supreme sense divine love, that the Lord so often betook himself to the mount of Olives, on the east of Jerusalem; that he also delivered his sermon on the heavenly beatitudes on a mountain; and that JEHOVAH gave to Moses the two tables of testimony upon mount Sinai: not to mention a great variety of other instances, in all of which by mountain is signified the di-

vine love of the Lord, as extended to the whole of the human race.

By *his face shining as the sun*, is also meant his divine mercy, clemency, and boundless love, as discoverable in the inmost sense of his Word : and by *his raiment being white as the light*, is denoted the splendor of it's divine truth, when the veil of the letter is removed, and it's spiritual contents are laid open to the view.

Such is the result of our inquiry into the true nature of our Lord's transfiguration ; a case not at all applicable to any mere man, or to any other being, than to that ONE, who has seen fit in his divine wisdom to veil his glory for a time, and to visit his creatures by assuming to himself a frail tabernacle of flesh, like their own, that he might the more effectually bring down to their ears his heavenly lessons of instruction, and gradually lead them to himself, by discovering to them, as they were able to bear it, the sanctity of his Word, and the divinity of his person. In each case the light of nature alone is insufficient to give us that full view of his glory, which is to be obtained from revelation, but from revelation *understood* : and the true key to this is the *doctrine of genuine truth*, flowing from the interiors of the Word, and thus from the Lord himself, into minds duly prepared for it's reception by the love and by the practice of truth. By *this light* we shall be enabled to *see light*, (Psal. xxxvi. 9.) and to separate the truth from error : we shall know how to distinguish between earthly appearances, and heavenly realities : between the infirm, material body of JESUS, and the Divine Human Form, which eternally shines as the sun of righteousness above. In short, we shall be qualified to behold his glory, and in spirit to enjoy the beatific vision in all it's dazzling splendor. And, finally, we shall experience the full import of those divine words in Isaiah's prophecy, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee : but JEHOVAH shall be unto thee *an everlasting light*, and *thy God thy glory*," Isa. lx. 19.

[54.] Matt. xvii. 14 to 18. “ And when they were come to  
 “ the multitude, there came to him a certain man, *kneeling down*  
 “ *to him*, and saying, *Lord, have mercy on my son*, for he is *luna-*  
 “ *tic*. and sore vexed: for oft-times he falleth into the fire. and  
 “ into the water. And I brought him to thy disciples, and *they*  
 “ *could not cure him*. Then JESUS answered and said, O faith-  
 “ less and perverse generation, how long shall I be with you?  
 “ how long shall I suffer you? bring him hither to me. And JE-  
 “ SUS *rebuked the devil*, and he departed out of him: and the  
 “ *child was cured from that very hour.*” See also Mark ix. 17  
 to 27. Luke ix. 37 to 42.



To whatever cause lunacy in the present day may be ascribed, it plainly appears, that in ancient times it was considered as the effect of the presence of some demon or unclean spirit, who, taking possession of the mental faculties of the patient, and at the same time of his bodily organs, directed his action and speech at pleasure. In the case before us, it is highly probable, that the father of the lunatic had already made trial of every expedient, which the sagacity of man could suggest, to effect a cure; and had found all the aids of medicine to be unavailable. Hearing then of the extraordinary character of JESUS, and having faith in his ability to perform whatsoever he was pleased to undertake, he came to him, and *kneeling down before him, prayed him to have mercy on his son*: an attitude and a petition, which may well be supposed to imply, on the part of the suppliant, a full conviction, that the person, whom he was then addressing, was actually possessed of divine powers. This confidence in the omnipotence of JESUS, united with worship and prayer directed to him, and graciously accepted by him, was therefore instantly rewarded by his *rebuking the devil*, who was the cause of the malady, and causing him to *depart out of the child*, leaving him *sound both in mind and body*.

The Evangelist Mark observes, that, when the parent of the child petitioned JESUS to have compassion on him, and to help him, he said unto him, “ *If thou canst believe*, (viz. that I am  
 “ able to help and to heal,) all things are possible to him that be-

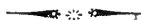
“ lieveth. And straightway the father of the child cried out, and said, *Lord, I believe; help thou mine unbelief.* Whereupon JESUS rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him;*” chap. ix. 23 to 25.

Such an instantaneous cure, performed by the word of JESUS only, and by his own authority, most evidently distinguishes him from every other man, and is calculated to excite in our minds the highest idea of his divine person and character. Unlike his disciples, who were found incapable of so mighty a work as the instant removal of confirmed lunacy, by reason of their want of faith, not in their own ability, but in that of their Divine Master, in whose name they went forth, he, conscious of his own *innate powers*, and without the exercise of any thing like faith in another being out of, or separate from himself, most authoritatively charges the unclean spirit to depart out of the child, and *never more to enter into him.* Can such power and authority as this be no more than a *delegated commission*, as from one superior being to another of inferior order, and yet be exercised without the express acknowledgment, on the part of the subordinate agent, that he acted merely in that capacity? Nay, did not JESUS, when he was called upon by the chief priests and elders of the people to declare by what authority he taught and acted, plainly refuse to tell them, and thus virtually announce, that it was not derived from any other, but originated *within himself*? Surely his meaning cannot be mistaken, if we attend to the circumstances of the case, as described in Matt. xxi. 23 to 27. Mark xi. 27 to 33. Luke xx. 1 to 8.

On the other hand, his disciples and apostles uniformly referred all their ability and success to JESUS; never for a moment claiming to themselves the merit, which exclusively belonged to him. Peter and John healed the lame man at the gate of the temple, *in the name of JESUS CHRIST of Nazareth*, Acts iii. 6; and earnestly cautioned the people, who were filled with amazement at what had happened, not to ascribe the cure to any power or holiness of their's, but solely to the name of JESUS, and to faith in that name, ver. 12 to 16; chap. iv. 7 to 10. Philip also per-

formed miracles *in the name of* JESUS, Acts viii. 5 to 7, 12. Peter cured a man at Lydda, named Eneas, who had kept his bed eight years with the palsy, by saying to him, "JESUS CHRIST *maketh thee whole*: arise, and make thy bed," Acts ix. 33, 34. Paul, in company with Barnabas, preached the gospel at Lystra, and healed a cripple there, but referred all the honour to the *living God*, Acts xiv. 8 to 18. The same apostle, *in the name of* JESUS CHRIST, cast out of a young damsel a spirit of divination, Acts xvi. 18. Likewise the seventy apostles, after being sent out by JESUS to preach the gospel, "returned again with joy, saying, "Lord, even the devils are subject unto us *through thy name*," Luke x. 17.

In short, nothing is more evident, than that JESUS acted by *his own authority*, (Matt. vii. 29.) underived from any being superior to, or different from, himself; while, on the contrary, his disciples and apostles performed all their works *in the name*, and *by the sole power and authority*, of him their Lord and Master.



[35.] Matt. xvii. 24 to 27. "And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, JESUS *prevented him*, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. JESUS saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and *when thou hast opened his mouth, thou shalt find a piece of money*: that take, and give unto them for me and thee."



Two examples of supernatural knowledge are here related of JESUS: the first, that of his anticipating the thoughts of Peter before he began to speak, shewing that he was privy to the conversation which had *passed* between him and the collectors of tribute,

though not in the personal presence or hearing of JESUS; and the second, that of his directing him where to find a piece of money, namely, in the mouth of the first fish which he should draw up out of the sea. We have already offered a few considerations on the extraordinary circumstance of his *knowing the thoughts of men*; a faculty, which in a peculiar manner distinguishes the character of JESUS. When Peter came into the house, where JESUS was, apparently with the intention of informing his Master, that the collectors had applied to him for the tribute-money due to the state, JESUS, without waiting for such information, immediately *prevented him*, that is, anticipated all that he had to say, and introduced the subject matter of his thoughts, by putting the following question: "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" On hearing such a question, at the very moment when perhaps the same reflections were passing in his own mind, how must the faith of Peter in his Divine Master have been increased and confirmed! But when afterwards, in obedience to his command, he went to the sea, and found, as foretold, in the mouth of the first-caught fish a piece of money sufficient to satisfy the claims of the civil power, with what astonishment must he have contemplated the whole transaction!

Such repeated proofs of supernatural knowledge, extending not only to the thoughts of the human heart, but even to the chambers of the great deep, and the hidden localities of nature, must have impressed upon the mind of Peter a conviction of the *divine omniscience* of his Lord. And nothing less, even at this distance of time, can be the legitimate result of an impartial review of the case, than a similar conviction wrought on the mind of every true believer in the Christian revelation.

It is in this way that the proof of the Divinity of our Saviour is incoutestably established. The divine attributes and perfections are all found to exist in him. Sometimes one, and sometimes another, is distinctly exhibited to view; and occasionally the full assemblage of his glories beams in his Word. But reason and revelation both dictate, that wherever *one* divine property, attribute, or perfection, is plainly discoverable, there of ne-

cessity must *every other* character of Deity be concentrated and united, however *latent* or *unperceived* may be their operation and activity. And hence, by every rule of genuine deduction, we are led to conclude, that, as in our Lord and Saviour JESUS CHRIST has been found some one or more of the acknowledged characters of Divinity, so in him also must the *fulness* or *totality* of the *Godhead* essentially reside, by reason of the perfect unity and absolute indivisibility of it's nature.



[36.] Matt. xviii. 19. "Where two or three are gathered together in my name, *there am I in the midst of them.*"



Here again a divine attribute is expressly claimed by JESUS, namely, that of *omnipresence*: for on no other principle can his words have application to his disciples and followers, that is, to his church, in all nations, and in all ages. With a view to the promulgation of this doctrine, he also said unto them, just previous to his ascension into heaven, "Lo, *I am with you always* even "unto the end of the world," or, as it should have been rendered, "even unto the consummation of the age," Matt. xxviii. 20. And in another place he declares, that the Spirit of truth, which is the divine proceeding from himself, and therefore in this respect the same as himself, dwelleth *with*, and will be *in his disciples*, John xiv. 17, 18. More evident proof of his divine omnipresence cannot be given; and, one would think, can scarcely be required even by an infidel.

Language similar to that of the Evangelists is also adopted by the Prophets, when they describe the presence of JEHOVAH in the midst of his people. "Great is the Holy One of Israel *in the midst of thee,*" Isa. xii. 6. "I am God, and not man, the "Holy One *in the midst of thee,*" Hos. xi. 9. "The King of "Israel, even JEHOVAH, is *in the midst of thee,*" Zeph. iii. 15. "Sing and rejoice, O daughter of Zion; for lo, I come, and I "will dwell *in the midst of thee,* saith JEHOVAH," Zech. ii. 10.

From the strong resemblance, which exists between the description given in the Old Testament, of the perpetual presence and habitation of JEHOVAH in and among his people, and that given in the New, of the equally perpetual presence of JESUS in the midst of his disciples, or church; how plain is it to perceive, that by both names is meant one and the same Divine Being, one and the same eternal and omnipresent God; who is first distinguished as to his *divine essence* by the sacred name JEHOVAH, and then as to his *divine form* by the no less sacred and adorable name JESUS!

Numerous are the instances of a similar nature in the Holy Word, where characters proper to Divinity are also ascribed to Humanity, but to Humanity glorified, or in a state of union with Divinity. And as such union took place only in the person of JESUS CHRIST, it is on this account so frequently and distinctly repeated, That the Father is in him, and he in the Father. That all things, which the Father hath, are his. That he and the Father are One. That whosoever seeth, believeth, and honoureth the Son, seeth, believeth, and honoureth the Father also. That he, who believeth not the Son, shall not see life; because the rejection or denial of the Son, which is the divine form, implies the rejection or denial of the Father, which is the divine essence. That whatsoever things the Father doth, these also doth the Son likewise. That as the Father, the Divinity, or the purely divine essence, hath life *in himself*; so hath he given to the Son, to the Humanity, or to the divine form, to have life *in himself*; both together thus constituting the one only fountain and source of all life and being. That all power is given unto JESUS both in heaven and in earth; by which we are to understand, that all the powers of Divinity are exercised by the Humanity glorified. That no one cometh unto the Father, but by or through the Son; just as no one can discover or perceive an essence, but in and by means of it's form; or as no one can have access to the soul or mind of another, but by approaching his body, wherein alone it resides. That the Son, or the Humanity, doth nothing of itself, or separately from the Divinity; but both the Father and the Son



together, that is. the Divinity and the Humanity united, perform all the great works of redemption and salvation. That whosoever entereth not by the door into the sheep-fold, that is, by the Humanity, which is the door or medium of access, into the church, and so to the Father, but climbeth up some other way, as by attempting to worship the Father, or Divinity, out of or above the Son, or Humanity, the same is a thief and a robber; because such an one denies to JESUS, or the Humanity, those divine honours which exclusively belong to him, as being the very *form* of the divine *essence*, or the only *Object*, in whom the divine attributes and perfections can be rationally contemplated and adored. That the sheep, or members of the church, are equally in the hand of JESUS, and of the FATHER; and that no invading power can possibly injure or remove them: implying, that the protection and security of all who are saved depends entirely on the Omnipotence of the Lord's Divine Humanity, which is also called in Scripture the very *Arm of JEHOVAH*, Isa. liii. 1. John xii. 38. That a saving faith is not a faith in the Humanity of JESUS separate from his Divinity, no, nor in his Divinity separate from his Humanity, but a faith in both united, as directed to One God in One Divine Human Form. That it is therefore alike necessary and essentially requisite to salvation and eternal life, that a man believe in JESUS and in JEHOVAH, that is to say, in the Son as well as in the Father, in the divine form as well as in the divine essence, or in the Humanity as well as in the Divinity: for by thus uniting in our minds Divinity with Humanity, the Father is glorified in the Son, and the Son also with the Father; so that both together, the Father and the Son, the Divinity and the Humanity, JEHOVAH and JESUS, constitute only one and the same adorable God, the single Object of worship to angels in heaven, and men upon earth.



[37.] Matt. xix. 16 to 22. “ And behold, one came and said  
 “ unto him, GOOD MASTER, what good thing shall I do, that I  
 “ may have eternal life? And he said unto him, *Why callest thou*

“ *me good? there is none good but one, that is, GOD* : but if thou wilt enter into life, keep the commandments. He saith unto him, Which? JESUS said, Thou shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; honour thy father and thy mother ; and, thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up : *what lack I yet?* JESUS said unto him, *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow ME.* But when the young man heard that saying, he went away sorrowful : for he had great possessions.” See also Mark x. 17 to 22. Luke xviii. 18 to 23.

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This passage is selected for observation on two accounts. The first is, because it has been most improperly understood by some to imply a refusal, on the part of JESUS, to receive the appellation of GOOD MASTER, and his desire to refer all goodness to the one God as to *another Being* superior to, and distinct from himself : for it is observed, that when the young man said unto him, “ Good Master, what good thing shall I do, that I may have eternal life? JESUS answered him by first saying, *Why callest thou me good, since there is none good but the one God?*” The second reason is, because the whole passage, when duly considered, furnishes a most striking evidence in favour of the exclusive divinity of JESUS, and demonstrates, that he himself was that identical God, to whom he alluded, as being the ONE SOLE and SUPREME GOOD.

From the character given of the young man it appears, that he had been piously educated, and had lived at least in external obedience to the divine precepts above enumerated. Conceiving, no doubt, that his future salvation depended on the strict observance of the duties of moral and civil life, he looks with complacency on his own conduct as a religious character, and in the pride of self-righteousness exclaims, “ All these things have I kept from my youth up : *what lack I yet?*” To whom JESUS replied, “ *If thou wilt be perfect, that is, if thou wilt be com-*

"pletely regenerated both internally and externally, in heart and  
 " in life, then the following most essential conditions of the new  
 " life must be observed, in addition to all the preceding states of  
 " reformation. *Go and sell that thou hast, and give to the poor ;*  
 " that is, remove from thy mind every idea of thy own merit,  
 " every inordinate affection of self-love and the love of the world,  
 " and from a principle of pure charity and disinterested benevo-  
 " lence communicate to others of those spiritual riches, which  
 " thou hast already acquired : so shalt thou be prepared for the  
 " further and more interior reception of divine truths, and thus  
 " lay up for thyself *treasure in heaven*. But, above all, *come and*  
 " *follow ME ;* that is, acknowledge ME to be the SUPREME  
 " GOOD, the only giver of every perfect gift : look up to ME for  
 " ability and grace to renounce thy evils : expect from *my hands*  
 " all that thou hast been taught to pray for from a God of mercy  
 " and compassion : and finally, in *my person* behold the true Ob-  
 " ject of thy faith, thy love, and thy adoration. This therefore  
 " is *that one thing*, that pearl of great price, *which thou still*  
 " *lackest*, and without which thou art in reality poor and misera-  
 " ble, notwithstanding all the riches, all the science, which thou  
 " hast treasured up in thy head or thy memory."

With respect to the circumstance of our Lord's putting the  
 question, "*Why callest thou me good ?*" from which the Unitari-  
 ans have rashly and most unjustifiably inferred, that he *refused*  
*the title*, on the ground that it belonged *not to him*, as being a  
*mere man*, but to *another*, who is *God* ; we have to observe, that  
 it might be sufficient to repel *one assertion* by opposing to it *an-*  
*other*, which would still leave the matter to be decided by scrip-  
 tural evidence and rational argument. Thus, while Unitarians  
 assert, that *JESUS refused* the title of GOOD MASTER, we assert,  
 that he *claimed* it. So far, therefore, nothing is gained on either  
 side ; and the question between us remains in a state of equi-  
 librium, just as before. Only it is observable, that the Unitarian  
 forms his judgment, and draws his conclusion, from the mere  
*e.cordium*, or *introductory proposition* laid down by *JESUS* in the  
 double form of a *question* relative to himself, and an *axiom* rela-  
 tive to Deity ; and this he does without paying the smallest at-

tention to the tenour of the argument that follows, and especially to it's final result, when JESUS holds up *Himself alone* as the Object to be loved, approached, and followed. By the same rule he might also infer, that JESUS refused the title of LORD, when he said to his disciples, "*Why call ye me LORD, LORD, and do not the things which I say?*" Luke vi. 46. Whereas, on the contrary, we conceive it our duty to listen with attention to the proposition, the argument, and the conclusion, as knowing that there must be a depth, yea an infinity of wisdom contained in *every word* and *every sentiment* uttered by the mouth of JESUS. And by so doing, and at the same time by comparing his words in one place with his words in another place, we gain a clear, correct, and most satisfactory evidence in proof not only that he is our LORD and MASTER, as he is universally acknowledged to be, but that he is also a *Good Lord*, and a *Good Master*, notwithstanding the ingratitude of those, who refuse to hail him with so divine a title.

When our Lord says, "*Why callest thou me good? there is none good but one, that is, God;*" so far is he from refusing the title of *Good Master*, or reproving the young man for conferring it upon him, or in any way whatever objecting to be so honoured, or even to be esteemed as the One Good God himself, that he plainly admits it, particularly at the conclusion of his conversation with him, when, instead of directing him to any *other* being, he openly invites him to *Himself alone*. The design of JESUS, therefore, in putting the question at first, evidently appears to be, to suggest to the young man an *inquiry* into, and an *examination* of, the grounds upon which he makes his confession and acknowledgment of JESUS as being a *Good Master*; whether it be merely from an external consideration of the respect, which is due from one man to another; or whether it originate in any higher or more interior sentiment of faith as directed towards the person and character of the Lord; in order that from a blind, unmeaning confession of the lips, he might gradually, and by a rational conviction in his own mind, be brought to see and acknowledge JESUS HIMSELF as the fountain of all good, and consequently as the ONE GOD, to whom alone the title of GOOD MASTER belongs.

That JESUS approved of the title *Master*, which was given him by his disciples, is plain from John xiii. 13, where he says to them, “Ye call me *Master*, and Lord; and ye say well; for so *I am*.” That he also claimed to himself the epithet *Good*, is equally plain from John x. 11, 14: “*I am*,” (says he) “the *Good Shepherd*.” Now if the term *Good* justly and truly belong to JESUS as the *Shepherd* of his sheep, surely it may with equal propriety be applied to him as the *Master* of his disciples: for the character of *Good Shepherd* is no less divine, than that of *Good Master*. In the one case he *assumes* to himself a title, which avowedly characterizes the great JEHOVAH, Ps. xxiii. 1; Isa. xl. 11; Ezek. xxxiv. 11: and in the other case he *refuses not* a name of similar, perhaps of minor import, but only urges the expediency of acknowledging and making confession of his *goodness* with the heart and understanding, as well as with the mouth and tongue; and at last *takes up* the entire character, by saying, “*Come and follow Me*.” He moreover, in John x. 28, says, that “He gives *eternal life* to his sheep.” Now eternal life is a *good*, and a *great good* too; and JESUS must be possessed of it, before he can give it to others. It follows, therefore, that he himself must be *good*, and *good* in the highest sense of the word, that is, *Divine Good*: and if so, he must be GOD, and the VERY GOD he meant, when he said, “*There is none good but ONE, that is, God*.”

It is a remarkable circumstance, that, when the young man desired to know which of the commandments were necessary to be kept, in order to his entering into life, JESUS enumerated such as have respect to *charity*, or the *love of his neighbour*, that is to say, seven out of the ten; (two being included under one head;) and omitted those which have more immediate reference to the *worship of God*, the *veneration of his name*, and the *sanctity of the sabbath*: but particularly it is observable, that he made no mention of the *first*, which yet in another place he calls the *great commandment*, Matt. xxii. 38. Was this through accident, or design? The former it could not be, in a work the production of Infinite Wisdom, as every genuine book of divine revelation most certainly is. It must therefore have been through design of the

great Speaker himself, who, at the close of the interview and conversation with the young man, directs him *to Himself*, as the only Object by and from whom his spiritual wants could be supplied, and his worship and life be made perfect. “*Come, and follow Me.*” This is the key to all that precedes: it supplies what might otherwise be considered as a *defect* in the enumeration, which JESUS made, of the divine precepts; and thus it truly becomes, what he intended it to be, the *first*, the *last*, and the *great commandment*. For in approaching, and in life following JESUS, we actually acknowledge and worship him as the Great JEHOVAH GOD in Human Form; we venerate and glorify his name, his person, and his character; and at the same time we perceive and confess, that the perfect union of Divinity and Humanity in Him alone is itself the sum, the source, and the morning of that everlasting sabbath of rest, into which all, who thus honour, love, and serve him, will infallibly enter, when the toils and tempests attending their regeneration are completely at an end.

Such appears to be the genuine sense of the passage, from which the following great truths are plainly deducible, namely, 1. That it is not sufficient to live a civil, a moral, or even what is called a religious life, by conforming externally to the divine commands, and by directing our worship to an invisible God the Creator of the universe, of whom no rational or determinate view can be formed in the mind: for in all probability the young man, spoken of above, in common with the Pharisees, and other high professors of theology, had long been in the habit of so living, and of so worshipping. But, 2. That it is of all things most essentially requisite to acknowledge the Saviour himself, JESUS CHRIST, as the alone wise and merciful God, from whom is to be derived every thing spiritual, holy, and divine, which is capable of exalting the mind of man, or of blessing him with a happy immortality. And therefore, 3. That he alone is to be worshipped, both in heart and in life, as the SUPREME GOOD brought down from heaven to earth, as the great Sovereign of the universe manifested in the flesh, and thus made known to his creatures as their Parent, Protector, and everlasting Salvation.

In confirmation of this view of the subject, let us further attend to what the Lord says on another occasion, as described by the Evangelist Mark. "One of the scribes came, and asked, "Which is the first commandment of all? And JESUS answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when JESUS saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God.*" Mark xii. 28 to 34.

The kingdom of God upon earth is the true Christian church, or the true Christian religion. Now from the whole of the case here quoted it is plain, that to acknowledge and worship One God, without knowing *who is that God*, and at the same time to love our neighbour even in the manner stated by the scribe, does not actually place the man so worshipping and so living *within the heavenly kingdom* in the sense above described, but only *near unto it*: for our Lord said to the scribe, "Thou art *not far from* the kingdom of God."

The doctrine here inculcated is similar to that taught in Matt. xix. 16 to 22, where, as already noticed, the young man, who had desired to know what he should do to inherit eternal life, remarks, that he had observed from his youth the various commandments there enumerated; to whom JESUS answered, that *he still lacked one thing*, and if he would be perfect, or become a full recipient of the heavenly life, he must sell what he had, renounce his own proprium or self-will, take up his cross, and *follow him*. In like manner, from the present passage it appears, that it is not *quite enough* to worship or to love One God, if that

God be an *invisible*, and consequently an *inaccessible one*, because worship or love cannot properly be directed to *such a God*: neither is it *quite enough* for a man to love his neighbour as himself, unless this love be acknowledged to be derived from love to the *true God*. And therefore the only thing required of one, who thus ignorantly, but perhaps sincerely, worships, “*he knows not what,*” John iv. 22, is, that he perceive, acknowledge, and adore a visible and accessible God in the person of JESUS CHRIST; that, instead of addressing any longer an invisible Being, with whom no sensible, no real conjunction can be formed, he immediately approach a God visible to the mental eye, and capable of being embraced by the affections of the heart. Then truly it will be found, that, instead of standing *without*, or only *near to* the heavenly kingdom, he will be actually introduced with joy and gladness *into the happy land itself*, and pass through the gates *into the very heart of the new city*, where is the habitation and the temple of our God.

That this doctrine, however, concerning the Lord, will not easily be admitted by those, who imagine themselves already in the enjoyment of great possessions, or sufficiently versed in the knowledge of spiritual things; but that they will, like the young man, turn away from it in sadness or disgust; is nothing more than may be expected. For the character of all such being engraven on the page of truth, their reluctance to acknowledge the sole divinity of the Lord, and to receive him, not merely as a prophet or messenger deputed to make known the will of another, but as the Supreme God himself incarnate, still contributes to confirm the testimony of revelation, and to bring it's predictions into actual accomplishment. No denial, therefore, of the great doctrine here advanced, whether it be on the part of established churches, of congregated societies, or of individual sectaries, can ever invalidate or weaken it's authority: for being in itself a divine and holy truth, founded on the Sacred Scriptures, and confirmed by them as their first, their last, and most essential feature, it forms the great corner-stone of the true Christian temple, and must remain to eternity the crown and the glory of revealed religion.



[38.] Matt. xx. 30 to 34. “And behold, two blind men sitting by the way side, when they heard that JESUS passed by, cried out, saying, *Have mercy on us, O Lord, thou Son of David.* And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, *Have mercy on us, O Lord, thou Son of David.* And JESUS stood still, and called them, and said, *What will ye that I shall do unto you?* They say unto him, Lord, that our eyes may be opened. So JESUS had compassion on them, and *touched their eyes:* and *immediately their eyes received sight,* and they followed him.” See also chap. ix. 27 to 30. Mark viii. 22 to 26; chap. x. 46 to 52. Luke xviii. 35 to 43. John ix. 1 to 41.

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We have already, under article 16, made some remarks on the ability of JESUS to open the eyes of the blind; and shewn, that this ability was exerted by him in consequence of their faith directed to him in person. The same is observable in the transaction above described. We no where read in the Gospels, that either the blind, the deaf, the dumb, the lame, or the sick, were healed by any God the Father out of, or separate from JESUS CHRIST: neither do we find, that any prayers offered up to such an imaginary being were ever answered, or even heard by him. So in like manner it appears, that even now, as in all former times, a worship, or a faith, which is directed to an invisible and unknown God, or to a being alike destitute of substance and form, and consequently having neither eyes to see, nor ears to hear, nor hands to supply, the wants of those who address him, can never in the nature of things be either answered or regarded.

But widely different in it's nature, and likewise in it's effects, is a worship, a faith, or a prayer, which is directed to a God visible, incarnate, and thus having all the powers and attributes of Divinity concentrated and embodied in the human form; a form, to which every thing in the created universe bears some relation, either directly or indirectly; and which, therefore, in it's highest degree of perfection, that is, when united with the divine essence, as it was in the person of JESUS, becomes the true end and object of all legitimate worship, whether it arise from the altar of

a human or of an angelic breast. To this DIVINE MAN, by whatever name he be distinguished in the Sacred Records, whether as the ANGEL OF JEHOVAH, or the promised MESSIAH, or the actually incarnate SAVIOUR of the world, if the humble prayers and adorations of the heart be offered, in a pure faith, and in sincere acknowledgment of his sole and exclusive Divinity, the veracity and sanctity of his Word are pledged to the performance of all that the creature can reasonably desire. Hence, when the two blind men addressed him, saying, "Have mercy on us, O Lord, thou Son of David," JESUS called them, and said, "What will ye that I shall do unto you?" They answered, "Lord, that our eyes may be opened." Whereupon he had compassion on them, and touched their eyes; immediately they received their sight.

In another place our Lord says to his disciples, "Hitherto have ye asked nothing *in my name*;" that is, ye have not as yet directed your prayers to the Father, or divine essence, *as dwelling in me*, thus not to the Divinity and the Humanity under *one view*. "Ask" in this manner, "and ye shall receive, that your joy may be full," John xvi. 24. In the 23d verse of the same chapter he observes. "Whatsoever ye shall ask the Father in my name, *he will give it you*:" but in chap. xiv. 13, he also says, "Whatsoever ye shall ask in my name, that *will I do*, that the Father may be glorified in the Son." And to enforce this latter sentiment, which he foresaw would be received with great difficulty by some minds, he again repeats it in verse 14: "If ye shall ask any thing in my name, *I will do it*."

From these passages compared together, and understood in the only way in which they can be, consistently with each other, this great truth most evidently results, namely, That the Father dwells in the Son, just as the soul dwells in the body; that they in like manner constitute One Person; and consequently that, though they are distinguished in name, and even in idea, the one from the other, just as the soul and body of man are distinguished, or as essence and form are distinguished, yet both together are to be considered as for ever united in One; and therefore that it amounts to the same thing, whether it be said, that the Father

will answer the prayer, or that the Son will answer it, since in either case it is still the act of one and the same individual and eternal JENOVAH.

But as the Father, or invisible Divinity, resides in, and not out of, the visible Humanity of JESUS ; as at the same time this Humanity or body of JESUS, now glorified, or fully united with the divine essence called the Father, is equally omnipotent and omnipresent with the pure Divinity itself, which is within it ; and as again no man hath seen or can see, or in any possible way can conceive of, much less approach, the naked Divinity, such as it is in itself, without danger of falling first into mere Naturalism, and afterwards into downright Atheism ; it has therefore pleased the merciful Parent and Benefactor of his creatures to reveal himself to them as a DIVINE MAN, nay to present himself actually before them for a time under the veil of *mere flesh*, that therein and thereby he might bring down among them the healing virtues of his Holy Spirit, and thus, in a way accommodated to their infirmities and imperfections, gradually but effectually instruct them with his wisdom, bless them with his love, and finally receive them to himself in his everlasting kingdom.

It is for this great end, that the whole book of revelation, and especially the New Testament, continually calls upon and teaches man to direct his faith and his worship to JESUS CHRIST, first as the *Son of God*, by which expression is meant the divine truth proceeding from the divine good, or the Word made flesh ; then as *the God of heaven and earth* ; and finally, as *One with the Father*, yea as *the Father himself in a Human Form*, besides whom there is and can be neither Creator nor Redeemer, neither Father nor Saviour of mankind.

The primitive Christians in general regarded him in the *first character* ; and possibly some of them might have looked upon him in the *second* : but it was reserved for men of the present day, believing with their heart the whole testimony of divine revelation, and at the same time, by the just exercise of their understanding, perceiving the wisdom of it's contents, to behold in the single person of JESUS, not only his *first* and *second* characters, but also his *third*, his most interior, and most perfect of all

characters, namely, *his absolute identity with the Father himself*; insomuch that he is now regarded as at once the Father, the Son, and the Holy Spirit; in other words, as the alone Creator from eternity, Redeemer in time, and Regenerator for evermore.

And this we understand to be a full accomplishment of that extraordinary prediction of the Lord concerning the Father, which has heretofore been so little noticed in the church, but which now calls for our particular attention. "The time cometh," (says he,) "when I shall no more speak unto you *in proverbs*, but I shall *shew you plainly of the Father*," John xvi. 25. To speak *in proverbs*, and *in parables*, is to speak *obscurely*, or in such terms as do not *immediately* or *directly* convey the plain and full meaning of the speaker; and this was the usual practice of the Lord, because, as he observes in another place, his disciples could not at that time bear or comprehend the more interior truths, which he had in reserve for his future church. The great doctrine, which he alluded to, concerning the Father, could not possibly be that, which the generality of mankind in all ages have held, and which even they who call themselves Christians in the present day maintain, in respect to an invisible Creator of the universe; but it must have been a new, but plain and open revelation concerning Himself, in his capacity of Father, Parent, Protector, and Benefactor of the human race, which was neither known nor suspected by the wisest or the best of mankind. In short, it was the very doctrine, which we have now the honour to announce, drawn with unerring certainty from the sacred fountain of divine truth itself, and communicated to the world by a messenger of the Lord's own appointment, for the edification, the comfort, and the happiness of his New and True Christian Church.\*

\* The messenger here alluded to is the late HON. EMANUEL SWEDENBORG, whose various writings, in illustration of the Sacred Scriptures, we know not how sufficiently to appreciate and recommend. They absolutely supersede, and in a manner render nugatory, all that has been written on the sanctity and divinity of the Sacred Scriptures, even by the wisest and the best of commentators, from the days of the Apostles down to the very day on which he took up his pen, that is, down to the commencement of the New Jerusalem, which also is the era of the Lord's *second advent*. And hence it is, that

[39.] Matt. xxi. 1 to 5. “ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent JESUS two disciples, saying unto them, Go into the village over-against you, and straightway *ye shall find an ass tied, and a colt with her*: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, *The Lord hath need of them*, and straightway *he will send them*. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, *thy King* cometh unto thee, meek, and sitting upon an ass, and

we should consider it a waste of paper, but especially a waste of the reader's time, were we to appeal, for authority, or for genuine information on the great subject of this volume, to any of the writers alluded to, whether they have obtained the name of *fathers* or of *mothers* in the Christian church. But as in former times the least in the kingdom of heaven was greater than John the Baptist, though he excelled all that went before him, so now the meanest, humblest writer in the New Church can give more satisfactory, more certain information concerning the person and character of our Lord, than the very best, and wisest, and greatest in the former dispensation. For “from the least of them, even unto the greatest of them, they all know” *who* and *what* is “the Lord,” Jer. xxxi. 34; which never yet was the case in the church, properly speaking, until the present day. This honour, however, belongs not to, nor is it claimed by, any individual of the New Church; but is with one unanimous voice ascribed solely to him, who has been pleased at length to *reveal himself*, and according to his faithful promise to “*show us plainly of the Father*.”

Instead, therefore, of referring the reader, for genuine information, and for the purest lessons of heavenly wisdom, to any writer whatever, whose name is unknown among the citizens of the New Jerusalem, we most sincerely and affectionately recommend to his notice, in the first place, the writings of the Author already mentioned, and in the next place, (to say nothing of the many anonymous papers in periodical publications, which from time to time appear,) the various Sermons, Essays, Letters, and other productions of the Rev. JOHN CLOWES, M. A. the Rev. RICHARD JONES, both of Manchester; the Rev. JOSEPH PROUD, the Rev. MANOAH SIBLY, the late Rev. JAMES HOBSON, M. D. and the Rev. THOMAS FURLONG CHURCHILL, M. D. all of London; whose names and memory will ever be revered for the valuable services, which they have respectively performed to the New Church at large.

“a colt the foal of an ass.” See also Mark xi. 1 to 10. Luke xix. 28 to 38. John xii. 12 to 15.

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Many are the instances related in the Gospels, of the supernatural knowledge and foresight of JESUS. Among the rest this must also have it's due weight with every attentive reader, namely, that JESUS knew, or perceived, not only the objects and circumstances which were present to him, in common with his disciples and others, but also the objects, occurrences, and incidents, which were not in like manner present, and which indeed could only have been seen by the broad eye of Omniscience itself. From the passage, which lies before us, it is plainly to be inferred, that, with respect to *local situation*, neither JESUS nor his disciples could have a direct view either of the ass and her colt, or of their owner: and yet he describes the precise circumstances under which the messengers would find, and actually did find, the former; while at the same time he distinctly apprizes them of the future conduct of the owner of the animals, and, according to the testimony of Mark and Luke, of the very words which he would make use of on the occasion. Is this a trait of *mere humanity*?

But it is further remarkable, (and indeed what is there in the history of such a character as JESUS, that is not remarkable?) that, when the Lord commissioned his two disciples to bring him the ass and her colt, he also gave them in charge what they were to reply, if any person should say aught unto them: “Ye shall say, *The Lord hath need of them.*” Plain and simple as the words appear, they yet contain an infinity of wisdom and of power. All the predictions of the Old Testament, all that was written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, *must* have their accomplishment in his person. A *divine necessity*, which may be called the *stream of Providence*, flowing from his love and wisdom united, encircles, guides, inclines, and sweetly impels every sentient, every intelligent being to perform the sovereign purpose of his adorable will, yet without violating, or in the most inconceivably minute parti-

cular infringing that *liberty*, which he originally gave, and which he incessantly continues to bestow on man, as the universal, fundamental, and eternal condition of his existence. No wonder then, when those divine words were repeated, which in themselves “are spirit, and are life,” that even a stranger to the disciples, and probably to the person of JESUS, instantly and voluntarily acquiesced in the proposal; feeling perhaps in himself an internal dictate or impression, which he could not account for, prompting him to comply with what was required of him, and thus to administer to the service of him, who, though unknown and disregarded by many on earth, is yet acknowledged and adored by angels in heaven, as the Sovereign King, and Universal Lord.



[40.] Matt. xxi. 18 to 20. “Now in the *morning*, as he returned into the city, he *hungered*. And when he saw a *fig-tree* in the way, he came to it, and found nothing thereon, but *leaves* only, and said unto it, *Let no fruit grow on thee henceforward for ever*. And presently the fig-tree *withered away*. And when the disciples saw it, they marvelled, saying, *How soon is the fig-tree withered away!*” See also Mark xi. 12\* to 14, 20.



This is generally called *cursing* the fig-tree; and some do not hesitate to pronounce it a most unreasonable act on the part of JESUS, (allowing him to be possessed of such an extraordinary power, as the history ascribes to him,) because in the Gospel by Mark it is expressly stated, that *it was not then the time of figs*. “Why,” say they, “should JESUS be so impatient of hunger,

\* The minister (not a Unitarian) who lately attributed “limitation of understanding” to the Saviour, in a sermon on this subject, is recommended to compare Gen. iii. 9, 11. xviii. 21. Isa. lix. 16. Jer. xxxii. 25. Matt. vii. 23. & xxv. 12. with Swedenborg’s “Doctrines of the Sacred Scriptures,” No. 95. Am. Pub.

“ and so vindictive on his disappointment? Could not he, who  
 “ fed five thousand, and four thousand, at different times, with  
 “ only an handful of provision, and who caused a superabund-  
 “ ance to remain after they were all well filled, instantly supply  
 “ himself with all necessary sustenance, or at least so govern and  
 “ subdue the cravings of appetite, as to submit with cheerfulness  
 “ and content to the present privation, until he had entered the  
 “ city, where he might readily have satisfied his hunger? Why then  
 “ suffer his indignation to fall upon a poor tree, which was in no  
 “ fault, but on the contrary was actually in progress towards the  
 “ production of fruit in the proper season, having already put  
 “ forth it’s leaves, as a preliminary proof of it’s vegetative  
 “ powers?”

Such are the reflections and the reasonings of a mere *Naturalist*, of one who looks only at the *bark*, the *leaf*, the *husk*, the *shell* of things, instead of feasting upon the *kernel*, the *fruit*, the *interior substance*, for the sake of which all the previous stages of vegetation existed; in other words, of one who dwells upon the *mere letter* of a divine history, and who is totally incompetent to form a correct judgment of the heavenly wisdom which lies concealed in this, as in every other part of the Sacred Scriptures.

But before we hint at the true interpretation of the passage, it may be proper for a moment to leave our *Naturalist* or *Materialist* to the enjoyment of his own sentiments of infidelity, that we may address ourselves more particularly to those, who are willing to admit the *authority* and the *right* of *JESUS* to act as he did, however difficult they may find it to comprehend the *reasonableness* of his conduct on the occasion.

Some have even suspected an error in the original, and that instead of it’s being said, as in *Mark*, that *the time of figs was not yet*, it ought to have been expressed thus, that *it was then the time of figs*; by which they imagine, that all the difficulty will be removed at once, and the reason given for cursing the fig-tree be found quite sufficient and satisfactory. Whether these professors of Christianity are agreed among themselves, or not, in their conjectures about the authenticity and accuracy of the text, as we now have it, they will nevertheless all acknowledge, that



a word spoken by JESUS had the full effect of destroying, in an instant as it were, the interior organization of the tree, and reducing to a withered and sapless stock that vegetable production of nature, which required the presence of an omnipotent hand to cause it to be even what he then found it. They admit this, because they read the fact, and have no clue to guide them to any higher, more interior, and more rational view of the transaction; and yet many of them still consider JESUS to have been no other than a *prophet*, a *messenger* sent by God, similar but superior to others who had preceded him; while some are willing to raise him to the dignity of an *angel*; and others again to the high honour of being a kind of *partner* with the Supreme God in his divine attributes, not indeed as to his Humanity, but only as to his Divinity, which is out of and above it.

But is the hand of Omnipotence, or the work of Infinite Wisdom, to be thus arrested and dissolved at the mere will of a *mortal man*? or even of the *highest created intelligence*? Or are we to subscribe to the existence of *two Omnipotents*, the *one* destroying and annulling the work of *another*? It cannot, it must not, for a moment be admitted: and therefore of necessity we conclude, that he, who by the word of his mouth could suspend and counteract the laws of nature, must at the same time have been *the sole God of nature*; that God, who in ancient times “sent  
“ Moses his servant, and Aaron whom he had chosen, to shew  
“ his signs among his enemies, and wonders in the land of Ham  
“ [Egypt];” and who, among the rest of his judgments, “smote  
“ their *vines* also, and their *fig-trees*; and brake the trees of  
“ their coasts,” Ps. cv. 26, 27, 33.

Having thus taken an exterior view of the transaction as related by the Evangelists, it may be useful, in a few words, to point out that more interior signification of the passage, to which we before alluded, and which will serve to shew, that whatever may be the difficulties belonging to the literal history, the internal sense, or spiritual instruction to be derived from it, is perfectly free from all rational objection.

*Trees* in general, when referred to in the Holy Word, are significative of men, or of societies of men, called churches, especi-

ally as to their perceptions and knowledges of good and truth from an interior affection: and hence, according to their respective qualities or value, they denote churches or individuals of superior or inferior degrees of spiritual life. This appears very evident from the parable, which Jotham uttered concerning the trees which went forth on a time to anoint a king over them, as related in Judges ix. 8 to 20. In general it may be observed, that the *olive*, the *vine*, and the *fig-tree*, denote celestial, spiritual, and natural good, or, what amounts to the same thing, men in whom those different kinds or degrees of good are opened; the term *celestial* implying what is inmost, or of the heart and it's affections; the term *spiritual*, what is interior, being of the understanding and it's perceptions; and the term *natural*, what is external, or belonging to the outward life and conduct.

From these preliminary observations it may now be seen, that the *fig-tree* on the way-side, near the city Jerusalem, was representative of the Jewish church and people, who were in mere externals, and totally destitute of every spiritual or interior good. By it's having *leaves*, but no *fruit*, upon it, is signified that they made a profession indeed with their lips of divine truths, such as are to be found in the mere letter of Scripture, but that they did not in their lives bring forth the good fruits of love and charity. *Leaves* denote external truths; and *fruit* denotes a good life, from a principle of love to God, and charity towards our neighbour. It is added in the Gospel by Mark, that *it was not the time of figs*; and this is given as an additional reason or ground of the curse that followed. By *time* in the Holy Word is always meant *state*: when therefore it is said, that it was *not the time of figs*, we are to understand, that the Jewish church was in *no state* of producing even external or natural good, represented by figs.

Thus we see, that what appears in the literal sense to be far from a justifiable reason for cursing the fig-tree, is in the spiritual sense, when applied to the Jewish people, the true and genuine cause of their extinction as a church and nation; and when applied to mankind at large, the cause of all the evils and cala-

mities experienced by them, whether as individuals, as societies, or as nations.

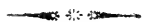
And here let it be well observed, for it is a truth never to be lost sight of, that, although the literal sense of the passage ascribes the destruction of the fig-tree to JESUS, as in other parts of the Word throughout, the miseries, calamities, and destruction of the wicked are in like manner attributed to the fury of JEHOVAH, or the wrath of God; still in the genuine spiritual sense nothing can be more distant from, or foreign to, the real nature of either the one or the other, seeing that in JESUS and JEHOVAH, which are only different names for one and the same God, is neither fury nor vengeance, neither anger nor wrath, but, on the contrary, the purest and most unbounded love, mercy, and compassion towards the whole of the human race.

Another observation or two will conclude these reflections. It is stated, that the transaction relative to the fig-tree occurred in the *morning*, and that JESUS *hungered*. At first sight, and to a superficial reader, it may appear an unimportant circumstance, that the time of the day should make up a part of the relation. But in a work dictated by Divine Wisdom, nothing is to be considered as a matter of indifference: every expression must have it's weight, and be fraught with instruction. The *morning*, therefore, being the beginning of a new day, evidently implies the commencement of a *new state*, a *new church*, a *new dispensation*, brought about by the advent of HIM into the world, who is so emphatically declared to be both "the *life* and the *light* of men;"—"the true *light*, which lighteth every man that cometh into the world;"—"a *light* to lighten the gentiles, and the *glory* of his people Israel;"—in short, "the *Sun of righteousness* himself, arising with healing in his wings." The formation, or rather the foundation, of the Christian church, which the Lord laid while upon earth, was that *morning*, spiritually understood, to which the Evangelist alludes: and in the same sense the advent of the Lord into every mind, which is receptive of his holy and heavenly influence, is also, to the individual so blessed with his presence, the *morning* of an everlasting day, the *spring* of a never-ending year.

But what is meant by that *hunger*, to which JESUS was subject on that memorable morning? Literally speaking, he looked for *figs*, and found nothing but *leaves*. But in spiritual language, he intensely *desired* to receive the homage of the heart and the life from his ancient people, whom he brought up, by his servant MOSES, out of the land of Egypt: whom he led and nourished in the wilderness; and whom he finally introduced into the promised land, where he then visited, instructed, and would have saved them with an everlasting salvation, had they but brought forth the *fruits* of good living, and not contented themselves with the mere *leaves* of an empty profession. *Hunger* has respect to *food*, or the appropriation of *good*; and *thirst to drink*, or the appropriation of *truth*. It was the want of *good*, of love and charity in their spirit, of universal benevolence of heart both to friends and foes, which the Lord deplored in that worldly-minded people: it was also the recovery of those heavenly principles of spiritual life, after which he *hungered*, and which he was desirous of seeing established among them: and not so much the mere knowledge of truth, after which he *thirsted*, seeing that they were already in the external possession of the Oracles of Divine Wisdom; though it must at the same time be confessed, that they had by their lusts and traditions well-nigh extinguished in themselves all the light of revelation.

Taking now all these considerations in their true light; viewing the whole subject both in it's literal and in it's spiritual sense; comparing the effects produced by the word of JESUS with similar signs and wonders performed in more ancient times by JEHOVAH: and lastly, reflecting on the present state of the Jewish church and people, in whom we perceive the accomplishment of our Lord's prophetic declaration, that *no fruit should thence-forward grow on their tree*, and that it has actually *withered away*, and nearly, if not entirely, *cast all it's leaves*, so that they cannot with any propriety be now called either a church or a nation, and in all probability will never again become such; what other conclusion can we draw, in respect to HIM, whose word and wisdom, whose omnipotence and omniscience, have thus been magnified in the sight of men and angels, but that which we

have already drawn, and which shall again and again be demonstrated and confirmed, until the whole earth, i. e. the whole church, shall be constrained to acknowledge and confess, from a view of the works which he hath wrought. That the Divine Man JESUS is at the same time the Omnipotent God JEHOVAH?



[41.] Matt. xxi. 23 to 27. “ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, *By what authority dost thou these things?* and *who gave thee this authority?* and JESUS answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. *The baptism of John, whence was it? from heaven, or of men?* And they reasoned with themselves, saying, *If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered JESUS, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.*” See also Mark xi. 27 to 33. Luke xx. 1 to 8.



Now we are come to the point: now we shall see, as so fair an opportunity is given, whether JESUS will, or will not, acknowledge and confess, that he has received a commission and authority from any Being superior to, and different from himself, to perform the various cures and miraculous works, which the scribes and Pharisees, the chief priests and elders of the people, had so frequently witnessed. They had seen him enter Jerusalem in the same pomp of procession, as was usual in ancient times, when judges, kings, and the sons of kings, made their state-appearance in public, riding either on asses or on mules, as appears from Judges v. 10; chap. x. 3, 4; chap. xii. 14. 1 Kings i. 33, 38, 44, 45. They had heard the acclamations of the multitude, crying out in exultation, “Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna

“ in the highest !” They had also observed with what power and authority he had purged the temple, casting out the buyers and the sellers, overturning the money-tables, and the seats of those who trafficked in doves ; and were no doubt thrown into the utmost astonishment, when he gave as his reason for all this, “ It is written, “ *My house* shall be called the house of prayer ; “ but ye have made it a den of thieves.” Again, they could not but have remarked the miraculous cures, which he performed at the same time on the blind and the lame, who came to him in the temple ; while the children were still shouting in their ears, “ Hosanna to the Son of David !” “ Blessed is the King of Israel !” Lastly, they had witnessed the judgment of the fig-tree ; and perhaps had been informed of the saying of JESUS on the occasion to his disciples, that “ if they had faith, they should “ be endued with power not only to destroy a tree, but even to “ remove a mountain, and to cast it into the midst of the sea.” These are the things, as related in the former part of Matt. xxi. which in all probability the chief priests and elders of the people, unable to gainsay or contradict them in any respect, must have had in their more immediate view, when they came to JESUS, and inquired by what authority he acted, and from whom he had received such authority.

A more suitable opportunity could not have been given for JESUS to declare the real nature of his character ; whether he came into the world as a *sub-agent*, deputed, delegated, or commissioned by *another Being* called God, different in every respect from himself ; whether he acted solely in the name, and under the avowed authority, of such different and distinct Being, in the capacity of a *mere servant* and *minister of God*, whom he was bound to acknowledge as his Creator and Preserver, in common with the rest of finite intelligences ; or whether, on the other hand, he came down from heaven as the *Divine Truth* itself, or as the *Word*, or as *God himself incarnate*, and thus acted under *his own proper authority*, underived from any other Being or Power different from himself, but solely from that divine principle and source of all life, which was *within him*, which was *his own*, and *not another's*, and which is understood in the Sacred

Scriptures by the name of FATHER, while the visible form of that same divine essence is called the SON.

Had the first supposition been a just view of his character, it is very extraordinary, and one would think not at all justifiable in a mere *servant* and *messenger*, that he did not eagerly embrace the opportunity of paying honour to his Master, and of declaring that he was of no higher consideration than Moses, or any of the prophets, being like them only a *creature of yesterday*; consequently that, his commission being defined, and his power circumscribed by *another*, from whom he received it, he acted solely under the deputed authority of that *other*, and was responsible to him for every part of his conduct. His neglect, however, to do in this case what every reasonable person would judge to have been his indispensable duty, coupled with our knowledge or firm belief that all his words and works were founded in the deepest wisdom, naturally leads us to make a further inquiry into the true ground and reason of his conduct, which was so unexpected, and yet so satisfactory in it's final result.

When Moses stood before Pharaoh, he declared in whose name, and by whose authority, he demanded the liberation of Israel; and in no case have any of the true prophets, who succeeded him, ever claimed to themselves, or suffered others to impute to them, a power which exclusively belonged to the Supreme God. Nor can we believe, that JESUS, supposing him to have been a mere prophet or servant of God, similarly situated, and similarly endowed, would have been behind the very first or best of his brethren in deprecating even the *appearance* or *suspicion* of self-derived authority, and in explicitly ascribing *all* the honour, *all* the glory, and *all* the merit of his works to him, from whom alone they proceeded.

From a full conviction, therefore, that JESUS was the very Wisdom or Word of God, and consequently that he was no less than God himself incarnate, since God and his Word are inseparably One, we feel ourselves under the highest obligation to receive and acknowledge him in this first and greatest of characters. And hence we conclude, that by his refusing to give a direct answer to the question of the chief priests and elders of the people,

whom he knew to be incapable of any faith beyond the evidence of the external senses, he meant to teach us, (yet *indirectly*, lest the great lesson should prove too hard at first for our feeble understanding, from it's being so contrary to all appearance,) that the authority under which he acted on every occasion, and the power which he displayed in the performance of every miracle, were absolutely and exclusively *his own*, being derived from *no other Being*, either in heaven or on earth, but originating in and with *Himself alone*.

It is in reference to the great doctrine here advanced, and to this highest view of the person and character of JESUS, that the Sacred Scripture of the Old Testament, and the Sacred Scripture of the New Testament, like two cherubs over the mercy-seat looking at each other, (Exod. xxv. 19, 20,) so frequently and so emphatically declare, first by the voice of one, that JEHOVAH himself will assuredly descend, and become (what no other being can or ever could become) the alone Saviour and Redeemer of mankind; then by the voice of the other, that the same JEHOVAH did actually descend under the name of EMMANUEL, or GOD WITH US, when JESUS the CHRIST was born of a virgin: and thus jointly and unanimously, that the Divinity and the Humanity, when united in one person, as they were in the person of JESUS, became that Saviour and Redeemer, who had been so long promised and expected, and who is at length acknowledged in his church below, as he is also in his heaven above, to be "Alpha and Omega, the beginning and the ending, the first and the last, who was, who is, and who is to come, the Almighty."

Another argument for the sole and exclusive divinity of JESUS, perhaps equally strong with that which we have just now been advancing, arises from the question, which he in his turn put to his inquisitive adversaries. "The baptism of John, whence was it? from heaven, or of men?" At first sight it may appear, as if this new subject had little or no reference to the point, concerning which they had been inquiring: for what, it may possibly be asked, could the baptism of John, who was now dead, have to do with the authority, by which JESUS acted? Or why should any answer, which the priests might give to this question, furnish a



proper ground for the reply of JESUS to that, which was first proposed to him? Conjectures of this kind may arise, and may be uselessly multiplied, until we turn our attention to the true meaning and design of the baptism of John.

John was sent into the world for the express purpose of preparing the way for the advent of JEHOVAH GOD; on which account it is written in the prophet Malachi, "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. But who may abide the day of his coming? and who shall stand when he appeareth?" chap. iii. 1, 2. Again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of JEHOVAH. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," chap. iv. 5, 6. Zacharias also, prophesying of his son John, saith, "And thou, child, shalt be called the *prophet of the Highest*; for thou shalt go before the face of the LORD, to *prepare his ways*," Luke i. 76. And JESUS himself saith of John, "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall *prepare the way before thee*," Luke vii. 27.

The reason likewise why he was sent to prepare the way of JEHOVAH, both by baptism, and by the annunciation of his immediate advent, was, because otherwise the earth would have been smitten with a curse, Mal. iv. 6: for the immediate presence of JEHOVAH, even in the Humanity, cannot be endured by the church, except under a deep sense of humiliation or self-abasement, and at the same time of sincere repentance. This impending curse was averted by the baptism of John, which was a baptism of repentance. "Repent," saith he, "*for the kingdom of heaven is at hand*," Matt. iii. 3. Mark i. 4. Luke iii. 3. And when John gives his testimony concerning JESUS, he does it in language, which cannot well be misunderstood. To those, who were sent to ask him, "Who art thou?" he answered, "I am the voice of one crying in the wilderness, *Make straight the way of the LORD*, as said the prophet Esaias," John i. 23: which same LORD is by the prophet, chap. xl. 3, expressly declared to be JE-

HOVAH OUR GOD. But John continues: "I baptize with water: but there standeth ONE among you, *whom ye know not*: he it is, who coming after me, is preferred before me, *whose shoe-latchet I am not worthy to unloose*. But that he should be made manifest to Israel, *therefore am I come baptizing with water*," John i. 26, 27, 31. Again, He must *increase*, but I must *decrease*. "He that cometh *from above*, is *above all*: he that is of the earth, is earthly, and speaketh of the earth: he that cometh *from heaven*, is *above all*," John iii. 30, 31.

From all these considerations, well digested, it is now most evident, that John was the precursor of JEHOVAH in the flesh: and as he constantly directed his hearers to JESUS, and to no other Being, baptizing them externally with water, that they might afterwards be baptized internally with the Holy Spirit and with fire, it is equally plain, that, while he was thus preparing the *way of JESUS*, he considered that he was at the same time preparing the *way of JEHOVAH*, and thereby fulfilling the great end of his mission.

And this leads us to perceive with what justice and propriety the Lord propounded to the chief priests and elders of the people the question concerning the *baptism of John*. For it is so intimately connected with their previous inquiry, as to the *right and authority by which he acted*, that whosoever has an understanding to comprehend the one, can be at no loss to solve the other also. A *direct* answer by JESUS to the first question would, as before observed, have been to the Jews his enemies a *too precipitate* introduction into that great truth, which they could not as yet admit, of his being the Supreme God, JEHOVAH HIMSELF: he therefore refers them to the consideration of a *preliminary* truth, the *baptism of John*, which, if viewed in it's proper light, and compared with the prophetic Word, might *gradually* prepare them for the other more interior and more direct knowledge of himself, who, as God manifested in the flesh, is at once the Creator, the Redeemer, and the Saviour of mankind.

Thus with open eyes we see, that the baptism of John was not, and could not possibly have been, of men, but *from heaven*; because it does what no human power or authority can effect; it

prepares the mind for the advent of him, who came down from heaven, John iii. 31 ; chap. vi. 51 ; of him, who needeth not, and receiveth not, either testimony or honour from man, John v. 34, 41 : and further, because he, who is the *door*, the *way*, the *truth*, and the *life*, can alone lead, by the baptism of repentance, and by a genuine faith, to the acknowledgment and love of himself, who hath all power and all authority both in heaven and on earth, Matt. xxviii. 18 ; and consequently who is from first to last the sole mover, conductor, and finisher of salvation.

Him therefore, and Him alone, namely the Divine Man JESUS CHRIST, do we hail as the One blessed, and for ever to be adored GOD OF THE UNIVERSE ! His name alone do we bear on our standards, on our foreheads, and in our hearts ; while with shoutings, acclamations, and incessant glorifications, we proclaim and crown him LORD OF ALL !



[42.] Matt. xxi. 42. “JESUS saith unto them, Did ye never “read in the Scriptures, *The Stone, which the builders rejected, “the same is become the Head of the corner* : this is the LORD’s “doing, and it is marvellous in our eyes ?” See also Mark xii. 10, 11. Luke xx. 17. Ps. cxviii. 22, 23.

No one, at all acquainted with the language of the Sacred Scriptures, can for a moment doubt, that by the *Stone* here alluded to is meant the Lord and Saviour JESUS CHRIST, who in other places is called a *Rock*, the *Rock* of Israel, the *Rock* of refuge, the *Rock* of salvation, &c.\* But perhaps there are many, who have not duly considered what is to be understood by the build-

\* Among the Jews indeed, who of all men are perhaps the most sensual and gross in their ideas concerning the Word, it was a tradition, that, by the builders of the second temple, a certain stone was thrown aside among the rubbish, which was afterwards found to be exactly adapted for the chief corner-stone. But such literal application of the passage, without a higher sense, can surely never be considered as worthy to be ranked among the proofs of the miraculous works of JEROVAH.

ers rejecting that Stone, what by it's becoming the Head of the corner, and why this is said to be the work of the LORD, or of JEHOVAH, and at the same time matter of astonishment to all who have eyes or understandings to discern it. We will therefore distinctly, but briefly, examine these very important points.

The builders are all they, who by their doctrines and instructions endeavour to form or build up the church, either among individuals, or among societies. Among the Jews they were the priests, the elders, the Pharisees, the public readers, and in general all who were engaged in the office of teaching and instructing others. Among Christians they are the clergy or teaching ministers of all denominations; and it matters not whether they take the name of *Catholics* according to their several orders, or of *Protestants* and *Reformed* according to their many subdivisions, sects, and parties, distinguished as they are by articles of faith, which are either *established* or only *tolerated* by the civil power.

That the Stone of divine truth was rejected by the Jewish builders, when they refused to acknowledge JESUS as their Messiah, and especially when they took him, and bound him, and scourged him, and mocked him, and smote him, and at last crucified him, will not be denied by any who profess to believe and to reverence the history contained in the Gospels. But that he has been, and at this day still is, in like manner, though spiritually to be understood, bound, scourged, mocked, smitten, and even crucified, that is to say, rejected, and his divinity either *totally denied*, or else *frittered away* by being divided among *two other persons besides himself*, said to be co-equal and co-eternal with him in majesty, glory, and divinity, is a fact, which, though most evident in itself, yet requires to be held up to public view, because many (it is to be supposed) are not at all aware of the charge, which they have incurred, and of the great *indignity*, which they *daily offer* to the person and character of JESUS CHRIST.

It is true, these builders will speak of him as their *Saviour* and their *Redeemer*; they will even with their lips celebrate and magnify him for what they suppose he has done and suffered in

their behalf; and at times, when they lose sight of the *Father*, who is the chief object of their worship and their dread, a sense of gratitude to the *Son* will break out into something that *resembles worship*. Yet who cannot see, that in all this they still consider *JESUS*, or the *Son*, as *inferior* to the *Father*, and so entirely *distinct* from him, that the worship of the one detracts from, and militates against, the worship of the other; until at last it is scarcely known which of them ought to be addressed first, and which last, lest the other should peradventure take umbrage, and suffer his jealousy to be awakened either against his *fellow-god*, or against the deluded but perhaps sincere petitioner. In either case, inasmuch as the worship is divided between two or more, it becomes an empty, vain, contradictory, and even *idolatrous* worship. *Babel* is it's name, and *confusion* is it's language.

Thus he, who alone is the Rock of ages, the Corner-stone of the church, the Word of divine truth itself, presented to us under the form of a *DIVINE MAN*, is either *rejected* or *neglected* by the builders at large, not by a few solitary individuals among them, but by whole societies and nations at a time, by assemblies and convocations, synods and councils, popes, cardinals, bishops, priests, and presbyters, in all their public acts, their established or non-established forms and declarations of faith, and indeed in almost every part of their solemnities, offices, and devotions, however sanctified, or however heavenly they may outwardly appear. And what is wonderful, although these said builders are in many points at variance with each other, one pulling down what his neighbour is endeavouring to raise up, yet in one thing they are all agreed, and unanimously concur, (as Pilate and Herod did, when they were made friends together on a similar occasion, Luke xxiii. 12.) and that is, in refusing to acknowledge *JESUS CHRIST* alone as the *Head of the corner*, in other words, as the *sole God of the church*, as the *single and exclusive Object* of their faith, their love, and their adoration.

As a consolation, however, to the real church, in the midst of this desolation and spiritual calamity, whereby it has come to pass, that “*not one stone of the temple is left upon another*,” but the whole is demolished, we have the promise of the Lord in his

Word, that his temple shall be *re-built*, and himself acknowledged as the *Head of the corner*. "Therefore thus saith the LORD " JEHOVAH, Behold, I lay in Zion, for a foundation, a *Stone*, a *tri-  
" ed Stone*, a *precious Corner-stone*, a *sure foundation*," Isa. " xxviii. 16. JEHOVAH of hosts hath visited his flock: out of him " came forth the *Corner-stone*," Zech. x. 3, 4. This is that Stone " of divine truth, (i. e. the Divine Humanity of JESUS, called the *Son*,) cut out without hands, (i. e. proceeding from the divine good, or essential divinity, called the *Father*,) which smote the image of Nebuchadnezzar upon his feet that were of iron and clay, and brake them to pieces; (i. e. which exposed and dispersed those falses of doctrine and worship, which have so long bewildered and desolated the church;) that Stone, which afterwards became a great rock or mountain, and filled the whole earth: (i. e. which is at length acknowledged as the one only source of divine truth and divine good in the church, and which is now set up in the heart of every true believer, who confesses and adores his God under the form of a DIVINE MAN.) See Dan. ii. 34, 35, 45; chap. vii. 13, 14.

That this Stone is both JEHOVAH and JESUS, or *Divinity* and *Humanity* together, is plain from a comparison of the preceding and the following passages. "Sanctify JEHOVAH of hosts *himself*, and let him be your fear, and let him be your dread. And " *he shall be for a sanctuary*; but for a *Stone of stumbling*, and " for a *Rock of offence*, to both the houses of Israel, and for a " gin, and for a snare to the inhabitants of Jerusalem. And " many among them shall *stumble*, and *fall*, and *be broken*," Isa. viii. 13 to 15. "The *Stone*, which the builders rejected, the " same is become the *Head of the corner*. And whosoever shall " *fall* on this Stone, shall be *broken*: but on whomsoever it shall " fall, it will *grind him to powder*," Matt. xxi. 42, 44. "Who " is God, save JEHOVAH? and who is a *Rock*, save our God?" 2 Sam. xxii. 32. Ps. xviii. 31. "JESUS CHRIST is the *Stone*, " which was set at nought of you builders, which is become the " *Head of the corner*: neither is there salvation in *any other*," Acts iv. 11, 12.

Thus we see, that in the Old Testament JEHOVAH himself is most distinctly and expressly declared to be a *Stone*, and a *Rock*, of defence and salvation to the righteous, but of stumbling and offence to the unrighteous. The same is likewise said of JESUS in the New Testament, and expressed in such plain and decisive terms, that it is really a wonder how the builders could have overlooked the coincidence of language flowing so unanimously from the mouth of Prophets, Evangelists, and Apostles. But now seeing, as we do, the Scriptures in a new light, and observing the harmony of their testimony, when they are all referred to one and the same incarnate God, that is, to our Lord and Saviour JESUS CHRIST as JEHOVAH in the Humanity, we cannot but rejoice in perceiving, that the foundation of the new temple is already laid; that the first stone of the building, having *seven eyes* engraven upon it, Zech. iii. 9; chap. iv. 10, is a pledge and security, that the superstructure will be raised and conducted by *Infinite Wisdom*; and that in due time the head-stone thereof shall be brought forth with shoutings and acclamations of joy, Zech. iv. 7. For we are convinced, that, notwithstanding the external splendor and glory of the former house or church, notwithstanding the pomp of its processions, the apparent solemnity of its religious ceremonies, and the honour or wealth which it may derive from any worldly institution, still “the glory of this latter house will be greater than that of the former,” Hag. ii. 9; because he, who is “the desire of all nations,” is actually come unto it, and will fill it with the glory of his presence for ever.

Having now seen what is meant by the builders rejecting the Stone, which yet is become the Head of the corner, not indeed in the old temple, but in the new one, it only remains to be observed, that the great work of re-building the temple, and constituting HIM for the Head of the corner, who is in truth the Head of the church universal, is not the fruit of human labour, or the result of any doctrines invented by man, but clearly, according to the uniform testimony of revelation, the effect of the divine love and the divine wisdom united. For, as the Psalmist observes, “*Except JEHOVAH build the house, they labour in vain that build it,*” Ps. cxxvii. 1. Therefore David again says,

“ Do good in thy good-pleasure unto Zion (O God :) *build thou the walls of Jerusalem,*” Ps. li. 18. In the supreme sense, the *Body of JESUS*, or in other words, the *Divine Humanity of JEHOVAH*, is the temple so much spoken of in the Sacred Scriptures. It is that, to which the prophet Malachi refers, when he says, “ THE LORD, whom ye seek, shall suddenly come to *his temple,*” chap. iii. 1. David had the same in view, when he said, “ JEHOVAH is in *his holy temple,*” Ps. xi. 4: and likewise when he swore unto JEHOVAH, and vowed unto the mighty God of Jacob, Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eye-lids; until I find out a *place for JEHOVAH*, an *habitation for the mighty God of Jacob*. Lo, we heard of it (Him\*) at *Ephratah*; (at *Bethlehem*, where JESUS was

\* The Hebrew word, or rather letter H, here and in our common English bibles translated *it*, may in this place with great propriety be rendered *Him*, because it evidently refers to the Lord: for the original will bear either a masculine, a feminine, or a neuter interpretation, according to the nature of the subject treated of. If translated *Him*, in such case the reference is understood to be to the Lord as a *person*, who was born in Bethlehem: and if translated *it*, the reference must then be to the *divine truth* discoverable in the Sacred Scriptures, which are the fields of the wood. In either case it amounts to the same thing, because the *Lord as a divine person*, and his *Word as the divine truth*, are ever to be identified as *One*.

It may be proper to add here, (because the information is not to be found in the Hebrew Grammars, which were compiled long after the language was in it's perfection, and consequently when the reason of many of it's peculiarities escaped the notice of the grammarians,) that the letter H, above mentioned, is taken from the name JAH or JEHOVAH, and that, when interfixed or affixed to a word which has reference to the Lord, it denotes *infinity* and *eternity*, as in the representative cases of Abraham and Sarah; see Emanuel Swedenborg's *Arcana Cælestia*, n. 2010, 2063, 4594. But not only does the letter H, as an aspirate, when taken from the name JEHOVAH, involve what is infinite, eternal, and thus divine; but it also, as before observed, in such cases admits of a *masculine* construction, although in general it is the sign of the *feminine* gender. This is evidently the case in that remarkable passage, Jer. xxxiii. 16; where it appears, that the city Jerusalem is to be called JEHOVAH OUR RIGHTEOUSNESS, though in the proper and primary sense that



“born;”) we found it (Him) in the fields of the wood. We will “go into his tabernacles, we will worship at his footstool,” Ps. cxxxii. 2 to 7. And when JESUS said to the Jews, “Destroy *this temple*, and in three days I will raise it up,” it is added, that “he spake of the *temple of his body*,” John ii. 19 to 21. John also in the Apocalypse, after describing the holy city, New Jerusalem, as to it’s dimensions, it’s gates, it’s walls, and it’s foundations, says, “And I saw no temple therein; for the *Lord God Almighty* and the *Lamb* are the *temple of it*,” chap. xxi. 22.

From all these considerations it is plain, that the Supreme God JEHOVAH, by his full and perfect union with that body, which he had prepared and assumed for himself, did constitute the same to be not only his own *temple, habitation, and eternal residence*, but also the *Corner-stone* of that spiritual building his church, against which the gates of hell shall never prevail. Hence all who acknowledge and worship the SAVIOUR himself as the *incarnate God*, or as JEHOVAH *visible in a Divine Human Form*, perceiving from the Word, that the great end of his love, namely, the salvation and final happiness of the human race, can in this and in no other way be accomplished, will, from a contemplation and holy admiration of the wonders of redemption, be led to exclaim in the language of heaven, “The *Stone*, which the builders rejected, the same is become the *Head of the corner*; this is the *LORD’s doing*, and it is *marvellous in our eyes*.”



[43.] Matt. xxii. 41 to 46. “While the Pharisees were gathered together, JESUS asked them, saying, *What think ye of CHRIST? whose Son is he?* They say unto him, *The Son of David*. He saith unto them, How then doth David in spirit call him *LORD*, saying, *THE LORD* said unto *MY LORD*, Sit thou on my right hand, till I make thine enemies thy footstool? If Da-

name belongs only to our Lord and Saviour JESUS CHRIST. A note on this subject will be given under article 9 $\frac{1}{2}$ .

“vid then call him LORD, how is he *his Son*? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.” See also Mark xii. 35 to 37. Luke xx. 41 to 44. Ps. cx. 1.

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If ever a question was proposed, calculated in an instant to confound the mere reasoner, the calculator of genealogies, or the idolizer of his own understanding, and yet at the same time to lead the humble mind from earthly to heavenly sentiments, this is that question, so unexpectedly stated by our Lord, and so miserably treated by his adversaries. The preliminary query, “What think ye of CHRIST? whose Son is he?” they knew well enough how to answer, because their prophets had already furnished them with words and expressions for the purpose. “There shall come forth a *Rod out of the stem of Jesse*, and a *Branch* shall grow out of his roots; and the spirit of JEHOVAH shall rest upon him,” Isa. xi. 1, 2. “Behold, the days come, saith JEHOVAH, 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,” Jer. xxiii. 5; chap. xxxiii. 15. “I have made a covenant with my chosen, I have sworn unto *David* my servant, *Thy seed* will I establish for ever, and build up *thy throne* to all generations,” Ps. lxxxix. 3, 4, 35, 36. “JEHOVAH hath sworn in truth unto *David*, he will not turn from it, Of the *fruit of thy body* will I set upon thy throne,” Ps. cxxxii. 11.

From these and similar passages in the Word of the Old Testament they concluded, that the MESSIAH or CHRIST, whensoever he should make his appearance in the world, would be of the house and family of David, and lineally descended from him. They therefore found no difficulty in replying to that part of our Lord’s inquiry, and immediately gave him for answer, that CHRIST is the *Son of David*. But when he appealed to the book of Psalms, where David himself writes, “JEHOVAH said unto my LORD, Sit thou at my right hand, until I make thine enemies thy footstool.” cx. 1, and required of them an explanation how CHRIST could be the *Son of David*, and yet at the same time

*David's LORD*; having no conception how these two distinct characters could meet in one person, or on what principle it was that *David's SON* should be also called *David's LORD*, (which even in their view, who acknowledged no earthly king superior to David, must have been the same thing as calling him *LORD of the universe*.) they were utterly confounded by the question, and virtually confessed their total ignorance of the subject by their silence. Not one of them was able to answer him a word: but perhaps suspecting, that, if further discussion were to take place, they would themselves be plainly convicted of wilful perversion or misinterpretation of those passages, which refer to the Messiah; and being unwilling, as their descendants at this day likewise are, to acknowledge him in any other character than that of a *mere man*; they were disposed to wave the subject, and still remain in their infidelity.

We have already, in a preceding article, (No. 33,) so fully explained the distinction between *David's SON* and *David's LORD*, or between the *infirm humanity* of JESUS, which he received from the mother, and the *Divine Humanity* derived from the Father JEHOVAH, that it would be an unnecessary waste of time to repeat all that was there advanced. We shall therefore only observe in this place, that as to his *maternal humanity* he was truly the descendant of David; but as to his *Paternal Humanity* he was neither the Son of David nor of Mary, but of JEHOVAH alone. In the former respect he is called the *Son of David*, but in the latter respect the *Son of God*. And as he was continually in the effort of putting off the one, that he might be wholly and solely in the other, therefore we find, that he never acknowledged himself to be the *Son of Mary*, and, in the passage now under consideration, that he indirectly refuses to be called the *Son of David*.

For what purpose could these distinctions be so repeatedly and so plainly held up to view in the Sacred Scriptures, if they were never to be understood, and thereby to form the very basis of a rational faith? Revelation points the way, and we humbly follow it's light by the free exercise of those faculties, which our God has seen fit to implant within us. May they ever be directed to

his honour, to the exaltation of his name, and to the enlargement of his kingdom!

Nothing can be more evident, than that the Lord was perfectly aware of the two distinct points of view, under which his Humanity was capable of being seen; and of the extreme difficulty, which the natural man has to encounter, when he attempts to form a judgment of divine things from the testimony of his bodily senses alone, or from the mere science and light of this world. He knew that the Messiah was expected by the Jewish nation, and that they regarded him as the descendant of David, because the Scriptures in some parts, and their own traditions in general, had so described him. He knew also, that the same Scriptures in other parts had represented the expected CHRIST as of higher descent than that of mere humanity, and that David himself must bow down to him as to his omnipotent LORD. But perceiving that the Jews were then, and that Christians would be in future times, more disposed to abide in those external views of the Messiah, which present him as a mere man like themselves, than to embrace the more elevated ideas suggested by the internal sense of the Word; and being also willing to lead them, in a way best adapted to their states of mind, to a more interior consideration of the subject; the Lord proposed a theological question from their own records, which, if fairly, honestly, and maturely examined, can receive no other rational solution, than that which we have already submitted to the candid and judicious reader. Yet whether from a sense of their complete ignorance of the subject, (as before observed,) or from a secret dislike to the tendency of the question, which was evidently to correct their mistaken notions of the real character and dignity of the MESSIAH or CHRIST, we find that the Pharisees of old were speechless on the occasion, and totally unable to answer him a word.

But will the Pharisees of modern times be content to submit to the silence imposed upon their cavilling predecessors? Or will they indeed admit, that the Lord, while on earth, sustained a two-fold character, the one as *David's Son*, the other as *David's LORD*? and that the first arose from his state of humiliation, infirmity, and mere humanity; the other from his state of glorifi-

cation, omnipotence, and pure divinity? If they will assent to this proposition, they may then comprehend, in a rational manner, how and why it was, that to the bulk of the Jewish nation, immersed as they were in the sensualities of life, and contemptuously ignorant even of the existence of a spiritual state, the Lord was known only as an obscure individual, with no other traits of a character superior to that of others, than such as are usually found in men of peaceable and pious deportment. They may also perceive the reason why, on certain occasions, and in the presence of certain individuals, he assumed a divine air and authority plainly inconsistent with any condition of mere humanity, and alone reconcileable to that high and holy character of Supreme Sovereignty, to which neither angel nor man can dare to aspire, without incurring the united penalties, as well as the accumulated guilt, of extreme impiety, profanation, blasphemy, arrogance, and unpardonable presumption.

Thus keeping distinctly in view those two states, and characters of life, which the Lord was pleased to assume, and alternately exhibit to man, according to the dictates of his own inscrutable wisdom, the great difficulties respecting his person, his genealogy and descent, his temptations, glorification, resurrection, and ascension, which press upon the mind of a superficial and inattentive observer, may be completely removed, and the most satisfactory evidence obtained in favour of his exclusive and total divinity.



[44.] Matt. xxiii. 34. "Behold, *I send* unto you *prophets*, "and *wise men*, and *scribes*; and some of them ye shall kill and "crucify, and some of them shall ye scourge in your synagogues, "and persecute from city to city."



Recollect, reader, who it is that speaks in this style of authority, who it is that claims to himself the privilege and the power of *raising up*, *commissioning*, and *sending* into the world, *prophets*, *wise men*, and *scribes*, at his own good pleasure; and at

the same time *foresees*, that they will be persecuted, scourged, crucified, and killed, in contempt of him and his doctrine. It is no other than JESUS, who yet is *degraded*, by some who profess to be his disciples, to the rank of a *mere prophet* himself; not perceiving, that he who *sends* prophets, must also *inspire* them with his own wisdom, and thereby constitute them what they are; which is the very character and exclusive prerogative of the Supreme God.

Every true prophet of the Old Testament uniformly acknowledges, that his mission and authority are solely derived from JEHOVAH; and, on the other hand, JEHOVAH acknowledges them as his servants. "Surely the LORD JEHOVAH will do nothing, "but he revealeth his secret unto *his servants the prophets*," Amos. iii. 7. "I raised up of your sons for *prophets*, and of your young "men for Nazarites: is it not even thus, O ye children of Israel, "saith JEHOVAH," Amos ii. 11. And again, JEHOVAH OUR GOD *hath said*, "Touch not mine anointed, and do *my prophets* no "harm," Ps. cv. 15.

To multiply passages to the same effect, cannot be required; because it will scarcely be denied, that a *divine message*, like that of *prophecy*, must have a *Divine Author*. But in this case JESUS thinks it no arrogance to be equal with God; for *he* also sends *prophets*, and *wise men*, and *scribes*. Nay, what is more, he commissions even *angels* to perform the great purposes of his will, not in one part of the earth only, but in all nations, and in all places throughout the universe. "The *Son of Man* shall send "his *angels* with a great sound of a trumpet, and they shall gather together *his elect* from the four winds, *from one end of heaven to the other*," Matt. xxiv. 31. Mark xiii. 27. Again, "I "JESUS have sent *mine angel* to testify unto you these things in "the churches," Apoc. xxii. 16. And that no man might fail to identify JESUS with the Supreme God himself, that is, to consider him as actually and personally *that very Being*, though in a human form, it is written in the same chapter, "THE LORD GOD "of the holy prophets sent *his angel* to shew unto his servants "the things which must shortly be done," ver. 6.

Thus, by comparing one Scripture with another, and viewing them in heavenly light, according to the true intent and meaning of their Author, that great truth, *the identity of JESUS with JEHOVAH*, like the sun itself in a firmament variegated with lucid and shady clouds, ‘ever and anon’ darts it’s effulgence on the eye of the observer; then for a short moment withdrawing it’s direct beams, it again and again breaks out with renewed and increased lustre; until the whole heaven above, and the whole earth below, are filled with it’s unequalled and uninterrupted glory.



[45.] Matt. xxiv. 35. “Heaven and earth shall pass away, but *my words shall not pass away.*” See also Mark xiii. 31. Luke xxi. 33.



Before we enter upon this extraordinary passage, let us for a moment indulge a thought concerning the Great Personage, who uttered such divine language. Is he a MAN? or is he a GOD? What is the character here assumed? and how was it sustained? Let us pursue the subject: it will enlighten, it will bless us with the knowledge of him, whose name is above all estimate.—But alas! he is not believed; his words are rejected, himself is despised!

Not only did the Jews seek to kill JESUS, because he declared, “that God was his Father, thus *making himself equal with God,*” John v. 18; but when they heard him say expressly, “*I and my Father are One,*” John x. 30, they immediately took up stones to stone him for what they conceived to be no less than *blasphemy*: and this, said they, we do, “because that thou, being a “Man, *makest thyself God,*” ver. 33. Here is the charge; That JESUS, being, as they thought, a *mere man*, yet laid in his claim *to be reputed God*. But this is not all that is involved in the accusation: a more interior, and a more extraordinary process is also alluded to, (not indeed by the Jews themselves, but by the Holy Spirit which dictated the language of the Evangelist,)

namely, the actual *glorification* of his person, which is the same thing as the *union* or *identification* of himself with JEHOVAH the Father; and this is plainly expressed in the very terms of the charge brought against him: "We stone thee, because that thou, *being a Man, makest thyself God.*"

Never did a more sublime truth strike the ear, or enter the imagination: it is the very hinge, or central point, on which turns and rests the whole of the Christian revelation. He, who was God, *became Man*; and he, who was Man, *made himself God!* Hence, though the sentiment appears to have proceeded from the enemies of JESUS, in the form of an accusation against him, to which indeed all his divine words and works were equally exposed, he neither attempted to *deny* nor to *extenuate* the charge; but on the contrary *admitted* it in it's full force, and, after reasoning with the Jews on the subject in the way of explanation, he actually *confirmed* it by reference to his divine works, which he also calls the works of his Father: "If I do not the *works of my Father*, believe me not: but if I do, though ye believe not me, believe *the works*; that ye may know and believe, *that the Father is in me, and I in him,*" John x. 37, 38. This *union* of the FATHER with JESUS, or of the Divinity with the Humanity, is what is meant by GOD *becoming* MAN; as, on the other hand, the *reciprocal union* of JESUS with the FATHER, or of the Humanity with the Divinity, is what is meant by JESUS *making himself* God.

Reflections like these, though not immediately arising out of the passage first read, yet, by a legitimate kind of association of ideas, naturally engage the mind, and summon it's whole attention, when we hear a MAN distinctly and solemnly pronounce, "*Heaven and earth shall pass away, but my words shall not pass away.*"

Without entering into explanations, which to some minds might be difficult of comprehension, let us yield to the impression so favourably and so forcibly given. Can human imagination conceive a sentiment more truly grand, awful, and sublime? Who, what, where is the Being in the shape of Humanity, that, standing with his foot on the earth, and lifting up his hands and his



eyes to the heaven of heavens, can thus authoritatively utter the decrees of OMNIPOTENCE, and cause the very *breath of his mouth* to pervade and (were it necessary) to *dissipate a universe?!!* \*\*\*\*\* It is the SON OF MAN! In that adorable character he now stands “in the midst of seven golden candlesticks, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs are white like wool, as white as snow; and his eyes are 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. And he has in his right hand seven stars: and out of his mouth proceedeth a sharp two-edged sword: and his countenance is as the sun shining in his strength,” Apoc. i. 12 to 16. See also chap. xix. 11 to 16. \*\*\*\*\* Now he sits upon his throne as the ANCIENT OF DAYS! “His garment is white as snow, and the hair of his head (as before) like pure wool: his throne is like the fiery flame, and his wheels as burning fire. A fiery stream issues, and comes forth from before him: thousand thousands minister unto him, and ten thousand times ten thousand stand before him,” Dan. vii. 9, 10. \*\*\*\*\* Still as a DIVINE MAN, and as THE SAME DIVINE MAN, he continues seated on a high and lofty throne far “above the firmament. And I see as the colour of amber, as the appearance of fire round about within him: from the appearance of *his loins* even upward, and from the appearance of *his loins* even downward, I see as it were the appearance of fire, and it has brightness round about. This is the appearance of the likeness of the GLORY OF JEHOVAH,” Ezek. i. 26 to 28. Exod. xxiv. 10, 11. \*\*\*\*\* At the sight and presence of such a Being, who can refrain from falling down at his feet in self-annihilation, until, raising us with his right hand, he says, “Fear not; I am the First and the Last; I am Alpha and Omega, the beginning and the end, who is, who was, and who is to come, the Almighty. I am he that liveth, and was dead (rejected and denied;) and behold, I am alive for evermore: Amen.” Apoc. i. 8, 11, 17, 18.

This then is the MAN, this the ALMIGHTY GOD himself, who proclaims with the loud voice of revelation, that his words are

really and truly "spirit and life," John vi. 63; that they alone are the root and origin of all existence, intelligent or non-intelligent, animate or inanimate, spiritual or material; and consequently that in themselves they are more permanent and durable than the pillars of creation. Of him speaks the Psalmist, when he says, "By the *word* of JEHOVAH were the heavens made; "and all the host of them by the *breath of his mouth*. The "*counsel of JEHOVAH standeth for ever, the thoughts of his heart to all generations,*" Ps. xxxiii. 6, 11. "Of old hast thou laid "the foundations of the earth; and the heavens are the work of "thy hands. *They all perish, but thou shalt endure*: yea, all of "them shall wax old like a garment; as a vesture shalt thou "*change them, and they shall be changed. But thou art the same, and thy years shall have no end,*" Ps. cii. 25 to 27. "All "his *commandments are sure: they stand fast for ever and ever,*" Ps. cxl. 7, 8. *For ever, O JEHOVAH, thy word is settled in heaven.* Thy word is true from the beginning: and every one of "thy righteous judgments *endureth for ever,*" Ps. cxix. 89, "160. Thou hast made a *decree, which shall not pass,*" Ps. cxlviii. 6. I will worship towards thy holy temple, and praise "thy name, for thy loving-kindness, and for thy truth: for *thou hast magnified thy Word above all thy name,*" Ps. cxxxviii. 2.

Such is the Word of JEHOVAH, and such also is the Word of JESUS: both are alike the divine truth; both equally omnipotent, and equally eternal. Of JEHOVAH it is said, that by the word or breath of his mouth were the heavens and all the host of them made; that his counsel, his judgments, and decrees, as well as himself, are everlasting; while the foundations of the earth, and even the heavens themselves, from the highest to the lowest, as finite forms, depending every moment on their Creator for a continued renewal of their existence, are in themselves mutable, transient, and perishable, being permanent only so far as they are from instant to instant upheld by a divine power. Of JESUS it is also written, that the words proceeding from his lips are essential life, in their own nature imperishable, and therefore, like himself and every thing that bears the character of Divinity, infinitely and eternally the same. Hence, as there can be only

One Immutable, One Eternal, and One Infinite Being, from whom proceeded, and ever will proceed, all that is permanently substantial, holy, and divine, we conclude, that JESUS and JEHOVAH, united as they are in One Person, the Human Essence with the Divine, and the Divine Essence with the Human, together constitute the One Immortal, Unchangeable, and Self-Existent GOD



[46.] Matt. xxviii. 9. "As they went to tell his disciples, behold, JESUS met them, saying, All hail. And they came, and held him by the feet, and *worshipped him.*" See also ver. 17. Luke xxiv. 52.



Various are the instances recorded in the Gospel, in which JESUS was approached by his followers in the way of direct worship; and *in no case whatever* did he refuse to receive their adorations, or even give the most distant hint, that they were misapplied, or improperly directed. On the contrary, he appears to have admitted them with *complacency* and *perfect approbation*. Would this have been the case, nay, could the divine jealousy have *suffered* such a practice to have been repeated *more than once*, if JESUS sustained no higher character than that of a *mere man*, a *mere prophet*, or a *mere creature* of any rank in the scale of intelligence?

It is related in the Acts of the Apostles, that, when divine honours were offered by the multitude to king Herod, and he appeared willing to receive them, "immediately the angel of the Lord smote him, *because he gave not God the glory*: and he was eaten of worms, and gave up the spirit," chap. xii. 23. We are not at liberty to presume, that any being inferior to, or other than, the Supreme God himself, is entitled to that highest species of veneration, which is called *religious adoration*; or that any messenger, priest, or prophet, acting under a divine commission with faithfulness and integrity, would willingly suffer to be ascribed to him what he knew belonged only to the God whom he

served. Nor can we believe, that any angel in heaven would accept of such incense, were it even offered in ignorance, as on certain occasions it was offered by the Apostle John, but would instantly reject it with horror, and piously refer it to it's true and proper Object. Yet, as we have already observed under the articles 3, 8, 14, 30, and elsewhere, JESUS, even while in the infirm humanity, received and distinctly approved of the prayers, praises, and adorations, which were repeatedly directed to him. How much more then is he now entitled to all the honours of divine worship, seeing that since his resurrection from the dead, that is, from every thing material, or subject to mortality, and his consequent ascension into heaven, he is entirely divested of the infirm body of flesh and blood, in which he was conversant while in the world, and instead of that is possessed of a form *truly human* indeed, but at the same time *perfectly divine*! If his former state of *humiliation* on earth was no bar to his disciples, or others, prostrating themselves before him in prayer and adoration; still less is his present state of *glorification* in heaven. And again, still more, if possible, will his divine form, now ascended above all heavens, and filling all things with it's presence, engage the admiration both of angels and men, while in hymns and songs of lasting praise they celebrate and adore the ever-increasing wonders of his love.

In the Gospel by Matthew we read of *seven instances of worship*, expressly so called, directed to, and received by, JESUS; besides the cases of other persons, of whom it is related, that they either *kneeled down to him*, or *fell at his feet*, or *embraced his knees*, which may all in like manner be considered as acts of *adoration* or *worship*. Similar examples are to be met with in each of the other Gospels, as well as in the Apocalypse. But we must not forget to mention the memorable case of Thomas, who, having been incredulous with respect to the actual resurrection of his Divine Master, and being at last convinced of it's reality by ocular and sensible proof, exclaimed with all the fervency of devout worship, and the zeal of an enlightened faith, "*My Lord and my God!*" John xx. 28. It is to testimony like this, approved and sanctioned by the Lord himself, that we are indebted

for those many irresistible arguments in favour of his divinity, which, while they confound and *close the mouth* of the adversary, inspire his worshippers with new confidence in the truth which they have embraced, with increasing love also to his person, his Word and ways, and with a filial, unfeigned devotion to his sacred service.

It is plain, then, from the various cases and circumstances above referred to, that our Lord both before and after his resurrection permitted his followers to fall down at his feet, and in that posture to offer him the adoration of the heart, as well as of the lips. And further, it is equally evident, that he regarded all such acts of religious worship with entire approbation; either granting to the individual so worshipping the object of his prayer, saying, "Be it unto thee, according to thy faith," as in Matt. viii. 13; chap. ix. 29; chap. xv. 28; or else pouring into the troubled mind the sweet balm of consolation in these following words, "Peace be unto you; be not afraid; I am the Almighty; I am the First and the Last," as in Luke xxiv. 36. John xx. 19, 26. Matt. xxviii. 10, 18. Apoc. i. 17. And when we bring into view, among many other considerations of similar tendency, that most important precept of the divine law, which our Lord himself also quotes with such powerful effect, "Thou shalt worship the LORD thy GOD, and him only shalt thou serve," Matt. iv. 10; how can we resist the mass of evidence that bears down upon us, or how refrain from acknowledging, that HE HIMSELF is that very LORD GOD ALMIGHTY, to whom alone he refers, and to whom alone is due, both from angels in heaven, and from men upon earth, all honour, all glory, and all worship!

With angels, therefore, we will for ever join our voices, and exclaim aloud, "Worthy is the LAMB, (worthy is JESUS,) that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And with the countless myriads that surround his throne, let "every creature which is in (the remotest parts of) heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," again and again repeat the high-sounding glorification, which once begun can never cease, until the whole creation shout, "Blessing,

“and honour, and glory, and power, be unto HIM that sitteth  
“upon the throne, and unto the LAMB, for ever and ever,” Apoc.  
v. 12, 13.



[47.] Matt. xxviii. 18. “And JESUS came, and spake unto  
“them, saying, *All power is given unto me in heaven and in*  
“*earth.*”



It is an extraordinary fact, which we have frequently observed, that, whenever a Unitarian, or a confirmed Trinitarian, finds himself compelled to notice this passage, it is with a kind of reluctance that he submits either to read it himself, or to hear it read by another: for as to their being *volunteers* in bringing it forward to establish the *sole omnipotence* of JESUS, that is entirely out of the question. Neither of them acknowledges him as actually possessed of this divine omnipotence, although it is most expressly so asserted.

The Trinitarian, who by his doctrine attaches a *portion* of divinity to JESUS, refuses to give him the *whole sum*, because he reserves for two other divine persons their *respective shares*. And thus *he* betrays the nullity of his faith, by dividing among *three*, what exclusively belongs to *one*. For it is impossible to parcel out the divine attributes into three separate lots, giving a portion to one person, and a portion to another, till the whole is disposed of, without depriving every one of the persons so dealt with of some perfection necessary to the *integrity* of the divine nature: and therefore the partition of the Godhead into *three divine persons*, as they are profanely called, is no less than a *robbery of them all*, followed up with the crime of spiritual *Deicide*.

The Unitarian, on the other hand, professedly ascribes omnipotence to one God alone, whom he calls the Father, or Creator of the universe: and although he reads, that it was absolutely *given* or *transferred* to JESUS, yet he will not allow the possibility of it's being vested in, or exercised by him in any respect as *his own*, but only by a kind of *delegation* or temporary *loan*, du-

ring the pleasure of *another*, from whom it is derived ; not perceiving, that it is *as great an absurdity* to suppose, that the divine omnipotence can be *delegated* or *lent* to a mere man, as to believe, that it can be *given* or *transferred* to him ; both suppositions being equally and alike *impossible*. And thus, instead of admitting the *great fact*, as declared in the passage, that JESUS is in the *actual possession* of divine omnipotence, he cavils about the meaning of the word *given*, and asserts, that he could not *receive* omnipotence as a *gift*, unless there were *another* superior Being, namely, the Father, who *gave* it ; and if so, still JESUS could not be God, notwithstanding he is said to be *omnipotent*.

It is by this fallacious and sophistical way of reasoning, that the Unitarian endeavours to destroy the divinity of JESUS, and together with it the truth of the proposition, That all power is given unto him both in heaven and in earth ; contending, that he who *gave* such power, and not he who *received* it, must be the one true God.

But, in opposition to this, it may be observed, that, if the Father be indeed a distinct person from the Son, or from JESUS, and if he have actually *given* or *transferred* to him *all his divine power*, then the Father is himself no longer the God of heaven and earth, being no longer possessed of that distinguishing attribute, which characterizes Deity, and without which no being can justly be considered as GOD. Allowing, then, the Unitarian the very point, for which he contends, namely, that the Father *gave* to JESUS, or that JESUS *received* from the Father, the gift of omnipotence, how heavy does the absurdity fall upon him and his system ! He first *unmakes* a Deity, by supposing that the Father transferred or resigned all his power : he then for a moment *deifies* a mere man, by admitting that JESUS received into himself the omnipotence so unaccountably transferred : and yet, in defiance of both these concessions, he perseveres in maintaining his *old ground*, that the Father still remains the omnipotent God, as before, and that JESUS in like manner also still remains a mere man, as before !!!

Such is the kind of argument, and such the consequence of the mode of reasoning, adopted by Unitarians, to overturn the di-

rect testimony of the Word itself, where it seems to militate against their pre-conceived opinions concerning the mere humanity of JESUS. But what else can be expected from setting up the imperfect understanding of finite man, in opposition to the divine wisdom of that infinite God, who by his Holy Spirit dictated both the sentiments and the terms of inspiration? When revelation asserts, it is not for man to deny, merely because his own *puîsné* intellect has not as yet been enlightened with the beams of heavenly light: but it is his duty to exercise with humility the talents already bestowed upon him; and where he cannot clearly discern the consistency of any particular proposition contained in the Sacred Pages, it is both wiser and safer for him to suspect his own abilities, or powers of comprehension, than hastily to conclude against a doctrine plainly and repeatedly inculcated by them, which, though at present involved in doubt and obscurity, many possibly hereafter be most satisfactorily explained. Of this nature is the doctrine of our Lord's omnipotence, as *acquired* or *received* by him from the Father, *apparently* as from another Being out of him, but *in reality* from his own divine essence within him, which in the language of the New Testament is generally termed the Father, because it is the fountain and source of all life. This appearance of having *received* it from another, together with the declaration that it was a *gift* to him, may at first sight a little embarrass the mind of a sincere inquirer after the truth; but will not eventually lead him astray, if he candidly attend to the following considerations.

It is admitted, and must be perpetually kept in view, that there is, and can be, only One God. It is also to be observed as an eternal truth, or an inviolable law of divine order, that this One God cannot produce another God like unto himself; that he cannot divest himself of his divine attributes, by transferring them to another being; and moreover that no other being besides himself can, or ever could, receive, contain, or exercise, any one of such attributes, even were the gift or transfer (for argument's sake) allowed to be in contemplation. In agreement with these great truths thus speaks the Eternal God himself: "I am JEHOVAH, that is my name, and *my glory will I not give to another,*" Isa.



xlii. 8 ; chap. xlviii. 11. “ *Before me there was no God formed, neither shall there be after me,*” Isa. xliii. 10.

Since then the Supreme God in his own nature cannot, and by his divine purpose will not, give or transfer his glory to any other being either in heaven or on earth, and thereby set up another God in the room of himself, or in conjunction with himself, how are we to understand, consistently with the preceding declarations, our Lord’s own words to his disciples, when he says, that divine omnipotence was *given* to, or *rested* in him ? Surely in no other possible way, than by considering the glorified Humanity of JESUS as the very form or body of the Divinity ; which form or body, being intimately, wholly, and perfectly united with the divine essence as a soul within it, may therefore truly be said to have *received* all it’s powers, attributes, and perfections, not from any source *exterior* to itself, but from the pure Divinity *within* it’s own bosom, which may also be considered as the soul of the Humanity. And as the soul of a man may be said to *give* to the body all it’s powers, yet without implying that the *giver* is a person or being distinct from the *receiver* ; so the pure Divinity, called the Father, may in like manner be said to have *given* to the Humanity, called the Son, the divine attribute of omnipotence, yet without in the least implying, that the *giver* and *receiver* were different persons in this case, any more than in the former.

The Unitarian, we know, will not admit of this kind of reasoning, in reference to JESUS and the Father ; although he cannot deny it’s application to the soul and body of man. And perhaps the Trinitarian will be ready, on this occasion, to concur with his old adversary the Unitarian, jointly to oppose the new doctrine, here advanced, of the sole, supreme, and exclusive divinity of our blessed SAVIOUR. But can either of them offer a more consistent explanation ? one that shall accord with the indivisibility or unity of the Supreme Being, and at the same time with the declaration of JESUS, that all power was given unto him both in heaven and in earth ? If they cannot, *let silence rest upon their tongues*, till he, who can alone give an understanding to discern, and a mouth to confess his glory, shall in mercy reveal himself

to them, and open his Word in their hearts. At present they do not acknowledge the Divinity of his Humanity, but regard him as they would another man: and this, notwithstanding the many declarations and proofs to be found in the Sacred Scriptures, that he was actually possessed of such powers and perfections, as no other man ever did, or by any possibility ever can, possess; of powers sufficient to save a sinking world; and of perfections worthy to engage the admiration and the love, not of an age or a nation only, but of an universe, of men and angels in all succeeding periods of their existence.

In a former part of this volume, under article 19, we had occasion to explain a passage similar to that, which we have just been considering. In Matt. xi. 27, JESUS says, “*All things are delivered unto me of my Father:*” and in Matt. xxviii. 18, “*All power is given unto me in heaven and in earth.*” In each place the same doctrine is inculcated, as it is also in the following: “*The Father loveth the Son, and hath given all things into his hand,*” John iii. 35. JESUS saith, “*All things that the Father hath, are mine,*” John xvi. 15. And again, “*Thou hast given him (the Son) power over all flesh,*” John xvii. 2. “*For as the Father hath life in himself, so hath he given to the Son to have life in himself,*” John v. 26. The same rule of interpretation, which applies to one passage, equally applies to all the rest: and nothing can be plainer and more satisfactory, than the conclusion, which we now draw from their concurrent testimony, viz. That JESUS, as the Son, the Divine Form, or the Divine Humanity, possesses in himself all the characters, powers, and perfections of the ever-living Father, that is, of the Divine Essence, or the pure Divinity; and consequently that, as the invisible soul and the visible body constitute one man, so the invisible Father and the visible Son, or the Essential Divinity and the Divine Humanity, united in the person of our ever-blessed and ever-adorable Lord and Saviour JESUS CHRIST, constitute the One Supreme, Eternal, and Omnipotent God.

[48.] Matt. xxviii. 19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*; teaching them to observe all things whatsoever *I have commanded you*: and lo, *I am with you alway even unto the end of the world*;" or rather, in agreement with the original, "until the consummation of the age."

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These last words of our Lord to his disciples, after his resurrection, and just previous to his ascension into heaven, contain, as might well be expected from the lips of him, who is Wisdom itself, the very essence of Christianity, so far as respects faith in it's Founder, as the alone God of the church, obedience to his will, and a vital acknowledgment of his divine omnipresence. Were there no other passage in the Scriptures of truth, from which we might deduce the doctrine of a *divine trinity*, this would amply suffice: for nothing can be more self-evident, than that distinct mention is made of *three*, the *Father*, the *Son*, and the *Holy Spirit*; which *trine* having reference to the authority, under which the apostles and their successors in all ages of the church were appointed to teach and baptize, and such authority being no less than a divine authority, it follows, that the trinity here held up to view is at the same time also a *divine trinity*.

But how is this trinity to be understood? Is it a trinity of *persons*, as distinct from each other, as the names are distinct? Why then was it not so expressed at least *once* in the whole course of the volume of revelation? No; the idea, the term was inadmissible, on account of it's too strong tendency to generate in the human mind the picture of a *Trinity of Gods*. Instead then of a trinity of *persons*, which must ever be identified with a trinity of *Gods*, it could be no other than a trinity of *essentials* in *one person*, and that indeed *his own person*, to which JESUS referred, when he said, "Go, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*; teaching them to observe all things whatsoever *I have commanded you*; and lo! *I am with you alway*, even unto the consummation of the age." But, independent of these considerations, the very passage plainly resolves itself into *unity of person*,

and points at the SAVIOUR alone as the great Legislator, whose laws are to be observed, and whose presence was to be continued in the Christian church, not indeed for ever, but only *until the consummation of the age*, that is, *until the end of the church*, when he would no longer be acknowledged by Christians, improperly so called, and consequently when he would depart from them, to take up his final and everlasting abode with those who should constitute his new and true Christian church, by setting up Him alone as the Father, the Son, and the Holy Spirit, and thus as the all of Deity in one visible and glorified person.

When our Lord charges his disciples to teach mankind to observe all things, which he had given in commandment to them, he evidently declares himself to be their *Legislator*: and in other places he is represented as their *Judge*, their *King*, and their *Saviour*. Yet all these characters are expressly those of the great JEHOVAH himself, who is thus described by the prophet: "JEHOVAH is our *Judge*, JEHOVAH is our *Law-giver*, JEHOVAH is our *King*, he will *save us*," Isa. xxxiii. 22. Is it possible seriously to believe, that JESUS would assume to himself, so repeatedly as he has done in the New Testament, titles, characters, and prerogatives, which can only belong to the Supreme God, and yet himself be a mere man, a creature of yesterday, accountable to that very God, whom he so presumptuously robs of his divine sovereignty? The consequences of adopting such a preposterous faith certainly cannot be foreseen by those, who suffer themselves to be misled by the *mere appearances* of truth in the literal sense of the Word; or, as men of sound understanding, they would instantly reject it. But we know, that a complete change of religious sentiment is not to be expected in any individual, without long and deliberate investigation: and if a state of doubt or suspense, the first effect of the sincere love of truth with him who is still in error, can by any means be induced on his mind, great hopes may be entertained, that further light will gradually lead him on to full conviction, especially if in his progress he directs a prayer for illumination to him, who is the God of the Word, who is also the Word itself made flesh, and the true light.

which lighteth every man that cometh into the world, John i. 1, 4, 9, 14.

Unitarians and Trinitarians are both ready enough to admit, that the apostles and immediate disciples of JESUS knew their Master's will and doctrine better than their successors in remote ages. Upon their own admission then it is plain, that the practice of the disciples, in baptizing in the name of JESUS *only*, as recorded in the Acts of the Apostles, is something more than presumptive evidence, that they considered the entire Divinity to be lodged in his person : for when he directed them to baptize in the name of the Father, and of the Son, and of the Holy Spirit, they immediately went and baptized in *his name only* ; never dreaming that they were called upon to make any such distinction into persons, as was afterwards invented, but simply to direct their thoughts, their hearts, and their worship, to the single person of JESUS alone. The example, therefore, of the primitive disciples, compared with the passage before us, makes equally against both Unitarians and Trinitarians ; against the former in their refusing to ascribe any portion of divinity to JESUS, although it is manifest that he claimed it to himself, when he asserted his omnipresence in the church ; and against the latter in their setting up two other imaginary persons in competition with JESUS, when yet it is equally evident, that the attribute of omnipresence cannot by any possibility be divided among three, or in any respect whatever become the joint property of more than one.

He, who is possessed of any one of the divine attributes, must in the nature of things be possessed of them all in the same moment : for such is the intimate and eternal union of all the perfections of Deity, that, though *in idea* we may contemplate them severally and distinctly, yet they can never be *actually* separated the one from the other. This truth of necessity results from the nature of *infinity*. Each of the divine attributes may be regarded as entering mutually and reciprocally into the other ; and all together are so arranged and identified as one in essence, and one in form, that wheresoever in the Sacred Scriptures we meet with any one of the names of Deity, or read of any one of the

divine qualities, there must the *whole God*, by virtue of his infinite unity, be considered as completely present, though, in merciful accommodation to human weakness, his characters, qualities, and perfections, are distinctly and separately presented to our view.

From these premises, then, we may justly and truly infer, that, as in the New Testament some one or more of the divine attributes is repeatedly and expressly ascribed to JESUS, and not unfrequently all of them united together, so in each case we are equally authorized to regard him as the One Supreme God, with whom we dare not associate any other, and besides whom there cannot possibly exist any other. For *simple Divinity* is the same thing as *sole, supreme, and exclusive Divinity*; and to whomsoever the former attaches in any degree whatever, with the same must abide the latter; since *Deity* and *fulness of Deity* must ever be regarded as terms of equal or synonymous import.

Having already published a small pamphlet, entitled, *Reflections on the Unitarian and Trinitarian Doctrines, pointing out the Errors of both, &c.* wherein the passage of Matthew's Gospel now under consideration is particularly discussed, we may perhaps be allowed to give the following extract from it, p. 19, 20, &c. "A more sublime truth never escaped the lips of man, than a declaration of the identity of JESUS with the Father, the Son, and the Holy Spirit.—"Go. (says our Lord,) "and baptize "all nations in the name of the *Father*, and of the *Son*, and of the "*Holy Spirit*; and lo! *I am with you alway even unto the end of "the world :*" which is as much as to say, that he himself was all that was meant by the Father, the Son, and the Holy Spirit, in whose name they were to baptize. For surely, had he been a *mere man*, or a being perfectly distinct from either the Father or the Holy Spirit, he would never have given them to understand, that *his own presence* should become a source of consolation and support to them in the performance of their duty; but rather he would have assured them, that the *Great God*, in whose name they were to baptize all nations, would be with them, and in them, to bless and protect them in the sacred work. Besides, on a supposition that JESUS was a mere man like ourselves, subject to

locality and other relations and affections of nature, how is it possible that he could have been present with his disciples in *all places*, and in *all times* of the Christian church? Would not this have been *omnipresence*, an attribute of *Deity alone*? Yet JESUS expressly declares, that he will be *so present* with his disciples; which is therefore a demonstrative proof of his *divine nature*; and coming so immediately after his charge to baptize in the name of the Father, the Son, and the Holy Spirit, most evidently implies, that *his presence* is also the *presence of the Father, and of the Holy Spirit*; consequently that he himself is the Sole and Supreme God of the universe, by whatever name or names he has been pleased to distinguish himself in the Sacred Scriptures.”

But if the Unitarian doctrine concerning the person of JESUS is so miserably defective in point of sound rationality, and a consistent interpretation of the Scriptures, we fear but little can be said, on the same score, in favour of the Trinitarian system. Do not the advocates for both (particularly those of the Protestant persuasion) equally deny the Divinity of the Lord’s Humanity, and make it subject to the laws and properties of mere nature? saying in the express words of the Church of England, in her Rubrick at the end of the communion service, “The natural body and blood of our Saviour CHRIST are *in heaven*, and *not here*; “it being against the truth of CHRIST’s natural body to be *at one time in more places than one*.” Is not this a complete denial of his omnipresence, and consequently of the Divinity of his Humanity? Again; do they not both teach, that the *mere humanity* ascended into heaven, that is, as they both believe, into some heights of the atmosphere above our heads, where it still remains in some allotted but unknown portion of space? And if you ask either of them, *Where* now is your Saviour and Redeemer? *where* is the man JESUS, that rose again from the dead, and went up to heaven? or *where* is the right hand of God, at which he sits, and will continue to sit till the supposed day of judgment? alas! not one of these questions can be answered by either Unitarians or Trinitarians: they both acknowledge their ignorance, and scarcely think it concerns them to know what is become of

him, from whom they have derived their unmerited name of *Christians*. Thus it evidently appears, even from their own confession, that they have actually *lost their Saviour and their Redeemer*: and what is worse than all, they teach, that *he has deserted them*, and departed *they know not where!* Well then may the poor Marys, that are still left among them, stand weeping at the sepulchre, and in the bitterness and anguish of their hearts exclaim, “*They have taken away my Lord, and I know not where they have laid him!*” John xx. 13.

Deplorable indeed must be the state of the Christian church, if this be a genuine picture of their faith respecting the Humanity of the Lord. It is true, the Trinitarian acknowledges a portion of Divinity in some way or other belonging to JESUS; but this he carefully separates from his Humanity, placing the former not *within* but *out of* and *above* the latter. Scarcely can we call this preferable to the Unitarian system; for while the one with a bold front totally *denies* the Divinity of our Lord, the other professes to acknowledge it, and yet at the same moment *separates, divides*, and thus *fritters it away into nothing*, or at least into any thing but a character and perfection of self-existent Deity: which is so much like the conduct of Judas in *betraying the Son of Man with a kiss*, that we cannot help perceiving and lamenting the analogy.

Where then is the God of the church to be found, if on the one hand he be *divided* or *multiplied*, each term in this case amounting to the same thing; and if on the other hand he be degraded to the rank of a mere man, and then by both parties removed to an immeasurable distance from the rest of mankind, where he must be supposed to be either sitting, standing, flying, or floating, in the trackless regions of infinite space? Resurrection and ascension must, *under such a view*, be a *double death*; and instead of proving a *triumph* over the powers of darkness, or a *comfort* and *blessing* to the church on earth, it is rather calculated to excite *horror* and *dismay*, and to chill us with the apprehension of a *similar fate!*

But enough!—let us turn our eyes from such gloomy, dreary, terrific scenes; from such chimerical doctrines, which can give



birth to no other forms, than those of phantasy and mere illusion. Let us, with the Word of truth in our hands, and the love of it in our hearts, look only to it's Divine Author, who has promised to enlighten our understanding, if we will but obey his will. Let us listen to the voice of him, of whom Moses, David, and all the prophets, so uniformly and so distinctly speak; of him, who came into the world to convert prophecy into fact, that is, to realize in his own person every prediction, that had for it's object either the assumption or the glorification of Humanity by the great JEHOVAH himself, including every other act necessary to the accomplishment of the redemption and salvation of mankind. His words, which are both spirit and life, are of themselves sufficient to settle for ever the question concerning his sole, supreme, and exclusive Divinity; and thus to *seal up in everlasting silence the lips* of all those, who either deny him, betray him, or refuse to acknowledge him as their God and Lord; their Creator, Redeemer, and Saviour; their Parent and Benefactor, whose mercies are without limitation, and who from those *bowels* of compassion, which truly characterize a *Divine Humanity*, and a *Human Divinity*, regards with infinite and unceasing tenderness every intelligent creature, the offspring of his everlasting and unchangeable love.

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## MARK.

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[PRELIMINARY.]

HAVING now collected from the Gospel by Matthew some of the most striking passages in proof of the doctrine inculcated in this volume; and having endeavoured to place them in their true and genuine light, with a view to check as well the Trinitarian system, as the still more dangerous errors of Unitarianism; we might here have concluded our work, under a full

conviction, that the great object, which we first had in view, has been completely obtained, and that an effectual SEAL has been already placed upon the lips of all those, who refuse to acknowledge the sole, supreme, and exclusive divinity of our Lord and Saviour JESUS CHRIST. But that nothing may be wanting to render the silence thus imposed upon them both solemn and permanent, we shall confirm the doctrine of Matthew by adding to it that of the three other evangelical witnesses, Mark, Luke, and John, together with the closing evidence of the Apocalypse by the last named apostle, whose united testimony cannot fail to command the respect even of adversaries, while it stamps our SEAL with the indelible impression of DIVINE AUTHORITY.

That we may not, however, on our part, trespass too much on the patience and candour of the reader, who has accompanied us thus far, we shall in the succeeding pages adopt a more concise method, than that already observed, but which, we trust, will be found equally effectual in demonstrating what we have so much at heart, because it contains so much of eternal truth, the absolute divinity of JESUS our Lord. We shall, therefore, out of the great abundance of testimonies of this description lying before us, bring forward only those, not hitherto noticed, or but slightly touched upon, which we conceive most plainly and manifestly to exhibit him in a character infinitely surpassing that of every other man, and which for the most part shall be accompanied with only a short reflection or observation on each, in order that the attention may be fixed, and at the same time our devotion excited towards him, who alone is entitled to such return for all his mercies. And while we thus *close the lips* of his avowed, as well as of his concealed enemies, may *other mouths* be opened, *other tongues* unloosed, and *other hearts* inspired, to join in that new angelic song of praise and celebration, which is now spreading in the earth, and which henceforth can never cease to ascend to him who sits upon the throne of heaven, and to the Lamb, that is, to the One Only LORD GOD ALMIGHTY in his divinely-human form.

[49.] MARK i. 23, 24. "There was in the synagogue a man with an unclean spirit, and he cried out, saying, Let us alone, what have we to do with thee, thou JESUS of Nazareth? art thou come to destroy us? I know thee who thou art, the *Holy One of God.*"

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The unclean spirit, who was a devil or demon, knew the character of JESUS, and evidently *dreaded his power* as a Being of superior order to himself, acknowledging him to be the *Holy One of God*. And yet it is written of the *Lord God Almighty*, Apoc. xv. 4, "Who shall not *fear thee*, O Lord, and glorify thy name? *for thou only art holy.*" The inference is too plain to need pointing out. If men knew not the real character of JESUS, it is plain the devils did; and knowing it, they could not refrain from proclaiming it, though in ver. 25, and in chap. iii. 12, he commanded them to "hold *their peace*;" and "straitly charged them, that *they* should not make him known." For if he "receive not testimony from *man*," John v. 34, still less does he require it from the mouth of a *devil*.

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[50.] Mark vii. 37. "The people were beyond measure astonished, saying, *He hath done all things well.*"

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Of no mere man can such testimony be given: "for in many things *we offend all*," James iii. 2. The prophet says, "The heart is *deceitful* above all things, and *desperately wicked*," Jer. xvii. 9. And we know, that a corrupt tree cannot bring forth good fruit. "JEHOVAH looked down from heaven upon the *children of men*, to see if there were *any* that did understand, and seek God. They are *all gone aside*, they are *all together become filthy*: there is *none that doth good, no not one*," Ps. xiv. 2, 3. "There is *none righteous, no not one*," Rom. iii. 10. Of JESUS, however, it is written, that "*no unrighteousness is in him*," John vii. 18. And in another place he further says, "Which of you *convinceth* (or rather *convicteth*) *me of sin?*"

John viii. 46: evidently claiming to be exempt from the guilt of evil, and consequently, as there is none good but one, which is God, to be himself *that One God*.



[51.] Mark xiv. 12 to 16. “And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and *there shall meet you a man bearing a pitcher of water*: follow him. And whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And *he will shew you a large upper room furnished and prepared*: there make ready for us. And his disciples went forth, and came into the city, and *found as he had said unto them.*” See also Luke xxii. 8 to 13.

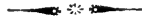


On this occasion we find the character of JESUS distinguished by a knowledge most clearly super-human and super-natural: for he not only foretels what are usually called *contingencies*, but also minutely describes them as to their *circumstances*; in all of which his disciples found him to be strictly correct.

A similar demonstration of super-natural knowledge JESUS also gave, in the case of Nathanael, whom he saw “while under the fig-tree,” and whose character he described, when yet at a distance, as “an Israelite indeed, in whom is no guile,” John i. 47. 48. The same superior knowledge he discovered, when he ordered his disciples to bring him an ass, with her colt, which he said they would find in a particular place, and under particular circumstances, as related in Matt. xxi. 1 to 5, and in two of the other Evangelists: As he did also in the case of the woman of Samaria, whom he told, that “she had had five husbands: and that the man, with whom she then cohabited, was not her husband.” John iv. 18. Not to mention a variety of other cases, in all of which he displayed a knowledge, that falls not within

the compass of mere human sagacity, but which with him alone multiplied and increased, in the exact proportion in which he glorified his human essence, or in other words, *made it divine*.

How different is this from the case of the prophets of old, who indeed predicted future events, yet not from *themselves*, or by any wisdom of *their own*, but solely from the *Word of JEHOVAH*, which came unto them! Elisha could foretel, that “the Shunammite woman would bear a son at the appointed season,” 2 Kings iv. 16, 17: but when the same child died, and the mother waited upon the prophet in her distress, he still *knew nothing of the event*; for he declares in ver. 27, “JEHOVAH hath hid it from me, and hath not told me.” Never did any one of the prophets speak from a *self-derived* authority, or from a source of prescience and unerring wisdom *within himself*, and *proper to himself*, as it is plain from the whole history of JESUS that he did.



[52.] Mark xiv. 18. “As they sat and did eat, JESUS said, “Verily I say unto you, *One of you*, which eateth with me, shall betray me.” See also Matt. xxvi. 21. Luke xxii. 21. John xiii. 21.



This prediction was afterwards fully verified in the person of Judas Iscariot. Moral events are certainly governed and regulated by different laws from those, which bring about physical events: and as the former are more interior in their nature, and likewise more intricate and remote from the perception of man in their descent from cause to effect, the perfect knowledge of them, which JESUS evinced, argues a wisdom high above human capacity, and leads us at once to the idea of his *divine prescience*.

[53.] Mark xiv. 27 to 31. "JESUS saith unto them, *All ye shall be offended* because of me this night: for it is written. I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, *yet will not I*. And JESUS saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, *thou shalt deny me thrice*. But he spake the more vehemently, If I should die with thee, *I will not deny thee in any wise*. Likewise also *said they all*." See also Matt. xxvi. 31 to 35. Luke xxii. 31 to 34. John xviii. 17, 25, 27.

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The same observation, which was made above, will equally apply to the present passage. The smiting of the Shepherd, and the scattering of the sheep, but especially Peter's denial of his Master three times in one night before the cock crew twice, notwithstanding the natural resoluteness of his character, and his being distinctly forewarned of the trial, which would deprive him of his courage, all bear testimony again, as incontrovertible facts, which afterwards literally took place, in proof of our SAVIOUR'S being possessed of a knowledge surpassing the lot of *mere humanity*.

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[54.] Mark xvi. 17, 18. JESUS said to his disciples, "These signs shall follow them that believe: *In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*."

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To do all this *in the name*, that is, *by the sole authority and power of JESUS*, without reference to any superior being, most clearly involves *divinity* on the part of JESUS himself, who gives such power; and on the part of his disciples, an unshaken faith in him, as the One Omnipotent God of heaven and earth.

## LUKE.

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### [PRELIMINARY.]

IT has been asserted by some of the most distinguished writers in favour of Unitarianism, particularly the late Dr. Priestley, that “the Gospel of Luke abounds with the most *manifest improbabilities* :” and hence they would recommend extreme caution in listening to the testimony of this Evangelist, lest—forsooth—the *absolute Divinity* of our Lord and Saviour JESUS CHRIST should be established to the conviction and satisfaction of the unprejudiced reader. But we believe, and rejoice in the reflection, that such a divine authority has been preserved entire and uncorrupted in the church. Without hesitation, therefore, without suspicion of error in this or in any other of the Gospels, but in the fullest confidence arising from a perception of its contents, we draw from this well the same water of life, the same doctrine of eternal truth, as we do from the other wells of salvation, that lie equally open and uncovered in the Sacred Scriptures.

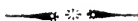


[55.] LUKE i. 17. “And he [John the Baptist] shall go *before the LORD* in the spirit and power of Elias, to turn the “hearts of the fathers to the children, and the disobedient to the “wisdom of the just, to make ready a people prepared for the “LORD.”



This prophecy of the angel Gabriel, in reference to John the Baptist, the forerunner of JESUS, is nearly a repetition of that of the prophet Malachi, chap. iv. 5, 6, concerning Elijah,

whose appearance was to take place before the coming of the great and dreadful day of JEHOVAH. And as John the Baptist, who prepared the way of JESUS, (John i. 15, 30, 31; chap. iii. 28.) was expressly declared by our Lord himself to be the person understood by the prophet Elijah, who was to prepare the way of JEHOVAH, it most evidently follows, as one of the plainest and grandest truths of divine revelation, that JESUS was *no other than the great JEHOVAH in the human form.*



[56.] Luke i. 41. “And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and *Elizabeth was filled with the Holy Spirit.*”

The Holy Spirit is the holy influence proceeding from JEHOVAH when in the Humanity: and as the Humanity was now already assumed, it is therefore said in reference to that, and also to its future glorification, that Elizabeth, on hearing the voice of Mary, was filled with the Holy Spirit. It is however written in John vii. 39, that “the Holy Spirit *was not yet*, because that JESUS *was not yet glorified:*” which passage, compared with the former, and some others in the Gospels, furnishes a proof, that the influence proceeding from JEHOVAH, which before the incarnation was called simply the *Spirit*, or the *Spirit of JEHOVAH*, was at and after the incarnation called the *Holy Spirit*; though, strictly speaking, this latter name more properly belongs to the spirit or influence immediately proceeding from the *glorified or Divine Humanity* of JESUS CHRIST. Hence it is, that he promised his disciples, that he would send them the Comforter, the Spirit of truth, after his departure from them, that is, after his return to the Father, and full union with him, which is the same thing as his full glorification. This promise he also fulfilled, when after his resurrection “*he breathed on his disciples, and said, Receive ye the Holy Spirit,*” John xx. 22.

From these premises, then, it follows, that, as the Holy Spirit is the holy influence proceeding from JEHOVAH in the Humanity,



and as this influence proceeds directly out of the glorified person of JESUS, beyond all further controversy he must be GOD, and GOD ALONE.



[57.] Luke ii. 11. "Unto you is *born this day*, in the city of David, a *Saviour*, which is CHRIST THE LORD."

Are there in the church, or can there be in heaven, any more Saviours than *one*? Let the highest authority in the universe give the answer. "I, *even I*, am JEHOVAH, and beside me there is no *Saviour*," Isa. xliii. 11. But did it ever enter into the head or the heart of man to conceive, that the great JEHOVAH, who inhabits eternity, should or could in any possible respect be born as a Man in the world, and make his first appearance in the city of David, in Bethlehem, a mere village of Judea? Hear the language of prophecy: "But thou, *Bethlehem-Ephratah*, though thou be little among the thousands of Judah, yet *out of thee* shall he come forth unto me, that is to be *Ruler in Israel*, whose goings forth have been *from of old, from everlasting*," Micah v. 2. "Unto us a *Child is born*, unto us a *Son is given*, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the *Mighty God*, the *Everlasting Father*, the Prince of peace," Isa. ix. 6.

Listen, ye Trinitarians and Unitarians, to this voice out of heaven, while it is still sounding in your ears, unless *they* are sealed, as well as your *lips*; and no longer dream of any *Son born from eternity*, much less of any *mortal man*, or *finite worm*, undertaking the work of redemption and salvation; but for once learn, that the INFINITE and the ETERNAL HIMSELF came down upon earth, and, hiding his glories, for a time sustained the character of a MAN; and because there was no other help, no other power to save, that therefore, out of pure love and mercy to his fallen creatures, he himself became their Saviour and Redeemer; thereby proving himself still to be, what from eternity he ever

had been, the *Mighty God*, the *Everlasting Father*, the *Prince of peace*.



[58.] Luke ii. 42 to 50. “ When he was *twelve years old*, they “ went up to Jerusalem, after the custom of the feast. And when “ they had fulfilled the days, as they returned, the child JESUS “ tarried behind in Jerusalem; and Joseph and his mother knew “ not of it. But they supposing him to have been in the compa- “ ny, went a day’s journey; and they sought him among their “ kinsfolk and acquaintance. And when they found him not, “ they turned back again to Jerusalem, seeking him. And it “ came to pass, that after three days they found him *in the tem- “ ple*, sitting in the *midst of the doctors*, both *hearing them*, and “ *asking them questions*. And all that heard him *were astonished* “ *at his understanding and answers*. And when they saw him, “ they were amazed: and his mother said unto him, Son, why “ hast thou thus dealt with us? behold, thy father and I have “ sought thee sorrowing. And he said unto them, 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.”



Let it be ever remembered, that the Father JEHOVAH is the purely divine essence, which was within the child JESUS from his first conception, as an interior soul within it’s body. But this divine essence could not, according to order, be manifestly and fully received by the human form, until external knowledges had been acquired by learning and experience, as vessels to contain and exhibit the divine wisdom flowing from it’s proper source: in like manner as in every man, the *faculties*, which are innate and connate with the soul, cannot fully and adequately descend into it’s organized form the body, until by instruction, learning, and science, this latter is prepared for the perfect exercise and manifestation of mere human intelligence.

In the case of the Lord, as he was pleased to be born like another man, (yet of necessity retaining this most essential difference, that his inmost principle was the pure Divinity, *life itself*, while with every other man his inmost principle is only a form *receptive of life from God*,) he gradually acquired, or received into his Humanity, from his own essential Divinity within him, those qualities, attributes, and perfections, which characterized him in the first place as the *Child JESUS*, the *Son of the Highest*, and the *Son of God*; but at length, when all the divine perfections were fully *incorporated*, (as Paul well expresses it,) or united with his Humanity, that is, agreeably to our Lord's own words, when "*all things belonging to the Father were his*," John xvi. 15, or when "*all power was given unto him in heaven and in earth*," Matt. xxviii. 18, then—then he became even as to his Humanity, what from all eternity he had been as to his Divinity, the SUPREME and MIGHTY GOD, the EVERLASTING FATHER of angels and men.

Keeping now in mind the great process here imperfectly described, by which every man in his degree becomes both rational and spiritual; and remembering that the Lord glorified his Humanity, or united it with the pure Divinity within him, in a way similar to, but infinitely surpassing, that in which man is regenerated, or new-modelled in all the interior and exterior principles of his life; where is the difficulty in perceiving the true ground and reason why JESUS at one time, or in one state, is called the *Son*, and at another time, or in another state, is acknowledged as the *Father himself*? why also it is said, ver. 52, that he *grew in wisdom*, as he *grew in stature*? and finally why, after passing through all the stages of the *reception of life*, he is at length declared to be the *very life itself*, and consequently wholly, completely, and exclusively, GOD ALONE?

And here, once for all, let an answer be put in to that Unitarian objection against the divinity of JESUS, which is so triumphantly drawn from the Gospel of Mark, chap. xiii. 32: "But of that day and that hour" (speaking of the consummation of the age, the last judgment, and the commencement of a new church in the room of the former,) "knoweth no man, no not the angels

“which are in heaven, *neither the Son, but the Father.*” We have already seen how, why, and in what respect, it is said, that **JESUS** is the *Father*, as well as the *Son*. If we are correct in the view, which we have taken of the different characters sustained by him while in the world, and after he had left it, no impeachment whatever can be laid against his supreme and exclusive Divinity on the ground of his being called in one capacity the *Son*, to whom *some things were unknown*, while he is proved to be in another capacity the very same personage who is also denominated the *Father*, to whom *all things are most intimately and perfectly known*. Until his Humanity was fully united with his Divinity, which great work was only in progression with him from infancy to the last period of his life in the world, many things might be concealed from the former, which yet lay open to the view of the latter: and indeed this is evident from the circumstance of his *increasing in wisdom*, while he grew in stature: which plainly enough shews, that he was not *as yet*, while an *Infant*, a *Child*, and a *Son*, externally, or as to his Humanity, possessed of *all those divine properties*, which *afterwards* characterized him as the *Supreme God*, the *Father* of heaven.

No one ever pretended to say, that *as a Child* he was the *Father*, or that *as a recipient* he was the *very fountain of life itself*; because this would be nothing less than a contradiction in terms. But this is the language, the sentiment, the doctrine of eternal truth, That he, who appeared on earth as a *Child*, a *Son*, a *Man*, and was so called, because surrounded with the infirmities of mere humanity, was nevertheless, considered as to his interior life, or the divine essence within him, the *Father* himself: and further, That as to his divine human form now united with his divine essence, and by glorification perfectly free from every character and quality of the mere finite humanity, he is truly and properly the **ONE EVER-LIVING JEHOVAH**, besides whom there is no *Father*, no *God*, either in heaven above, or on the earth below.

Nothing is more common in the Evangelical Word, than for **JESUS**, *as the Son*, to pray to the *Father* to aid and assist him with his divine love, his divine wisdom, and his divine power; and this in such a strain of humility, as evidently to denote his

inferiority *at the time of so praying*. It is in reference to this his state of humiliation, that he says, “*The Father is greater than I,*” John xiv. 28. But when he rises from this state of *humiliation* into his state of *glorification*, which is the same thing as his *union or identification with the Father*, he then uses a different language, and speaks in terms like the following: “*I and the Father are One,*” John x. 30. “*He that hath seen me, hath seen the Father,*” John xiv. 9. “*All things that the Father hath, are mine,*” John xvi. 15. “*All power is given unto me in heaven and in earth,*” Matt. xxviii. 18.

Here most evidently an imperfect state precedes that which is perfect; and the existence of the one does not preclude the possibility, or even the future actuality of the other. Why then should the solitary passage in Mark, which ascribes *inferiority* to the *Son*, and *superiority* to the *Father*, in regard to the perfection of knowledge, be considered as any greater proof of the want of divinity in JESUS, than the many other passages in the Gospels, which in like manner treat of his state of humiliation, while in the infirm humanity, previous to his entering into that full state of glorification, which identifies him as one with the Father in every possible respect? The answer to any one of such objections is an answer to them all: and indeed the particular objection, which we are now combating, and which with many others was started by the late Dr. Priestley upwards of twenty years ago, received at that time so ample a discussion, and in the opinion of many so satisfactory an answer, that our present observations might perhaps have been well spared. However, as they are now given, and may possibly be of service to some, who have never seen or heard of the Author’s *Letters to Dr. Priestley, in Defence of the New Jerusalem, and in Proof of the exclusive Divinity of JESUS CHRIST*, let them remain, and be digested by the reader, together with another explanatory remark or two on the subject, as follows.

The Lord is distinguished in the Gospels by various names: among others he is sometimes called the *Son of God*, sometimes the *Son of Man*, and at other times simply the *Son*, which latter expression may be referred to either of the two former, according

to the nature of the subject treated of. In general, by the *Son of God* is meant the Lord as to his *divine person*; but by the *Son of Man*, the Lord as to the *Word*, or as to the *divine truth* contained in the *Word*. And further, by the *Son of Man before glorification* is denoted the *Word* in it's *literal sense*, or such as we have it on earth; but by the *Son of Man when glorified*, the *Word* in it's *spiritual sense*, or such as angels have it in heaven. Now when it is said, in reference to the last judgment, &c. that "of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father," we are instructed by the Lord, that the *precise state* of the church, what it would be at it's end or entire consummation, is neither revealed to *men*, nor to *angels*, because it is not particularly described in the *Word* either in it's *literal* or in it's *spiritual sense*. For what is *not contained* or *not described* in the *Word*, and thus as it were *not present* with the *Word*, may properly be said *not to be known* by the *Word*, or by the *Son*, who (as we have already seen) is the divine truth of the *Word*: in like manner as the workers of iniquity, and the foolish virgins, who were *not spiritually present* with the Lord, that is, *not in conjunction* with him, are said *not to be known by the Lord*, Matt. vii. 23; chap. xxv. 12: or again, in like manner as it is written even of the OMNISCIENT JEHOVAH himself, that the wickedness of the Israelites was so great, that he had *no previous idea* of it's ever coming to such a pitch, as he afterwards found it did. For, says he, "They build the high places of Baal, which are in the valley of the son of Hinnom. to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin," Jer. xxxii. 35. And yet every event, every state of good or evil, and every individual, whether in or out of the church, must be perfectly known by him, who is no less than the *God of the Word, of the church, and of the universe*, that is, the *Omniscient*, as well as the *Omnipotent Father of all*.

Moreover it is to be observed, that, as by the *Son* is meant the divine truth *proceeding from* the Lord, which is the same thing as the divine truth *accommodated to the apprehension of the crea-*

fare; and as it is impossible that any *finite being* can acquire a *distinct and perfect knowledge* of all the interior states of life appertaining to so many millions and millions of souls, as constitute the vast assemblage of those who were to be judged either to heaven or to hell, therefore, to point out this inherent *incapacity*, both in men and in angels, to search and try the human heart, and thus to sit in judgment upon mankind, it is written, that *not even the Son himself* is acquainted with the day and the hour of that great event, but *the Father only*: by which is signified, that such knowledge and wisdom cannot form any part of that divine truth which is *communicated or accommodated* to the creature, and consequently no part of that divine truth which is said to *proceed from the Lord*, and which on that account is called the *Son*: For by each of these expressions, whether it be the *Son*, or the divine truth *proceeding from the Lord*, or the divine truth *communicated and accommodated* to the creature, still, as before stated, one and the same thing is understood. And thus we find, after due investigation of the subject, that the passage in question makes nothing in favour either of the Unitarian or the Trinitarian doctrine, but on the contrary exalts him, who is qualified to be the Judge both of the living and of the dead, infinitely above all that can possibly be apprehended by finite minds, because it makes him in his highest capacity to be the OMNISCIENT FATHER himself.

To return, after this long digression, to JESUS in the temple, where we left him "sitting in the midst of the doctors, both hearing them, and asking questions:" it is evident, that though he acquired knowledge and understanding in the usual way, he yet advanced more rapidly and perfectly than other men; for at twelve years of age he gave such proofs of superior wisdom, as to astonish all who heard him. And it seems he was then employed in the great work of redemption, which he terms *his Father's business*, because the *divine love* within him (signified by the *Father*) prompted him both to undertake and to accomplish it. That it was not *Joseph*, whom he meant by *his Father*, must be plain to every reader: for hearing the doctors, asking them questions, and giving them answers, had no reference whatever

to the manual employment of his *reputed father*, but solely to that divine business, for which he came into the world.

It is true, that Mary his mother, on expostulating with him for absenting himself from her and the rest of the company without their knowledge, uses the following words: "Son, why hast thou thus dealt with us? Behold, *thy father* (meaning Joseph) and "I have sought thee sorrowing." Now, although the two first chapters of Luke are rejected by the Socinian Unitarians, as too miraculous to be true, yet, as the present passage has an *appearance* of favouring their sentiments, they do not hesitate to cite it as a proof, that Joseph, the *reputed father* of JESUS, was at the same time his *real father*: not considering, that a *reputed father*, or a *father-in-law*, and an *actual father*, are by the common consent and practice of mankind designated by the same general name of *father*. But for a moment let us listen to the argument arising out of the Unitarian doctrine: let us allow what it's advocates contend for, and we shall presently see the consequences to which it leads.

If JESUS were in reality the son of Joseph, or were it the intention of the Evangelists to represent him as such, then it is reasonable to think, that we might, without any violation of the truth, on every occasion where JESUS speaks of *his Father*, substitute the name *Joseph*, as being perfectly equivalent thereto. We will not transcribe a single passage from the Word with this alteration, because the result would manifestly be a species of *profanation*, which we cannot consent to be guilty of. But we may be permitted to say, that, if the reader be disposed to try the doctrine by this test, on any one or more of the subjoined chapters, it will instantly appear, from the absurdities and even insanities so generated, that nothing can be possibly conceived of more distant from the truth of divine revelation, than the Unitarian doctrine of the *mere natural descent* of our blessed Lord. The chapters alluded to are the following: John v. 19, 21, 22, 23, 26, 43:—chap. vi. 32, 65:—chap. viii. 19:—chap. x. 15, 17, 18, 27, 29 to 33:—chap. xiv. 2, 6 to 12, 21, 23, 28:—chap. xv. 1, 8, 26:—chap. xvi. 25, 28:—chap. xvii. 1 to 5.



Judging, that the value and beauty of truth might be heightened by a contrasted view of the absurdity and deformity of its opposite error, we have ventured to suggest to the reader the preceding method of applying the Unitarian faith to the divine language of revelation; but feel happy in the reflection, that it is scarcely possible, in the present case, even for a child to be seduced by it. On the other hand, if to the same passages we apply the true Christian faith, as maintained in this volume, and instead of the term *Father* substitute in our minds the term *Divinity* or *Divine Essence*, or any other expression of similar import, and for *Son* read *Humanity*; we shall then find, that, so far from being shocked, as in the former case, with any violence offered both to the sacred text, and to our common reason, we shall be edified, enlightened, and more and more confirmed in the truth of that celestial doctrine, which teaches the divine unity in the person of our Lord and Saviour JESUS CHRIST.



[59.] Luke v. 4 to 6. “JESUS said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and *have taken nothing*: nevertheless *at thy word* I will let down the net. And when they had done this, they inclosed a *great multitude of fishes*.”



Though not expressed, it is evident, from the circumstances attending this draught of fishes, that JESUS *knew within himself* not only what was in the bosom of the deep out of the reach of every human eye, but also that success would attend this last effort of the fishermen, who, after toiling in vain all the night, at his word again exerted themselves, and were rewarded with the completion of their wishes. His *omniscience* and his *providence* were both exemplified on this occasion.

[60.] Luke vii. 11 to 15. "And it came to pass, that JESUS  
 "went into the city called Nain; and many of his disciples went  
 "with him, and much people. Now when he came nigh to the  
 "gate of the city, behold, there was a *dead man carried out*, the  
 "only son of his mother, and she was a widow: and much peo-  
 "ple of the city was with her. And when the Lord saw her, he  
 "had compassion on her, and said unto her, Weep not. And he  
 "came and touched the bier, (and they that bare him stood still,)  
 "and he said, Young man, *I say unto thee, Arise*. And he that  
 "was dead *sat up*, and began to *speak*: and he delivered him to  
 "his mother."

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What greater proof of *omnipotence* can be required or given, than the *raising of a dead man*? Yet this proof JESUS gave on several occasions: and to shew that it was *by his own power and authority*, that the effect was produced, and not by that of any *other being*, he thus addresses the dead: "Young man, *I say unto thee, Arise*;" plainly instructing us, that, as life proceeds from him, and is communicated by his voice, he must himself be the *great fountain and source of life*; which is again confirmed by his own words to Martha, "I am the *resurrection*, and the *life*," John xi. 25.

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[61.] Luke viii. 38, 39. "The man, out of whom the *devils icere departed*, besought him that he might be with him: but  
 "JESUS sent him away, saying, Return to thine own house; and  
 "shew how great things GOD *hath done unto thee*. And he went  
 "his way, and published throughout the whole city how great  
 "things JESUS *had done unto him*."

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Did this man, out of whom the devils were departed, obey the command of JESUS, or did he not? He was ordered to show how great things GOD had done unto him; and lo! he immediately published how great things JESUS had done! This identification of JESUS with GOD may be still further confirmed by comparing

the present passage with it's collateral one in Mark, chap. v. 18, 19; where it is written, that JESUS ordered the man to "go home to his friends, and tell them how great things the LORD (that is, JESUS) had done for him." All the circumstances of this case are evidently calculated to honour and exalt the name, the character, and the person of JESUS. The Evangelist, with manifest approbation, relates, that the man ascribed to JESUS, what could only be effected by GOD; and thus he leads us to, and justifies us in, the conclusion, that JESUS was and is the OMNIPOTENT GOD, whom devils fear, and angels love.



[62.] Luke viii. 49 to 55. "While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, *Thy daughter is dead*; trouble not the Master. But when JESUS heard it, he answered him, saying, Fear not; believe only, and she shall be *made whole*. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, *knowing that she was dead*. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And *her spirit came again*, and she arose straightway: and he commanded to give her meat."

Here is another instance and proof of the *omnipotence* of JESUS, in restoring, by his word and hand, a young maid to life, who, though said to be only *asleep*, was, in the estimation of all her friends, completely *dead*.

It is observed, that *her spirit came again*: but no mention is made of the place or state, *to which* it had departed, or *from which* it returned. This is a point not necessary to be discussed in the present work; and therefore we shall here take no further notice of the question, than simply to state it, reserving the development of the particulars included in it for another work.

The question then concerning the state of those, who are pronounced to be *dead*, resolves itself into several, which are to the following purport: Where is the spirit, or soul, on the first, second, and third day after death? And where afterwards? Is it for a certain time still *within* the body, having only retired a little inwards, and withdrawn itself from the *exterior organization* of the matter with which it was connected, yet being linked to it's *interior organization* by some invisible bonds, is capable of being *recalled* to it's external functions, as we see is sometimes the case by the application of human means? Again, what is the state and situation of the spirit, or soul, when all *human means* are totally ineffectual to bring it back to it's former condition, that is, when the man may, with still greater propriety than in the former case, be said to be *dead*; and yet *divine means*, like the *word of JESUS*, can *arrest* it in it's passage to another life, and *replace* it in full possession of it's old tenement? But the great question still remains: When the spirit or soul has entirely quitted the body both externally and internally, and made it's entry into the spiritual world, and *like another spirit* has joined it's proper society, can it in such case be recalled from the interior life then begun, and again be immersed in the corruptions of matter? Or, in other words, is it agreeable to the laws of divine order, that a spirit, once freed from the trammels and shackles of the body, and once become a *full inhabitant* of the spiritual world, should again, under the name of *restoration to life*, be returned to his former state of *comparative death*? again be immured in the prison-house of a *mortal body*? again, or a second time, be permitted to enter upon the *day of probation*, after having actually outlived the first, while the rest of mankind have only *one such day* allotted them?

These are some of the questions, which arise to a reflecting mind out of the cases recorded in the Word, of the restoration of the dead to life; from the discussion and elucidation of which it will most plainly appear, that none but a divine hand, a divine power, a divine word, like that of JESUS, could possibly perform so great a miracle, as that of *raising the dead*. But, as before observed, this part of the subject not properly falling within the

design of the present work, we have barely stated the question, reserving the answer to it for another publication more expressly treating on the nature of resurrection *in the body*, as well as resurrection *from the body*.



[63.] Luke ix. 38 to 43. “Behold, a man cried out to JESUS, saying, Master, I beseech thee, look upon my son, for he is mine only child. And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and *they could not*. And JESUS answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a-coming, the devil threw him down, and tare him: and JESUS rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the *mighty power of God*.”



The disciples, it appears, could neither cast out this spirit, nor relieve the child: and the reason assigned for it is, because they were a *faithless* and *perrerse* generation; that is, because they had not as yet that full *faith* and *confidence* in JESUS as the Omnipotent God clothed with Humanity, which could alone enable them to work miracles, and to cast out devils. This is evident from our Lord’s words on the occasion, “How long shall *I be with you*, and suffer you?” thus to with-hold your faith from *me*? He then immediately rebuked the unclean spirit, and healed the child: on which the by-standers were filled with astonishment at the supernatural power exemplified by JESUS, which they also called the *mighty power of God*.



[64.] Luke x. 17 to 19. “And the seventy returned again with joy, saying, Lord, even the *devils are subject unto us*

“*through thy name.* And he said unto them, I beheld Satan as “lightning fall from heaven. Behold, *I give unto you power* to “tread on *serpents and scorpions*, and over *all the power of the* “*enemy* ; and *nothing* shall by any means hurt you.”

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What can reduce to subjection those malevolent powers of darkness, called *devils, serpents, and scorpions*, except the omnipotent hand of *Deity itself*? Yet we see, the name, that is, the power and authority of *JESUS* is competent to so great a work: for, says he, “*I give unto you power to tread on serpents and scorpions, and over all the power of the enemy* ; and *nothing* shall “by any means hurt you.” Could a *mere man* do all this? Nay, could any but the *SUPREME GOD* himself, perform what *JESUS* here promises, and promises not in the name of *another* superior to himself, but in *his own name* only? Let the reader draw the conclusion: he cannot err.

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[65.] Luke xi. 20. *JESUS* said to the Jews, If I with the *finger of God* cast out devils, no doubt the *kingdom of God* is “come upon you.”

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We have already seen, that *JESUS* cast out devils by *his own power* ; which power is here called the *finger of God*, and considered as a proof that the kingdom of God was come upon men. It is further observable in the passage before us, that the divine power is expressed by a term, which has a direct reference to *Humanity*, one member in the extremity of the body being taken for the whole of the human form. Thus, as in the prophecy of *Isaiah*, chap. liii. 1, the *Humanity* which was to be assumed by *JEHOVAH*, together with it's power, is called the *arm of JEHOVAH*, so in the Gospels the person and power of *JESUS* are called the *finger of God* ; both phrases denoting the exercise of omnipotence by one and the same medium, the *Divine Body* of our blessed Saviour. And hence it is, that the advent of *JEHOVAH* into the world, by the assumption of *Humanity*, is understood by the

*kingdom of God being come upon or among us*, while the annunciation of this great event is called *glad tidings*, or the *everlasting gospel* of “peace on earth, good-will towards men.”



[66.] Luke xii. 8, 9. “I say unto you, Whosoever shall *confess me* before men, him shall the Son of Man also confess *before the angels of God*. But he that *denieth me* before men, shall be denied *before the angels of God*.”



The *confession* of JESUS before men is here represented as a matter of the highest importance, worthy of being noticed and rewarded in the presence of angels; while the *denial* of him involves a calamity equal to exclusion from heaven. But what can be really understood by confessing or denying him? If he be a *mere man*, as some *mere men* would have us to believe, it is reasonable to ask, Why should the confession of him *as such* be entitled to any reward, any more than the confession of any other prophet, apostle, or messenger of God? Or why, on the other hand, should the denial of him *as such* (which by the bye is rather a curious idea, on the Unitarian system,) be attended with consequences fatal to man's future happiness?

There is no difficulty in admitting that good and pious men, as well as holy angels, ought to be respected, revered, and loved: but there appears no just reason why *confession*, or any thing resembling *adoration*, should be made to any one of them, however high or however low he may be in the scale of creation. For *confession* being a part of divine worship, it belongs *exclusively* to the Creator, who is at the same time the Preserver and the Redeemer of the world. And as to offer this worship, and to make this confession, to it's legitimate Object, is the first duty of the creature, and prepares for the society of angels, and a participation in their enjoyments; so, on the other hand, to withhold such worship and confession from him, who alone has the right to claim it, is a violation of the divine law, and amounts to a rejection not only of heaven, but also of the God of heaven. The Lord, therefore, by teaching us what will be the consequence of confessing

him, and what the consequence of denying him, in the same words proclaims the divinity of his person and character; and gives us to understand, that the confession, which he calls upon us to make, is the acknowledgment in heart, in doctrine, and in life, that he, and he alone, is the one adorable God both of angels and men.



[67.] Luke xvii. 12 to 19. “ And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, JESUS MASTER, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, *they were cleansed*. And one of them, when he saw that he was *healed*, turned back, and with a loud voice glorified GOD, and *fell down on his face at his feet, giving him thanks*: and he was a Samaritan. And JESUS answering said, Were there not ten cleansed? but where are the nine? There are not found that *returned to give glory to GOD*, save this stranger. And he said unto him, Arise, go thy way; *thy faith hath made thee whole*.”



It has been rashly asserted by Unitarians, that the New Testament writers no-where expressly declare JESUS to be GOD: and on this groundless supposition they attempt to build an argument against his divinity. But the basis of their visionary structure crumbles into dust, the moment it is touched by the Rod of divine truth. We have already adduced several instances, wherein the very *name of God* is given to him as a distinguishing title; but many more, wherein the *characters, attributes, and perfections of Deity* are indisputably ascribed to him. Besides these, other passages, not hitherto noticed, are to be found in great variety to the same effect, which will appear the more evident and striking, if the following circumstance be attended to.

As in the assumption of Humanity by JEHOVAH it was necessary, in agreement with the laws of divine order, that his glory should be veiled, so as to permit his approach to mankind, and



reciprocally the approach of mankind to him, without instantaneous destruction to the creature; (Mal. iii. 2; chap. iv. 6.) and as the intense glory of his divine person was only occasionally manifested to his disciples; once at his transfiguration, again at his ascension, afterwards to John, as described in the Apocalypse, and also to Paul, to Stephen, and perhaps to others; so the evangelical writers, in describing and relating the acts of JESUS in the flesh, do likewise in a measure veil his glory from the eyes of those, who are not disposed to believe in him, lest seeing the truth they should afterwards profane it, and lest the brilliancy of it's light should, by a too precipitate influx upon them, rather injure than benefit the organ of their intellectual vision. It is therefore written concerning our Lord's disciples of old, and may be truly said of many who call themselves his disciples in the present day, that "they understood none of these things; that his sayings were hid from them; and that they knew not the things which were spoken," Luke xviii. 34. Hence in numerous instances, where the works, the power, and the character of JESUS are exemplified, the direct *name* of Deity is not ascribed to him, *until after* the intervention of a part of a verse, a whole verse, or perhaps of several verses, between the description of the *attribute* and the *appellation* of him to whom it belongs. The consequence of which is, that many do not immediately perceive the divine intention in so describing the life and character of our Lord; which yet is, as before observed, that men might *gradually*, and not too *precipitately*, be introduced to the true knowledge and acknowledgment of their Saviour, first as the *Son of God*, and lastly as *One with the Father*, that is, as the *Supreme God himself* in human form. And yet to the mind truly enlightened nothing can be more clear, than the evidence thus arising: for on the removal of the *thin veil* thus mercifully interposed, our Divine Lord stands forth to view in all his heavenly glory.

If these observations be just, they will admit of proof. We shall therefore now demonstrate, by several examples from the New Testament, that they are founded in fact; and that the truth of our doctrine concerning the Lord is the necessary result of divine revelation, when understood in it's genuine sense.

1. First, then, the passage, which already lies open before us, is of this description. One of the ten lepers, finding that he was healed in consequence of his faith in, and obedience to, the word of JESUS, turned back, and with a loud voice glorified GOD, and fell down at *his feet*, giving *him* thanks. At whose feet now did he fall, but at the feet of JESUS? And yet the antecedent to the pronoun *his* is evidently the word GOD; demonstrating, that, while he fell at the feet of JESUS, he at the same time fell at the feet of GOD. This is also confirmed by the remark, which JESUS made, in answer to the glorification and thanksgiving of the leper: “Were there not ten cleansed? but where are the nine? There are not found that *returned* to give *glory* to GOD, save this stranger. And he said unto him, *Arise, go thy way; thy faith hath made thee whole.*” The whole passage, therefore, taken in it’s just connection, may be considered as containing both a *direct* and an *indirect* declaration, that JESUS himself was the very GOD who healed the leper, and who also received the glory that was due for the divine work: which is still further evident from the circumstance of the Lord’s approving the *faith* of the leper, because it was directed *immediately* to him.

2. Matt. i. 21 to 23. Speaking of the birth of JESUS, the angel first says, that he\* shall save *his people* from their sins; and afterwards it is declared, that “then was fulfilled that which was spoken by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name *EMMANUEL*, which being interpreted is, *GOD WITH US.*” This passage speaks for itself, and therefore requires no comment.

3. Matt. iv. 5 to 7. When the devil tempted JESUS, the latter replied, “It is written, Thou shalt not tempt the *LORD THY GOD.*”

4. Mark ii. 5, 7, 12. When JESUS said to the sick of the palsy, “Son, *thy sins be forgiven thee,*” it was justly asked even by the scribes, “*Who can forgive sins, but GOD only?*” And so far was this reflection from being discountenanced by JESUS, that

\* *He himself.* See Bishop Pearson on the Creed, or the original Greek.

it was rather confirmed by his asking, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk?" Plainly intimating, that to an OMNIPOTENT GOD in human form it is alike easy either to restore the spirit, or to heal the body.

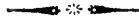
5. Mark xi. 14, 21, 22. On Peter's observing, that the fig-tree, which had been cursed, was withered away, "JESUS answering saith unto them, Have *faith in GOD*," meaning *faith in HIMSELF*, who had done such a marvellous work.

6. Luke xviii. 41 to 43. The blind man, who had received his sight by the mere word of JESUS, immediately followed *him*, glorifying GOD. To *follow* JESUS, as he did, is therefore to *glorify* GOD, because it is acknowledging him to be vested with *omnipotence*, thus to be GOD in human form.

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|----------------------------------|---------------------------------------|
| 7. Luke xix. 37, 38.             | 20. John xvi. 13 to 15.               |
| 8. Luke xxii. 16, 18, 30.        | 21. John xx. 25 to 28.                |
| 9. Luke xxiii. 42, 43.           | 22. Apoc. i. 8, 11, 13, 17, 18.       |
| 10. John i. 1, 3, 10, 14, 15.    | 23. Apoc. v. 12 to 14.                |
| 11. John viii. 19.               | 24. Apoc. vii. 9 to 12.               |
| 12. John viii. 24, 25, 27.       | 25. Apoc. vii. 15, 17.                |
| 13. John viii. 51 to 58.         | 26. Apoc. xi. 15, 17.                 |
| 14. John x. 27 to 30.            | 27. Apoc. xvii. 14.                   |
| 15. John xi. 4.                  | 28. Apoc. xxi. 7, 22, 23.             |
| 16. John xi. 25, 26, 40, 43, 44. | 29. Apoc. xxi. 23; and chap. xxii. 5. |
| 17. John xiii. 31, 32.           | 30. Apoc. xxii. 6, 16.                |
| 18. John xiv. 1.                 |                                       |
| 19. John xiv. 7, 9.              |                                       |

In all these passages, and many more of similar tendency, either the character or the name of Deity, and very frequently both together, rest only with HIM, of whom Moses, the Prophets, the Psalms, and the Evangelical Books, so constantly treat, and who by them all is declared to be no less than the great JEHOVAH himself appearing among men under the veil of Humanity, and thus leading them, in a way accommodated to their weak-

ness and prejudices, to the ultimate perception and acknowledgment of his Divinity.



[68.] Luke xviii. 16. “Suffer little children to come *unto me*,  
“and forbid them not; for of such is the *kingdom of God*.”



Nothing else is meant in the New Testament by the *kingdom of God*, or the *kingdom of heaven*, but the advent of JEHOVAH GOD into the world, and the consequent acknowledgment of JESUS CHRIST as that *God manifested in the flesh*, together with all the felicities resulting from such acknowledgment in heart, understanding, and life. Now as no one can see or comprehend this great truth by the mere *light of nature*, or by the highest efforts of human understanding unaided or unenlightened by divine revelation; and as this divine light can only be obtained by first acknowledging, that *of ourselves* we are mere *ignorance and darkness*, and that, like helpless infants, we can take or acquire nothing of truth, unless it be given us from above, John iii. 37; we may hence see the reason why the Lord said to his disciples, that the kingdom of God is accessible to such only as are of a character humble and teachable, like that of little children, and who thus *come unto and acknowledge him* in the capacity already described. Hence, further, we perceive the just application of the words of JESUS concerning the rich man, (the man who abounds in *science*, and prides himself in *self-derived intelligence*), “How hardly shall they that have *riches* enter into the “kingdom of God! For it is easier for a camel to go through a “needle’s eye, than for a *rich man* to enter into the kingdom of “God,” Luke xviii. 24, 25.

To come unto JESUS, therefore, as a *little child*, that is, in *humility, innocence*, and a *teachable spirit*, in order to receive from *him* all that constitutes true wisdom, love, and happiness, is the genuine characteristic of a Christian, the very passport which introduces within the gates of heaven, and gives the bearer a title to

an everlasting mansion in the *kingdom of God*. And if so, then JESUS himself must be no less than GOD; because such abasement of self in spiritual things cannot be due *from one man to another*, but is solely required in our approaches to the DEITY.

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## JOHN.

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### [PRELIMINARY.]

IN none of the Gospels does the doctrine of the sole, supreme, and exclusive Divinity of our Lord and Saviour JESUS CHRIST appear more conspicuous, more certain, and more incontrovertible, than in that of the beloved disciple John. Whether we consider the *number* of passages, which yield this doctrine even in the *letter*, (to say nothing of the *spiritual sense*, which *every-where* establishes it,) or the happy simplicity of sentiment and expression, which distinguishes it among the Sacred Writings, it must ever be regarded as one of the most powerful weapons in defence of the truth, that was ever entrusted in the hands of man.



[69.] JOHN i. 1, 3, 10, 14. "In the beginning was the Word, and the Word was with God, and *God was the Word*. "All things were made by him; and without him was not any thing made that was made. He was *in the world*, and the world was made by him, and the world *knew him not*. And 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."

The Word, called in Greek *Logos*, interiorly considered, is divine wisdom, divine truth, or divine light; and this being inseparable from God, is therefore called God, because there is nothing belonging to God, whether it be in respect to his essence or his person, but what really and truly is *God*. God, therefore, as to the *Word*, or as to the *divine truth of the Word*, came down into the world, which was created by him; and yet the world knew him not. The same God also became a *Man*, when the Word was made *flesh*, and dwelt among us. How well does this apply to the person and character of JESUS CHRIST, who repeatedly declares himself to be the *truth*, the *light*, and the *life*! The Evangelist adds, “And we beheld his glory, the glory as “*of the Only-begotten of the Father* :” which is as much as to say, The glory, in which he appeared while on earth, was not the glory as of the *Father*, or as of the *purely divine essence itself*, because this glory is utterly inaccessible to the creature; but the glory as of the *Son*, the *Humanity*, or the *Only-begotten* of the Father; that glory, which he displayed in the character and capacity of a DIVINE MAN, and which, though accommodated to the eye of the beholder, yet beamed forth through the veil of his flesh with a lustre and a splendor surpassing all human description.



[70.] John i. 18. “*No man hath seen God at any time ;\* the “only-begotten Son, who is in the bosom of the Father, he hath “declared him.*”

\* As to essence—so likewise 'tis said in 1 John iv. 12. and so in Exodus xxxiii. 20. Thou canst not see my face, for there shall no man see my face and live. But “the only-begotten son he hath revealed him” at all times. Moses and others saw God—who but the *manifested JENOVAN* or son? and did eat and drink, Exod. xxiv. 9, 11. Jacob wrestled with an angel *in the form of a man*, and Jacob called the name of the place Peniel, or the presence of God, for, said he, I have seen God face to face, and my life is preserved, Gen. xxxii. 24, 30. Who could this Angel be but the Angel or messenger (same word in the original) of the Covenant mentioned, Mal. iii

If no mere man has ever seen the **FATHER**, who is here called **GOD**, then it follows, that **JESUS**, who is here called the *only-begotten Son*, must be more than a mere man, nay more than an angel or any other finite being, because he resides in the *very bosom* of the **FATHER**, that is to say, because he is intimately present and united with the *pure Divinity itself*; which can never be said of either man or angel. **JEHOVAH** the **FATHER** says to **MOSES**, “There shall *no man see me*, and live,” Exod. xxxiii. 20: and yet **JESUS** declares of himself, “He who is **GOD**, even *he hath seen the Father*,” John vi. 46.

Can any evidence be stronger and more pointed than this, in favour of the infinite pre-eminence of **JESUS** over all that bears the name of *creature*? Sink, Unitarian, sink into the dust at the presence of Him, who is thus clothed with honour and majesty divine. No longer seek to dethrone or degrade the Saviour of the world; but yield him the glory, which he claims, and to which he is so justly entitled; “for *he is thy LORD*, and worship “*thou him*,” Ps. xlv. 11.



[71.] John ii. 24, 25. “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*.”

To know the hearts, the affections, and the thoughts of *all men*, or to perceive from first to last *all that is in man*, is certainly not within the province of any *finite being*, but exclusively of him, whose “*understanding is infinite*,” Ps. cxlvii. 5; and who says, “I **JEHOVAH** search the heart, *I try the reins*,” Jer. xvii. 10. Ps. vii. 9. “*I know* the things that come into your mind, every “one of them,” Ezek. xi. 5. What then is to be said in a case

1. Likewise he who is called “presence of **GOD**,” Exod. xxxiii. 14, 15 and the angel of his presence, Isa. lxiii. 9. who is called **CHRIST**, 1 Cor. x. 9. **CHRIST** is likewise called the Similitude of **JEHOVAH**, Numb. xii. 8. Compare Acts vii 38—See Parkhurst, art. *Character*.—*Am. Pub.*

like this, where the very same attribute of *omniscience*, which belongs only to the *infinite and eternal* JEHOVAH, is yet positively and deliberately ascribed to the MAN JESUS? What can be said with any degree of consistency either with revelation, or with the common reason of mankind, but that both names, JEHOVAH and JESUS, denote only *one and the same Divine Being?*



[72.] John iii. 13. “No man hath ascended up to heaven, but he that *came down from heaven*, even the *Son of Man*, who *is in heaven.*”



That JESUS, who is also called the *Son of Man*, was present in heaven, even while he was upon the earth, is here plainly declared; and therefore from the nature of the attribute ascribed to him we may justly conclude, not only that he is more than a *mere man*, or the *son of a mere man*, as some Unitarians interpret the phrase, but that he is the Supreme and *Omnipresent God*, who, in respect to the *divine truth* of his Word, equally existing in the heavens above, and in the church below, is so frequently termed the *Son of Man*; such divine truth, received in the understanding and in the heart, being that alone, which constitutes the essential principle of *Humanity*.

And here, by the way, having named an objection started by Unitarians against the phrase *Son of Man*, with their proposed amendment of the same, in order to make it tally the better with their idea of the *mere humanity* of JESUS, whom they would in future call the *son of a man*, let us spend a moment in its examination. When the elders of the Jewish people, with the chief priests and scribes, asked JESUS, saying, “Art thou the CHRIST? tell us;” among other things he observed to them, “Hereafter shall the *Son of Man* sit on the right hand of the power of God:” on which they all immediately said, “Art thou then the *Son of God?*” Luke xxii. 66 to 70. From this passage it appears, that they considered the two phrases, *Son of Man*, and *Son of God*, to be nearly, if not perfectly synonymous; and that they at



least, unlike some Unitarians of the present day, did not regard the former as any proof or avowal of his *mere humanity*, but on the contrary as a name expressive of some divine quality similar to that of *Son of God*.

In agreement with this the Lord himself also says, "Except ye eat the flesh of the *Son of Man*, and drink his blood, ye have no life in you," John vi. 53. Surely the flesh and the blood of a *mere man*, or of the *son of a mere man*, can never communicate that spiritual and eternal life, which is here alluded to.

Again, in another place he says, "Then shall ye see the *Son of Man* coming in the clouds of heaven, with great power and glory: and then shall he send (mark, the *Son of Man* shall send) his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of the heaven," Mark xiii. 26, 27. Are these expressions and predictions applicable to the son of a man? Does any mere son of a man keep in his charge, and at his beck and call, beings of *angelic make*? and will such an one hereafter depute them at pleasure to accomplish his purposes of *election* and *universal sovereignty* in heaven and on earth? Preposterous to the last degree is the idea; and therefore most deservedly is it to be rejected, together with the doctrine that stands in need of such aid, or that gives birth to such a mere phantasm of the imagination.



[73.] John iii. 31. "He that cometh from above, is *above all*: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is *above all*."



JESUS said, "The bread of God is he who *cometh down from heaven*, and giveth life unto the world: I am the bread of life: I am the bread which *came down from heaven*," John vi. 33, 35, 41. He therefore is the great personage, of whom John the Baptist spoke, when he said, "He that cometh from heaven, is *above all*:" and if he be above all, he cannot be less than GOD.

[74.] John iii. 34. "He, whom God hath sent, speaketh the words of God: for God giveth not the spirit *by measure* unto him."

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Every finite being, every created subject, capable of receiving the spirit or influence proceeding from God, must of necessity, by the very condition of his nature, receive it *by measure*, that is, *partially*, and not in *all it's fulness* or *totality*; because what is *infinite* can never be included within, or comprehended by, a *finite* capacity. This is so self-evident, that it requires neither proof nor comment. But of JESUS it is said, that God, or the Essential Divinity, giveth not the spirit *by measure* unto him. He, therefore, who is capable of receiving into himself, that is, into his Humanity, the *whole fulness*, the *unfathomable abyss* or *ocean of Divinity*, can neither be a *mere man*, nor a *mere angel*, nor a *mere creature* of any rank or denomination, no nor a *mere participator* in Divinity as *one of three co-equally divine persons*; but he must be himself in his own proper person the *whole God*, the *sole God*, and *nothing less but God*, in a divinely-human form. Such is the Divine Man JESUS CHRIST, who speaketh the words of GOD, who doeth the works of GOD, and who consequently is alone entitled to the name of GOD.

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[75.] John iii. 35. "The Father loveth the Son, and hath given *all things into his hand*."

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The *Father* being the Essential Divinity, and the *Son* the Divine Humanity, in one and the same person, it is said, that the Father hath given all things into the hand of the Son, to denote that all the powers, attributes, and perfections of Deity are centered in, and exercised by, the divine human form of our Lord and Saviour JESUS CHRIST; comparatively as all the powers and faculties of the human soul are united with, and also exercised by, the human body.

Or, to place the subject in another point of view, which is still in perfect harmony with the preceding explanation; the *Father* may be considered as the *divine love*, and the *Son* as the *divine wisdom* of one and the same God. Now all the proceedings or operations of Deity, in respect to the redemption and salvation of man, inasmuch as they take their rise in the *divine love*, may therefore be said to originate with the *Father*. But as the divine love does not, and cannot act effectually, except in concurrence with, and by means of, the *divine wisdom*, which is the *Son*; and as consequently every thing belonging to the divine love is thus as it were transferred to the divine wisdom, so as to be wholly united with it, it is hence easy to discern the true reason why it is written, that “the *Father loveth* the *Son*, and hath given “*all things into his hand.*” The divine wisdom here spoken of is no other than the *Word made flesh*; and this possesses in itself, and likewise communicates to man, the whole and sole power of salvation; because he, who is the God of the *Word*, never acts separately from it, but always in and by means of it.

Thus, when the Lord declares, by his Evangelist, that the *Father* hath given all things into the hands of the *Son*, he thereby instructs us, that all the divine operations, in producing the reformation, regeneration, salvation, and final happiness of man, are entirely conducted from and by the *Sacred Scriptures* or *Word*, and never by any immediate influx from himself separately from it. It was by reason of this great truth, that the Lord, in assuming the *Humanity*, assumed also the *Word* even in the letter; that he realized and accomplished in himself the whole of it's contents from first to last, insomuch that he actually became the *Word incarnate*, and thereby for ever identified it with himself and all his Divinity. And hence we may now see what is implied in that singular confession of the Psalmist to JEHOVAH, “*Thou hast magnified thy Word above all thy name,*” Ps. cxxxviii. 2.

[76.] John iii. 36. “He that *believeth on the Son*, hath *everlasting life*: and he that *believeth not the Son*, shall not see life; but the *wrath of God* abideth on him.”

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It is no where written, “He that believeth on the *Father*, hath everlasting life;” but “He that believeth on the *Son*.” And indeed all the promises set forth in the Gospel have respect to *faith in the Son*; and for this reason, because faith in the *Son* necessarily includes faith in the *Father*, who is within the *Son*, as the soul is within the body: whereas faith directed to the *Father out of, above, and distinct* from the *Son*, inasmuch as it is a faith in *no object* capable of being apprehended by the mind, is so far from being a true and living faith, that it is in reality a faith in *no God*; because *out of JESUS CHRIST* no God whatever is to be found in the universe. Hence all worship founded on this latter faith necessarily relapses into Deism, Naturalism, Materialism, and finally into Atheism. So true is it, that “he who believeth not the *Son*, shall not see life; but the *wrath of God* abideth on him.” If then such be the important consequences of believing, or not believing, in the *Son*, that is, in *JESUS*, can he be less than the *true God*, and *eternal life*?

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[77.] John iv. 14. “*Whosoever* drinketh of the water that *I* shall give him, shall never thirst: but the water, that *I* shall give him, shall be in him a well of water springing up into everlasting life.”

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No mere man, no angel, can of and from himself communicate such *living water*, as shall be capable of supplying the wants and desires of *every immortal spirit*. *GOD*, who is the sole fountain of life, can alone bestow so divine a gift. *JESUS*, therefore, who promised, and who can also perform it, must be *GOD*.

[78.] John v. 17, 18. "JESUS answered them, *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.*"



JESUS here declares, that his works were performed by the *Father* and *himself*, that is, by the *Divinity* and the *Humanity* united. On which account, and because he called God, or the Divinity, his Father, the Jews charged him with making himself *equal with God*: which charge, so far from denying it, he in the subsequent verses plainly acknowledges and justifies, saying, "Whatsoever things the Father doth, *these also doth the Son likewise*," ver. 19. "As the Father raiseth up the dead, and quickeneth them; *even so the Son quickeneth whom he will*," ver. 21. And again, "The Father judgeth no man, but hath committed all judgment *unto the Son*, that all men should *honour the Son, even as they honour the Father*: he that *honoureth not the Son, honoureth not the Father*, who hath sent him," ver. 22, 23.

The great solicitude, which JESUS appears to manifest in establishing the same honour and respect in favour of the *Son*, that is, of himself as to his *Divine Humanity*, which are due to the *Father*, that is, to himself likewise as to his *Essential Divinity*, cannot but be received as strong and satisfactory evidence, not only that he was in the continued act of *making himself equal with God*, but also that we are called upon to acknowledge *him alone* as the true Object of our worship, because in his *divine person* thus made *equal*, nay *one with God*, is contained all that belongs to, or is called, God.

Most singularly coincident with the present passage is that in the prophet Zechariah, where the very treatment, which our Lord actually received from the Jewish people, for thus *equalizing himself with JEHOVAH*, is particularly announced and described. "One shall say unto him, What are these *wounds in thine hauds*? "Then he shall answer, Those with which I was wounded in the house of *my friends*. Awake, O sword, against *my Shepherd*, and against the *Man that is my Fellow*, (Heb. *the mighty Man*

"my Companion,) saith JEHOVAH of hosts: smite the *Shepherd*, "and the *sheep* shall be *scattered*," Zech. xiii. 6, 7. The wounds in his *hands*, received in the house of his *friends*, evidently allude, in the literal sense of the words, to the crucifixion of JESUS by the *Jews*, who are called *his friends*, because they were (representatively at least) the *church* and *people of God*. But, spiritually understood, the same wounds in his hands signify a denial of his being the *Omnipotent God* in human form, whether it be on the part of Jews or of Christians: for, as the *hand* in the human body is the organ of it's *power*, so in reference to the Lord it denotes his *divine power*: hence to *wound his hands*, is to *deny his divinity*, especially his divine attribute of *omnipotence*.

Again, when JEHOVAH says, "Awake, O sword, against my *Shepherd*, against the *Man that is my Fellow*," how plainly does this appear to be accomplished in the persecution which was raised by the Jews, and in the deadly enmity which they breathed, against the person of JESUS, against the very MAN, who made himself the EQUAL, the COMPANION, or the FELLOW of JEHOVAH! who also declared himself to be "the *good Shepherd*, who *giveth his life for the sheep*!" John x. 11; and who, when about to be *smitten*, said to his disciples, "All ye shall be *offended because of me* this night; for it is written, I will *smite the Shepherd*, "and the *sheep* of the flock shall be *scattered abroad*!" Matt. xxvi. 31.

Comparing the prophecy with the facts which took place in, upon, and relative to JESUS; and considering well the cause or reason why he was persecuted and rejected by the Jews, viz. that it was purely on account of the truth which he taught, the good which he did, and especially because he avowed himself to be of divine origin, the descendant of JEHOVAH with respect to his *interior Humanity*, and JEHOVAH HIMSELF with respect to his *Essential Divinity*, thus at one time and in one respect the SERVANT of JEHOVAH, at another time and in another respect the EQUAL or FELLOW of JEHOVAH, and in the highest respect ONE AND THE SAME with him; how evident must it be to a reflecting mind, that all arguments sought for and urged against the sole

and exclusive Divinity of JESUS, must be no other than so many attempts to confirm the opinion of Jews, and to raze the very foundations of the true Christian temple!



[79.] John v. 26. “As the *Father* hath *life in himself*, so hath he given to the *Son* to have *life in himself*.”

No finite or created being can be said to have *life in himself*; the very expression implying life *uncreated, underived*, and consequently *self-existent* and *divine*. Such life hath the *Father*, such also hath the *Son*: wherefore, as there can be only *one such life*, and only *One Being* in whom it is to be found, it follows, that the *Father* and the *Son*, which are two terms expressive of *invisible essence* and *visible form*, are together *that One*. Thus we see, that, as JESUS the *Son* hath the same power, the same honour, and the same life, as JEHOVAH the *Father*, he must also be *divine*; and if *divine*, he must be *God*; and if *God*, he must be the *Supreme and Only God*, for more than *One God* cannot be given, and must not be imagined.



[80.] John v. 40. “Ye will not come to *me*, that ye might have *life*.”

No man will approach JESUS, with the view of obtaining from him eternal life, unless he believe him to be GOD. Unitarians deny his Divinity; and Trinitarians will only allow him a certain portion of it, according to a well-known scale of their own invention. The consequence is, that neither of them will apply to *him alone*; and both, but especially the former, become obnoxious to the same charge, as was brought by our Lord against the Jews of old, “Ye will not come to *me*, that ye might have *life*.”

Now if JESUS be “the *way*, the *truth*, and the *life*,” John xiv. 6; and if in another place he says, “Come unto *me*, all ye that

“labour, and are heavy-laden, and *I will give you rest*,” Matt. xi. 28; what other conclusion can we draw from these considerations, but that JESUS himself is the fountain and source of life, the legitimate Object of all worship, and consequently the true God, who can alone hear and answer prayer?



[81.] John vi. 46. “Not that *any man* hath seen the Father, save he who is of God, he hath seen the Father.”



Here JESUS plainly distinguishes himself from all other men, declaring that *he alone* hath seen the Father, or the purely divine essence, which yet cannot be seen by any *finite* eye. JEHOVAH said to Moses, “Thou *canst not see* my face: for *there shall no man see me, and live*,” Exod. xxxiv. 20. But JESUS hath seen the Father, and yet *lives!* lives as a MAN too! though most essentially differing from all other men, in that the constituent principles of Humanity take their origin *in him*, while with all others they exist only by derivation *from him!* Surely then it must be evident, that he, who alone is capable of sustaining the *full presence of Deity*, and of *beholding* it's infinitely transcendent glories, nay of collecting them into *his own person*, as into their *proper centre*, is and can be no other than the SUPREME GOD himself, visiting his creatures in a kind of amiable disguise, that in the end he may make himself known to such of them, as will open their hearts and their understandings to receive him.



[82.] John vi. 51 to 54. “*I am the living bread*, which came down from heaven: if any man eat of this bread, he shall *live for ever*: and the bread that I will give, is *my flesh*, which I will give for the life of the world. The Jews therefore strove amongst themselves, saying, How can *this man* give us his flesh to eat? Then JESUS said unto them, Verily verily I say unto you, Except ye eat the *flesh of the Son of Man*, and drink



“ *his blood*, ye have no life in you. Whoso eateth *my flesh*, and drinketh *my blood*, hath *eternal life*; and I will raise him up at the last day.”

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To eat the flesh, and to drink the blood, of the Son of Man, is to receive spiritual nourishment from the Word; and as his flesh is the divine good, and his blood the divine truth, both of which are necessary to salvation, therefore JESUS, who is the Son of Man, or the Word itself made Man, declares, that whoso eateth *his flesh*, and drinketh *his blood*, receives in the very act that which constitutes *eternal life*. But in the nature of things eternal life cannot be in the gift of any *mere man*, nor of any *created being* whatever. Whence it follows, that JESUS, who came down from heaven to give his *flesh* and his *blood* (not as a sacrifice in the room of sinners, but as heavenly food) for the *life of the world*, must be the *Preserver* of that life, and consequently the SUPREME GOD, from whom alone it is derived.

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[83.] John vi. 63. “ *The words that I speak* unto you, they are *spirit*, and they are *life*.”

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If the very words, which proceed from JESUS, are both *spirit* and *life*, what must HE HIMSELF be in his own essence and person! We know, that all life proceeds from God, and that it can have only one source and fountain. JESUS, therefore, who claims to be this *fountain of life*, and whose Word is an oracle of truth, must himself be the one self-essent, self-existent, and life-inspiring GOD.

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[84.] John vi. 64. “ JESUS *knew from the beginning* who they were that *believed not*, and who should *betray him*.”

Such knowledge as this is too much for any mere man to possess; but being possessed by JESUS, it conspires with all the other attributes of *perfect Mind* to give us an idea of his divine character.



[85.] John vi. 67, 68. “JESUS said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”



If JESUS be the *only Object*, to whom the approach of the heart and the thought should be directed, in prayer, in praise, and in worship; and if indeed the words, and at the same time the gift of *eternal life* be with him; to what end and purpose can it be to seek for, or to apply to, *any other*? Can a man desire *more than eternal life*? Or can he hope to receive it from *more than one only source*? JESUS is declared to be *this source*: therefore JESUS is declared to be the ONE ONLY GOD.



[86.] John vii. 18. “He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him. the same is true, and no unrighteousness is in him.”



JESUS here speaks of himself as being *sent by the Father*, and seeking not *his own glory*, but the *glory of the Father*; and then adds, “The same is true, and no unrighteousness is in him.” From which particulars we learn and perceive as follows: 1. That he himself, while on earth, was *the truth*, as he likewise plainly declares in other places. 2. That in the character or quality of *truth*, particularly of that truth, which is accommodated to the reception of mankind, he is said to be *sent by the Father*, which is the same thing as to *proceed* from him: and as we know, that all truth proceeds from good, or all wisdom from love, therefore

we are assured, that by the term *Father* is meant the *divine good*, or the *divine love*. 3. That as *light* proceeding from the *sun* perpetually indicates the glory of it's source, and is *of itself*, or considered *separately* from it's source, comparatively as *nothing*; so *truth*, and especially *divine truth*, perpetually points out and leads to *divine good* or *divine love*, ever exalting it as it were *above itself*, as being that radical, original, and fundamental principle, from which all the divine operations and providences take their rise, and to which every thing appertaining to *wisdom*, *knowledge*, and *science*, are merely *subservient*. And hence, 4. We see the true ground and reason why it is said, that JESUS seeketh not *his own* glory, but the glory of *him that sent him*, viz. because while on earth, or in his state of humiliation in the infirm humanity, he had perpetual respect to the divine principle within him, or the divine love, called the Father, from which he came forth, and to which he was again returning.

But it is further written of JESUS, yea pronounced by his own lips, that "*no unrighteousness is in him*;" being the *very words* used by the Psalmist in reference to JEHOVAH, Ps. xcii. 15. And in John viii. 46, JESUS challenges even his enemies to *convict him of sin*: whereas of all others, the children of men, it is expressly declared, "*There is no man that sinneth not*," 1 Kings viii. 46. "*They are all gone aside, they are all together become filthy*;" "*there is none that doth good, no not one*;" Ps. xiv. 3. Hence again we learn, and with all the certainty of truth conclude, that JESUS, and JESUS alone, in the capacity which we now contemplate, as being exempt from evil, exempt from crime, exempt from all that characterizes mere humanity, is and must be the *Supreme Good*, as well as the *Supreme Truth*; and therefore that the *Sent of God* is no other than *God himself*, appearing in the world in a way accommodated to the wants and necessities of his fallen creatures, who by *light* from heaven can alone find their way back to heaven.

[87.] John vii. 37, 38. "In the last day, that great day of the feast, JESUS stood and cried, saying, If any man thirst, *let him come unto me*, and drink. He that believeth on *me*, as the Scripture hath said, out of his belly shall flow *rivers of living water.*"

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Such are the words of JESUS; and similar are the words of JEHOVAH by his prophet: "Ho! every one that *thirsteth*, come ye to the *waters*; and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price. Incline your ear, and *come unto me,*" Isa. lv. 1, 3. "JEHOVAH shall guide thee continually, and satisfy thy soul *in drought*, and make fat thy bones: and thou shalt be like a *watered garden*, and like a *spring of water*, whose waters *fail not,*" Isa. lviii. 11. "For I will pour *water* upon him that is *thirsty*, and *floods* upon the *dry ground,*" Isa. xlv. 3.

To whom now shall we make our approaches? to whom shall we apply for this *water of life*? to JEHOVAH, or to JESUS? The former pronounces himself to be "the *fountain of living waters,*" Jer. ii. 13. The latter says, "Whosoever drinketh of the water, that *I shall give him*, shall *never thirst*; but the water, that I shall give him, shall be in him a *well of water springing up into everlasting life,*" John iv. 14. And he adds in another place, "Let him that is *athirst*, come: and *whosoever will*, let him take the *water of life* freely," Apoc. xxii. 17. In both cases the invitation is universal, embracing men of every clime and every age: and in the passages adduced no reference whatever appears to be made, by either the one or the other of the speakers, to any fountain or source of life *different and distinct from himself*: but each puts in his respective claim upon the hearer, with an injunction to follow *him*, and *him alone*. And yet both are acknowledged, by the church at least, to be *Oracles of divine wisdom*, or of *divine truth*.

How then must an humble member of the church conduct himself in a point of such essential consequence, as the selection of an Object for his faith, his love, and his worship, to rest upon? seeing that the voice of JEHOVAH from the Old Testament, and

the voice of JESUS from the New, are equally sounding in his ears? We know, that the Divine Being or Essence, called JEHOVAH, is justly entitled to the adoration of every intelligent creature, and that no other God must be set in competition with him. But we know also, that *as an essence*, abstractedly considered, he is *invisible* and utterly *incomprehensible* to any finite understanding. He must, therefore, if he would make himself known, present himself to his creatures under some *form*, capable of being *seen*, *apprehended*, and *embraced*, as a *divine substance* or *person*, in which all the divine attributes, qualities, and perfections may be *concentrated* and thus *embodied*.

Under this view of the subject, the *form* and the *essence* together must of necessity be so identified as *one*, that neither of them will admit of actual separation from the other; though they may be *spoken of*, and in part *described*, in different and distinct terms. Whenever, then, we would think of the *divine essence*, it follows, that we must at the same time ascribe to it the *divine form*; and when contrariwise we would think of the *divine form*, we must also in the same moment ascribe to it the *divine essence*. Now the Sacred Scriptures inform us, that the *glorified person* of JESUS CHRIST is that *divine form* and *substance*, which presents to the notice and contemplation of man all that can be known or perceived of pure *Deity*: and hence, as it is in the nature of *form* to bring us to an acquaintance with *essence*, so it is written of JESUS CHRIST, who is called the *Son*, that he is the medium of access to the *Father*; by which is understood, that his DIVINE HUMANITY is the gate of introduction to his ESSENTIAL DIVINITY.

In this way we are led to see the reasonableness and the truth of genuine Christianity, and are enabled to harmonize the apparently discordant points of revelation, which have so long perplexed the pious and sincere members of the church, while they furnished matter of unrighteous triumph to the sons of infidelity. And in the same way we perceive, that, while JEHOVAH and JESUS both claim to be the sole fountain of living waters, there is still only *one such fountain*, because there is still only *One God*; the name JEHOVAH denoting the *invisible essence*, and the name JE-

sus the *visible form*, of one and the same infinite and eternal Being.

Keeping now these sentiments in view, and directing our eyes and our hearts to JESUS alone, as to that *divine form*, in whom is the *divine essence* in all it's fulness of glory, let us, with the millions of thirsty souls pressing forward to receive the blessing, address, in the words of David, David's Lord: "As the hart  
"panteth after the water-brooks, so panteth my soul after thee, O  
"God: my soul *thirsteth for God*, for the *living God*," Ps. xlii.  
"1, 2, "O thou that hearest prayer, unto thee shall all flesh come:  
"thou visitest the earth, and *waterest it*; thou greatly enrichest it  
"with the *river of God*, which is *full of water*," Ps. lxxv. 2, 9.



[88.] John vii. 46. "*Never man spake like this Man.*"

Though these words were uttered by the officers, whom the chief priests and Pharisees had sent to apprehend JESUS, yet we are to assume, that they contain a divine truth: and indeed, when we refer to the language actually used by him on many different occasions, we are compelled to acknowledge, not only that he spake *as never man spake*, but also that his words were accompanied with a *power and effect*, which plainly betokened a DIVINE AGENT. A few examples will remove all doubt, if any doubt can be entertained on the subject.

1. "They brought unto him many that were possessed with devils: and he cast out the spirits *with his word*, and healed "all that were sick," Matt. viii. 16. Could these effects be produced by any thing short of *omnipotence itself*?

2. "When he was entered into a ship, there arose a great tempest in the sea, insomuch that the ship was covered with the "waves. Then he arose, and *rebuked* the winds and the sea, "and there was a great calm," Matt. viii. 23 to 26. Well then might the sailors marvel, saying, "*What manner of Man is this*, "that even the winds and the sea obey him!" ver. 27.

3. When they brought to JESUS one sick of the palsy, he said unto him, "Son, be of good cheer, *thy sins be forgiven thee,*" Matt. ix. 2. But the scribes, who were present, said, "Why doth this Man thus speak blasphemies? Who can forgive sins, but *God alone?*" Mark ii. 7. Surely then the officers were justified in reporting, that "*never man spake like this Man.*"

4. JESUS said, "Come unto me, all ye that labour, and are heavy-laden, and *I will give you rest,*" Matt. xi. 28. Did ever man so speak before?

5. "Where two or three are gathered together "*in my name,* there *am I in the midst of them,* Matt. xviii. 20. Where else, but in JESUS, is to be found an OMNIPRESENT MAN?

6. "Heaven and earth shall pass away, but *my words shall not pass away,*" Matt. xxiv. 35. Again it may be asked, Did ever man speak like *this Man?*

7. "JESUS spake unto them, saying, "*All power is given unto me in heaven and in earth: and lo, I am with you alway even unto the end of the world,*" Matt. xxviii. 18, 20. What man, since the beginning of the creation, ever claimed to himself the divine attributes of *omnipotence* and *omnipresence,* besides *this Man?*

8. When "JESUS saw a fig-tree, having nothing but leaves, he said unto it, *No man eat fruit of thee hereafter for ever.* And "in the morning, as they passed by, they saw the fig-tree *dried up by the roots,*" Mark xi. 12 to 14, 20. What must be thought of a Being in the form of a Man, at the sound of whose voice even *nature shrinks* as it were *into nothing?* Can he be any thing short of a GOD-MAN, that is, a DIVINE MAN?

9. JESUS said unto his disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law of Moses,* and in the *Prophets,* and in the *Psalms, concerning me,*" Luke xxiv. 44. What other man ever made so high a pretension, as to set himself up as the great *Subject of divine revelation?* the great *Object* referred to in all the *historical, typical, and prophetical parts of the Word,* as well as in the *Psalms of David?* None. We hold

it, therefore, as an eternal truth, That “*never man spake like this Man.*”

10. JESUS again said, “I am the *living bread*, which came down “*from heaven: if any man eat of this bread, he shall live for ever,*” John vi. 51. Did language like this ever proceed from *other lips*, than the *lips of JESUS*?

11. “If ye believe not that *I am*, ye shall die in your sins,” John viii. 24. For “*verily verily I say unto you, Before Abraham was, I am,*” ver. 58. Never, never can this be the description of a *mere man*.

12. JESUS said, “I am the *resurrection* and the *life*: he that “*believeth in me, though he were dead, yet shall he live. And he cried with a loud voice, Lazarus, come forth. And he that was dead came forth,*” John xi. 25, 43, 44. Did ever man speak with such authority, and such effect, as this, besides the *DIVINE MAN*, whose voice alone is capable of imparting life to all who hear him, love him, and obey him? Justly and truly then may it be said, with all those who “*bare him witness, and wondered at the gracious words which proceeded out of his mouth,*” Luke iv. 22, and in the language of the officers sent to apprehend him, but who, on hearing the words of JESUS, instead of executing the order, returned to their masters in the utmost astonishment, and protested, saying, “*Never man spake like this Man.*”



[89.] John viii. 19. The Pharisees said unto JESUS, “Where “*is thy Father? JESUS answered, Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also.*”



The Pharisees, who judged only after the *flesh*, (ver. 15,) knew indeed Joseph the *reputed father* of JESUS, and Mary his mother, with the other branches of the family, according to *mere natural affinity*: but as they were wholly ignorant of his *divine genealogy*, that is, of his descent from JEHOUAH in respect to his interior



human essence, and of the character which in truth he came into the world to sustain, as both *God and Man* united in one person, therefore our Lord plainly told them, that they neither knew *him* nor his *Father*; that is to say, they neither knew the *manifested* nor the *unmanifested Deity*. Had he been in all respects a *mere man*, sent, deputed, or commissioned by the Supreme Being to declare his will, like Moses, Elias, or John the Baptist, with what colour of truth could he have represented himself to be a character so mysterious, so super-human, that the knowledge of him was involved in the *same obscurity*, as the knowledge of the *invisible God*? The solution of this problem is only to be found in the Sacred Scriptures themselves, rightly understood; the key to which was held up to our view by the apostle Paul, when he said, “Without controversy, great is the mystery of godliness;—*God was manifest in the flesh*,” 1 Tim. iii. 16.



[90.] John viii. 24. “If ye believe not that *I Am*, ye shall die in your sins.”



To be the *I Am*, is to be the one infinite source of all *life and being*; and hence it is one of the first and most expressive names of Deity. When JEHOVAH appeared to Moses, he declared his name to be *I Am*: “Thus shalt thou say unto the children of Israel, *I Am* hath sent me unto you,” Exod. iii. 14. But JESUS declares himself to be this *I Am*, and enforces the truth of his assertion with the highest sanction of the divine law: “If ye believe not that *I Am*, ye shall die in your sins.” It is therefore *sinful* to refuse him the acknowledgment, which he requires; and the same penalty attaches to a want of faith in *him* the manifested God, as to a complete denial of the *divine essence itself*, namely, death spiritual, death eternal. And this consequence results, not in the way of an arbitrary sentence from offended Deity, but as an effect inseparable from the very nature of the crime, whether it be of a negative or of a positive quality; that is, whether

it be a *with-holding* of our faith from being directed towards *JESUS* as the *I Am*, or whether it be a full and direct *denial* of his Divinity. For as conjunction with the *Deity*, in which consists eternal life, can only take place while man reverences, obeys, and worships him, so of necessity, if man would reap the benefit of such conjunction, he must direct his whole faith and his whole heart to that *divine form*, that *Divine Man*, *JESUS CHRIST*, in whom *alone* the *divine essence* is to be found, or as Paul justly observes, in whom *alone all the fulness of the Godhead*, that is, the *totality of Divinity*, resides or dwells *bodily*.



[91.] John viii. 46. “*JESUS* said to the Jews, Which of you “*convinceth* (or rather *convicteth*) *me of sin.*”

Is not this as much as to say, “I am spotless, perfect, holy, “pure, good?” And yet there is only *One good*, and that is *GOD*. If *JESUS*, therefore, in the highest sense of the word, be the former, he must also be the latter. If in him be “no un-  
“righteousness” at all, no evil, no sin, no unholiness, no impurity, no imperfection, as to his interior essence and character, then he is and must be, *in that respect*, as he is also expressly called by the prophet, “*JEHOVAH OUR RIGHTEOUSNESS,*” Jer. xxiii. 6. Jer. xxxiii. 16.\*

\* The passage in Jer. xxxiii. 16, has given occasion to many commentators to suspect an error in the original, because it has in general been thought, that the name *JEHOVAH OUR RIGHTEOUSNESS*, which is given to Jerusalem, cannot with any degree of propriety be so applied. And some have even ventured to assert, that, on a supposition of the English translation being *correctly expressed*, the Unitarians have good ground to infer, that *JESUS CHRIST* (understood by the Branch mentioned in ver. 15, and in chap. xxiii. 5,) is no more entitled to the appellation of *JEHOVAH*, than the city Jerusalem is. But surely this is granting too much to the enemies of our Lord’s Divinity. For to admit, that the Sacred Scriptures, as we have them in the original languages, are *corrupted* either by accident or design, is in part to set afloat the great doctrines of the Christian religion, and to charge the Di-

[92.] John viii. 58. "JESUS said unto them, Verily verily I say unto you, *Before Abraham was, I Am.*"

vine Providence with having *neglected to preserve in their integrity* the laws, precepts, and ordinances, which he himself commanded his people to keep *entire*, and to observe in all succeeding ages. See Deut. iv. 2. Apoc. xxii. 18, 19. We hold the Word, therefore, to be *perfect* and *complete* as to every *tittle* and *iota*, agreeably to the tenour of our Lord's own language, when he said, "Heaven and earth shall pass away; but *my words shall not pass away*," Matt. xxiv. 35. "It is easier for heaven and earth to pass, than *one tittle of the law to fail*," Luke xvi. 17. The Psalmist likewise says, "The law of the Lord is *perfect*; the testimony of the Lord is *sure*," Ps. xix. 7. And the prophet declares, "The Word of our God *shall stand for ever*," Isa. xl. 8.

Seeing then there is good reason to believe, that the Word of the Lord has been preserved to us *entire* as to every most minute particular, let us advert to the before-cited passage in Jeremiah, and try if we can discover the latent cause why in the original it is so expressed, as to appear to give the name of JEHOVAH to the city Jerusalem, when yet it must be admitted, that, *strictly speaking*, so divine a name can only belong to the Supreme God himself. (See Ps. lxxxiii. 18.) The passage is thus rendered: "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. xxxiii. 16. The latter part of the verse may be more literally rendered thus: "And this is what he shall call her (or him,) JEHOVAH OUR JUSTICE."

In the first place it may be observed that the letter H in the Hebrew is not only the common sign of the *feminine* gender, but that it will also bear a *masculine* signification, (as in Ps. cxxxii. 6, and elsewhere; see Note under art. 42, p. 134.) by reason of it's being taken from the name JAH or JEHOVAH, and therefore in the highest sense denoting JEHOVAH HIMSELF, that is, the LORD; though in a subordinate sense it expresses a *divine quality* derived from him, and applied to the church, or to Jerusalem, according to it's state of reception. This signification, or reference to the LORD, is plainly confirmed by the context, as well as by it's collateral passage in Jer. xxiii. 5, 6; wherein mention is made of the Branch of righteousness, (or of justice,) of David, and of a King reigning, and executing judgment and justice in the earth: for no person, much less any city, as a mere habitation or assemblage of men, can so properly be said to execute judgment and justice in the earth, as JEHOVAH, and especially JEHOVAH in the *Humanity*, that is, JESUS CHRIST, who is every-where meant by the Branch, by David, and by the promised King.

What greater proof of the divinity of JESUS can be required, or given, than such an assurance of the Eternal Truth? He does

But, besides these names, various others are made use of to represent the Lord, such as Moses, Aaron, Abraham, Isaac, Jacob, Israel, Judah, Joseph, Joshua, Zerubbabel, Cyrus, &c. &c.; to whom, on account of the high signification which they bear in the Word, divine attributes and qualities are frequently ascribed, totally incompatible with the character of mere humanity belonging to the persons usually understood by those names. Thus, when it is said, that a poor but good man "was carried by angels into *Abraham's bosom*," Luke xvi. 22, it is plain, that by Abraham is not meant Abraham, but the Lord. And when the prophet, speaking of Israel as a child, writes, "Out of Egypt have *I called my Son*," Hos. xi. 1, it is equally plain, that the Lord is understood, because the passage is so interpreted in Matt. ii. 15.

And not only do persons represent the Lord, but places also, and inanimate things, do the same; as the temple, the tabernacle, the altar, &c. Now if the names of these persons, places, and things, are given representatively to the Lord; so reciprocally the name and attributes of the Lord are sometimes applied to them. For example, it is written, "Is this house, *which is called by my name*, become a den of robbers?" Jer. vii. 11, 14; chap. xxxii. 34. The same prophet also in the name of the people says, "Thou, O JEHOVAH, art in *the midst of us, and we are called by thy name*," Jer. xiv. 9. And in his own person, as a representative of the Lord, he adds, "*I am called by thy name, O JEHOVAH God of hosts*," Jer. xv. 16. Again it is said, "*The house of David shall be as God*," Zech. xii. 8. And in the Psalms the members of the church are called *Gods*: "I have said, *Ye are Gods*; and all of you are children of the Most High," Ps. lxxxii. 6. The city Jerusalem is likewise called "JEHOVAH THERE," Ezck. xlvi. 35. What wonder then is it, if, in reference to the presence of JEHOVAH in Jerusalem, or in his church and it's doctrine, she should also be called JEHOVAH OUR RIGHTEOUSNESS; seeing that by her name is meant her quality; and the quality of the church as a genuine church is solely derived from JEHOVAH, that is, from the Lord; he being in himself, and as received by his people, the *whole and sole constituent* of all their righteousness? "This is the heritage of the servants of JEHOVAH; and *their righteousness is of me*, saith JEHOVAH," Isa. liv. 17. To which may be added what our Lord says of himself and his church, viz. that in a certain sense they may be considered as one, because "*he dwelleth in them, and they in him*," John vi. 56; chap. xiv. 20, 21; chap. xv. 5, 7; chap. xvii. 21 to 23. But, as before observed, strictly and properly speaking, there is only One Divine Being, "*whose name alone is JEHOVAH*," and that is "*the Most High over all the earth*," Ps. lxxxiii. 18.

not simply assert his *pre-existence* before the days of Abraham, in the way that even Arians will acknowledge, that is, as still having relation to the *successions of time*, like a mere angel, a mere finite creature of yesterday; and therefore he says not, ‘Before Abraham was, *I was* ;’ but, entering as it were into his pure *Esse* of life, he declares himself to be the *Everlasting I Am*, that fundamental and original *root of all being*, which, though present in *all times*, as well as in *all spaces*, (mere properties of created nature,) is yet *infinitely above both time and space*, bearing no relation whatever either to the *successions* of the one, or to the *extension and mensurability* of the other. Can the Being, who with all the authority of divine truth thus characterizes himself as the one *self-essent and self-existent God*, be yet no other than a *mere man*, or a *mere creature* of any description whatever? Common sense revolts at the question, and in a tone of most significant indignation replies, “It deserves no answer.”

Admitting that this great and holy God could and did condescend to clothe himself with our nature, and put on the *appearance* of simple humanity, does it follow, that for that reason he was *actually and truly* no more than what he *appeared to be*? or that he had so far divested himself of his Divinity, as no longer to possess it even in his *interior essence*, because it was not at first to be discerned in his *exterior form*? On the contrary, is it not more just to conclude, that the divine nature and essence must ever have been inseparable from him, notwithstanding the veil, which was mercifully drawn over it? Is it not more reasonable also to expect, that occasionally, even during the time of such humiliation, he would plainly assert his divine character and

It appears then from all these considerations, that, as *divine qualities*, which are denoted by *divine names*, are frequently in the Word ascribed to the church, by reason of her conjunction or spiritual marriage with the Lord her Husband, who thus honours her with a kind of *participation in his glory*, still in the inmost or supreme sense of the various passages, where such names or qualities are found so applied, the Lord alone is properly entitled to them, though in his divine love he is willing to communicate to his people, according to their capacity of reception, *all that he possesses in himself*.

prerogatives, whensoever it seemed good to that inscrutable wisdom, which lay concealed within him? And lastly, is it to be wondered at, or is it to be doubted, as a thing exceeding and thereby confounding all faith, that the same God, after having performed the great work, for which he came down from heaven to earth, should at length lay aside that appearance of mere humanity, which he had assumed for a time, and return, by resurrection and ascension, into that ineffable glory, which he had in himself before all worlds, and which now beams upon his creation with a seven-fold splendor?

To obtain a right understanding of the Sacred Scriptures, especially in reference to the Lord, his descent into the world by the assumption of our nature, his states of humiliation, temptation, and progressive glorification, till he finally returned to the Father, or Divine Essence, from which he came forth, it will on many occasions be found highly necessary to observe the distinction between *genuine* and *apparent* truths. The business of explanation, in almost all difficult points, consists in properly separating the one kind of these from the other, and so arranging them in the mind, as to produce a consistent and harmonious view of divine revelation. The *apparent* truths are those in general, which first of all present themselves to the notice of man, and which, by their adaptation to his imperfect apprehension of heavenly things, either lead him on gradually to the *genuine* truth, or else draw him away from it, according to the state and quality of *his life*. When they lead to genuine truth, they in process of time *die away* of themselves, and are at last *extinguished* as it were by the presence of *superior light*. But when, on the contrary, they become the occasion of withdrawing the mind from the perceptions of genuine truth, and are confirmed by fallacious reasonings, they then spread a *cloud of darkness* over every subject of theological inquiry, until not a single truth can be seen in it's purity.

To assist those, who may be desirous of availing themselves of the distinction here alluded to, we annex the following Tables, which may serve as a kind of **KEY** to unlock some of the doors belonging to the Temple of Wisdom, and so give access to the holy of holies within that temple. But to those, who have no de-

sire to enter, the KEY will appear too simple in it's construction to merit their attention for a moment. They will therefore, after once looking at it, throw it away in contempt, and still remain incapable of passing even the outer gate.

## THE KEY.

### TABLE I.

Of our Lord and Saviour JESUS CHRIST, as *he is in himself*, and as *he appears to man*, it may be truly said, according to the Sacred Scriptures, that,

- |  |   |
|--|---|
| 1. He <i>is</i> love, . . . . .                                  | and <i>appears</i> wisdom.                        |
| 2. He <i>is</i> good, . . . . .                                  | and <i>appears</i> truth.                         |
| 3. He <i>is</i> spiritual fire, . . . . .                        | and <i>appears</i> spiritual light.               |
| 4. He <i>is</i> life itself, . . . . .                           | and <i>appears</i> an organ or recipient of life. |
| 5. He <i>is</i> the fountain, . . . . .                          | and <i>appears</i> the stream.                    |
| 6. He <i>is</i> the principal, . . . . .                         | and <i>appears</i> the instrument.                |
| 7. He <i>is</i> the giver, . . . . .                             | and <i>appears</i> the receiver.                  |
| 8. He <i>is</i> the sender, . . . . .                            | and <i>appears</i> the sent.                      |
| 9. He <i>is</i> infinite, . . . . .                              | and <i>appears</i> finite.                        |
| 10. He <i>is</i> immense, . . . . .                              | and <i>appears</i> capable of measure.            |
| 11. He <i>is</i> eternal, . . . . .                              | and <i>appears</i> temporary.                     |
| 12. He <i>is</i> immutable, . . . . .                            | and <i>appears</i> mutable.                       |
| 13. He <i>is</i> omnipotent, . . . . .                           | and <i>appears</i> infirm.                        |
| 14. He <i>is</i> omniscient, . . . . .                           | and <i>appears</i> ignorant of some things.       |
| 15. He <i>is</i> omnipresent, . . . . .                          | and <i>appears</i> subject to locality.           |
| 16. He <i>is</i> divine, . . . . .                               | and <i>appears</i> human.                         |
| 17. He <i>is</i> glorified, . . . . .                            | and <i>appears</i> crucified.                     |
| 18. He <i>is</i> the owner of all }<br>things, . . . . . }       | and <i>appears</i> destitute of every thing.      |
| 19. He <i>is</i> the dispenser of }<br>food to the hungry, . . } | and <i>appears</i> hungry and thirsty himself.    |

20. He is the Most High, . . . . . and *appears* the Most Lowly.
21. He is the Ancient of }  
 days, whose goings } and *appears* the Son of Man  
 forth were from of old, }  
 from eternity, . . . . . }  
 born in time.
22. He is the King, . . . . . and *appears* the minister.
23. He is the Sovereign, . . . . . and *appears* the messenger.
24. He is Lord and Master, . . . . . and *appears* a servant.
25. He is the Husband, . . . . . and *appears* a brother.
26. He is the Creator, . . . . . and *appears* a creature.
27. He is the Parent, . . . . . and *appears* a Child.
28. He is the Father, . . . . . and *appears* the Son.
29. He is God, . . . . . and *appears* Man.
30. He is JEHOVAH, . . . . . and *appears* JESUS.

## TABLE II.

Again, of the same Divine Being, as JEHOVAH, it may also be said from the Sacred Scriptures, that,

1. He is a friend, . . . . . and *appears* an enemy.
2. He is good to all with- }  
 out exception, . . . . . } and *appears* partial in his fa-  
 vours, electing some, and  
 rejecting others.
3. He is merciful, . . . . . and *appears* angry.
4. He is compassionate, . . . . . and *appears* vindictive.
5. He is tender, . . . . . and *appears* terrible in judg-  
 ment.
6. He is a Saviour, . . . . . and *appears* a punisher and de-  
 stroyer.
7. He is a forgiver of sins, . . . . . and *appears* to require an atone-  
 ment for them.
8. He is always ready to }  
 answer prayer, . . . . . } and *appears* at times deaf to in-  
 treaty.
9. He is a sun of righteous- }  
 ness for ever shining } and *appears* to hide his face  
 on the evil and on the }  
 good, . . . . . }



10. He is One both in essence and in person, . . . } and *appears* several, by reason of the variety of names which characterize him.

The preceding Tables might each be enlarged with examples of a similar kind: but these are amply sufficient to shew the nature of *appearances*, both of the *higher* and of the *lower* order, which form the most usual language of the written Word, and for want of distinguishing which from *more interior genuine* truths so many errors have inundated the Christian church. The Jews knew nothing of the distinction above pointed out: hence it was, that when our Lord plainly asserted his genuine character, by saying to them, "Before Abraham was, *I Am*," they immediately "took up stones to cast at him." But the consequence was, that "JESUS, *hid himself*, and *went out of the temple*, going through "the *midst of them*, and so *passed by*," ver. 59. So it appears, that in the present day Christians, so called, have scarce any more interior knowledge of JESUS, than the Jews had formerly: for when it is openly proclaimed in their ears, that he is the EVER-LIVING JEHOVAH, OR GOD THE FATHER HIMSELF, which is no more than an echo of his own words, when he says, "Before Abraham was, I AM," they in like manner take up stones, (spiritually understood,) and cast at him, by denying that he is the GREAT PERSONAGE, whom such language exclusively describes. What wonder then is it, that JESUS should now spiritually *hide himself* from Christians, as he did before literally from Jews, and *depart out of their temple*, going through the *midst of them*, and so *pass by*?

There is no doubt, that it has actually so happened; and indeed that the temple has fallen to the ground during his absence; while the builders and dilapidators, the buyers and sellers of oxen, sheep, and doves, the table-keepers and changers of money, together with the carriers of vessels, (Matt. xxi. 12. Mark xi. 15, 16. John ii. 15, 16.) each one disputing with his neighbour about the altar, the ark, and the testimony, the gold, the silver, and the brazen utensils, the table, the candlesticks, the flowers, the lamps, the tongs, the bowls, the snuffiers, the basons, the spoons, the censers, the hinges of the doors, the lavers, the shov-

vels, the pots, and whatever else belonged to the house, as well as about the costly stones and other materials of the outward structure, (1 Kings vii. 9 to 11, 40, 48 to 50.) are (in too many instances) busily employed in purloining and secreting for themselves the scattered wealth and riches of the place. (Isa. lvi. 11.) Sound doctrine and a suitable life can alone restore the fallen temple, and cause Jerusalem to become "a quiet habitation, a tabernacle that shall not be taken down:" of which it may then be said, that "not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious JEHOVAH will be unto us a place of broad rivers and streams. For JEHOVAH is our Judge, JEHOVAH is our Law-giver, JEHOVAH is our King; he will save us," Isa. xxxiii. 20 to 24.



[93.] John x. 14, 16. "I am the *good Shepherd*, and know my *sheep*, and am known of mine. And *other sheep I have*, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be *one fold*, and *One Shepherd*."

Let this passage be compared with those in the Old Testament, which so decidedly teach, that the great Shepherd of souls is no other than their Creator and Preserver. David emphatically says, "JEHOVAH is my *Shepherd*, I shall not want: *he* maketh me to lie down in green pastures; *he* leadeth me beside the still waters: *he* restoreth my soul: *he* leadeth me in the paths of righteousness for his name's sake," Ps. xxiii. 1 to 3. Isaiah likewise declares to the same purpose: "Behold, the LORD JEHOVAH\*

\* The reader is requested to observe the distinction here made between JEHOVAH (spelt with an I) and JEHOVAH (spelt, as is usual, with an A.) Whenever the name JEHOVAH is used alone, or singly precedes the term GOD, or ZEBAOth, which signifies ARMIES or HOSTS, in all such cases the word is uniformly spelt with an A in the original Hebrew; thus JEHOVAH, JEHOVAH GOD, JEHOVAH ZEBAOth, or JEHOVAH OF HOSTS. But whenever this name of Deity is preceded by the term LORD (ADONAI,) without any affix to this latter, it is

“ will come with strong hand : *he* shall feed *his flock* like a *Shepherd* : *he* shall gather the *lambs* with his arm, and carry them in his bosom, and shall gently lead those that are with young,” Isa. xl. 10, 11. Similar is the language of Ezekiel, chap. xxxiv. 11, 13 to 16.

Consider now ; the pious and sincere among mankind, or the true members of the church universal, wheresoever scattered over the face of the earth, and whatever may be their religious creeds or professions, are called, both by JEHOVAH, and by JESUS, *his flock, his sheep*, which shall be collected together into *one fold*, and thus brought to acknowledge only *One Shepherd*, if not in the present life, most assuredly in that which is to come. But which of the two names shall in the end be received and confessed by the church ? Only one answer, consistent with the whole tenour of divine revelation, can be given to this question ; which

then always spelt with an I, instead of an A ; thus, LORD JEHOVIH (ADONAI JEHOVIH,) and never LORD JEHOVAH (ADONAI JEHOVAH.) The words LORD JEHOVAH in Isa. xii. 2 ; and in chap. xxvi. 4, ought to have been rendered JAH JEHOVAH. From a careful examination of every verse in the Sacred Scriptures, that is, in the genuine books of the Word, (see Note under art. 136.) we find, that ADONAI JEHOVIH occurs 297 times ; ADONAI JEHOVIH ZEBAOTH, 15 times ; JEHOVIH ADONAI, 5 times ; ADON JEHOVAH ZEBAOTH, 4 times ; and ADON JEHOVAH, once.

In our English bibles the translators have almost always rendered the name JEHOVAH by the word LORD, printed in capital letters : but the name JEHOVIH they have perhaps invariably rendered GOD, printed also in capital letters, as in Ps. lxxviii. 20. Ps. lxxix. 6. Isa. xl. 10 ; chap. l. 4, 5, 7, 9 ; chap. lxi. 1. Jer. xxxii. 17, 25. Ezek. ii. 4 ; chap. iii. 11, 27 ; and in forty other chapters of the same prophet. Amos iv. 2, 5. Obad. 1 ; Zeph. i. 7 ; &c. &c. &c. However, many of the editions of the bible are found to be very incorrect in the above particulars ; though the rule, which the translators laid down for themselves, seems pretty evident.

We may in conclusion remark, that the term JEHOVAH is expressive of the *divine essence* generally ; but the term JEHOVIH, of the same *divine essence* with specific relation to the attribute of *omnipotence*, as is plain from Isa. xl. 10 : “ Behold, the LORD JEHOVIH will come with *strong hand*, and *his arm* shall *rule* for him.” And from Ps. lxxi. 16 : “ I will go in the *strength* of “ the LORD JEHOVIH.”

is, That *both* will be acknowledged as belonging to *one and the same* ever-blessed and ever-adorable *Parent and Preserver of angels and men*; the name JEHOVAH denoting the yet *unmanifested Divinity*, and the name JESUS the same *Divinity* now become *incarnate*. Thus both names and characters shall henceforth be for ever united in that one most expressive, most endearing, and divinely-approved name—THE LORD,—which in the supreme sense belongs only to him, who was and is JEHOVAH in the human form, GOD HIMSELF manifested in the flesh. And herein also, even in an external sense, is fulfilled the prophecy, which says, “In that day JEHOVAH shall be *One*, and his name *One*,” Zech. xiv. 9. This then is the *One Good Shepherd*, whose voice shall alone be heard in every mountain, hill, and valley of the church, until at length not one of his sheep, not one of his people, shall have occasion to say to another, “*Know the Lord*,” but they shall all, from the least of them even unto the greatest of them, know, follow, and worship him alone.



[94.] John x. 15, 18. “I lay down my life for the sheep. *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*.”



Is this the language of a *mere man*, bidding defiance to the united powers of *all other men* to deprive him of life? It cannot be. Again, what finite being, after laying down and thus relinquishing his life in the natural world, can *at pleasure re-assume it* in another and more perfect state, purely by virtue of *his own power*? “I have power (says JESUS) to lay down my life, and *I have power to take it again*.” Comment is unnecessary, when the thing speaks for itself.

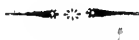


[95.] John x. 27 to 30. “My sheep hear my voice, and I know them, and they follow me. And *I give unto them eternal life*,

“ and they shall never perish, neither shall any pluck them out of *my hand*. My Father, who *gave them me*, is greater than all: and none is able to pluck them out of *my Father’s hand*. “ I and my Father *are One*.

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They who follow and acknowledge JESUS, are here denominated *his sheep*; and he says, “ *I give* unto them *eternal life*, neither shall any pluck them out of *my hand*.” But he adds, that none is able to pluck them out of *his Father’s hand*, although he at the same time declares, that the Father had *given them to him*. It may well be asked, How can the sheep be in the hands of the Father, and also in the hands of JESUS, if they are two *separate and distinct persons*? If the Father had delivered them up into the *hands of JESUS*, why is it still said, that none can pluck them out of the *Father’s hand*, just as if no mention whatever had been previously made of any *transfer*? The apparent difficulty of the case is completely removed, first, by the Lord’s *own words*, which immediately succeed; and secondly, and more fully, by the *true sense*, which he has elsewhere taught us to put upon his words. “ I and my Father (says he) *are One*.” This is the solution, which is illustrated by the consideration, that, as the soul of a man transfers all its powers and energies to the body, yet without suffering any diminution of either, so the Father, or the Essential Divinity, transfers to his Son JESUS, or the Divine Humanity, all his omnipotence, for the sole purpose of protecting and defending his people, yet without divesting himself of any one of his divine attributes. For still, after all that has been said, or can be said, on the subject, the FATHER and JESUS are, both in essence and in person, indivisibly *one and the same God*, just as the soul and the body are indivisibly *one and the same man*.



[96.] John x. 33. The Jews said unto JESUS, “ For a good work we stone thee not; but for blasphemy, and because that thou, being a Man, *makest thyself God*.”

The occasion, on which the Jews had taken up stones to stone JESUS, was, because he had just before declared, that *he and the Father were One*. This they considered as blasphemy, and the same thing as *making himself God*, when yet they took him to be no more than a *mere man*. Do not their successors, the Unitarians, treat him precisely in the same way, with this only difference, that the *stones*, which they now cast at JESUS, are *false* of doctrine, whereby they would deprive him of *divine life*, that is, of every claim to *divinity*; whereas the stones, which the Jews cast at him, with a view to deprive him of *natural life*, were only earthly, material stones, these latter being truly representative or significative of the former?

The Jews seem to have been aware, that the purport and tendency of our Lord's words and works was first to create an idea of his divine character, and next to induce on the minds of the people a conviction, that he was the omnipotent God, though veiled in human flesh; which condition of Deity, being evidently an *accommodation* to the apprehension of man, and not an *overwhelming demonstration* of the divine presence, such as would be that of the naked glory of the *Father*, is usually called in Scripture the *Son of God*. Whosoever, therefore, JESUS announced himself to be the *Son of God*, as in ver. 36 of the chapter, from which we take our present subject, it was in itself tantamount to a plain declaration of his identity with the *Father himself*. For while the term *Father* denotes the divine essence, and the term *Son* the divine form, it is evident, that he, who is the one, must also be the other.

Apprized of this kind of language, and accustomed to it, as men were in ancient times, though little understood in the present day, the Jews, at the period of our Lord's first appearance in the world, never once thought of having recourse to the *kind of explanation*, which our modern Unitarians adopt, in reference to the *filiation* of JESUS, saying, that he is called the *Son of God* merely by way of *courtesy, grace, favour, or pre-eminence* over other messengers of Deity, when in fact they consider him to be no more the *Son of God*, than any other *good man*. On the contrary, the very phrase, *Son of God*, excited in the breast of Jew-

an indignation, which they could not well restrain, because they knew, that he was thereby *making himself God*, as plainly as if he had in direct words asserted it. And indeed our Lord himself, so far from undeceiving them in this point, or in the smallest degree discountenancing the idea, which they had taken up, of his *making himself God*, reasons with them evidently on the ground of admitting and acknowledging this part of the charge in it's fullest extent. For thus he answered them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken; 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 not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him," ver. 34 to 38.

Reduced into another form, the reasoning is plainly as follows: "If angels or men may, by way of courtesy, or from a respect to the divine truths of which they are receptive, be called gods, merely because the Word of God came to them, was preached to them, and taught them how to become images of God; can it be matter of blasphemy, nay can it be any thing short of divine truth itself, in the mouth and on the part of him, who is essentially holy, and who is indeed the very Word made flesh, to assert, that he is the Son of God, the form of the divine essence, or, in other words, God himself appearing in the human form?"

JESUS, therefore, by admitting, elucidating, and confirming the charge, brought against him by the Jews, of equalizing himself with the Supreme Being, most clearly teaches us, that he made himself God.

But there is a still higher sense, in which it may truly be said of JESUS, that he, being a Man, made himself God. While on earth, in the mere humanity, he was an organized form receptive of the divine truth proceeding from the divine essence within him: but in proportion as he entered into union with that essence, and thereby became one with the Father, in the same pro-

portion he put off the organic forms, which were *receptive* of life, and in their stead acquired to himself, or put on, divine forms of wisdom and love, which, properly speaking, are not in themselves mere *receptacles of life*, but really and substantially *life in themselves*. Hence it is written, that, “as the *Father* hath *life in himself*, so hath he given to the *Son* to have *life in himself*,” John v. 26. But this union between the *Father* and the *Son*, that is, between the *Divinity* and the *Humanity*, was effected *reciprocally* on the part of each; on which account it is again written, and the words proceed from the lips of JESUS himself, “*Father*, “the hour is come; *glorify thy Son*, that *thy Son* also may *glorify thee*,” John xvii. 1. To glorify the *Son*, is to render the *Humanity Divine*; and to glorify the *Father*, is to render the *Divinity Human*. Thus it may be truly said, in agreement with the whole testimony of the Sacred Scriptures, that as JЕHOVAH, by his advent into the world, *being God, made himself Man*, so JESUS, by his return to his own divine essence, from which he came forth, *being Man, made himself God*.



[97.] John xi. 25, 26. “JESUS said, *I am the resurrection and the life*: he that *believeth in me*, though he were *dead*, yet shall he *live*; and whosoever *liveth*, and *believeth in me*, shall *never die*. *Believest thou this?*”

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If JESUS be not the Supreme God, how can he be called the *resurrection*, and the *life*? Can any mere man, can any mere creature, *by his own power*, raise the dead, either naturally or spiritually speaking? Or can any such being in truth claim to himself so divine a character, as that of possessing—*possessing* did we say?—*nay*, of *being* personally and essentially *the life itself*?

Again, can faith in a mere man or a mere angel quicken and immortalize any one rational soul in existence? Yet this effect is produced on all without exception, who make JESUS the sole Object of their faith and love. *He* therefore, and *He alone*, must



be the One Supreme God, the fountain of all life. Unitarian, Trinitarian, Catholic, Protestant, Calvinist, Arminian, Churchman, Dissenter, or whatever else be thy name, the Lord himself puts the question, “*Believest thou this?*”



[98.] John xi. 32. Mary said unto JESUS, “Lord, if *thou hadst been here, my brother had not died.*”



Compare this with the preceding article, and observe the agreement of both. In the one, JESUS is declared to be *life itself*; in the other, his presence alone is represented as a *security against death*. This indeed is intelligible language, while we consider him to be (like the sun in the firmament, which refreshes all nature with it's presence,) the one only source of spiritual life to all his intelligent creatures, who acknowledge and approach him alone as their Saviour, their Father, and their God. But never can it be reconciled to our common reason, much less to the true sense of divine revelation, that the presence of a *mere man*, or a *mere creature* of any description, can produce such an astonishing effect, as that which is here ascribed to the presence of JESUS.



[99.] John xi. 43, 44. When JESUS came to the grave, where “Lazarus was lying, “he cried with a loud voice, *Lazarus, come forth*. And he that *was dead came forth*, bound hand and “foot with grave-clothes.”



It is very observable, that in all the miracles, which JESUS performed, he acted even *apparently*, as well as *in reality*, upon *his own authority*, and by *his own power*; never once praying for assistance to any superior being distinct from himself, to enable him to perform the works, as might reasonably be expected, were he no more than a mere man. How different was the case with

his disciples, who received their commission and their power from JESUS, and never once refused to acknowledge, but on the contrary were eager to proclaim, him alone as the source, from whom they derived both!

It is true, that JESUS on the present occasion, as stated in ver. 41, 42, “*lifted up his eyes, and said, Father, I thank thee, that thou hast heard me; and I knew that thou hearest me always.*” But it does not hence follow, that the Father, whom he addressed, was any being or person *out of* and *different from himself*; for he says in the same place, that he used such language (not on *his own account*, or because it was necessary for him to call for *extraneous assistance*, but) *because of the people* who stood by, that they might believe that he acted from the Father, or the divine essence: of whom, or of which, he elsewhere says, “*He that sent me, is with me: the Father hath not left me alone,*” John viii. 29. And again, “*The Father, that dwelleth in me, he doth the works,*” John xiv. 10. But most expressly of all, “*I and the Father are One,*” John x. 30. When, therefore, he thanked the Father for *having heard* him, even *before* he attempted to raise the dead, he spake with all the confidence arising from a *consciousness within himself*, that the divine omnipotence, which lodged within him, not as *another’s*, but as *his own*, was about to be exerted by him. For the same power, the same life, which belonged to the *Father*, or to the *Divine Essence*, belonged equally to the *Son*, or to the *Divine Humanity*, according to the degree in which they were united: and hence it is written, that “*as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will,*” John v. 21. From all which considerations it follows, that, as JESUS possessed in himself the power of raising the dead to life, which is a power characteristic of Deity alone, he must have been a DIVINE MAN, or in other words, GOD HIMSELF IN HUMAN FORM.



[100.] John xii. 32. “*And I, if I be lifted up from the earth, will draw all men unto me.*”

To be lifted up from the earth, according to the mere literal sense, is to be elevated on the cross ; and many seek for no higher interpretation of the words. But the subject is capable of a more interior view. In the first sense, an idea is presented of the mere humanity of JESUS, about to suffer the indignity as well as the pains of crucifixion : while in the latter sense, his glorification, or union with the Father, which is the same thing as his return into his own divine essence, is most evidently alluded to, as that great event, which was to give character to all his future operations upon the men of the church. “ If I be *lifted up from the earth*,” says he, “ I will *draw all men unto me* :” that is, If, instead of the earthly form, the material and infirm humanity, I put on the heavenly and divine form ; and If I be hereafter acknowledged by the church as One with JEHOVAH the Father himself ; I shall then, as such, become the sole Object of their love and adoration ; because it will then be seen and understood, that as “ no man can come to me (the divine truth,) except the *Father* (the divine love) *draw him*,” John vi. 44, so “ when I shall have invested myself with the entire character of supreme Deity, by ascending into all the fulness of infinite love, I will then, as the Father of my children, *draw them all unto myself*. Then also will be fulfilled the words, which I spake by the prophets in ancient times, “ I *drew them with the cords of a MAN, with bands of love*,” Hos. xi. 4. “ Yea, I have loved thee with an *everlasting love* : therefore with loving-kindness have I *drawn thee*,” Jer. xxxi. 3.

It is then the prerogative of JEHOVAH the Father by his divine love to *draw* men to himself : and it is also the prerogative of JESUS to do the same. But as there cannot be *two separate centres of attraction* either in heaven or in the church, it follows, notwithstanding the difference of names, that JESUS and JEHOVAH the Father must still be one and the same fountain of divine love, and consequently one and the same SUPREME GOD of the universe.

[101.] John xii. 37, 38. “But though he had done so many  
 .. miracles before them, yet they *believed not on him*: that the  
 “ saying of Esaias the prophet might be fulfilled, which he spake,  
 .. Lord, who hath *believed our report?* and to whom hath the *arm*  
 “ *of the Lord been revealed?*”

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It is here stated, that the Jews did not believe on JESUS, notwithstanding the many miracles, which he had wrought before them.—Did not believe him to be——what? a *mere man*? O yes; they believed him to be even a great and wonderful man, capable, by some means or other, of performing the most astonishing miracles.\* But they believed him not to be what he really was—the very *arm* or *power* of JEHOVAH, that is, the *manifested form of Divinity*. Therefore Isaiah’s prophecy is quoted, as being then fulfilled, “Who hath *believed our report?* and to whom “hath the *arm of the LORD (JEHOVAH) been revealed?*” Isa. liii. 1.

May not the same question be put in the present day? Who now believes him to be JEHOVAH HIMSELF vested with the omnipotence, because clothed in the Humanity, and thereby travelling in the greatness of his strength, mighty to save, without destroying the creature? Can that be called *faith in him*, which *forbids the worship of him*? Yet such was the faith of Jews; and such is the faith of modern Unitarians. Well then did Isaiah prophesy of both, and of all others, who, by reason of the Humanity of JESUS, cannot discern his exclusive Divinity: “Go and “tell this people, Hear ye indeed, but understand not; and see .. ye indeed, but perceive not. Make the heart of this people fat, .. and make their ears heavy, and shut their eyes; lest they see

\* It is a tradition among the Jewish Rabbins, that JESUS CHRIST performed his miracles by means of what they call the *Shem-hamphorash*, or the *Name separated, sacred, and expounded*, viz. by other names; the *Tetragrammaton*, or Name with four letters in the original; by which is meant the Name JcHoVaH. They report also, that Moses performed his miracles in Egypt

by the same great and glorious Name, as well as by the Name I AM THAT I AM, or I WILL BE THAT I WILL BE, Exod. iii. 14.

“ with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed,” Isa. vi. 9, 10. To have a fat heart, a heavy ear, and a blind eye, is to be destitute of all spiritual love, of all spiritual charity and faith, and at the same time of all genuine rationality or perception of truth, in regard to the person and character of JESUS; and this notwithstanding all the learning, the science, and the wisdom, which are derived either from study, or from the mere light of nature. For human acquisitions of learning and science, though highly useful in their place, as means *subservient* to spiritual truth, in the way of confirmation and propagation, after it is once received from above, can yet never *give* it, because of themselves they neither possess it, nor can generate it in the mind of a single individual. Hence it is written, that the true knowledge of divine things is “ hid from the wise and the prudent, and revealed only to babes,” Matt. xi. 25; that is, to those, who in humility acknowledge, that they “ can receive nothing, except it be given them from heaven,” John iii. 27.



[102.] John xii. 44, 45. “ JESUS cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.”



As JESUS came into the world in the character of *divine truth*, *divine wisdom*, or *divine light*, which *proceeds* from *divine good*, *divine love*, or *divine fire*; and as such *procession* is in the Sacred Scripture understood by being *sent* into the world; and as moreover the *divine truth* and the *divine good*, when personified, are distinguished, the one by the term *Son*, and the other by the term *Father*, when yet they are no more actually separated, than the light of the sun is from the sun itself, or than the body is from the soul of a living man; we may hence perceive the true ground and reason why the Lord so frequently speaks of his being *sent* by the Father; and why also he says, that faith in him is not to be considered *merely* as faith in the truth, in the light, in the Son, or in

the Humanity, but at the same time and chiefly as faith in the supreme good, in the infinite love, in the Father **ЖЕНОВАН**, or in the Essential Divinity, *manifested in the Humanity*, and constituting the *all in all* both of it's interior essence, and of it's exterior form. Thus he teaches us, that our sight, our faith, our love, and our adoration, ought to be directed solely to his **DIVINE HUMANITY**, because therein alone centre and are for ever incorporated all the attributes, powers, and perfections of the pure Divinity.

Under this view of the subject, how easy is it to discern our Lord's meaning, when he says, "He that believeth *on me*, believeth *not on me*, but *on him that sent me*." being as much as to say, He believeth not on me *separately* from the Father, but *on the Father also* at the same time: for which reason he immediately adds, "And he that seeth *me*, seeth *him that sent me*." To the same purport is the following declaration, "If ye had known *me*, ye would have known *my Father* also: and from henceforth *ye know him*, and *have seen him*," John xii. 7; evidently implying, that he himself is the *Father*, as well as the *Son*, though in a different relation and respect; the Father denoting the all of Deity, which, like the human soul, is of itself invisible; and the Son denoting the all of Deity, which, like the human body, is visible and manifest to the beholder.

To the above may be added another consideration, in like manner explanatory of the words of **JESUS**, and illustrative of the doctrine advanced in these pages. As **JESUS** possessed an *interior Humanity* derived from the Father, which is properly called the *Divine Humanity*, and also an *exterior humanity* derived from the mother, which is properly called the *infirm humanity*; and as he was constantly but gradually divesting himself of this latter, that he might at length be fully and wholly in the former; it appears to be agreeable to the divine wisdom, that we should be instructed how to regard the *infirm humanity*, while we are directing our faith and our worship to him as a **DIVINE MAN**.

Our thoughts, affections, and devotions, on such occasions, are not to embrace, for their object, a mere humanity like our own, subject to infirmities, necessities, and imperfections of every description; a gross body composed of material substances, and

therefore finited and limited in every state and condition of it's existence: for such a body cannot possibly support any one of the characters of infinity; it cannot, for instance, be *omnipresent* even in the *natural world*, and still less so in the *spiritual world*, which no material substance can in any wise *enter*: and consequently prayers and addresses to *such a human form*, from millions of intelligent creatures in both worlds at the same time, and in all successive times, must in the nature of things be utterly un-available and useless.

Faith, therefore, in JESUS CHRIST, is not a faith that admits into it's contemplation a form or object in any respect subject to the infirmities and imperfections above described: but it regards him, both as to *essence* and to *person*, as infinitely superior to every created form or substance, yet infinitely present in them all, without however in the smallest degree commixing himself with them, or identifying himself as any part or property of mere nature. Thus a true and genuine faith in him, agreeable to the true meaning of our Lord's words, sets him high above the *creature*, and recognizes him in no other character, than as the SUPREME GOD HIMSELF IN HUMAN FORM.

How different is such a view of the Saviour, his divine person and character, from that which both Unitarians and Trinitarians entertain! While the former regard him in all respects as a *mere man* like themselves, and thus openly reject every idea of his divinity; the latter allow him to move in a somewhat higher sphere, not indeed as to his *human nature*, for this they view precisely in the same light as Unitarians do, but as to what they call his *divine nature*; and even this they only deal out to him by *measure*, reserving the *remainder of divinity* for two other persons, whom they suppose equally entitled to their respective shares! From this scheme of their's it results, that our Lord has actually *two persons*!!—*one*, which they say is *divine*, (as they calculate divinity,) having existed together with the Father and the Holy Ghost from all eternity; and the *other* merely *human*, born in time, crucified, dead and buried, and at length raised from the dead, and now seated, even as a *material body*, having ordinary flesh and blood. at the right hand of God, in some *local si-*

tuation of the universe, unknown to them and to all the rest of the world!!!

Reader, (can you believe it?) this is the *Jesus Christ* of modern professors, but not the **JESUS CHRIST** of primitive believers, not the **JESUS CHRIST** of the New Testament. This is the imaginary being, to one of whose *supposed* persons they *now and then* direct their prayers, when they can steal a moment from the worship of one or two other equally imaginary *semi- or demi-gods!!* In short, this is that *false Christ*, or at least *one* of those *false Christs*, concerning whom our blessed Lord so plainly forewarns us, and upon whom he gives us so strict an admonition not to squander away either our faith or our time.\*

Speaking of the *present identical times*, in which we now live, including also those in which our fathers have lived, when the abomination of desolation, spoken of by the prophet Daniel, should stand in the holy place (the church,) and when the Son of Man should be on the point of making his appearance in the clouds of heaven, **JESUS** said to his disciples, "Take heed that no man deceive you: for many shall come in *my name*, saying, *I am CHRIST*; and shall deceive many. Then if any man shall say unto you, *Lo, here is CHRIST*, or *there*; believe it not. For there shall arise *false Christs* and *false prophets*, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before." Matt. xxiv. 4, 5, 23 to 25.

It appears, then, that a *false Christ* may be imposed upon mankind, instead of the *true one*; and that there is some danger of being deceived by those who *profess* to speak in the name of the *true CHRIST*, and yet know not where he is to be found; assigning one unknown place in the *spiritual world* for his *Divinity*, and another unknown place in the *natural world* for his *Humanity*; thus rending asunder what ought to be for ever united, besides *localizing, degrading, and eviling* that *Glorified Body*, in which the Saviour rose from the dead, and which as an *Omnipo-*

\* Here the reader is requested to turn to Emanuel Swedenborg's *Arcane Cælestia*, n. 3010, 3732.



lent, Omnipresent, and *Divine Body*, forms the only proper Object of all Christian worship. This latter, and not the former, is the *true CHRIST*, the *true JESUS CHRIST* of the New Testament, whose Essential Divinity is called the *Father*, whose Divine Humanity is called the *Son*, and whose proceeding influence or operation is called the *Holy Spirit*; all united as *ONE GOD* in *ONE DIVINE PERSON*, blessed for ever and ever.



[103.] John xiii. 13. “Ye call me *MASTER*, and *LORD*: and “ye say well; for so *I am*.”

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A *MASTER* is one who teaches or communicates truth to the ignorant; and thereby rules or governs those, over whom he presides: hence, in the spiritual sense of the word, it denotes God, who is the only source and fountain of all wisdom, and who governs his people by the laws of divine truth. But by the term *LORD* we understand one, who exercises dominion over his servants from another and superior principle, namely, because he is the rightful owner of the territory which they occupy, and because he defends, protects, and supports them with all the kindness and love of a Parent. In the supreme sense of the expression, therefore, it characterizes him, who is entitled to the name, as the sole Proprietor of the vast territory of creation, the Possessor and consequently the Maker of heaven and earth, the Defender, Protector, and Supporter of all his rational offspring. Thus it implies, not only that he is the great Author and Preserver of all being, but also that he exercises the dominion of love, mercy, and compassion, over all the works of his hands: and hence it may be truly considered as one of the highest and dearest relations, in which he stands towards his creatures.

It may be proper again to repeat, what we have before observed, that in the New Testament the term *LORD* is evidently substituted instead of the term *JEHOVAH*, so often used in the Old Testament; and consequently that it involves the same signification. It further appears, from an attentive examination of the

Sacred Scriptures throughout, that both terms, as also the name JESUS, have an especial reference to the divine attribute of *love*, *mercy*, and *goodness*; while the terms GOD, MASTER, CHRIST, MESSIAH, ANOINTED, KING, &c. more particularly point out the *divine wisdom* or *divine truth* of the one undivided Being, in whom all the perfections of Deity centre.

Such then being the true import of the appellations LORD and MASTER, and JESUS himself having expressly sanctioned and approved of the conduct of the disciples in applying them to him, it follows, that whether with MOSES and the Prophets we make mention of JEHOVAH, or with the Evangelists, of the LORD, still one and the same God is invariably understood, who is no other than our adorable Saviour JESUS CHRIST. On this account he also charges his disciples to acknowledge, in spiritual things, no MASTER but himself, nor any other FATHER (a name tantamount to LORD) but him who is in heaven, they being among themselves all *brethren*, Matt. xxiii. 8 to 10.



[104.] John xiv. 1. “Let not your heart be troubled: ye believe *in God*, believe also *in me* :” or rather, as it ought to have been rendered, “*believe in God, believe also in me.*”\*

\* The original will admit of being translated either way: but that the corrected form is the true reading in this place, may be confirmed by this consideration, that the Jews, from among whom JESUS chose his disciples, and even the disciples themselves, until they were better instructed, *did not believe in God*, that is to say, not in the *true God*; neither did they *know him*: for our Lord abundantly teaches, that no man can have access to the *Father* or *naked Divinity*, so as either to have faith in him, or to worship him, except in and through the *medium of himself* or the *Humanity*. “I am (says he) “the *way*, and the *truth*, and the *life*: no man cometh unto the Father, but “*by me*. If ye had known *me*, ye would have known *my Father* also, who “*dwelleth in me*,” John xiv. 6, 7, 10. “It is my Father that honoureth me, of “whom *ye say*, that he is your God: yet *ye have not known him*,” chap. viii. 54, 55. “I am the door: *by me* if any man enter in, he shall be saved,” chap. x. 9. Whosoever therefore is in the habit of directing, or rather of attempt-

It must be evident to every reflecting mind, that throughout the Scriptures of the New Testament faith in our Lord JESUS CHRIST is inculcated, and most urgently insisted upon, as an essential condition of eternal life; nay, that it is as essential to our future happiness and well-being, as any faith in, or worship of, that Supreme Power, who in the Scriptures of the Old Testament is described as JEHOVAH, the Creator of all worlds, the great fountain of all being, the alone God of the universe. Accordingly it is written, "He that believeth on the *Son*," that is, on JESUS CHRIST, who appeared in the world as the *Son of God*, "hath everlasting life: and he that believeth not the *Son*, shall not see life; but the wrath of God abideth on him," John iii. 36. Again, JESUS said, "I am the resurrection, and the life: he that believeth in *me*, though he were dead, yet shall he live. And whosoever liveth, and believeth in *me*, shall never die," John xi. 25, 26. To which may be added this further passage, contained in an address of JESUS to the Father, or of the Humanity to the Divinity: "This is life eternal, that they might know thee the only true God, and JESUS CHRIST, whom thou hast sent," John xvii. 3.

In agreement with these and similar passages of the Sacred Writings are the words of our Lord above quoted, "Believe in *God*, believe also in *me*:" that is, "Believe in the *divine essence*, believe also in the *divine form*; believe in an *invisible Creator*, believe also in a *visible Redeemer*; and henceforth learn, that a saving faith consists in knowing, in loving, and in worshipping *me* as the only God of heaven and earth, as Creator from eternity, Redeemer in time, and Regenerator for evermore."

ing to direct, his worship to any unknown, unrevealed, unmanifested Being out of and different from JESUS CHRIST himself, must submit to be informed, that neither his worship, nor the faith that instigates to it, bears any thing of the character of true and genuine Christianity; and therefore, like the Jewish disciples of old, he still stands in need of the injunction and exhortation of our Lord, "Believe in *God*, believe also in *me*."

For one moment only let it be supposed, (though it must be allowed, that the supposition is truly ridiculous and absurd,) that *JESUS* was a *mere man*. Then it will follow, that we are called upon to exercise our faith in a *mere creature*, in a very *worm of the earth*, conjointly with the *great God of the universe!* But what can a *mere man* do for us? What can he do for *himself?* To what purpose must our faith be directed to one, who, as a finite, dependent creature, is equally helpless with ourselves? How can such an one redress the wants, or chase the sorrows, or fill with the balm of consolation and celestial happiness the hearts, of millions of intelligent beings, nay of the whole human race, in every succeeding age of their existence? O Unitarian! Unitarian! either dash out from the Sacred Volume all those claims to our faith, our love, our adoration, which the *Son of God* and *Son of Man* so incessantly makes, or else break up at once the flinty texture of your heart, and yield to the Saviour those divine honours, to which he is so justly entitled. You profess to believe in *GOD*: you are equally bound to believe in *JESUS*; the injunction being precisely the same in one case, as in the other.

If now it be as necessary to believe in *JESUS*, as to believe in *GOD*, then surely he must be more than a *mere man*, more than a *mere angel*; nay, he must be nothing short of a *Divine and Omnipotent Being*. But there cannot, in the nature of things, be two such Beings, to divide between them the faith and the love, that is, the understandings and the hearts, of intelligent creation. There must, therefore, be some way of explaining what at first sight may appear so unaccountable to human reason; there must be some way of reconciling the duty imposed upon us of directing our faith to *JESUS*, with the duty, which can never be suffered to relax, out of any deference to another, of loving *GOD* with *all* our heart, and *all* our soul, and *all* our mind, and *all* our strength, thus of directing *all* our faith to *him alone*.

Sift and probe the subject to the bottom; look at it in every possible direction; and it will at last be found, that in no other way can the necessity of this (apparently) *double* if not *contradictory duty* be justified, than in considering, as we have already repeatedly shewn, that by the term *GOD* is meant the *divine es-*

*seave*, and by the term JESUS the *divine form*: in which point of view *faith in GOD*, and at the same time *faith in JESUS*, are both perceived to be perfectly reconcilable to our best reason, as well as to the true and genuine sense of Sacred Scripture. Thus to believe in GOD, and also in JESUS, is simply to believe in GOD MANIFESTED IN THE FLESH, or in JEHOVAH as a DIVINE MAN; which also is the great end of all revelation.



[105.] John xiv. 6. "JESUS saith, I am the *way*, and the *truth*, and the *life*: no man cometh unto the Father, *but by me.*"

Here JESUS declares himself to be the *way*, that is, the *medium of access* to the Father, just as the visible body is the *medium of access* to the invisible soul. No man then can approach the Father, either in the way of thought, or affection, or prayer, or worship, unless at the same time he think of, love, pray to, and worship, JESUS himself: but by so doing he gains access to the divine essence called the Father, which dwells in JESUS, as the soul of a man dwells in his body, John xiv. 10.

Again, JESUS is the *truth* itself, or *wisdom* itself, or the *Word* itself. Now this is declared, in John i. 1, not only to be *with God*, but even *to be God*; and it is added, ver. 14, that the Word was made *flesh*, or in other words, that it became a *Man*. Truth also is *light*; on which account JESUS is called "the *true light*," which lighteth every man that cometh into the world," ver. 9: and to this effect he testifies of himself, saying, "I am the *light* of the world," John viii. 12.

But not only is JESUS the *way*, or medium of access to the Father, and the *light*, or *truth itself*, that is, the fountain of all wisdom; but he is also the *life itself*, and consequently the source of all being; which is the very character of the Supreme God, called the Father. JESUS the Son of God is, therefore, as much and as truly God, as the FATHER himself is: "for as the *Father* hath *life in himself*, so hath he given to the *Son* to have *life in himself*;" John v. 26. Now *to have life in himself*, is to be ju-

debted to *no other being* for it: in short, it is to be what we solemnly, emphatically, and in the highest sense of the word, call God.

The doctrine here advanced is indeed grand, and pre-eminently sublime. But whose doctrine is it? who was it that first announced it to an astonished world? and, after holding it up to the admiration of saints and angels, (see Jude 3; 1 Pet. i. 12.) now again proclaims it as the new and “everlasting gospel, which must “be preached unto them that dwell on the earth, and to every “nation, and kindred, and tongue, and people?” Apoc. xiv. 6. Too high to owe it’s origin to any of the mere earth-born sons of nature, the doctrine acknowledges no other author, than the God of heaven himself, the great Personage, who is the subject of his own discourse, and who, in a nameless variety of forms, teaches us how to approach, how to contemplate, and how to love him.



[106.] John xiv. 7 to 9. JESUS said unto his disciples, “If ye “had known *Me*, ye would have known *my Father also*: and from “henceforth ye *know him*, and *have seen him*. Philip saith unto “him, Lord, shew us the Father, and it sufficeth us. JESUS saith “unto him, Have *I* been so long time with you, and yet hast thou “not known *Me*, Philip? He that hath seen *Me*, hath seen the “*Father*; and how sayest thou then, Shew us the Father?”

Language like this speaks for itself. The Divine Wisdom, in causing these words to be recorded, has evidently anticipated the states of those, who, keeping their eye fixed upon the infirm humanity of our Lord, cannot discern his proper Divinity. Notwithstanding the miraculous powers, with which they have seen him invested, and the underived authority by which he exercised them; notwithstanding the many direct as well as indirect notices and declarations of his being *One with the Father*, which is the same thing as being the *Father himself*; still, like their predecessor Philip, they entertain an idea that the great God of the universe is a Being perfectly distinct and different from JESUS; whom

they regard in no other light, than merely as a *messenger*, a *prophet*, a *deputed servant*, acting under an especial *commission* received from his Divine Master, just as Moses and others had done before him. And though they are willing to allow him a kind of pre-eminence among the prophets, calling him, as they suppose the Scriptures do, by way of courtesy, the *Son of God*, when in fact they do not believe him to be such, according to the true meaning of the expression, it is very evident from our Lord's own words, that the honour and respect, which all such pay to his divine person, falls infinitely short of that which is his due. "If ye had known *Me*, (says he,) ye would have known *my Father also*:" which is information plain enough, that the knowledge of the *Father* is no greater knowledge, than the knowledge of *Him*: and, however paradoxical this may sound in the ears of some, it is nevertheless true, because the knowledge of the one is at the same time the knowledge of the other, at least so far as finite intellects can reach; both the FATHER and JESUS being identically one and the same Divine Being.

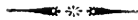
The remaining part of the 7th verse corroborates our doctrine. Still speaking of the Father, JESUS continues, "And from henceforth ye know him, and have seen him." Whom now had Philip and the other disciples seen, that they might have known the Father better than they did before? Surely not any Father different from JESUS; for being still uncertain that JESUS meant himself, Philip saith unto him, "Lord, shew us the Father, and it sufficeth us." JESUS then must have been the very Father, whom Philip had seen. But if JESUS be the *Father*, he is at the same time also the *Son*. And as he cannot be both the Father and the Son *in one and the same respect*, it follows from this argument, but especially from our Lord's own words in ver. 10, that he is called the *Father* in reference to his *soul*, or *interior Divinity*, and the *Son* in reference to his *body*, or *Divine Humanity*. In this, and in no other possible way, we do not hesitate to pronounce, can the Divine Unity be maintained from the Scriptures, consistently with those high ascriptions, which are so often and so gloriously made to the ever-blessed JESUS.

Well, but Philip is not yet satisfied ; and he is very anxious to see and to know the Father. How many Philips are there at this day ! desirous of knowing and approaching the Father, not in the person of JESUS, not as a God manifested in the flesh, and thus capable of being seen and loved as a MAN ; but as a Being altogether separate and distinct from him ! yea, as a Being without *any form whatever*, much less the *Human Form Divine* ; which is the same thing as a Being without *substance*, without *character*, without *quality*, without *attribute*, and consequently without *existence* ! Still withholding their faith from the only Object that is entitled to it, they are vainly seeking for another, on whom they may exercise it, and presumptuously climbing up some other way, instead of entering in to the real presence of *Divinity* by the open door of *Humanity*.

But who can point the way ? who can instruct us in this great truth ? None but the Father himself. Let us listen to his voice. When Philip prayed, that he would shew him the Father, “ JESUS saith unto him, Have *I* been so long time with you, and yet hast thou not known *Me*, Philip ? He that hath seen *Me*, hath seen the *Father* : and how sayest thou then, Shew us the *Father* ? ” No language can be more explicit, no sentiment more clear, no doctrine more certain. To see the Father in any other *form*, in any other *person*, than that of JESUS, is not given either to angels or men : for no finite being can by any possibility behold the *naked Divinity* ; and therefore JEHOVAH said to Moses, “ *Thou canst not see my face ; for there shall no man see me, and live,* ” Exod. xxxiii. 20. Again it is written, “ *No man hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath declared him,* ” or rather “ *led him out into manifestation,* ” John i. 18. But to behold the *divine person* of JESUS, is to behold all that can be seen of *Deity*, by whatever name or title he may be distinguished, whether it be JEHOVAH, GOD, FATHER, CREATOR, HOLY ONE OF ISRAEL, ANCIENT OF DAYS, ALPHA AND OMEGA, the FIRST AND THE LAST, the ALMIGHTY, or any other to be found in the Sacred Pages. Well then did our Lord tell Philip, that the sight of *Him* was tantamount to the sight of the *Father* ; for the Father and he being *One*, yea *One Person*,



just as the soul and body of a man are one person, it is plain, that the sight of the one is at the same time the sight of all that can be seen of the other. In vain, therefore, after having thus seen JESUS, do we still say with Philip, “Lord, *shew us the Father.*” Rather let us exclaim in the language of Peter, “Lord, *to whom shall we go? thou hast the words of eternal life,*” John vi. 68. Or else, turning to the prophetic page, and with our eyes and our hearts fixed upon the divine person of JESUS alone, let us in one word take the sum of revelation, and address the Saviour himself, saying, “Doubtless *thou art our Father*, though Abraham be ignorant of us, and Israel acknowledge us not: *thou, O JEHOVAH, art our Father, our Redeemer; thy name is from everlasting,*” Isa. lxiii. 16.



[107.] John xiv. 13, 14. “Whatsoever ye shall ask *in my name*, that *will I do*, that the Father may be glorified *in the Son*. If ye shall ask any thing *in my name*, *I will do it.*”



It is generally supposed, that to ask any thing *in the name of Jesus*, is to pray to another Being called the Father, either (according to the Trinitarian system) for the sake of the merits and sufferings of his Son, or (according to that of Unitarians) from a consideration of the important lessons of morality, which were taught by JESUS, and the views of immortality brought to light by the publication of the gospel. Now it is observable, that both these classes of professing Christians, viz. *Trinitarians* and *Unitarians*, are agreed in this one point, that their prayers are and ought to be directed to the Father *immediately*, as to a great invisible Being perfectly distinct from JESUS; in which respect they can scarcely be said to differ from *Jews, Mahometans, and Pagans*. *Trinitarians* indeed will occasionally relax in this rule, which with each of the others is constant and inviolable. They will, for example, at times address their prayers to the Son, whom they consider to be a divine person existing from all eternity, equally as well as the Father himself: but they soon return to their favourite Object, (if that can be called an *Object*, which

is incapable of being embraced by any thought or affection,) as if fearful of giving him umbrage or offence; and thus in common with their *Unitarian* brethren, nay (let us be honest and plain with each other,) in common with *Jews*, *Mahometans*, and *Pagans*, they offer up their devotions to an *invisible*, and consequently to an *unknown God*. In the practice of this kind of worship they are also confirmed by various passages in the Word *not understood* in their genuine sense, and likewise by the circumstance of *JESUS* himself praying to the Father, whose example therefore in this particular they hold themselves bound to follow: not considering, that *JESUS* or the Son, differently from all others, *had seen the Father*, or *pure Divinity*, John vi. 46, and was on that account qualified to address him *immediately*; whereas all other beings, whether in heaven or on earth, are by the very condition of their existence, as *finite intelligences*, for ever excluded from that privilege.

*JESUS* says in John xvi. 23, “Whatsoever ye shall ask the *Father* in my name, *He* will give it you.” Hence too many have been led to infer, that they were authorized to pray to the Father immediately, as to a Being different from *JESUS*; and that the Father, understood in such separate capacity, would grant their petitions. But this is a conclusion not to be justified by the premises, being grounded in a total misapprehension of our Lord’s words. Before their real purport can be discovered, we must first know what is meant by asking *in the name of JESUS*; and this can only be ascertained by a comparison with other passages, wherein *JESUS* speaks on the same subject, but in terms more full and explicit, and which, in harmony with the present passage, will admit of no other interpretation, than that he himself is that very Father, to whom we are directed to pray, and who also promises to fulfil our requests. “Whatsoever ye shall ask *in my name*,” says *JESUS*, that *will I do*, that the Father may be glorified *in the Son*,” John xiv. 13. And again, “If ye shall ask any thing *in my name*, *I will do it*,” ver. 14. To which let us add the following: *Come unto me*, all ye that labour, and are heavy-laden, and *I will give you rest*.” Matt. xi. 28. If any man thirst, let him *come unto me*. and drink,” John vii. 37.

To ask the Father, therefore, *in the name of* JESUS, must be the same thing as to approach JESUS HIMSELF in person, under an acknowledgment, that *the Divinity dwells within him, and is accessible only through the medium of his Humanity*; this being the *character or quality*, which is meant by the *name of* JESUS: in which case it will evidently follow, that it must again be the same thing, whether it be said that the *Father* will perform our requests, or that the *Son* JESUS will perform them, since by both terms is plainly understood one and the same God.

But will the words of our Lord above quoted admit of any other construction? We think they will not, consistently with each other, and with the general tenor of Holy Writ. One passage indeed may be extracted or detached from it's connection in the Sacred Volume, and made to speak almost any language, or give forth almost any sound. But if we will allow to each portion it's due weight, regarding every truth of the Word as essentially necessary to the perfection of the whole, and ever keep in view the great design of the Christian dispensation, which is to proclaim *God manifest in the flesh*, and the *possibility of salvation*, as the result of *divine incarnation*, there will be but little danger of our running into any fatal error either by perversion or by profanation of the truth. On the contrary, we shall be led to see, by a purer light than that which nature furnishes, how harmoniously all the parts of revelation conspire to demonstrate, first, the *unity* of the great God of the universe, and, secondly, the *identity* of that God with our ever-adorable Lord and Saviour JESUS CHRIST.



[108.] John xiv. 16 to 18. “ 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*. I will not leave you comfortless; *I will come to you.*”

Here JESUS promises *another* Comforter, apparently distinct from himself: yet immediately after he adds, "I will not leave you comfortless; *I will come to you.*" He must therefore have meant himself by the Comforter, but himself in *another* capacity or respect than in his *personal presence*, that is to say, in the *spirit of truth* proceeding from him, which, though different from his *personal presence*, he nevertheless identifies with himself by saying, "*I will come to you.*"

It is further observable, that though he says, ver. 16 and 26, that *the Father will send* the Comforter, yet in chap. xv. 26, and in chap. xvi. 7, he promises that he will *himself send* the Comforter; which not only proves that *He* and the *Father* are *one and the same Divine Being*, but likewise clearly explains what is meant by the *Father sending in his name*, viz. that it is neither more nor less than the *proceeding* of the spirit of truth *immediately out of the body of JESUS*, from the Father or Essential Divinity within him. This is likewise fully confirmed by the Evangelist in chap. xx. 22, where it is written, that "*JESUS breathed*" on his disciples, and saith unto them, Receive ye the Holy Spirit." Moreover, from the passage last quoted, compared with ver. 23 of chap. xiv. and many other places, it is evident, that *sending* or *being sent* is, (more especially in reference to light or truth, as in Ps. xliii. 3.) in the language of Scripture, the same thing as *emanating* or *proceeding*, which again is the same thing as being *accommodated to the reception*\* of man: for though it is

\* The reader is requested to mark this last explanation of what is meant by *proceeding*, when the term is used in reference to the operation of the Holy Spirit upon the mind of man. *Exteriorly* considered, it may appear, that what *proceeds from the Lord* was not previously omnipresent; from which it might again be inferred, that neither is the Lord himself omnipresent, from whom the *procession* is said to take place. But if the subject be viewed *interiorly*, it will be found, first, that the Lord is completely omnipresent, with all his divine attributes, in every individual man; and therefore, secondly, that nothing can in reality be said to *proceed* from him in any such way as to imply a *local* distance between him and the human mind; but, thirdly, that his Holy Spirit of divine truth is said to *proceed from him*, when it is accom-

so frequently declared, that the FATHER *will send* the Comforter, and that JESUS *will send* him, yet it is also said, that both the FATHER and JESUS *will come unto man*, and make their abode with him. And such joint advent of both the Father and the Son takes effect in the human mind, whensoever the *Humankind* of JESUS is acknowledged to be *Divine*, or whensoever *divine good* and *divine truth*, *divine love* and *divine wisdom*, proceeding from the Lord alone, take up their residence (so far as is consistent with a finite degree of reception) in the heart, in the understanding, and in the life.



[109.] John xv. 5: JESUS said to his disciples, “*Without me ye can do nothing.*”



This certainly would have been arrogance in the extreme, were JESUS any thing short of GOD HIMSELF. Man, as a finite creature, is continually dependent on his Creator, and without a power derived from him can neither stir hand nor foot, much less perform any moral or spiritual action: for being only an organized form *receptive of life*, he must ever be indebted, both for faculty and ability, to him who is truly and independently *life in himself*. But there can be only *One such* in the universe: and he, who can with indisputable authority say to the whole human race, “*Without me ye can do nothing;*” must surely in the very nature of things be *that One*. Now JESUS hath announced himself in this high character, and still proclaims his exclusive prerogative in language that will neither admit of amendment, nor of misinterpretation. Therefore JESUS is, and must be, the ONE SUPREME GOD over all.

*modated to the reception of man, and when man actually lives under its heavenly influence?*

[110.] John xv. 23, 24. “He that hateth *me*, hateth my *Father* also. If I had not done among them the works, which *none other man did*, they had not had sin: but now have they *both seen, and hated both me and my Father.*”

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In a preceding article, (No. 106,) we have already shewn, that the sight and knowledge of JESUS is the same thing as the sight and knowledge of the FATHER. A similar argument will apply on the present occasion; because he who sees and hates the *one*, is described as seeing and hating the *other* also: and thus either case proves the identity of both. But, in addition to this argument, another proof of the divinity of JESUS arises out of the passage now under consideration. He plainly asserts of himself, that he had performed works such as *none other man* ever did. What works were these? Miracles? Moses and Aaron, prophets and men of God, had previously wrought the same; and some of them had even raised the dead to life. How then are we to understand the words of JESUS, that “he had done among them the *works which none other man did?*” Truly in no other way, than by considering, that all his works were performed *with his own omnipotent hand*, and *by his own divine authority*, he having plainly refused to confess any higher; (see Matt. vii. 29; chap. xxi. 27 :) whereas the miracles performed by *every other man* were always under the acknowledgment of a power and authority *superior to their own*, and thus effected either in the name of JEHOVAH, or in the name of JESUS, both names being ever expressive of one and the same omnipotent God.\*



[111.] John xvi. 8, 9. “When he [the Comforter] is come, he will reprove the world *of sin*, because they *believe not on me.*”

\* Magical miracles are here excepted, as forming no part of our present subject.

It is here declared to be a *sin*, not to believe in JESUS. Surely a man's faith ought to be directed to GOD, and it must be *sinful* to with-hold it. But where can the sin be, in not believing in a *mere man*? Faith, so far as it has it's seat in the understanding, implies a *knowledge* of some Object or Being worthy of our highest consideration, together with an *acknowledgment* that such Being is both able and willing to succour all, who humbly claim his protection. But faith, so far as it actuates and flows from the heart, further implies a *trust* and *confidence* in the divine mercy and favour of the same great Object, which can only rise up in the breast in consequence of living according to the laws prescribed in his Holy Word. With this view of the true nature of faith, how can a man be justified in fixing his supreme attention on any other Object, than Him, who both gives and again requires from us our best affections and thoughts, and who is too jealous to allow of the smallest diminution of his glory by sharing it with another? If JESUS be no more than a *mere man*, as the Socinian Unitarians suppose; or if he be no more than a *mere aristo-angelic creature*, as the Arian Unitarians have designated him; nay, if he be no more than a *mere secondary* or *subordinate person* in what the Athanasian Trinitarians call the *United Godhead*; how can faith, in any one of these imagined or rather *imaginary* cases, be directed to him, without at the same time, and in the same degree, *detracting* from the honour, and *diminishing* the glory, that exclusively belongs to the *One Only Supreme God and Person, JEHOVAH THE FATHER*?

Taking up the first of the *visionary schemes* above named, viz. the Unitarian, and turning it about to look for it's face, that it may be more thoroughly inspected, we can discover nothing but features of mortality impressed on inanimate forms of matter; the whole destitute alike of vital spirit, and of every thing that bears the stamp of divinity. Faith *with-held* from such an object, is rather a *merit* than a *crime*. It were *sin* to believe in him, or for a moment to fasten our eyes upon him, while a GOD, the fountain of all life and happiness, can be contemplated and adored.

Nothing better can be said of the second or Arian scheme : it also sinks into dust the moment that the light of heaven strikes upon it. For what is the *highest creature* in himself more than a *worm* ? And of what quality must that faith be, which embraces *so mean an object* ? Incapable of existing for a single moment without *communicated life*, how can he impart to another that, of which *he himself* stands so much in need, and for the enjoyment of which *his* gratitude, as well as *his* faith, trust, and confidence, will be for ever *in arrears* ? Vanity of vanities would it be for any one in the same condition of existence to look up to his *fellow-worm* either for life or salvation, and thus to exercise a faith in the *creature*, which exclusively belongs to the adorable *Creator*.

As to the third-mentioned scheme, which is that of a Tri-personal Godhead, it must ever be held as abhorrent both to revelation and to sound reason, as any other that can be invented by the ingenuity of man. For if a *Divine Person* be the same thing as a *Divine Being*, or a *Divine Intelligence*, (and one would think, no body could well deny the position,) then a *Trinity of such Divine Persons* must of necessity be a *Trinity of Divine Beings* or *Divine Intelligences*, which again is the same thing as a *Trinity of Gods*. But this surely can never be less repugnant to the truth of revelation, than it is to the reason and common sense of mankind. If there be *three* divine persons, they must differ in rank, in quality, or in attribute ; they cannot be *in all respects* alike, and yet remain *three in number* ; because *similitude in all respects* would only be another *expression* for *unity and identity of person*, or *unity and identity of being*. There must therefore be a difference of rank ; and this implies, that in two of the divine persons some attribute or quality must be wanting, which is to be found only in the first and supreme : not to mention the converse of the argument, that there must also be wanting some attribute or quality in the first person, which is possessed only by the second or third. And hence it may be seen, that a faith directed to any one of the subordinate persons, separately from the first in rank, or indeed to the first, and not at the same time to the two others, cannot be said to embrace the *whole Deity*, but only a *certain portion* of it. The misery of this scheme is, that



by *dividing* it *destroys* the Divine Unity, and renders the faith, that it recommends, as vain and inefficient, as a faith in any mere man, or in any mere angel.

Seeing then that the various kinds or qualities of faith above specified are not such as we are called upon by the Scriptures to exercise, in reference to JESUS; and yet it is declared, that when the Comforter is come, he will reprove the world of *sin*, because they believe not on *him*; it follows, that the true faith consists in acknowledging *Him alone* as the ONE SUPREME AND OMNIPOTENT GOD; and that every deviation from this acknowledgment, whether it be by making him a *mere man*, or the *first of created angels*, or even a *second person* in what is very improperly called the *Divine Trinity*, is, in it's degree, no less than an *actual sin*, a breach of the divine law, which severely prohibits us from serving any other God than One, or from so much as lifting up an eye or a thought, much less the affections of the heart, in the way of faith and worship, to any other Object than the Divine Man JESUS CHRIST,



[112.] John xvi. 14. "He [the Spirit of truth] shall *glorify* *me*: for he shall receive *of mine*, and shall shew it unto you."



The Spirit of truth may be said to *glorify* JESUS, whensoever it is demonstrated by the true sense of the Sacred Scriptures, which is the genuine light of heaven, that he alone is God, the fountain and source of all that is good, and true, and holy, in the church. It is added, "He shall receive *of mine*;" by which we are to understand, that the Spirit of truth, which is the Holy Spirit, shall *proceed from him*. But as nothing holy can proceed from any being in heaven or on earth, save from the LORD GOD ALMIGHTY, who in Apoc. xv. 4, is declared to be "*alone holy*," it follows, that JESUS is and must be that same LORD GOD ALMIGHTY, of whom David also writes, when he says, "*Holy* and "*reverend* is his name," Ps. cxi. 9. This is further confirmed by the coincidence observable in the before-cited verse of the Apoca-

lypse with the passage in the Gospel. JESUS says in the Gospel, "He [the Spirit of truth] shall *glorify me*:" and in the Apocalypse it is written, "Who shall not fear thee, O LORD, and *glorify thy name*? for thou *only art holy*."



[113.] John xvi. 15. "*All things that the Father hath, are mine.*"



No description of Deity, as applicable to JESUS, can go beyond this, because it includes, almost in one word, every attribute, power, and perfection, which the human mind can conceive of, as in any way appertaining to the Supreme God. Nay more, it embraces (if language in any respect can be said to do so) that *infinity* of perfection, which only to think of overwhelms the capacity of man, and sinks him as it were into nothing. How far above the character of a *mere man*, or a *mere creature* of any name, must He be, who, looking at the purely divine essence, and able to sustain it within himself in all its intensity of vital fire, collects as it were its scattered rays into the burning focus of his heart, and for ever concentrates within the bosom of HUMANITY, all the energies, powers, virtues, and nameless perfections of the self-existent, sole-existent, and eternal DIVINITY! Yet such is the high character assumed by JESUS. Whatsoever of infinity, immensity, and eternity; whatsoever of love, wisdom, and life, in their first and purest principles, as well as in their last and lowest effects, belongs to the great PARENT of the universe, he claims as *his own*! If the FATHER be omnipotent, omniscient, and omnipresent, ruling the heavens above, and the earth below, together with all things that have existence either in the spiritual or in the natural world; the same power and sovereignty are in the hands of JESUS. By the breath of his mouth were they created, and for his pleasure they exist. Apoc. iv. 11. John i. 3, 10.

In short, *all things*, which belong to the FATHER, or *Essential Divinity*, without any exception whatever, belong to, and are the

right of, JESUS *the Son*, or the *Divine Humanity*. For as the *body* of a living man possesses and exercises all the powers and energies of the *soul*, so in like manner, but infinitely above the comparison, does the *Humanity*, called JESUS, possess and exercise all the powers and perfections of the *Divinity*, called the FATHER.



[114.] John xvii. 3. "This is *life eternal*, that they might "KNOW THEE *the only true God* and JESUS CHRIST, whom thou "hast sent."\*



Nothing can be more full in proof of the supreme divinity of JESUS, in the way maintained by the New Church, than these words, when properly understood; although most unaccountably even Unitarians quote them in support of a contrary doctrine. Life eternal is here stated to consist in two things, viz. first, in the knowledge of the FATHER, who is called the only true God; and, secondly, in the knowledge of JESUS CHRIST, whom he hath sent. The first part of the proposition, namely, the knowledge of the *only true God*, will be readily admitted by all, as a most essential constituent of life eternal. But on a supposition that JESUS is a *mere man*, how strange must it appear, to find it asserted and insisted upon, that the knowledge of *him* is to the full *as necessary* and *as essential* to our future happiness and well-being, as the knowledge even of the *only true God*! If JESUS be no more than a prophet, like Moses, or Elijah, or Jonah, or Amos, delegated and commissioned by another, who is God, to deliver his will and word, what virtue can there be in the knowledge of *him*, any more than of *them*? Or what conceivable benefit can arise from the *equal* consideration of a *worm* and of the *great Author of all being*? The thought is too degrading, too mean, to

\* A fuller explanation of this passage, with reference to its Socinian interpretation, may be seen in Mr. Hindmarsh's *Letters to Dr. Priestley*, page 302, &c.—*2m. Pish*

bear any affinity with the truth of revelation : for this incessantly teaches, that in all our approaches towards Deity there must be no association of the *creature* with the *Creator*, no acknowledgment of any other *saving power*, than that which is *purely divine*.

How then are we to understand our Lord's words, consistently with all those lessons of wisdom, which he has so repeatedly laid down for our use ? It cannot for a moment be doubted, but, if we view the two propositions above stated in their true and genuine light, the harmony, beauty, and importance of both will appear most evident. The Sacred Scriptures abundantly teach us, that by the term *Father*, who is called the only true God, is meant the *divine essence*, or pure *Divinity*, in itself invisible and unapproachable ; and by the term *Son*, or JESUS CHRIST, who is said to be *sent*, because *conceived* from the Father, is understood the *divine form*, or *Divine Humanity*, visible and approachable, as the proper medium of access to the Divinity. Under this point of view it is easy to discern the true reason why it is said, that life eternal consists in knowing both the FATHER and JESUS CHRIST the Son : for if the *Father* be like the *soul* or *essence*, and the *Son* like the *body* or *form*, then the knowledge of the one will be *as essential* and *as necessary*, as the knowledge of the other : since both together constitute only one and the same God, as the soul and body constitute only one and the same man.

Or, if we descend still lower in the scale of creation, and take up the first of the inanimate subjects of nature, for illustration of the same truth, it may be clearly comprehended, that, as on the presence of the *sun*, by means of the rays of *light and heat*, which *proceed from it*, and which are also in a manner *continuous with it*, depends the natural life of vegetables and of animals in this world ; so comparatively, yet again infinitely above the comparison, on the presence or acknowledgment of the *divine love*, which is *spiritual fire*, and is called the *Father* sending forth the *Son*, and of the *divine wisdom*, which is *spiritual light*, and is called the *Son* coming forth from the Father, entirely depends the spiritual and eternal life of man in the world to come.

Many other similitudes, in the way of illustration, might be collected from the wide theatre of nature, all tending to confirm the great truths of revelation : but none of them will be found so perfect in it's kind, and so satisfactory to the view, as those which we have now brought forward, especially the first. For the more we depart from the contemplation of man, who alone was created in the perfect image and likeness of his Maker, to any of the other forms or subjects of nature, the further removed from the original source of life do we perceive all the analogies, correspondences, and images of spiritual things. And hence no picture can be presented to the mind so truly, so clearly, and so fully explanatory of the Scripture doctrine of the *Father* and the *Son*, their distinction, and yet their *unity* and *identity*, as the parallel which we have so repeatedly drawn between those two names of Deity, and the *soul* and *body* of an individual man.

We do not here speak of the analogy subsisting between the *Holy Spirit* and the *proceeding operation* of man, because the passage in John, which we are now endeavouring to illustrate, makes no mention whatever of the Holy Spirit. And this omission is itself at least a strong presumptive proof, in opposition to the Trinitarian system, that the Holy Spirit is not a divine *person* separate and distinct from the Father and the Son. For were he such a distinct person ; and were all the three persons together necessary to make up the complete Godhead, or in other words, one entire God, the knowledge of whom is declared to be life eternal ; then surely, it is reasonable to expect, the Holy Spirit would have been expressly named, as well as the other two persons. But nothing of the kind appears : not a word is said of the necessity of knowing this supposed third person, but only of knowing the FATHER and JESUS CHRIST. “ This is life eternal, “ that they might know THEE the only true God, and JESUS “ CHRIST whom thou hast sent.”

Instead of a *Triad*, here is only a *Duad*, which, so far from agreeing with the *tri-personal* scheme, leads us at once to detect it's fallacy, and to see that it is both a gratuitous and a useless invention. For all that man spiritually stands in need of, being *eternal life*. is to be obtained by the knowledge of *two* things,

viz. the *divine good* called the *Father*, and the *divine truth* called the *Son*; besides which there are, and can be, no other conceivable principles of life either in heaven or on earth, capable of yielding permanent happiness to the human mind. The various *modes, mediums, and accommodations*, by which this saving knowledge is brought to man, whether through the presence and instrumentality of angelic spirits, themselves already under the influence of holy truth, or through instruction from the Word, and from other writings illustrative of it, form another subject of consideration, not required to be distinctly noticed by our Lord in the passage above cited, but which are nevertheless involved in the very knowledge there spoken of.

Hence we see, that the Father and the Son, united in one, include all that can in strict propriety be held up to view as a *visible Object* of worship, or as a *personal concentration* of all the divine attributes and perfections. From this *personal Object* indeed proceeds a *sphere* of divine influence, operating upon all who in any measure become susceptible of it, according to their several degrees and capacities of reception: and this sphere of holiness, as entering into, illuminating, and blessing angels, spirits, and men, is what is properly meant by the Holy Spirit, the Spirit of truth, and the Comforter, which shall lead and guide into all necessary and saving truth. But still no other Object, as an Object, than the *Essential Divinity* called the *Father*, and the *Divine Humanity* called the *Son*, united together in *one visible and glorified person*, can ever engage the direct, immediate, and proper worship of the creature. Whereas, on a supposition of there being absolutely *three distinct persons* in the constitution of *One God*, as taught by Trinitarians, it is a most unaccountable circumstance, that JESUS, who came into the world, among other things, for the very purpose of revealing and manifesting the *entire God*, should yet, in stating the conditions of eternal life as above, have altogether omitted the mention of any *third person*, who, in the estimation of Trinitarians, is at least *one third part* of Deity, and as essential a part too as either of the others, being *co-eternal*, and in other respects *co-equal* with both the Father and the Son.

It is impossible, therefore, with our eyes in any degree open to the light of truth, for a moment to give countenance to any such idea, as either a *trinity* or a *duality* of divine *persons* in the Godhead. But at the same time we are constrained to acknowledge, that, wheresoever in the Word we are led to contemplate a divine *duality*, that is, a nominal distinction between JEHOVAH and the MESSIAH, as in Moses and the Prophets; between the FATHER and the SON, as in the Gospels; or between GOD and the LAMB, the LORD and his CHRIST, as in the Apocalypse; in each of these cases we are to understand the invisible *Divinity* and the visible *Humanity* of one and the same God, which also coincide with his divine *love* and his divine *wisdom*, or his divine *good* and his divine *truth*.

And again, whensoever we meet with expressions, that evidently announce a divine *trinity*, we are in like manner constrained to refer them to one only person, to one only Object of our love and worship; considering, that they are intended to point out to us, first of all, the *two essentials* of *love* and *wisdom*, or of *Divinity* and *Humanity*, already named, and in addition thereto a *third essential*, consisting of both the former in *action*, *operation*, or *use*. Precisely as a man may be said to consist, in the first place, of *two human essentials*, called his *soul* and his *body*, and in addition thereto of a *third essential*, the effect or result of the two former, and called his proceeding *action* or *operation*.

If now with these views of the two constituent principles of man, who bears, or was created to bear, the image and likeness of God, we turn to the passage, where our Lord teaches us to look up to the *Father* and to *himself* conjointly for salvation and eternal life, we shall clearly perceive the genuine sense intended to be conveyed, namely, that, instead of directing our thoughts to the contemplation of *two distinct Objects or Beings*, the one divine, and the other merely human, his words resolve themselves at once into the plain and simple idea of knowing, acknowledging, and adoring the ONE JEHOVAH GOD alone in his DIVINE OR GLO-  
RIFIED HUMANITY.

[115.] John xvii. 5. "And now, O Father, glorify thou me with *thine own self*, with the glory which I had with thee *before the world was.*"

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Two most important considerations arise out of these words. The first is, that JESUS was capable of being so far glorified, as to be *united* even with the very *Self* of JEHOVAH the Father, that is, with the pure and naked Divinity. Now no mere man, no angel, no created being, can for a single moment endure such intense glory, as that must be, which belongs to the *personal* assemblage of all the divine perfections, every one of which is infinite and eternal. From this consideration, therefore, it follows, that JESUS, who was capable of entering into a glory inaccessible to all others, and thus of dwelling in the very bosom or centre of Divinity, could be no other than a Being *infinitely* surpassing every created intelligence both in dignity of character and sacredness of person. And being thus infinitely elevated above all that bears the name of *creature*, he could not have been less than GOD HIMSELF, who, after having laid his glory aside for a time, and humbled himself to assume a terrestrial humanity, again returned into that glory inconceivable, which he had before all worlds, and which, breaking forth with increased splendor both in heaven and in the church, caused "the light of the moon to be as the light of the sun, and the light of the sun to be seven-fold, as the light of seven days," Isa. xxx. 26.

The next most important doctrine arising out of the passage before us is, the *pre-existence of JESUS before the creation of the world*. "Glorify thou me (says he to the Father) with *thine own self*, with the glory which I had with thee *before the world was.*" Could a *mere man* have had any existence before the creation of the world? Where could he have placed his foot, when as yet there was neither space, nor time, nor matter? neither firmament above, nor earth beneath? neither light, nor heat, nor any one comfort to support and continue his existence? Nay, could any *angel, archangel, seraph, or other created power*, have been brought into being, before there was a world (either spiritual or



natural) provided to hold or contain him? Must not a house be built, before it can receive an inhabitant? So must not the creation of the world have taken place, before any finite, rational being could have been formed, to occupy a part of it? \* But HE, who could

\* It is in agreement with every law of divine order, that the ultimate or lowest base of existence be *first provided*, before the end of creation can be obtained. The *end of creation* is the angelic heaven, to be formed out of the human race, which may (if possible) bear *some kind of respect* to it's infinite Creator: and this respect to the *infinite* Creator can only be produced by the *indefinite and never-ceasing increase* of it's inhabitants, as well as by their *eternal advances* in mental excellency and perfection. Hence, 1. It became necessary to create, by means of the sun and atmospheres, spiritual and natural, a terraqueous globe, which by successive changes and revolutions, both annual and diurnal, might in due time be prepared as a fit soil to receive the future herbage, *before* any kind of vegetable seeds could be formed. 2. It became necessary, that the waters of the globe should in a great degree be separated from the land, collected together, and portioned out into oceans, seas, lakes, rivers, &c. &c. *before* any kind of fishes could be produced to inhabit them. 3. It became necessary also, that a plentiful supply of plants, herbs, and vegetables of every description should be provided, *before* animals in general could be formed, in order that, when brought into existence, they might immediately have the opportunity of selecting their proper sustenance. 4. It was necessary again, that, in addition to the mineral and vegetable kingdoms of nature, animals or living creatures, in all their varieties, should have been formed for the service and use of the future man, *before* he could make his appearance on the theatre of creation. 5. And it was also necessary, that, when all things conducive to the well-being and comfort of man were thus provided, he should at length be ushered into the natural world, as a preliminary stage of existence, where a ground might first be laid for his acquisition of science, intelligence, and wisdom, *before* he could become a purely spiritual and celestial being, in other words, *before* he could become an angel, or an inhabitant of heaven.

Thus we perceive, that, while the great *end of creation*, namely, the *existence of an angelic heaven*, wherein the Creator may be known and adored, is *first and principally* held in contemplation by the Divine Mind, it is *yet last of all* attained, because the *means or steps* requisite to promote it must of necessity *precede*.

From this view of the order, according to which all the divine operations are conducted, it may plainly appear, that no angels either were created, or indeed could have been created originally *as angels*, and so placed *immedi-*

and did exist before the creation of the world, who needs no sun to lighten his steps, because he is the *light itself*, and who stoops down to behold the things which are in time and space, nay, which are in the heavens above time and space, comes not within the description of any limited intelligence, whether human or angelic; but being originally and independently *life in himself*, and thus truly and properly *self-existent*, can be considered in no other light, than as the great Builder of the universe, from eternity to eternity the same unchangeable and adorable God.

Having already repeatedly explained the distinction, which is observed in many parts of the Sacred Scriptures, between the *Father* and the *Son*, the *Divinity* and the *Humanity*, the *divine essence* and the *divine form*, the *divine love* and the *divine wisdom*, the *divine good* and the *divine truth*, it is the less necessary to dwell upon it on the present occasion. It may however be proper to remark, that, as the assumption of the human nature in the world, by the descent of the Lord in the capacity of divine truth proceeding from divine good called the *Father*, was with him a state of *humiliation*, or *obscuration* of his former glory, so the return of the same to the *Father*, or the reciprocal union of the *Father* with the *Son*, and of the *Son* with the *Father*, is what is meant by the *glorification* both of the one and the other. Hence it is written, “Now is the *Son of Man glorified*, and *God is glorified in him*. If *God be glorified in him*, *God shall also glorify him in himself*, and shall straightway glorify him,” John xiii. 31, 32. Again, “Whatsoever ye shall ask in my name, that

ately in a heavenly or angelic state of perfection; neither do the Scriptures any where teach or inculcate such a doctrine: but they must first of all have been so formed, as to acquire a kind of *natural basis* for themselves, not only that they might become *permanent* in their existence, but that they might also *from such basis* be successively advancing in wisdom and happiness to eternity. And hence it further appears, that what is *first* in point of time, is *last* in point of dignity and consideration; and, on the contrary, that what is *last* in time, is yet the *first* in end or view, being that to which all prior states had respect, and for the sake of which they were permitted to exist. So true, even in this respect, are the words of our Lord, where he says, “The *last shall be first*, and the *first last*,” Matt. xx. 16.

“will I do, *that the Father may be glorified in the Son,*” John xiv. 13. And again “Father, the hour is come; *glorify thy Son,*” “that thy Son also *may glorify thee,*” John xvii. 1.

Now that this glory, which is given by the Father to the Son, is not a glory transferred *from himself to another separate and distinct being*, which would be the case, if JESUS were not one and the same with the Father, is evident also from the solemn declaration of JEHOVAH by the prophet Isaiah: “I am JEHOVAH, “that is my name, and *my glory will I not give to another,*” Isa. xlii. 8. It follows then, when the Father *glorified the Son*, that he actually and literally *glorified himself*; since the Father and the Son, or the Divinity and the Humanity, together constitute only one and the same Divine Person.



[116.] John xvii. 10. “*All mine are thine, and thine are mine,*” “and I am glorified in them.”



This is the language of JESUS to the FATHER, and it involves all that has been said on similar words in John xvi. 15, “*All things that the Father hath, are mine.*” But in the present passage it is further declared, that all things, which belong to JESUS, are also the FATHER’S: by which, in conjunction with the other part of the verse, we are given to understand, that the union between the Father and the Son, or the Divinity and the Humanity, was mutual and reciprocal; and consequently, that, as all the characters of Divinity attach to the Humanity, so on the other hand all the characters of Humanity do in like manner attach to the Divinity. And hence we conclude, as the first, the last, and the greatest of all revealed truths, being that to which all others either directly or indirectly refer, That there is nothing in the *divine nature*, but what tends to the *human form*, and may be truly said to be *humanized* in the divine person of our Lord and Saviour JESUS CHRIST; while again there is nothing in the *human nature*, but what in him also bears the character and impression of the *divine essence*, and therefore must ever be regarded as entirely

*divinized*. Thus in JESUS CHRIST alone *God is altogether Man*, and *Man is altogether God*. Such is the doctrine of the true Christian religion; and any thing short of this deserves not to be honoured with the name of *Christianity*.

It may perhaps be supposed from the verses preceding that above explained, that the words *mine* and *thine* refer to *persons*, and not to *things*, that is, to those *disciples* who followed JESUS, and who are said, ver. 6, to have been given to him by the Father out of the world. But though these are allowed to be included in the expressions, and though, as the first-fruits of the Christian church, they represented all who were afterwards to become Christians, and who therefore might be called equally the children of JESUS and of the FATHER; yet in the original Greek the words are in the *neuter gender*, and clearly imply, that *all things belonging to JESUS* are the property of the FATHER, and that *all things belonging to the FATHER* are in like manner the property of JESUS. The reciprocal union between them, like that of the soul with the body, and of the body with the soul, best explains the true meaning of the passage.



[117.] John xviii. 33, 36, 37. “ Pilate called JESUS, and said unto him, Art thou the *King of the Jews*? JESUS answered, “ *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; that I should not be delivered to the Jews. Pilate therefore said unto him, Art thou a King then?* JESUS answered, *Thou sayest that I am a King.*”

From this passage it appears most evidently, that JESUS was a *King*; for (agreeably to the idiom of the original language) he plainly acknowledges himself to be such. That he was also the *King of the Jews*, seems equally to be admitted by him: and the superscription upon the cross, though written by Pilate, and objected to by the chief priests, John xix. 21, perfectly coincides with the title and character given him at the time of his birth by the wise men, who came from the east to Jerusalem, saying-

“Where is he that is born *King of the Jews*? for we have seen his star in the east, and are come to *worship him*,” Matt. ii. 2. It agrees again with the words of the prophet referred to and confirmed by the Evangelists, where it is written, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy *King* cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zech. ix. 9. Matt. xxi. 5. John xii. 15. But at the same time JESUS declares, that *his kingdom* is not of *this world*. Then it must be of the *spiritual world*; for there are only two worlds in existence, the *spiritual* and the *natural*. In the natural world there are many kings; but in the spiritual world there is only *One King*, and he is called *King of kings*, and *Lord of lords*. The title is truly applicable to the ever-living JEHOVAH of hosts, whom David calls “a *great King* above all gods,” Ps. xc. 3: and yet it is expressly given to JESUS as the LAMB, Apoc. xvii. 14; and again to the same JESUS as the WORD, under the description of a MAN, chap. xix. 16.

If now JESUS assumes to himself the title and character of *King*, and further declares, that *his kingdom* is established in that world where all is *spiritual*, and above what is *natural*; and if moreover it appears from other testimonies of Holy Writ, as well as from the reasonableness of the thing itself, that there is *only One King* of saints and angels, and that the *great JEHOVAH himself* is that King; then no other conclusion can be drawn from the premises, than that JESUS and JEHOVAH are one and the same eternal and omnipotent KING OF GLORY.

This great doctrine, however, though most evidently the very truth of divine revelation, we are sensible will not be admitted by every professor of the Christian name. For with some minds an almost insuperable objection lies against the possibility of any being in the form of a Man exercising the just prerogatives of Deity. And although these are expressly ascribed, in many parts of the Scriptures, to our Saviour JESUS CHRIST, still an incredulous abatement in the acknowledgment of his high title too often leaves no other idea of his person, than that of simple humanity. It is now as it was in ancient times: when the first king of Israel

was announced and proclaimed to the people, "the children of Belial said, How shall *this Man* save us? And they despised *him*, and brought him *no presents*," 1 Sam. x. 27. So in the present day also, when the Great Personage, whom Saul and the other kings of Israel represented, is actually announced and proclaimed to Christians as their rightful and only Sovereign, too many are to be found among them, who in like manner may be said to despise him, to withhold from him their expected presents of allegiance and worship, and in spirit to say, "How can *this Man* save us?" "We will not have *this Man* to reign over us," Luke xix. 14.

And here, as an occasion is given, we are led to notice an opinion very prevalent among both Unitarians and Trinitarians, relative to the kingdom, of which our Saviour speaks, and of which also he claims to be the great King. The Apostle Paul, in his first Epistle to the Corinthians, chap. xv. 24 to 28, observes concerning CHRIST, the Son of God, that he will, at the period called the end, which he appears to fix at or soon after his second advent, "deliver up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power. For (he continues) he must reign *until* he hath put all enemies under his feet." And he concludes this view of the subject by saying, that, "when all things shall be subdued unto him, then shall the Son also himself be *subject unto him (the Father)* that put all things under him, that *God may be all in all.*"

From the terms and manner, in which this passage is expressed, three things have been inferred, which are as follow: 1. That JESUS is a King. 2. That he will continue to reign as a King in his Kingdom for a certain period only, viz. *until* he shall have put down all rule, authority, and power, that is, *until* he shall have conquered and subdued all his enemies. And, 3. That, after this great work shall have been accomplished by him, then he himself (the Son) shall resign his power, his authority, and his crown, and become subject to God the Father, in common with the rest of his children, in order that God may be all in all; in other words, that JESUS, after having been advanced to princely power and pre-eminence over the rest of his brethren for a limited

time, shall in the end resign his honours, or be deprived of his high distinction, that no other being but the Supreme God himself may be contemplated and adored.\*

\* The late learned Dr. ANSELM BAYLY, who was Sub-Dean of Westminster, and a great advocate for the doctrine of a trinity of divine persons in the Godhead, very frequently had occasion to visit me when I lived in Clerkenwell, London. Many times did the Doctor expatiate on the great advantages derived from the merits and sufferings of JESUS CHRIST, the second person (as he called him) in the divine trinity; and from his mediation and intercession with the Father in behalf of his people, which he said would be continued in their favour even after they were comfortably settled in heaven. On a particular occasion, "Oh!" exclaimed he in rapture, "when I arrive in the other world, how I will magnify and adore the Saviour of the world JESUS CHRIST for his goodness in consenting to die, in order that he might appease the Father's wrath, or at least avert it from falling upon the heads of the guilty! I shall think of nothing else, but how I may extol *his* name, who has already done so much for us, and who still undertakes to be our perpetual advocate!"

On asking him, whether he conceived, that the mediatory office of JESUS CHRIST would ever cease; and how he understood that passage in Paul, where it is written, "Then cometh the end, when he shall have delivered up the kingdom to the Father; and when the Son also himself shall be subject unto the Father, that God may be all in all:" he replied, still in a strain of uncommon rapture, "O yes! the power and kingdom of CHRIST will continue *until* all enemies are subdued; and *then*, introducing us into the *immediate presence* of his Father, he will *resign his charge*, and we shall be so filled with a sense of the *supreme* dignity and majesty of the Father, that no other person or object will ever more be able to engage our attention: in short, as the Apostle says, *God himself will be all in all!*"

Here the Doctor's eyes, countenance, and hands, were all lifted up towards the skies; and so full of extasy did he appear to be in the contemplation of his subject, that I thought he was almost ready to *start away*, that he might enter upon it's immediate enjoyment, and leave behind him nothing but the *shell* of his spirit, that is to say, his *material body*, as a subject for *my* contemplation! Not willing, however, that my friend should take his leave of me in so *abrupt* a manner, I ventured to recal him from the clouds by putting to him the following questions: "Well, Doctor; but after this great event shall have taken place, and God the Father, as you say, shall actually have been hailed and acknowledged by the human race as their *all in all*; what is then to become of JESUS CHRIST? When all his services shall have been

Such are supposed to be the sentiments of the Apostle Paul concerning the Son of God: and many have on this ground, or

“performed; when all his sufferings, his merits, his mediation and intercession, shall have been crowned with the long-desired success, in restoring to divine favour the rebellious children of men; what are to be the final honours, which will be awarded to *him*? Is he at last to mix in the crowd of blessed spirits, *undistinguished, unnoticed, and forgotten*? Or is he to stand near but behind the throne of his Father, in company with the Holy Ghost, a *silent and neglected spectator* of the happiness of millions, whose enjoyments now so completely fill their minds, as to leave no room for any recollections of *gratitude and love* to their *once adored Benefactor*? In short, is the Saviour of mankind, *after having actually saved them*, at last to be deprived of the honour and the glory of having effected, even upon your own system, what no other being in the universe could have accomplished?”

No sooner were these questions seriously proposed to the Doctor, than he suddenly fell from the elevation, to which the warmth of his imagination had before raised him; and, with his feet now fixed upon the plain but firm ground of *common sense*, he began to walk as it were in a new path; while I could perceive some of the scales, formed by the old and deservedly to be exploded science of school theology, beginning to drop from his eyes. “I fear,” (says he, in a tone of voice now lowered to the pitch of thoughtful reflection,) “I fear there is some *error, some confusion* in this business: we have been led to take the words of Paul in their common acceptation, just as they present themselves to the eye, without sufficiently considering how far the *sense* we put upon them is consistent or inconsistent even with our own views of the character and offices of JESUS CHRIST. I now begin to see, that our doctrine of the trinity, and the consequences of that doctrine, are not quite so reconcileable to themselves, to the reason of the thing, and perhaps to the Scriptures, as we have generally supposed them to be. But what can we do? The sentiments I have been stating concerning the offices of CHRIST, their duration, and termination, are so interwoven with Christianity, that I do not see how they can be separated from it. And though in some respects they appear contradictory to it likewise, yet we cannot altogether give them up, lest we should at the same time part with the truth itself: for in these, as in many other points, we are surrounded with inexplicable difficulties.”

I concluded the conversation by telling him, that the difficulties, of which he complained, were all of his own church's tri-personal manufacture; that Christianity itself was perfectly free from them, being a system of pure, hea-



from his authority, confirmed themselves in the idea, that JESUS is no other than a mere man, or a mere angel, or at any rate, if at all a participator in divinity, no more than a mere subordinate organ of Deity, equally bound with every other order of rational and intelligent beings, to yield a final reverence and obedience to him who is called the Father. They will allow indeed, because they cannot deny what is so plainly written in the Gospels, that "the Father loveth the Son, and hath given all things into his hand," John iii. 35; that "all things that the Father hath, are his," John xvi. 15; and that "all power is given unto him in heaven and in earth," Matt. xxviii. 18. Yet they will insist also, that this great power and authority are only *delegated* or *lent* to him for a time, not as a matter of *right*, but of *favour* and *reward*; and that when the end shall come, then he will be most ungraciously stripped of his temporary honours, and will return back into the hands of his Father all that he had previously received from him. Thus, not content with proclaiming what may be considered as a kind of *revolution* in the government of heaven, by the transfer of divine royalty from the Supreme God to one of his subjects, or at least to one of lower rank than himself, they call out for the assistance of Paul to support them in their indigested scheme of a *counter-revolution*, by dethroning JESUS, and again attempting to set up in his room an invisible King, called the Father, whom no man, whom no angel, ever did see, or ever can see, upon the imperial throne of the universe.

That some such conclusion, as that here stated, apparently follows from the language used by Paul, cannot be denied: and it is perhaps doing no injustice to that great Apostle to suppose it *possible*, that he might for once, while writing on the subject, have suffered his imagination to conceive, with Philip, that besides and above JESUS CHRIST there was still another greater Being, called the Father, who in the end was alone to receive the worship and homage of the whole creation. But if he did for a moment so

venly truth, calculated, beyond every other known religion in the world, to enlighten the human understanding, and to bless mankind with the knowledge of the one only true God JESUS CHRIST.

conceive of JESUS, and of his kingdom, it may well be asked, From what part of Holy Scripture did he, or could he, collect such an idea? The passage, which most evidently he has in view, when he first starts the subject, is that in David, where, speaking of JESUS, or what is the same thing, of the Humanity called LORD, which was to be assumed and glorified by the Divinity called JEHOVAH, he introduces the one as addressing the other, for the sake of more distinct and perfect description, in these words: "JEHOVAH said unto MY LORD, Sit thou at my right hand, until I make thine enemies thy footstool," Ps. cx. 1. To sit at the *right hand* of JEHOVAH, is to be vested with *omnipotence*; such being the oriental and scriptural mode of expressing the acquisition of divine power by the Humanity, after it's assumption, and on it's glorification. This acquisition of divine power plainly characterizes JESUS as a *King*; and therefore the first inference, deducible from the words of the Psalmist, and from those of the Apostle, is clearly established.

But it is said, in the second place, that he will continue to reign, or to sit at the right hand of JEHOVAH, *until* his enemies are subdued, and become his footstool. It is perhaps possible, that this manner of speaking may have suggested the idea of some *period* or *limitation* being put to the duration of our Lord's kingdom: for it may be argued, that he will remain in power *only until* his enemies are brought into subjection; and that *then*, as expressed in the third inference or conclusion, he will *give up* the kingdom to the Father, that God may be all in all; by which is understood, that he will no longer be King, when the purposes, for which he was appointed to that office, have been fully accomplished. Such an interpretation of the passage, however, is totally inconsistent with the many other declarations of Scripture, which all agree in representing the kingdom of our Lord as *eternal in it's duration*. (See Apoc. i. 8, 11, 17, 18; chap. v. 13; chap. xi. 15. John iii. 30; chap. x. 28; and many others.) And even Paul himself, who in one place talks of the Son giving up the kingdom to the Father, apparently as though he were to resign it to some superior Being, in another place quotes the authority of the inspired Psalmist to prove the contrary. "The

“ Father saith unto the Son, Thy throne, O God, is *for ever and ever*,” Heb. i. 8. Ps. xlv. 6. And again, speaking of JESUS CHRIST, he says, “ This Man *for ever* sat down on the right hand of God,” Heb. x. 12. Ps. cx. 1. Paul could not, therefore, in any consistency with himself, have meant, that the power and kingdom of JESUS were to continue only for a limited time : but, when he quotes the Scripture, which says, that the Son should sit down at the right hand of the Father, *until* his enemies were subdued, he must be understood, in agreement with the genuine doctrine of the Word, to mean, that, as the kingdom of Satan will be *for ever* opposed to the kingdom of JESUS, or the kingdom of darkness *for ever* opposed to the kingdom of light, so the divine omnipotence of JESUS will *for ever* remain in full exercise, and *for ever* keep in subjection all the powers of the enemy.

We have now only to consider the third inference, which supposes, that the Son will in the end *give up the kingdom to the Father*, that God may be all in all. From the Sacred Scriptures throughout, as well as from many parts of the Epistles of the different Apostles, and particularly from those of Paul himself, whose language we are now about to explain, it appears most evident, that the kingdom of our Lord and Saviour JESUS CHRIST is an *everlasting* kingdom, and his dominion both in heaven and on earth a dominion which *shall not pass away*. The Apostle Paul, that zealous and faithful servant of JESUS CHRIST, never could have intended to teach the contrary. If such a sentiment or doctrine could be fairly and incontrovertibly charged upon him, it would be evidence that he knew not the *real character* of his Divine Master, any more than Philip did, when he said unto JESUS, “ Lord, *shew us the Father*, and it sufficeth us.” To whom JESUS answered, “ Have *I* been so long time with you, and yet hast thou not known *me*, Philip ? he that hath seen *me*, hath seen the *Father* ; and how sayest thou then, *Shew us the Father* ?” John xiv. 8, 9. But, as before observed, the *words of Paul* must be understood in agreement with the *doctrine of Paul*, collected from other parts of his writings, and especially in agreement with the Scriptures of divine truth.

Now Paul testifies of JESUS CHRIST, that “he is *the same yesterday, and to-day, and for ever.*” Heb. xiii. 8; consequently, if once a King, (1 Tim. vi. 15.) that he is and will be *for ever* a King; if once entitled to the adoration of angels and men, (Heb. i. 6.) that he is and will be *for ever* entitled to it; and therefore, if once acknowledged to be the Supreme Head of his church, (Coloss. i. 18.) nay, the Supreme God of the universe, as by his title of “Alpha and Omega, the First and the Last, who was, “who is, and who is to come, the Almighty;” (Apoc. i. 8, 11, 17.) he most undoubtedly must be, that he will *for ever and for ever* singly and alone fill up the throne of heaven, and receive, as his exclusive right, the final homage of every heart and every tongue. The language of Paul, therefore, is to be understood in the following manner.

The term *Father*, as we have often had occasion to observe in this work, is expressive of the divine *love*, the divine *good*, or what is tantamount thereto, the *Divinity* of our Lord and Saviour JESUS CHRIST: and the term *Son* is expressive of the divine *wisdom*, the divine *truth*, or what is equivalent thereto, the *Humanity* of the same Lord. Now in the church, which has existed ever since the days of the Apostles, our Saviour JESUS CHRIST has been acknowledged, and occasionally worshipped, in no other character than as the *Son of God*: and hence, while allowed to bear rule in heaven and in the church, he has been considered rather as an *authorized Regent*, than as an *independent Monarch*; rather as the *King's Son*, than as the *Great King Himself*. However, being entrusted for a time with the sceptre of the kingdom, he has acquired the name and the honour of a King, yet always with some degree of abatement and reserve, from respect to another Being supposed to be his superior, in whose name, and by whose authority, he holds the reins of government merely *in trust for his Father*. Such appears, from an impartial view of the state of the Christian church as to it's acknowledgment of JESUS CHRIST, to have been the kind of dominion, which he has hitherto obtained among it's professed members.

But on the commencement of the New Church, called the New Jerusalem, which is also the grand era of the Lord's second ad-

vent, an extraordinary change takes place in every thing that has reference to Christian doctrine and worship. For our Saviour then, agreeably to his own words, John xvi. 25 to 27, enters upon an entirely *new character*: instead of being regarded, and addressed, as heretofore, in the capacity merely of a *Son* subordinate to the *Father*, or as a distinct *Mediator* between God and man, he is now acknowledged and worshipped as *God the Father himself*, who *loves* all his children, and needs no other mediation or intercession, than what his own *Divine Humanity* supplies. And thus the prediction of Paul likewise is verified and accomplished, where he says, "Then cometh the end," (that is, the end of the former church, and the beginning of the New Church,) "when he shall have delivered up the kingdom to God even the Father; and when the Son also himself shall be subject unto the Father, that God may be all in all," 1 Cor. xv. 24, 28: By which may be understood the full completion and winding up of all prophecy, and of all former dispensations, in this last and greatest of events, the establishment of a New and True Christian Church, which contains within itself all the perfections, the glories, and the blessings of every prior revelation, because it carries it's acknowledgment of the ONE INCARNATE GOD to the highest possible degree of elevation, by worshipping and adoring him, not merely as the *Son*, or as a *Mediator* between God and man, but as JEHOVAH HIMSELF, the all-merciful and omnipotent FATHER of all being.

Under this view of the subject, therefore, the Son may now be said to have already actually given up the kingdom to the Father, because now JESUS CHRIST is acknowledged to be alone the Father, and because he will henceforth reign in his church, not in any subordinate capacity, as the term *Son* or *Mediator* may seem to imply, but as the one only SOVEREIGN LORD of heaven and earth, the adorable PARENT of angels and men, to whom all things in the universe owe their birth, and by whom they are still from moment to moment upheld in their existence.

But there is another sense, perfectly consistent with the above, though applicable to the progressive states of individual minds in the work of regeneration, in which it may with truth be said, that

the *Son* or *divine truth* will give up the kingdom of the *Father* or *divine good*. During all the stages of reformation and regeneration, which lead to the love and the life of goodness, mercy, and charity, man is chiefly under the influence, direction, government, and authority of *divine truth*, that is, in the kingdom and under the dominion of the Lord as the *Son*. But when his regeneration has advanced so far, as to give him an entrance into what is called the seventh day's state, or the sabbath of rest, he then no longer acts from the knowledge of *truth* in his understanding, or from a consideration of what is *commanded*, in opposition to his natural propensities and inclinations ; but all his thoughts, words, and actions, are brought under the happy influence of *love, charity, and heavenly affection*. In this state he does from *pleasure and inclination* the things, which heretofore he found a *difficulty or labour* in performing ; he altogether loses sight of the *cross*, and sees before him nothing but *happiness and heaven*. In short, he acts from a higher and more interior spring of life, than he did before, namely, from a full-wrought, sensible conviction or perception, that JESUS CHRIST is the sole fountain of *divine mercy and goodness*, thus from a kind of instinctive acknowledgment of him as a FATHER, a bountiful PARENT, and protecting LORD, rather than as a SON, a MASTER, a REGENT, or a KING. And in this respect likewise it may be truly said, that the end being arrived, or the work of regeneration being in it's kind and degree completely effected, the *Son* or *divine truth* delivers up the kingdom to the *Father* or *divine goodness and love* ; and all for this great purpose, that man may live for ever under the dominion and influence of universal benevolence, good-will, charity, and heavenly affection, regarding science, knowledge, and understanding, comparatively as mere *servants* ; or, in other words, that divine love, called the *Father*, may in him and around him be *all in all*.

Having now seen what is meant by the Son giving up the kingdom to the Father, both in a particular and in a general sense. and that in neither of them does it imply any difference *as to person* between the Father and the Son, but only different states or stages of regeneration, and different kinds or degrees of acknow-

ledgment and worship of one and the same Incarnate God JESUS CHRIST, first in his character of *Son of God*, and lastly in that of *Father*, or the *Most High God himself*; let us never more hear of any such distinction between them, as would either elevate the Father above the Son, so as to make of him a separate and original God, or degrade the Son below the Father, so as to make of him a second-rate or subordinate Deity, much less a finite creature of human or even angelic denomination: but let us for ever identify them, in our doctrine and in our worship, as ONE DIVINE PERSON alone, the Father being like the invisible soul, and the Son like the visible body, which will never admit of separation, because they are eternally united in One.

From all that has been observed, then, on this subject, it appears, that *no higher dispensation can possibly be given*, than that which now descends from heaven: for the Creator cannot manifest himself to man in any *more exalted*, and at the same time in any *more tender* relation, than that of SOVEREIGN LORD, MERCIFUL PARENT, and BLESSED HUSBAND of his church, united as these godlike characters are in the DIVINE HUMAN PERSON of our Saviour JESUS CHRIST. It was in reference chiefly to this great revelation, of which former ages of the Christian church appear to have been entirely ignorant, perhaps also entirely unsusceptible, as well as the primitive disciples whom our Lord addressed, that he says, "I have yet many things to say unto you; but *ye cannot bear them now*," John xvi. 12. And again, "These things have I spoken unto you in proverbs: *the time cometh*, when I shall no more speak unto you in proverbs, but *I shall shew you plainly of the Father*," ver. 25. Never from the days of these disciples to the present times has that direct and plain knowledge of the Father, here spoken of, been communicated to the church, otherwise than in the language of the Word, except only in and through the medium of the heavenly doctrines of the New Jerusalem. For never has it been known by Christians, so called, any more than by Deists and Materialists, that the Father was any other than an invisible and universally extended Being, without any thing of the human form, but rather resembling nature in it's first or interior principles. Still less have they understood

and believed, that JESUS CHRIST is himself the Father, although he is expressly declared to be so both by the prophet Isaiah in the Old Testament, and by his own lips in the New.

The doctrine, therefore, which proclaims the supreme and exclusive Divinity of our Lord, making him, and him alone, to be the *Everlasting Father*, as well as the *Son born in time*, and afterwards glorified through death and resurrection, cannot but be hailed in the church as the full and final completion of his own prediction relative to himself, bringing into the church at large, and into the bosom of every individual member of the same, that high and unspeakable reward of heavenly peace and felicity, which is ever attendant on the acknowledgment and true worship of JESUS CHRIST alone as the SUPREME GOD over all, the FATHER, SOVEREIGN, HUSBAND, FRIEND of his people, the LORD OF LORDS, and KING OF KINGS.



[118.] John xx. 22, 23. "JESUS *breathed* on his disciples, and "saith unto them, *Receive ye the Holy Spirit*. Whose-soever "sins ye remit, they are remitted unto them; and whose-soever "sins ye retain, they are retained."

It is here evident, that the *Holy Spirit* is the *proceeding operation, influence, or virtue*, from the *person of JESUS* now glorified, by having passed through the double process of *death and resurrection*. The idea, therefore, of it's being a *distinct person* from the Father and the Son, as one man is a *distinct person* from another, can receive no support from a passage like this; but, on the contrary, is refuted as a glaring error, founded on a total misapprehension of those parts of divine revelation, where, in agreement with the oriental and most ancient style of writing, the *personification* of things, qualities, attributes, and essential characters, is so frequently introduced, for the sake of more orderly, distinct, and impressive description. We pass on, then, to another very extraordinary and highly important subject of consideration.



JESUS, still addressing his disciples, (ten in number, one probably being dead, Matt. xxvii. 5. Acts i. 18; and another absent, John xx. 24.) saith unto them, "Whose-soever sins *ye remit*, they "are *remitted unto them*; and whose-soever sins *ye retain*, they "are *retained*." It was matter not only of astonishment, but also of offence, to the scribes and Pharisees, when they heard JESUS say to the paralytic, "Man, *thy sins are forgiven thee*;" for they immediately began to reason with themselves, saying, "Who "is this that speaketh *blasphemies*? Who can *forgive sins*, but "God alone?" Luke v. 20, 21. But what would they have said, had they heard him delegate a *similar power* to his disciples, and authorize them also to *remit* or *retain* sins, as a privilege consequent on their reception of the Holy Spirit? They must have burned in their hearts with rage and resentment against him, who thus aspired after, and actually exercised, the divine prerogative of communicating to his church and people a power over all their evils, either to remand them to their proper source, which is to *remit* them, or to permit them still to have dominion in the human mind, which is to *retain* them, in each case according to the measure and degree of faith directed to, or withheld from, JESUS their omnipotent Lord. And it is to be feared, that in the present day also some nominal Christians are to be found, who can no more endure the idea of *Divinity dwelling in Humanity*, than their predecessors the scribes and Pharisees could of old. But when we learn, as an incontestable fact, upon the authority of testimony upon testimony, confirmed by miracle upon miracle, that JESUS did really and truly supply his disciples with a power far surpassing that of mere humanity, in what kind of language must we describe the character of so wonderful a Being? or by what name must we distinguish him above the millions that bear the form of Man? Can he be any other than the *true God made manifest in the flesh*, and thus visiting, redeeming, and saving his people? It is impossible.

We forbear entering, further than we have done, into the spiritual sense of the passage, because the natural sense alone is sufficient to establish what we are contending for, and to many minds

is more satisfactory evidence, than any which can be brought down even from heaven itself.



[119.] John xx. 28, 29. “And Thomas answered and said unto him, *My Lord, and my God!* JESUS saith unto him, Thomas, because thou hast *seen me, thou hast believed* : blessed are “they that have *not seen, and yet have believed.*”

The very doctrine, which we have all along been maintaining, sometimes from the most explicit declarations of the evangelical writers, and at other times by rational deductions from the various facts and circumstances described by them, again breaks out, in the passage before us, with all its power of direct and unequivocal expression. Thomas acknowledges in the plainest terms, that JESUS is *his Lord and his God* : and even Thomas, doubtful and unbelieving as he was for a time, now takes the lead of all the disciples in openly professing his faith in the *incarnate God* ; he now thinks of and desires to worship *no other Lord, no other God, than JESUS!*—

“Oh! but!” says the Unitarian, “this was only a sudden exclamation of Thomas, in consequence of a most unexpected appearance, which perhaps terrified, at the same time that it astonished him : and in the state of perturbation of mind, which he then experienced, it was natural for him to cry out as he did, just as any other person, on a similar occasion, might exclaim, “*O my God!*” or “*God bless me! what an extraordinary sight!!!*”

This is the way, in which some have been known to attempt the assassination of one of the plainest, purest, and grandest truths of divine revelation. But in the very moment of attack the knife is snatched out of their hand, or else it falls harmless to the ground. For JESUS adds, in *full approbation* of the faith, the acknowledgment, and the holy exclamation of Thomas, “Thomas, because thou hast *seen me, thou hast believed* : blessed are “they that have *not seen, and yet have believed.*” To acknow-

ledge JESUS, then, as *Lord and God*, is plainly what is meant by *believing in him*, or by having a *true faith*: and never can this most essential doctrine of the church be lost sight of, without losing with it all title to the benefits of the Christian religion.

This faith in the Divinity of JESUS differs, indeed, in different minds, with respect to quality as well as degree. Yet in no case can it be unattended with heavenly happiness, because with the true acknowledgment of the Lord, however it may have been formed, there arises not only a hope of future bliss, but even a present sensation of interior delight, which cannot be described. In short, heaven itself is present in that faith, according to the number and quality of the divine truths, which give it birth. But the *great blessing* appears to be reserved for those, who, not having had the opportunity, no nor the desire of any extraordinary or supernatural communications, are content to exercise those rational faculties, with which they have been favoured by a kind Providence, in the pursuit and examination of the holy truths of the Word, that they may be the better enabled to perform the several duties and charities of life, to which they are called; not doubting, that, whether they continue in the natural world for a longer or for a shorter period, still every event is under the superintending hand of a merciful Parent, who causes every thing to work together for good to those who love him, and keep his commandments. To such as these, who have an *interior perception* of the Divinity of the Lord, formed upon *rational* and *scriptural* grounds, without the adventitious aid of external *miracles, visions, or discourses with the dead*, and who to such faith in the understanding unite the still higher and more essential requisites of love, mercy, and universal benevolence in the heart and life, does our Lord allude, when he says to Thomas, “*Blessed are they that have not seen, and yet have believed.*”



[120.] John xxi. 25. “And there are also many other things which Jesus did, the which if they should be written *every one*,

“ I suppose that even *the world itself* could not contain the books  
 “ that should be written. Amen.”

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How beautifully and emphatically does this wind up the testimony of the four Evangelists, as the finishing crown to all their labours in raising the grand edifice of the Christian religion, the foundation of which is the acknowledgment of JESUS as the *Son of God*, while the last precious stone of the superstructure proclaims him the *infinite and eternal Father of all!*

The works of JESUS are here described as transcending all possible limitation, and consequently as absolutely *infinite*: and this infinity is to be understood not so much in respect to the number of distinct acts, *externally* considered, (for no doubt these might come within the powers of notation,) but chiefly in respect to their quality, as originating interiorly in *infinite love*, as conducted in their progress by *infinite wisdom*, and as performed in the external by *infinite power*. Let us only essay to contemplate these infinities of love, wisdom, and power, for a short moment: beyond that, would overwhelm and confound the highest powers of imagination.

First, then, the *divine love*, which prompted our adorable Saviour to come into the world in person, to bring with him redemption and salvation, could be nothing less than *infinite*, because it was the source of all life and being, and because it embraced within it's view all of the human race, who had ever received their existence from his creating hand, and all who should for ever after stand in relation to him as his intelligent offspring. Secondly, his *divine wisdom*, which, foreseeing every actual, every possible event and contingency, provided the means, whereby his infinite love could reach it's objects, must likewise of very necessity be equally *infinite*. And, thirdly, his *divine power*, which was exercised and manifestly exhibited in all the external acts of love and wisdom united, could, like them, be no other than *infinite* also: for one infinite perfection can never be displayed except in full union with all others of like nature and quality with itself. Hence we may see, that *every distinct act* of JESUS, as containing within it the *innumerable* things of

his love and wisdom, was in it's essence *infinitely divine*. How much more then, if possible, must we ascribe this character to a *whole series* of benevolent, instructive, and miraculous operations!

The Evangelist says, that were *every one* of the things, which JESUS did, expressly and distinctly written, he supposes that even "*the world itself could not contain the books that should be written.*" Many have wondered at the loftiness of style here assumed, and considering the language as highly exaggerated, and to the last degree hyperbolic, have set the whole passage down as implying no more, than that the history of the public life of JESUS is very briefly narrated, and that many, many more well-authenticated facts might have been brought forward, had the writer thought it necessary, or were he sufficiently furnished with the documents proper for the purpose.

But this contracted view of the subject is derogatory from the character of perfection, to which every part of the Sacred Scripture is entitled: nor are we at liberty to suppose, that *mere figures of speech*, whether they be of the nature of metaphor, or of hyperbole, or of any other rhetorical embellishment, can find a place in Writings, every sentiment and expression of which is substantially holy and divine. We must therefore understand the Evangelist's concluding words, like all other parts of revelation, in a sense, which is discoverable only by the science of *correspondences*: for being originally penned according to the rules of that science, their interior contents must be unfolded by the same.

By this science, which explains the analogy between things spiritual and things natural, we learn, that the term *world* in this place denotes the *church*; that the term *books* implies the *interior things* of divine revelation, especially in reference to the Lord, his person, character, offices and acts of creation, redemption, and salvation; and, lastly, that the term *contain*, which in the natural sense evidently involves an idea of *space* and *matter*, denotes, when elevated and applied to the human mind, the capacity of *understanding* and *comprehending* the things offered to it's notice. From this view and explanation of the terms made use of, it is easy to see what is spiritually understood by *the*

*world itself being unable to contain the books that might be written concerning JESUS, and the wonderful works of his omnipotent hand, namely, that the church as consisting of finite intelligences, could never comprehend the full extent of the divine love, never fathom the abyss of the divine wisdom, nor ever trace out all the footsteps of the divine providence and power, even were they made known to it by any other revelation, than that which is already given.*

The final result, therefore, of the whole testimony here adduced, and of all that we have previously advanced in these pages, is, and can be no other than, the following, viz. That our blessed Lord and Saviour JESUS CHRIST, whose person and character form the great subject of all revelation, is the One Only Infinite, Eternal, Omnipotent, Omniscient, and Omnipresent JEHOVAH, the Father, Creator, and Preserver of all worlds, who, in his divine mercy and love to his helpless children, made his appearance among them as a MAN like themselves, that, clothed in their own nature, he might first in the capacity of FRIEND and BROTHER, as he condescendingly calls himself, or in that of SHEPHERD of their souls, lead them back to that fountain of living water, from which they had so widely departed; and afterwards, when they had listened to his voice, and learnt his will, that he might, as the last proof of his redeeming love towards them, throw off the veil which he had in mercy assumed, and shew himself at once, in all the majesty and glory of his divine person, as their adorable FATHER, hitherto indeed unknown as such, but now and henceforth acknowledged and worshipped as the ONE SUPREME GOD OVER ALL, blessed for ever and ever. Amen.

## THE APOCALYPSE.

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### [PRELIMINARY.]

ALREADY has the Evangelist John, in our work, borne ample testimony to the supreme Divinity of his Lord and Master JESUS CHRIST. But, as the angel gave him to understand, Apoc. x. 11, he “ must yet again prophesy before many peoples, and “ nations, and tongues, and kings ;” he must again lift up his voice, and declare to his brethren what he has seen, and heard, in the spiritual world, concerning that same JESUS, whom he knew and followed while in the natural world, on whose bosom he then reclined, and at whose sacred feet he is now constrained to fall, in humble and profound adoration, from a new and more powerful conviction of his Divine Majesty, than he had ever experienced before. This faithful servant and witness of the truth is not backward to renew his efforts in proclaiming the Word of God, but in the midst of great tribulation gives a testimony, which he is ready to seal with his blood. And so fully assured is he of the great importance of the revelation vouchsafed to him, and of the happiness resulting from a true perception of it’s contents, that he introduces it in this heavenly manner: “ Blessed is he that “ readeth, and they that hear the words of this prophecy, and keep “ those things which are written therein: for the time is at “ hand,” chap. i. 3.



[121.] APOC. i. 6. “ To him [JESUS CHRIST] be *glory and “ dominion* for ever and ever. Amen.”

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To understand the true nature of the many ascriptions, celebrations, and glorifications, contained in this book, which are of-

ferred to JESUS CHRIST, to the LAMB, and to the LORD GOD ALMIGHTY, it will be proper to keep in mind the following rule of interpretation, viz. That whatsoever in it's *genuine sense* is ascribed to *any being*, is at the same time to be considered as *belonging to and derived from that being*. Hence, whensoever we find either creation, or salvation, or blessing, or honour, or glory, or power, or wisdom, or riches, or dominion, ascribed to the LORD GOD ALMIGHTY, we are to understand, that such things flow from him, as from their true fountain and source. And again, whensoever we find the same things ascribed to JESUS CHRIST, and to the LAMB, we are equally obliged to acknowledge, that *in and from him* also they have their origin. But as it is impossible, that there can be *two separate and distinct fountains* of love and wisdom, goodness and truth, or of life, which is the united activity of both, we are therefore again compelled to acknowledge and declare, that JESUS CHRIST, the LAMB, and the LORD GOD ALMIGHTY, though distinguished by name, are yet inseparably and indivisibly *one and the same Divine Being*, both as to essence, and as to form or person.

In the passage above recited JESUS is considered as worthy to receive, and therefore to him are ascribed, glory and dominion for ever and ever. By *glory* is meant *divine majesty*, which has peculiar reference to his *divine wisdom* or *divine truth*: and by *dominion* is meant *divine omnipotence*, which has more immediate respect to his *divine love* or *divine good*. Indeed the Greek word, which is here rendered *dominion*, ought rather to have been translated *power, might, or strength*, and in chap. v. 13, is expressed by the first of these terms: the same word also, in combination with another, is in chap. xvi. 7, chap. xix. 6, and elsewhere, rendered *almighty, omnipotent*. Now by the rule already laid down, as glory and dominion, divine majesty and divine omnipotence, divine wisdom and divine power, are expressly ascribed to JESUS CHRIST, it follows, that these divine attributes, together with all the infinite perfections involved or implied in them, do actually belong to him alone, and flow forth from him in divine emanation and unceasing activity towards his finite crea-



tures, that they may become as blessed and happy as their respective capacities of enjoyment will permit.

In other parts of this book of divine revelation we also find similar ascriptions of glory and dominion, honour and power, to the LORD GOD ALMIGHTY, as in chap. iv. 11, "Thou art worthy, O LORD, to receive *glory*, and *honour*, and *power*: for thou hast created all things, and for thy pleasure they are, and were created." And in chap. vii. 12, "*Blessing*, and *glory*, and *wisdom*, and *thanksgiving*, and *honour*, and *power*, and *might*, be unto OUR GOD for ever and ever. Amen." All these do therefore belong to the LORD GOD ALMIGHTY, and are communicated by him to man, in the degree and proportion of his interior receptivity. But as the same things are also ascribed to JESUS CHRIST, and to the LAMB, it again follows, as already demonstrated, that the LORD GOD ALMIGHTY, or the *Essential Divinity*, and JESUS CHRIST the LAMB, or the *Divine Humanity*, are only one and the same omnipotent and all-glorious JEHOVAH.



[122.] Apoc. i. 10 to 18. "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am *Alpha and Omega*, the *First and the Last*. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were 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. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the *First and the Last*: 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.”

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The grandeur and magnificence of this description can never be exceeded : and yet it is a description of the appearance of the SON OF MAN, that is, of JESUS, in the midst of seven golden candlesticks, which were representative of his church universal. He is described as to his clothing, his head and his hairs, his eyes, his mouth, his voice, his hand, his feet, and the general appearance of his divine form, but especially his countenance, which equalled the splendor of the sun, when shining in all his strength. How similar to the description, given by Daniel, of the ANCIENT OF DAYS ! chap. vii. 9, 10 ; of whom it is written, “ that his garment  
 “ was white as snow, and the hair of his head like pure wool ;  
 “ that his throne was like the fiery flame, and his wheels as burn-  
 “ ing fire ; that a fiery stream issued and came forth from before  
 “ him ; that thousand thousands ministered unto him, and ten  
 “ thousand times ten thousand stood before him !”

But not only does the similarity hold good in the general appearance of the form or person of the SON OF MAN and of the ANCIENT OF DAYS ; but the title, character, and honour, belonging to this latter, are openly claimed by the former, or SON OF MAN. “ I am,” says he, “ *Alpha and Omega, the First and the Last* ;” and in ver. 8 he proclaims himself to be “ *the beginning and the ending, who is, and who was, and who is to come, the Almighty.*” And lest for a single moment a single doubt should be entertained as to the identity of the speaker, he further declares, “ I am he that liveth, and *was dead* ; and behold, I am *alive for evermore*, Amen :” from which plain and intelligible language no reader can be at a loss to know who is the SON OF MAN, that thus announces himself, but must instantly perceive, that it is that *very same* JESUS, who was *denied, rejected*, and thus *slain* by his enemies the Jews, and who also *rose again from the dead*, and *ascended into heaven*.

Another remarkable feature in the preceding description of the interview between John and his Divine Master, so unlike that to which he had been accustomed, is the circumstances of his *falling*

down at his feet as dead, the moment he beheld him in such unexpected, such inconceivable glory. Instead of leaning upon his breast, as he had formerly done in the natural world, being now in spiritual vision, and thus capable of beholding, for a moment, the glory of his DIVINE HUMANITY, he first with the eye of his spirit attempts to survey the person of his Lord; but being overpowered with a sense of the SACRED PRESENCE, and of his own unworthiness, he humbles himself in the dust before Him, whom for the first time perhaps he perceives to be his GOD, as well as his LORD. Then stretching out his right hand, and laying it upon him, JESUS in his own proper character administers that comfort, and supplies that strength, which no other being either in heaven or on earth is capable of giving: “*Fear not,*” says he, “*I am the First and the Last.*”

How well does this agree with his own words, as JEHOVAH, spoken by his prophet Isaiah ages before! “*Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith JEHOVAH, and thy Redeemer, the Holy One of Israel:*” Isa. xli. 10, 14. How well again with his own words to Gideon in a still more remote age, who, perceiving that the angel of JEHOVAH had visited him, exclaimed in great fear and apprehension, “*Alas! O LORD JEHOVAH! for I have seen the angel of JEHOVAH face to face! And JEHOVAH said unto him, Peace be unto thee, fear not, thou shalt not die,*” Judg. vi. 22, 23.

The same tendency to fall down upon the ground, and to hide the face as it were in dust and ashes, which was manifested by John when he saw the SON OF MAN in his glory, is also apparent in the conduct of all those, who have ever been witnesses of any particular approach of the divine presence; as of Moses, when he first saw the angel of JEHOVAH in the burning bush; for “*he hid his face, and was afraid to look upon God,*” Exod. iii. 6:—of Joshua, when the Captain of the host of JEHOVAH presented himself before him; for “*he fell on his face to the earth, and did worship,*” Josh. v. 14:—of Manoah and his wife, who, when

they saw the angel of JEHOVAH ascend in the flame from off the altar, “*fell on their faces to the ground,*” Judg. xiii. 20 :—of Ezekiel, who, when he saw “*above the firmament a throne, and upon the throne the appearance of a MAN, with fire and brightness round about him, fell upon his face,* and heard a voice of one that “*spake,*” Ezek. i. 26 to 28 : and again the second time, when he saw “*the glory of JEHOVAH stand before him in the plain, as he had before seen it by the river of Chebar, he fell on his face,*” chap. iii. 23 :—of Daniel, who, when he saw “*a certain MAN clothed in linen, whose face was as the appearance of lightning, his eyes as lamps of fire, his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude,*” was so deeply affected with this great vision, that he says of himself, “*There remained no strength in me ; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words : and when I heard the voice of his words, then was I in a deep sleep on my face ; and my face toward the ground. And behold, an hand touched me, and set me up. And when I stood trembling, he said unto me, Fear not, Daniel.—Then there came again and touched me One like the appearance of a MAN : and he strengthened me, and said, O man greatly beloved, fear not, peace be unto thee, be strong, yea, be strong,*” Dan. x. 5 to 12. 18, 19 :—and lastly of Zacharias, who, while he was “*performing the priest’s office, burning incense in the temple of the LORD, saw an angel of the LORD standing on the right side of the altar of incense ; whereupon he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias ; for thy prayer is heard,*” Luke i. 8 to 13.

In all these cases the presence of JEHOVAH in an angel, when brought to the perception of man, had the effect of inducing upon him fear and apprehension of the immediate *extinction* of his own *proper life* : for the *divine life*, being in itself like a *fire*, so much more intense than any finite *spark* derived from it, as to be capable of *totally eclipsing* and even *extinguishing* it, can only be endured when *new strength* is communicated for the purpose, and when at the same time a sufficient *veil or covering* is mercifully

thrown over *the glory*, by tempering and qualifying it in a way of *accommodation* suited to the exigency of those, before whom it is presented. Precisely in the same condition with the prophets and servants of JEHOVAH above named, when He appeared to them in an angelic form, was the apostle John, when JESUS appeared to him in his GLORIFIED HUMANITY. The former either *hid their faces*, or *fell on their faces*, being *afraid to look upon God*: the latter, on seeing JESUS, instantly *fell at his feet as dead!!!*

So striking is the similarity in circumstance, in glory, and in effect; so identified also are the words of consolation, of mercy, of protection and support, proceeding from the mouth of JEHOVAH, and from the lips of JESUS, that it is surely next to an impossibility for any man, having the unbiassed use of his reason, not to discern, in all these things, the great end and design of the inspired writers, whose collected and united testimony so fully and so plainly demonstrates the *equal Divinity* of JESUS and of JEHOVAH, and consequently their entire and perfect *union*, as one ever-glorious and most adorable God.



[123.] Apoc. ii. 7. “To him that overcometh will *I give* to eat of the *tree of life*, which is in the midst of the paradise of God.”



The *tree of life* in the midst of the paradise of God, is evidently a phrase used to denote *eternal life and happiness in heaven*, after the death of the body. But who is the *giver* of such life and happiness to the human race? Surely none but the GOD of the human race, the Creator and Author of their being. Nor can it enter into the *head*, much less into the *heart* of any one to conceive it possible, that *any other* than he, who is the *true God*, and *eternal life himself*, can bestow this rich and precious boon of immortality. David well knew the great source of all happiness; for he saith of JEHOVAH, “In *his favour is life*,” Ps. xxx. 5. And again, addressing himself to the same God, he adds, “With *thee*

“is the fountain of life,” Ps. xxxvi. 9. “Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore,” Ps. xvi. 11.

But what is the language of JESUS to his disciples, who, while in his instructions he repeatedly called their attention to HIMSELF alone, was yet perfectly aware of all that is written in the Old Testament concerning JEHOVAH? Does he discover the least reluctance, the least unwillingness to hold himself up to their admiration and supreme regard, even though he must have known, that the high character, which he gave himself, was liable to examination, yea, and to comparison with that which JEHOVAH, the jealous JEHOVAH, constantly assumes? Did he not well know, that it would be presumption in the extreme, for any mere man, or for any mere angel, or for any being of still higher order, if such being can possibly be imagined, below the dignity of the ONE SUPREME GOD, to claim to himself divine titles, divine characters, divine attributes, divine powers, and with them divine worship itself? or when any of these were not expressly claimed by him, and yet offered or ascribed to him, still to approve, encourage, and reward the persons, who so honoured and revered him, as they could not have honoured and revered the Divine Being, whom he calls his FATHER? JESUS knew all this, and infinitely more; and yet he says, “Come unto me, all ye that labour, and are heavy-laden, and I will give you rest,” Matt. xi. 28. “I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst,” John vi. 35. “If a man keep my saying, he shall never see death,” viii. 51. “Before Abraham was, I am,” ver. 58. “I am the good Shepherd: and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand,” John x. 11, 14, 16, 28. And lastly, in the words which gave rise to these reflections, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

From all these considerations what is the fair inference, which ought to be deduced, and which indeed cannot but be deduced, in regard to the divine person and intrinsic character of JESUS? What, but that he was, still is, and for ever will be, the great JEHOVAH HIMSELF, whose name, as the *unmanifested Deity*, he had the exclusive right to drop at his pleasure, and in it's stead to introduce his own new name, as the *same LORD*, the *same GOD*, now *manifested*, now *incarnate*, now *risen into glory*, and presenting to his creatures, as the sole Object worthy of their everlasting love, HIMSELF the *First*, HIMSELF the *Last*, HIMSELF the *All in All!*



[124.] Apoc ii. 10. "Be thou faithful unto death, and *I will give thee a crown of life.*"

Here again JESUS declares himself to be the *giver*, and consequently the *author* of eternal happiness in another world, to such as remain faithful to the end of life in the present world. Line upon line, precept upon precept, and declaration upon declaration, both with respect to the proper Object of worship, and the constant practice of virtue, are not withheld from man, but in a variety of forms pressed upon his notice, in order that he may be left without excuse, if he neglect his duty in either particular. The man, who refuses to acknowledge the sole Divinity of JESUS CHRIST, will yet, on the day of reckoning, be glad to receive the *crown of life* from some divine hand or other. But to whom will he apply for it, if not to him, "who has the words of *eternal life?*" John vi. 68. If he pass by the Son, and seek it of the Father *immediately*, will this be considered as *honouring the Son?* Rather, will it not be deemed as *undervaluing*, if not *rejecting him?* And yet it is written, "He that honoureth not the *Son*, honoureth not the *Father* who sent him," John v. 23.

But neither will the Father suffer himself to be approached by any, who seek him not in the person of JESUS; for having "committed *all judgment unto the Son,*" John v. 22; nay, having

“ given all things into his hand,” John iii. 35 ; and himself with all his divinity “ dwelling in the Son,” as the soul of a man dwells in his body, John xiv. 10, 11. Coloss. ii. 9, he has left open for the creature only *one way, one door* of access to his PRESENCE : and whosoever refuses to walk in *that way*, and to enter in by *that door*, but presumptuously endeavours to “ climb up *some other way*,” John x. 1, must be for ever excluded from all participation in the gift of eternal life, because in such case he turns his back upon him, who is both the author and the giver of it, John x. 28.



[125.] Apoc. ii. 17. “ To him that overcometh *will I give* to eat of the *hidden manna*.”



The external manna, which was rained down upon the children of Israel in the wilderness, as is well known, was representative of that internal, spiritual food, which is alone capable of nourishing the soul to eternal life. By reason of this signification it is also called “ *angels’ food*.” Ps. lxxviii. 25. Now it will scarcely be denied by any one, that such food must be communicated both to angels and to the spirits of men, by him who originally *created* them ; because no other can be supposed competent to *support* them, or what is the same thing, to *continue* them in a happy existence : for he, who first *gave* life, can alone *preserve* it. But JESUS expressly says, that he is the *giver* of that spiritual food, which is here called the *hidden manna* ; nay, that he is himself that *manna*, or *bread of life*, which came down from heaven, for the purpose of nourishing and blessing his people. (John vi. 48 to 51.) It therefore follows, that, as he is the *supporter* and *preserver* of the interior life of man, he must also have been the original *giver* of the same. And hence again results the great truth so particularly evident in the last book of revelation, that our Lord and Saviour JESUS CHRIST is himself the One Supreme God, the fountain of all life and being.



[126.] Apoc. ii. 21 to 23. “ *I gave her* [the woman Jezebel] “ *space to repent* of her fornication, and she repented not. Be- “ hold, *I will cast her into a bed*, and them that commit adultery “ with her into great tribulation, except they repent of their “ deeds. And *I will kill her children with death*; and all the “ churches shall know, that *I am he who searcheth the reins and “ hearts*: and *I will give* unto every one of you according to “ your works.”

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What consummate *arrogance*, not to say *blasphemy*, must it be for any *mere man*, as the Socinian Unitarians suppose JESUS to have been, to assume such a lofty tone and character, as this address to the angel of the church in Thyatira holds out! Does a *mere man* give the perverted church, represented by the woman Jezebel, *space to repent*? Will a *mere man* cast her into a bed of tribulation for her evil deeds? And will *such an one* kill her children with death? But above all, can it be said with any degree of truth, or with the shadow or appearance of any thing resembling propriety, that a *mere man* is the *searcher and trier of the reins and hearts* of his fellow-creatures, that is, the Discerner and Judge of the most interior thoughts, intentions, motives, and affections of the whole human race, together with all their sources, progressions, gradations, and tendencies to eternity; and this whether considered singly and separately in each individual, or in combination with, and relation to, all others of similar and dissimilar qualities; whether and how far voluntary or involuntary, self-acquired or hereditary, momentary or constant, incipient or inveterate; in one word, remissible or irremissible? And, lastly, is it conceivable, that this same *mere man* should have it in his power to give unto every one the reward that is due to his works, whether they have been evil, or whether they have been good?

The man, who believes all this, has no want of *faith*: on the contrary, he must have a *super-abundance* of it, *such as it is!* The man, who believes all this, may boast of his own *superior understanding*: but no one, after this, will give him credit for a grain of *common sense*. In fine, the man, who believes all this,

may imagine, that the doctrine of Unitarianism will still spread in the world, and gain innumerable proselytes, by virtue of the *rationality* of it's views, the *sublimity* of it's conceptions, and the *justness* of it's conclusions: but, if we judge aright, it has already seen it's brightest day, and, *meteor-like*, after astonishing and infatuating some of it's beholders, is fast verging towards the western horizon, there to be extinguished and forgotten; while the heavenly beams of divine truth, now descending from on high, announce to a joyful and delighted world, that the *Sun of Righteousness* is already risen in the east.

Away then with the follies and delusions of a doctrine founded in error, and supported by a kind of *reasoning*, which can be no other than *self-derived*, *earth-born*, and *grovelling in the dust*, because it opposes that *superior* and *purer light*, the *light of revelation*, which comes down from above, and which enlightens the understanding of all, who acknowledge the divinity of the Lord, and the sanctity of his Word. Let us open our eyes to this great light, and then we shall clearly see, that the wisdom, justice, and power, which are ascribed to JESUS, belong to him neither as a *mere man*, nor as a *mere angel*, but as the SUPREME GOD, to whom all hearts and all understandings are continually open, and from whose notice and just judgment there is no escape.

The character, which the great JEHOVAH gives of himself, as the *searcher of the heart*, the *trier of the reins*, and the *rewarder of every man* according to his works, will readily be acknowledged by all, who have ever read his Word; it being too plainly set forth in the Sacred Pages to admit of a doubt. Thus in the prophet it is written, “ I JEHOVAH search the heart, I try the reins, “ even to give every man according to his ways, and according “ to the fruit of his doings,” Jer. xvii. 10; chap. xx. 12. The Psalmist also says, “ The RIGHTEOUS GOD trieth the hearts and “ reins.” Ps. vii. 9. Ps. xxvi. 2: not to mention a multitude of other passages to the same effect in almost every book of the Old Testament. But wherein does this character of the RIGHTEOUS GOD, the JUDGE of all the earth, differ from that, which JESUS in like manner, and with the same degree of authority, gives of himself in the book of Revelation? In every respect do they agree:

and therefore JESUS, assuming the loftiest tone of wisdom and judgment united, that language can express, and thus identifying himself with the great JEHOVAH, hesitates not to say, “ *I am he that searcheth the reins and the hearts ; and I will give unto every one of you according to your works :*” which great truth, he further promises, shall in due time be made known to “ all the churches.”



[127.] Apoc. v. 12 to 14. “ *Worthy is the LAMB, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto the LAMB for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down, and worshipped HIM that liveth for ever and ever.*”



It is universally admitted, that by the LAMB is meant our Lord and Saviour JESUS CHRIST, especially as to his *Humanity*. But it is not so generally known, that by HIM *that sitteth upon the throne*, or the LORD GOD ALMIGHTY, is meant the same JESUS in respect to his *Divinity*, which is like a *soul* animating or giving life to it's *body*. Yet this plain and intelligible view of the subject is quite sufficient to remove all that difficulty, which embarrasses the minds of some, on reading, that all the angels round about the throne, and every creature both in heaven and on earth, united in one general song of praise and glorification, *apparently* to two distinct Objects of their gratitude and adoration, viz. the LORD GOD ALMIGHTY and the LAMB; although it is so constantly declared throughout the Holy Scriptures, that no other worship can be accepted, than such as is directed to *One Divine Object* alone.

The LAMB is said to have been *slain*, not merely because the Humanity of the Lord was *crucified* by the Jews, which is the lowest or most external sense of the expression, but chiefly because his Divinity was *denied* by them, as it is also by many others in the present day. For as the Divinity is the very *life* and *soul* of the Humanity, so to *deny* that the Humanity of the Lord is Divine, is the same thing as to *separate* the soul from the body, to *deprive* this latter of it's life, and thus to *slay* or *crucify* the Lord as it were a second time. And yet, howsoever this may be the case with all those, who regard him only as a *mere man*, he still lives in his church, that is, in the hearts of all who truly serve and acknowledge him. For though as the MESSIAH, the CHRIST, or the HOLY ONE anointed with the *pure oil of Divinity*, he has been "*cut off*" both by Jews and by nominal Christians, yet has it not been "*for himself*;" Dan. ix. 26; nor is it to be considered as in the least affecting himself, but only those, who have thus rejected and denied him. "*I am he that liveth, and was dead; and behold, (says he,) I am alive for evermore, Amen,*" Apoc. i. 18.

Seeing then that by the LAMB is meant the *Divine Humanity* of the Lord, and by slaying him a *denial of his Divinity*; and seeing further that the same LAMB, singly, is accounted worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and again that to him, in conjunction with the LORD GOD ALMIGHTY, who sitteth upon the throne, are ascribed by all the angels of heaven, and by all the good spirits under heaven, blessing, and honour, and glory, and power, which, as we have already observed. (art. 121,) is an acknowledgment that such things belong to, and are derived from, in the first case the LAMB, and in the second case the LORD GOD ALMIGHTY jointly with the LAMB; it follows as an everlasting truth, that by both the one and the other is meant only one and the same ever-blessed God, who as to his *Essential Divinity*, is called the LORD GOD ALMIGHTY, and as to his *Divine Humanity* is called the LAMB. And therefore, in exact agreement with this most heavenly and divine doctrine, and in full confirmation of the same, it is added, that "*the four beasts said, Amen.*"

Now by these four *beasts, animals, or living things*, as the term in the original might very properly be rendered, is meant the *Word, or Sacred Scripture*, which is said to be *living*, because in it is contained, and from it is derived, all the *spiritual life* both of angels and men. Hence the *Word, or the divine truth*, is even identified with the *Lord himself*, from whom it proceeds, John i. 1; and hence also the *four beasts, or living things*,\* which signify the *Word*, are in Apoc. iv. 6, said to be *in the midst of the throne*, in like manner as the *Lord*, who is called a *LAMB*, is represented to be, in chap. v. 6, and chap. vii. 17. When therefore it is declared, as above, that the four beasts said *Amen* to the divine honours ascribed both to *HIM* that sat upon the throne, and to the *LAMB*, we are clearly to understand, that it is the uniform, constant, and genuine doctrine of the *Sacred Scripture*, that all worship ought to be directed to our *Lord and Saviour JESUS CHRIST*, exclusively of every other being in heaven or on earth, he alone being the *LORD GOD ALMIGHTY* and also the *LAMB* in *One Glorified or Divine Person*. No wonder, then, that the four and twenty elders, as the heads or representatives of all in heaven and in the church universal, viewing the *person of JESUS* upon the throne of heaven, and knowing that *in him alone* is contained *the whole of divinity*, by whatever name or names it can possibly be expressed, fell down at his feet, and “worshipped “*HIM* that liveth for ever and ever.”

\* These four living things are the same as the cherubs seen by Ezekiel, chap. i. and x. the faces of which resembled a *lion*, a *calf*, a *man*, and an *eagle*. By the *lion* is meant the divine truth of the *Word* as to its *power*: by the *calf*, the same as to its *affection*, or the *desire* of knowing it, which is excited in the natural mind; for every beast mentioned in the *Word* is representative of some human affection or other: by the *man* is signified the same divine truth as to *wisdom*, man alone of all creatures being born capable of receiving wisdom from the *Lord*: and by the *eagle* is meant the same again as to *knowledge, acuteness of intellectual sight or perception, and intelligence*. There is no more occasion to be surprized, that the *Word or Sacred Scripture* should be described by these appearances, than that the *Lord himself*, who also is the *Word*, should be compared to a *Lion* and a *Lamb*, or the members of his church to a flock of *sheep*.

[128.] Apoc. vi. 16, 17. "And they said to the *mountains* and "*rocks*, Fall on us, and hide us from the *face of HIM that sitteth on the throne*, and from the *wrath of the LAMB*. For the *great day of his wrath* is come; and *who shall be able to stand?*"



We have already seen in what manner the angels of heaven celebrate and magnify the LORD GOD ALMIGHTY and the LAMB, as ONE DIVINE OBJECT worthy of all praise and adoration. We now see how the wicked and impious are affected by the presence of the same Divine Being on the occasion of the last judgment, and with what apprehension they are filled, lest the wrath of the LAMB, no less than the indignation of HIM *that sitteth on the throne*, should fall upon their guilty heads. From both cases the truth of our doctrine is elicited, and by both it is confirmed; from the former, by the *equal homage*, which is paid by angels to GOD and the LAMB: and from the latter, by the *equal dread* of both, which is manifested by the wicked.

The last judgment is frequently spoken of in the Scriptures as the great and dreadful day of JEHOVAH, the day of his wrath, fierce anger, and indignation: and the prophet Malachi says, "*Who may abide the day of his coming? and who shall stand when he appeareth?*" chap. iii. 2. Similar words, it is remarkable, are here used in reference to the LAMB: "*The great day of his wrath is come; and who shall be able to stand?*" What! is the great day of the wrath of a *mere man* come?! And is it a question, Who shall be able to stand? who shall be found capable of enduring it?!—The subject is too solemn to permit us to proceed with questions of this tendency. Let the Unitarian well consider within himself what *might be said* on such an occasion; and what a host of arguments, grounded on this single passage, *might be brought* to bear upon him, and, if well directed, to dash his system into a thousand pieces.

Truth must prevail at last: the further we advance, the brighter it appears, and the stronger it grows. This last book of revelation in a peculiar manner winds up it's spring; and enables it, *lion-like*, without the trouble of exertion, to *look it's enemy to death!* Of itself it is a SEAL covering and closing the mouths of

all gainsayers, and at the same time testifying, corroborating, and eternalizing that most sublime, that most heavenly of all doctrines, the *sole, supreme, and exclusive Divinity* of our blessed Lord and Saviour JESUS CHRIST.

We have been speaking of *judgment* upon deceased men in the spiritual world. Let us now consider the probable effects of it upon living men in the natural world, especially upon those called Unitarians and Trinitarians. The same divine truth, which terrifies and torments in the one case, and causes the guilty to “cry out for the mountains and rocks to fall upon them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the LAMB,” already begins to agitate, distress, and exasperate those, who set themselves in opposition to the heavenly doctrines of the New Jerusalem. They in their turn, in all probability, will likewise call upon *rocks* and *mountains* to hide them from the presence of the LORD GOD ALMIGHTY and the LAMB; that is to say, they will feel within themselves an aversion to the newly-revealed doctrine of the *Divine Humanity* of our Lord, because they cannot endure the sight of that unspeakable glory which surrounds him; they will betake themselves to the grossest *falses of doctrine*, (spiritual *rocks*,) grounded in the mere *appearances of truth* in the letter of the Word; and perhaps also they will have recourse to some unworthy *prejudices*, or *disorderly affections*, (spiritual *mountains*,) which bespeak either a corrupt or a deluded mind, in order to shelter and defend them from the irresistible power of that divine truth, which is now breaking up all the old systems of theology, laying bare their nakedness and deformity, and in their stead introducing the everlasting gospel of *God manifested in the flesh*, or what is the same thing, *God appearing amongst his creatures in a divinely-human form*.

But we trust, and are not without great hopes, that many, both among Unitarians and Trinitarians, before it be too late to change their course, will have the wisdom to re-consider the doctrines, which they have perhaps innocently imbibed from their infancy, or which from their connections in life they may have been incautiously led to adopt. And having well examined the foundation.

upon which they stand, and compared it with the Word of divine truth, under the light, which is now afforded them from heaven, and which gives a more consistent view of its genuine contents, than any other doctrine heretofore made public in the world; we doubt not, but the sincere, the unprejudiced, and the truly rational among them, will sooner or later be providentially led to see and acknowledge, that to our Lord and Saviour JESUS CHRIST, even with respect to his Humanity, belongs, not a *partial*, not a *divided* or *apportioned* Divinity, (for this is utterly unworthy of him, and falls infinitely short of his right and title,) but the *whole, sole, and exclusive* Divinity, that is, a Divinity which puts an adamantine, an eternal bar against every other claimant, that would share or participate with him in it.

As an humble medium of contributing towards the production of such an effect, as the conviction above alluded to, in the mind of either Trinitarian or Unitarian, this work is chiefly intended: and if such a desirable result shall, in consequence of our feeble endeavours, actually take place, it will become to us, in common with every other member of the true Christian church, the occasion of a real accession of joy and delight; because every *new comer* into the kingdom of our Lord, every *new tongue* that confesses, every *new heart* that adores him, forms and brings with him an *additional ground* for the reception of the divine influx into the common body, which being communicated *from the whole to each individual*, and again *from each individual to the whole*, perpetually increases and exalts as well the particular as the common good and happiness of all.

But that the reader may not for a moment suppose, that in any thing we have said here, or in any other part of this work, we claim to ourselves the merit of having *discovered* any part of the doctrine, which we so strongly recommend, we again repeat what in substance we have already observed in the latter part of article 38, and in the note appended to it, that we have received it entirely as a *new revelation from heaven*: and we acknowledge with thankfulness, that the truths, which it exhibits, have by their splendor enlightened our understanding; while we trust, that by their tendency and utility they have also gained a place in our heart.



[129.] Apoc. vii. 9 to 12. “ After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the LAMB, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, *Salvation to our GOD* who sitteth upon the throne, and *unto the LAMB*. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped GOD, saying, Amen : blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto OUR GOD for ever and ever, Amen.”

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Here again a universal glorification is described, as arising from the great mass of those who are saved, and who are seen standing before the throne, and before the LAMB. To HIM, in conjunction with GOD who sitteth upon the throne, they all with one heart and one voice ascribe their salvation : and that no one might imagine, from the terms used in ver. 10, that they were offering incense to more Objects than one, it is added in ver. 11, that they all fell before the throne on their faces, and worshipped GOD, ascribing to him, in ver. 12, the very same things, with the variation of only a word, which they had previously ascribed to the LAMB singly, in chap. v. 12. Can any man, having the use of his faculties, be at a loss to comprehend how all this is to be understood ? Is it not a plain, simple, and incontrovertible truth, that by HIM who sat upon the throne, and the LAMB, who are described as *equally* contributing to man’s salvation, and *equally* sharing the honour of it, is meant no other than the One all-merciful and omnipotent God with respect to his *divine essence* and his *divine form*, which are both united in his DIVINE HUMANITY ?



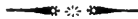
[130.] Apoc. vii. 15 to 17. “ And HE that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the LAMB, who is in the midst of the throne, shall

“ feed them, and shall lead them unto living fountains of waters :  
 “ and GOD shall wipe away all tears from their eyes.”

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The same effects are indiscriminately ascribed to HIM *that sitteth on the throne*, and to the LAMB *who is in the midst of the throne*. Both are said to dwell among men, Zech. ii. 10, 11 ; John i. 14 ; chap. xiv. 23 : and both, to feed, protect, and lead them in the way of life. If we compare Isa. xlix. 10, with the passage under consideration, it will plainly appear, that the same things are ascribed to the LAMB, that is, to JESUS, which are ascribed to the ever-living JEHOVAH. They must, therefore, be one and the same Divine Being under different names ; or else the Scriptures direct us for help and salvation to *two* right-hands of omnipotence, *two* fountains of life, *two* sources of everlasting happiness. But this cannot be contemplated, no not for a moment, by any who acknowledge the perfection and divinity of the Sacred Volume.

The only conclusion, then, which we are authorized to draw, from a view of the whole subject, consistently with revelation and sound reason, is that which we have already drawn, and which we again repeat, viz. That our blessed Saviour JESUS CHRIST is himself the LORD GOD ALMIGHTY, as well as the LAMB, to whom belong all the divine attributes, and consequently all the divine praise and adoration.



[131.] Apoc. xi. 15. “ And the seventh angel sounded, and  
 “ there were great voices in heaven, saying, The kingdoms of  
 “ this world *are become the kingdoms of our LORD, and of his*  
 “ CHRIST ; and HE shall reign for ever and ever.”

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We have more than once had occasion to observe, that by the term LORD, as used in the New Testament, is understood the same as by the term JEHOVAH in the Old Testament. In the Apocalypse or book of Revelation, particularly, the term LORD denotes the *essential divinity*, called also the FATHER ; while by

the term CHRIST is meant the *Divine Humanity*, called also the SON. Thus whether we say JEHOVAH and JESUS, the FATHER and the SON, or the LORD and his CHRIST, still only one and the same LORD GOD ALMIGHTY is understood, though one name has more immediate reference to the invisible *Essence* or *Divinity*, and the other to the visible *Form* or *Humanity*. Taking the passage, then, in this plain and intelligible point of view, how easy is it to comprehend what is meant by “the kingdoms of this world becoming the kingdoms of our LORD and of his CHRIST,” and by “his reigning for ever and ever!” namely, that now, since the commencement of the New Jerusalem, and henceforth in all future generations, the church on earth, as well as the church in the spiritual world, acknowledges, and will acknowledge, no other Sovereign, no other King and Ruler, no other Object of worship, than the One Supreme God and Saviour JESUS CHRIST in his Divine Humanity. And therefore, looking at *him alone* with the eyes of our understanding, and worshipping *him alone* with the affections of our heart, we join the four and twenty elders in their angelic glorification, ver. 17, saying, “We give thee thanks, O LORD GOD ALMIGHTY, who art, and wast, and art to come; because thou hast *taken to thee thy great power*, and hast *reigned.*”

But for a moment let us turn our faces about, to see what is become of our Unitarian and Trinitarian opponents.—They are each engaged in making out their respective views of the subject uttered by the great voices in heaven, and in reconciling the passage with the systems, which they have previously adopted. We will first listen to the *Unitarian*, who reads and remarks as follows.

“The kingdoms of this world are *become* the kingdoms of our LORD,” that is, of the SUPREME GOD, whom no man ever hath seen, or ever can see, except in his works of creation.—But “by the bye, I do not see with what propriety it can be said, that they are *become* the kingdoms of the Supreme God, as if he had only *just now acquired* the dominion over them; when yet it must be plain to every *rational* mind, that the kingdoms of this world, and of all other worlds in existence, must *always* have been under *his sole dominion* from the first day of their creation.

“ —Well ; but we must proceed.—Stop ! let us begin again.  
 “ —“ The kingdoms of this world are become the kingdoms of  
 “ our LORD,” aye, of the SUPREME GOD, as before observed,  
 “ and of——” Really I think there is no occasion to read any  
 “ further : I am quite satisfied, that the SUPREME GOD governs  
 “ the universe by his nod, that nothing can withstand his power,  
 “ and that every thing is exactly as it should be. “ For *who hath*  
 “ *resisted his will ?*” Rom. ix. 19. It is wonderful, that the errors  
 “ and interpolations, which have crept into the Scriptures through  
 “ the carelessness or design of transcribers, are so few in number,  
 “ in comparison with what might reasonably have been expected,  
 “ from their passing through so many hands, in so many succes-  
 “ sive ages. The passage before us, I fear, has been tampered  
 “ with : for I cannot conceive it possible, that the words, which  
 “ follow next, could have been inserted in the original copy : they  
 “ have no meaning, according to *my* notion of things, at least  
 “ none worthy of a divine revelation ; and they certainly militate  
 “ against all our ideas of the *sole and undivided sovereignty* of the  
 “ great Creator. What then is to be done in such a case ? Read  
 “ it, I suppose, I must ; because, I observe, several of our friends  
 “ are listening to this soliloquy of mine, and perhaps will not be  
 “ satisfied without seeing the thing for themselves. Well, then :  
 “ The kingdoms of this world are become the kingdoms of our  
 “ LORD, and of——his CHRIST ; and HE shall reign for ever and  
 “ ever,” or more literally, “ for ages of ages.” Can any thing  
 “ now be more evident, than that the words, *and of his CHRIST*,  
 “ are an interpolation ; since the latter part of the sentence is  
 “ so well connected with the former, on a supposition of their  
 “ being omitted ? The passage will then run as follows : “ The  
 “ kingdoms of this world are become the kingdoms of our  
 “ LORD ; and HE shall reign for ever and ever.”——Having  
 “ thus dexterously got rid of what appeared so great an eye-  
 “ sore, so unaccountable an interpolation ; how *beautiful* and how  
 “ *rational* the sentiment in it’s present *amended* form !——still  
 “ however with the exception of *one word*, which, though before  
 “ noticed, was not completely got over, and which, for the life of  
 “ me, I cannot yet tell what to make of. The kingdoms are said

“ to have *become* the kingdoms of our LORD; and in the 10th  
 “ verse of the very next chapter it is again written, “ Now *is come*  
 “ salvation, and strength, and the kingdom of our GOD.” It does  
 “ not signify; I must turn to the original:——and there I  
 “ find the same word in both places. To be sure, the word may  
 “ signify simply *to be*; in which case the passage asserts no more,  
 “ than that the kingdoms of this world *are* the kingdoms of our  
 “ LORD, and of his CHRIST: but in most cases it denotes a *com-*  
 “ *ing to pass* of something, which did not before exist, at least in  
 “ the same state or respect. This criticism, therefore, I fear, will  
 “ avail me nothing: and after all, recourse must still be had to  
 “ the old, effectual, and by far the *most expeditious* way of get-  
 “ ting clear of all difficulties.——[Here a by-stander gently  
 “ whispers into the speaker’s ear, “ *Pray, Sir, what may that*  
 “ *be?*”]——“ What? Why, as our good friend Dr. Priestley  
 “ said more than twenty years ago, when writing against the doc-  
 “ trines of the New Jerusalem, and the divinity of JESUS CHRIST,  
 “ boldly *to conclude, that some error has crept into the text.* For  
 “ who does not see, that it is impossible for any *mere man*, as JE-  
 “ SUS CHRIST undoubtedly is, to *share* with the great JEHOVAH  
 “ in the empire of the universe, to be the *joint-sovereign* with  
 “ him over the kingdoms of this world, and to become the *rival*,  
 “ in omnipotence, of the Creator of heaven and earth? And we  
 “ all know, that what is *impossible* in it’s own nature, can never  
 “ be *made* the truth of revelation.”

Such is the language, the reasoning, and the conclusion of the  
*Unitarian*, who measures every thing by a standard of his own  
 framing, who can see through no other medium, and by no other  
 light, than that of mere nature.——Let us now hear the *Trinitarian*.  
 He also pursues his meditation in the same way, as the  
 Unitarian has done, by first reading, and then commenting upon  
 the passage.

“ The kingdoms of this world are *become* the kingdoms of our  
 “ LORD,” that is, of GOD THE FATHER, the first person in the  
 “ divine trinity: for though there are *two other persons*, and each  
 “ of them entitled to the name of LORD, as well as the first per-  
 “ son, still it is presumed, that the FATHER must be here meant,

“ partly out of deference to the rank he holds in the trinity, and  
 “ partly because mention is afterwards made of CHRIST, who is  
 “ the SON, or second person. But how it happens to be asserted,  
 “ that the kingdoms of this world are now, as it were for the first  
 “ time, *become* the kingdoms of GOD THE FATHER, is perhaps dif-  
 “ ficult to be explained. I suppose there is *some mystery* in the  
 “ affair: and if so, we have nothing to do, but to submit our un-  
 “ derstanding to *faith*, and without any more ado *believe* it: for  
 “ this is the very way we get through all the difficulty about a  
 “ *trinity of persons*, when we hold out, that *each* of them *sepa-*  
 “ *rately* and *by himself* is one complete Lord and God, and yet  
 “ all of them together make *no more than one!*—Well, but to  
 “ proceed: “ The kingdoms of this world are become the king-  
 “ doms of our LORD, and of his CHRIST,” that is, of the second  
 “ person in the trinity, called the SON, who being *co-equal* in ma-  
 “ jesty, glory, and divinity, with the FATHER himself, is there-  
 “ fore *equally* entitled to dominion over the works of creation, as  
 “ well as of grace. I see no necessity at all for having recourse  
 “ to any *supposed interpolations* or *additions* to the sacred text,  
 “ as the Unitarian pretends to say he does. For why may not the  
 “ government of the universe be a *joint concern* between *two di-*  
 “ *vine persons?* nay, if we come to that, and even between *three?*  
 “ or, as St. Augustine says, *any other number of persons* that we  
 “ please? \* since it is not yet absolutely settled which scheme,  
 “ that of the *Realists*, or that of the *Nominalists*, is the truest and  
 “ the best? At any rate the words of the text are positive as to  
 “ *two persons*: and therefore, beyond all further controversy,  
 “ the question is *so far* decided.—We proceed again: “ The  
 “ kingdoms of this world are become the kingdoms of our LORD,  
 “ and of his CHRIST; and HE shall reign for ever and ever.”  
 “ Who now is meant by the term HE? To which of the divine  
 “ persons already named does this pronoun refer? to the FA-

\* St. Austin, (as he is called,) although he wrote fifteen books about the  
 Trinity, was yet so far from understanding it, that he says, book 5, cap. 9,  
 that there are not *three persons only* in the Trinity, but that there may be *any*  
*other number!* Remember, reader, this is one of the *fathers* of the Christian  
 church, so called

“ **THER**, or to the **SON**? to him who is distinguished by the ap-  
 “ pellation **LORD**, or to him who is called **CHRIST**? Who knows  
 “ (a lucky thought!) but it may bear some allusion to the third  
 “ person, called the **HOLY GHOST**? especially as it is introduced  
 “ immediately after the first and second person, which certainly  
 “ is the right order? I am half inclined to think, that it does.  
 “ And yet I must confess, I should have been better satisfied,  
 “ had distinct mention been first made of all the three persons;  
 “ and then, to shew the *unanimity*—hold! let me correct my-  
 “ self! I mean the *unity* of them all, the closing words would have  
 “ had their full effect, and the *tri-personal scheme* would have tri-  
 “ umphed over every opposition. For then the sovereignty would  
 “ have been *fairly* divided amongst the three divine persons, and  
 “ they would all have *concurred* in ruling and reigning as *One*  
 “ *God* for ever and ever.—But I am afraid this is getting on  
 “ too fast; and that such an argument, or rather such an hypo-  
 “ thesis, cannot be maintained from the passage, as it really  
 “ stands. Well, I see there is no end to conjecture; and that,  
 “ when a man starts in such a race, he only runs himself out of  
 “ breath, and at last comes back again to the old spot, almost  
 “ fatigued to death. The only safe, smooth, and comfortable way  
 “ then, after all, is, to receive as *orthodox* whatsoever the church  
 “ has established since the days of Athanasius; to set down all  
 “ knotty and disputable points as so many *mysteries of faith*,  
 “ which are not to be *investigated*, much less *understood*, but sim-  
 “ ply to be *believed*; in short, to take and leave every thing *just*  
 “ *as I find it*, and to allow to others the pleasure, (if any,) as well  
 “ as the pain and profit, of ransacking their brains to find out  
 “ what neither they nor any one else will ever be able to disco-  
 “ ver.”

Having thus patiently listened to the reasonings and observa-  
 tions of the *Unitarian*, and of the *Trinitarian*, till we are fairly  
 tired out with their childishness, as well as their length, but which  
 nevertheless we thought we might venture for once to hear, we  
 have now only to remark, that the passage, which gave rise to all  
 these reflections, is in itself so plain and easy to be understood, as  
 the intelligent reader must be well aware, on the principle of

there being only One God in One Divine Person, and that God being our Lord and Saviour JESUS CHRIST, that none of the doubts, absurdities, and implied contradictions, with which we have seen it loaded in other hands, do in the least apply, or bear upon it, when viewed in it's true and genuine light. On the contrary, the very darkness, which is so visible, nay tangible, on the approach of certain reasoners, doubters, and debaters, serves only to make the light of truth, where it does appear, more grateful to the eye, and more delightful to the heart.



[132.] Apoc. xii. 10. “ And I heard a loud voice, saying in heaven. *Now is come* salvation, and strength, and the *kingdom of our God*, and the *power of his CHRIST.*”



Here again, as in the preceding article, the *kingdom of God*, and the *power of his CHRIST*, are both mentioned together, as having taken place in consequence of some change of state in the church. In the former part of the chapter it is expressly said, that there was war in heaven, and that after a close engagement between Michael and his angels on the one part, and the dragon, the old serpent, called the Devil and Satan, with his angels, on the other part, victory declared in favour of the former, and the latter were completely overthrown. The result of this victory, and change of state, is then described as an *accession* of strength or power both to GOD and CHRIST. In what manner this is to be understood, we have already explained; and at the same time shewn, that by the term LORD or GOD is meant the Essential Divinity of our Saviour, and by the term CHRIST his Divine Humanity. From which consideration it follows, that wheresoever or with whomsoever the Lord is thus acknowledged, there or in reference to such an one it may be truly said, that “ *now is come* “ *salvation, and strength, and the kingdom of our God, and the* “ *power of his CHRIST.*”

The dragon and his angels denote all those, who maintain the doctrine of a trinity of persons in the Godhead, who deny the Di-



vinity of the Lord's Humanity, and who make faith alone separate from charity to carry with it the power of salvation. On the other hand, Michael and his angels denote all those, who maintain the doctrine of a divine trinity in one person, viz. in the person of our Lord and Saviour JESUS CHRIST; who believe that his Humanity is wholly Divine, he and the Father being One God, as the body and soul are one man; and who moreover insist upon the necessity of joining to a true faith in him the principle of love and charity, by living according to the precepts of the decalogue. The war in heaven, or in the spiritual world, is the opposition between these two doctrines in the minds of men; and the victory of Michael over the dragon clearly points out the ultimate success and prevalence of the New Jerusalem, which will in due time surmount every obstacle thrown in it's way, and at length become a praise and a blessing in all the earth.



[133.] Apoc. xiv. 4. "These [the hundred and forty-four thousand] are they who *follow the LAMB* whithersoever he goeth: these were redeemed from among men, being the *first-fruits unto God, and to the LAMB.*"



How unworthy of divine revelation must that doctrine be, which teaches, that the Object so constantly held up to our view in the Sacred Pages, and in the present passage described as the centre of attraction to those who are saved, should yet be no better in his own nature, and no higher in his origin, than the very persons who unceasingly follow him with their praises and acclamations! no other than a *mere man!* If indeed he merit all this glory heaped upon him, absurd and ridiculous in the extreme must it be to rank him even as the highest among created beings; since the very first condition of the existence of the highest, as well as of the lowest, *finite creature* is, that he shall for ever be as *nothing*, in order that the *infinite Creator* may be *every-thing*.

In all the Scriptures this great truth is never lost sight of: and therefore we may be sure, that those divine honours, which so

abundantly distinguish the LAMB, can belong only to the SUPREME GOD, who is pleased to designate by that name the Humanity assumed by himself, for the salvation of the world. How else could it with propriety be said, that the hundred and forty-four thousand, being redeemed from among men, were the *first-fruits unto GOD, and to the LAMB*? And how else could these obtain the character given them in ver. 5, of having a mouth *free from guile*, and of being *without fault* before the throne of God, if all the while they were practising a *double worship*, one directed to the *Creator*, and the other to the *creature*?

The first-fruits, in the representative church, were offered to JEHOVAH, as an acknowledgment, that the whole harvest, all the products of the earth, with every other blessing spiritual and natural, were the gift of his bountiful hand. So in the real church, the hundred and forty-four thousand are said to be the first-fruits unto GOD, and to the LAMB, because, as divine truth teaches, the redemption and salvation of them, as well as of the countless multitudes represented by them, who in like manner shall follow the LAMB whithersoever he goes, is alone to be ascribed to the same omnipotent and merciful Being, whose *Divinity* and *Humanity* (called also his *Divine Humanity*) are so repeatedly referred to under the terms GOD and the LAMB.



[134.] Apoc. xvii. 14. "These shall make war with the LAMB. and the LAMB shall overcome them : for he is LORD OF LORDS, AND KING OF KINGS."



By the titles, which are given to any one, we learn to know and estimate his character, quality, and office. Of JEHOVAH it is written, and none will dispute the word, that he is "God of gods, and LORD OF LORDS," Deut. x. 17; that he is "a great KING over all the earth," Ps. xlvii. 2, 7; that "he removeth kings, and setteth up kings," being himself the "LORD OF KINGS," Dan. ii. 21, 47; that as the Most High "he ruleth over the kingdom of men, and giveth it to whomsoever he will," Dan. iv. 17.

Indeed so peculiarly appropriate to the great Ruler of the universe are the titles and powers above ascribed to him, that the very idea of applying them to *any other* (except *representatively* and *subordinately*, as in Dan. ii. 37.) must excite in the breast of every considerate person a species of indignation, which cannot perhaps be better expressed than in the words of the Psalmist, “*Who* in the heaven can be *compared* unto JEHOVAH? *Who* “among the sons of the mighty can be *likened* unto JEHOVAH?” Ps. lxxxix. 6.

Here however we find the same titles, with the same power and authority, which belong exclusively to JEHOVAH, ascribed also to the LAMB. And hence we are naturally led to inquire, Who is the LAMB, and what is he, that such extraordinary deference is paid to him in this book of divine revelation? Can all this honour rest upon the head of a mere *creature*, dependent for his very existence on the nod of him, whose jealousy never yet suffered an equal, and whose glory, if shared by another, would necessarily tarnish, and at length perish? No: it can belong only to him, who “hath *all power* in heaven and in earth,” Matt. xxviii. 18; to him, who, whether he be called a LION, or a LAMB, Apoc. v. 5, 6; a LORD, or a KING, chap. xvii. 14; chap. xix. 16; the FIRST, or the LAST, chap. i. 17; chap. xxii. 13; the ROOT OF DAVID, or the OFFSPRING OF DAVID, chap. v. 5; chap. xxii. 16; the MORNING STAR, or the SUN OF RIGHTEOUSNESS, chap. i. 16; chap. x. 1; chap. xix. 17; chap. xxi. 23; chap. xxii. 16; the SON OF MAN, or SON OF GOD, chap. i. 13; chap. ii. 18; the FAITHFUL WITNESS, or the WORD OF GOD, chap. i. 5; chap. xix. 13; an ANGEL, or the SENDER OF ANGELS, chap. x. 1; chap. xix. 17; chap. xxii. 6, 16; JESUS, or CHRIST, chap. xix. 10; chap. xx. 6; —is yet no other than the LORD God ALMIGHTY himself *in a human form*, chap. i. 8 to 18; the BRIDEGROOM and HUSBAND of his church, chap. xix. 7; chap. xxi. 9; the CREATOR of the world, John i. 3, 10; the EVERLASTING FATHER, Isa. ix. 6; John xiv. 9; the FOUNTAIN and GIVER of life, salvation, and eternal happiness, John x. 28; chap. xi. 25, 26. Well and truly then is he declared to be the LORD OF LORDS, AND KING OF KINGS. as alone

worthy to receive the homage of all in heaven above, and all in the church below.



[135.] Apoc. xix. 7, 9. “Let us be glad and rejoice, and *give honour to HIM* [*the LORD GOD OMNIPOTENT:*] for the *marriage of the LAMB* is come, and *his wife* hath made herself ready. Blessed are they, who are called to the *marriage-supper of the LAMB.*”



By the **LAMB**, as we have already seen, is meant our Lord **JESUS CHRIST** with respect to his *Divine Humanity*, who is called a *Bridegroom* and *Husband*. By *his wife* is meant the *church*, which acknowledges him alone, not only as her Saviour and Redeemer, but also as her God, yea as the One Only God of heaven and earth. This vital acknowledgment produces interior and full *conjunction* with him; and such conjunction is what is understood by the *marriage* of the **LAMB**, which only then takes place in the church general, or in the church individual, when the Humanity of the Lord is *immediately* approached, and worshipped as Divine.

The reason why the marriage of the **LAMB** is described as a *new event* in the church, is, because heretofore, that is to say, before the second advent of the Lord, or before the commencement of the New Jerusalem, it was not clearly or fully known, that in **JESUS CHRIST** is comprized the *whole of the divine trinity*; that as to his Divinity or Soul he is the **FATHER**, as to his Humanity or Body he is the **SON**, and as to his proceeding Operation or Influence he is the **HOLY SPIRIT**; thus that his Humanity is really and truly Divine, because in perfect union with the Divinity within him; and consequently that as to his Divine Humanity he is the sole legitimate and accessible Object of all worship. But the great event of the Lord's second advent having at length actually taken place, and with it the commencement of the New and True Christian Church, called the New Jerusalem, the knowledge

of the above-mentioned truths has already been communicated to the world, and in consequence thereof the marriage of the LAMB is now announced, the church his bride and wife is now in a state of preparation to receive and honour him, and “blessed are they, “who are called to the marriage-supper of the LAMB.”

It is observable in the passage before us, that the arrival of the time for the marriage of the LAMB, as above described, is stated as a reason why the church ought to rejoice, and give *honour to the LORD GOD OMNIPOTENT*. And surely, upon the principles here advanced, nothing can be better calculated to yield glory and honour to the LORD GOD OMNIPOTENT, than the consideration that HE HIMSELF in his Divine Humanity is that very LAMB, with whom the church has now entered into spiritual covenant and conjunction, as into a marriage with her Divine Husband. Whereas, on a supposition that the LAMB, or JESUS, who is so called, were no other than a *mere man*, or a *mere angel*, or a *mere creature* of any supposed rank; or were he even what some pretend to say he is, a *mere second*, meaning a *second-rate person* in the Trinity; in either of these cases, so far would spiritual conjunction or marriage with him be from *promoting* the honour of the LORD GOD OMNIPOTENT, that it would, on the contrary, *detract* from it, in the exact proportion in which any other name, any other being, or any other person, than the One SUPREME GOD and FATHER himself, should be set up in competition or in conjunction with him.

Again, therefore, we feel ourselves at home, and as it were seated at the very marriage-supper itself, in company with an innumerable assemblage of angels and happy spirits, while we draw the conclusion, which all in heaven with one unanimous voice of exultation affirm, that the LORD GOD OMNIPOTENT and the LAMB are still one and the same ever-blessed and ever-adorable God.



[136.] Apoc. xix. 10. “The *testimony of JESUS* is the *spirit of prophecy.*”

So very important has this passage been thought, that it has been selected as the motto or ruling feature of the present work : because it's whole drift is to testify, both from the letter and from the spirit of the Word, that is, from the mouth of JESUS himself, that he alone is the SUPREME GOD of heaven and earth ; and consequently that every other being is and ought to be for ever excluded from all participation in any one of the divine attributes, from all share in any thing resembling divine adoration.

The *testimony of JESUS* is frequently named in the Apocalypse, and by it is understood the same as by the *Word of GOD*, viz. an avowal of the Divinity of the Lord's Humanity, and the necessity of a life according to the commandments : on which account they are also mentioned both together, in like manner as the terms GOD and the LAMB : see chap. i. 2, 9 ; chap. vi. 9 ; chap. xii. 17 ; chap. xvi. 12 ; and chap. xx. 4. And this testimony is not only given *by or from JESUS*, even in those cases where others testify of him, by a power and illumination derived from him ; but it is a testimony also entirely *concerning himself* : and hence the very *spirit of all prophecy*, that is, *of all divine revelation*, most interiorly considered, is wholly and solely occupied in describing his person and character, either in his state of humiliation, or in his state of glorification ; his divine attributes and perfections ; his infinite love to mankind, which prompted him to become their Saviour and Redeemer, as before he had been their Creator ; his infinite wisdom, which enabled him to foresee and provide the means necessary to effect his purpose ; and his divine omnipotence in accomplishing all the ends which he had in view from the first day of creation, and which he will unceasingly pursue through the never-ending ages of eternity.

In confirmation of these great truths, we read as follows. " John came for a *witness*, to *bear witness of the light*. He was " not that light, but was sent to *bear witness of that light*. John " *bare witness of him*, and cried, saying, ' This was he, of whom I " spake, He that cometh after me, is preferred before me : for *he* " *was before me*,' John i. 7, 8, 15. " Ye sent unto John, and he " *bare witness unto the truth*. But I receive not *testimony from*

“man. I have *greater witness* than that of John: for the works,  
 “which the Father hath given me to do, the same works that I  
 “do, *bear witness of me*, that the Father hath sent me. And the  
 “Father himself, who hath sent me, *hath borne witness of me*.  
 “Search the Scriptures; for in them ye think ye have eternal  
 “life, and they are they which *testify of me*. Had ye believed  
 “Moses, ye would have believed me; for *he wrote of me*,” John  
 v. 33, 34, 36, 37, 39, 46. “The Pharisees said unto him, Thou  
 “*bearest record of thyself*; thy record is not true. JESUS an-  
 “swered and said unto them, *Though I bear record of myself*,  
 “*yet my record is true*. I am one that *bear witness of myself*;  
 “and the Father, that sent me, *beareth witness of me*. Then said  
 “they unto him, Where is thy Father? Jesus answered, Ye nei-  
 “ther know *me*, nor *my Father*: if ye had known *me*, ye would  
 “have known *my Father also*,” John viii. 13, 14, 18, 19. For  
 “*I and my Father are One*,” John x. 30. “Your father Abra-  
 “ham rejoiced to see *my day*: and he saw it, and was glad.\*  
 “Then said the Jews unto him, Thou art not yet fifty years old,  
 “and *hast thou seen Abraham*? JESUS said, Verily verily I say  
 “unto you, *Before Abraham was, I am*,” John viii. 56 to 58. “JE-  
 “sus saith, I am the *way*, and the *truth*, and the *life*. He that  
 “hath seen *me*, hath seen the *Father*,” John xiv. 6, 9. “When  
 “the Comforter is come, whom I will send unto you from the Fa-  
 “ther, even the Spirit of truth, which proceedeth from the Fa-  
 “ther, *he shall testify of me*,” John xv. 26. “He shall not *speak*  
 “*of himself*: he shall *glorify me*; for he shall receive *of mine*,  
 “and shall shew it unto you. *All things* that the *Father hath*, are  
 “*mine*: therefore said I, that he shall take *of mine*, and shall shew  
 “it unto you,” John xvi. 13 to 15. Lastly, when two of his disci-  
 ples, travelling to Emmaus, related to JESUS, who was as yet un-  
 known to them, and considered by them as a mere stranger, the won-  
 derful things which had just then happened, and which had placed  
 them in a state of doubt and anxiety as to his character, “he said  
 “unto them, O fools, and slow of heart to believe *all that the pro-*  
 “*phets have spoken!* ought not CHRIST to have suffered these

\* See the xvii. and xviii. chapters of Genesis.

“things, and to enter into *his glory*? And *beginning at Moses, and all the prophets*, he expounded unto them, in *all the Scriptures*, the things concerning himself.”—And to the rest of the disciples he said, “These are the words, which I spake unto you, while I was yet with you, that *all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me,*” \* Luke xxiv. 25 to 27, 44.

\* It is remarkable, that our Lord, in this passage, has designated, or given us a key to discover, those books of the Old Testament, as well as those of the New, which alone ought to be regarded as *canonical* or of *divine authority* in the church, because written under the *immediate influence and dictation* of the spirit of  $\text{JEOYTAH}$ , or the LORD, and in their inmost sense treating of  $\text{HIM}$  alone. The *Law of Moses* denotes all the historical parts of the Word; the *Prophets*, all the prophetic parts; and the *Psalms* may fairly be supposed to include not only that portion of the Word, which is so named, but likewise all those other parts which bear the form and spirit of prayers, praises, thanksgivings, and celebrations of the Lord. This rule, therefore, which so well applies to the Old Testament, may also be applied to the New; and by it we are enabled to distinguish those books, which are absolutely *divine to the very letter*, from those which, though excellent in their kind, are yet only the productions of good and pious men.

It is true, that, when our Lord declared, that the Scriptures treated of him, the New Testament was not then in being, or rather was not penned in the letter. But it is to be remembered, that the words of  $\text{HIM}$ , with whom there is *no succession of time*, with whom the *future* and the *past* are equally *present*, and who could say, “*Before Abraham was, I am,*” John viii. 58, are not to be interpreted by any rules derived from either *time* or *space*, mere *relations of matter*, but in agreement with that spiritual and universal view of divine revelation, which embraces the church, and all things belonging to it, not only in the past and present age, but also in that which is still to come.

It is well known, that many of these predictions, in the Old Testament, of events which were to take place in the *future ages*, are written in the *present*, and many even in the *past* tense: and it is a peculiarity in the Hebrew language, that the *preterperfect* and the *future tenses* are mutually convertible into each other, by prefixing the letter *vau*, which signifies *and*, and may therefore well be supposed to involve their conjunction in one. David was well aware, that with the Lord all times and states are alike present, howsoever with finite creatures they undergo successions and vicissitudes. “Thine eyes (says he, addressing  $\text{JEOYTAH}$ ,) did see my substance yet being unper-



We see then what is the nature of the testimony, which JESUS gives of himself, and what the testimony which the Word from first to last gives concerning him. But, as a most distinguishing and remarkable circumstance, it is observable, that the Father himself, known also by the name of JEHOVAH, and the Holy Spirit or Comforter, both unite in giving their testimony wholly and solely concerning JESUS! This extraordinary fact cannot be too strongly impressed upon the mind of the reader. It speaks louder, and more effectually, than any testimony proceeding from the lips of either angel or man. The reason of the case may likewise be easily perceived: it is doubtless because, JESUS being actually JE-

“fect, and in thy book all my members (or rather days) were written, which “in continuance were fashioned, when as yet there was none of them,” Ps. cxxxix. 16. In like manner the four Gospels, and the Apocalypse, being the *only divine books* of the New Testament, and being at the same time both historical and prophetical, may be truly said to have been already *written in spirit*, even when as yet, in the letter, there was none of them.

Thus our Lord himself has been graciously pleased to give us *the rule*, by which we are to judge of those books and writings, which alone deserve to be honoured by the church as *divine*, viz. That in their inmost sense they treat *solely of him*, and in a subordinate sense of *the things relating to his kingdom*. It is in these respects alone, that the Scriptures are acknowledged to be *sacred*, the truths which they contain to be *divine*, and their whole spirit and expression to be the **WORD OF GOD**, and the **TESTIMONY OF JESUS**. In agreement with this view of our Lord's words, a particular enumeration of *all the divine books* contained in the Sacred Scriptures, is given by Emanuel Swedenborg in his *Arcana Cœlestia*, n. 10,325; in the *New Jerusalem, and it's Heavenly Doctrine*, n. 266: and in the *White Horse*, n. 16; being as follows. In the Old Testament, the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. And in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. Total *Thirty-four Books*, which complete the Canon of the Sacred Scripture, or Word of God; beginning with the *Old Pentateuch* or *Five Books of Moses*, and ending with the *New Pentateuch* or *Five Books of the Lamb*; including between them *Twenty-four* other Historical, Prophetical, and Divinely-Poetical Books.

NOVAH, and yet appearing in the world only as a MAN, it was necessary to provide an evidence to his divinity, at once proportioned to the possible doubts of his creatures, and to the reality of his high character: Whereas no such evidence seems to be required to convince men of the existence either of the Father, or of the divine operations understood by the Holy Spirit. And hence it is, that the testimony of JESUS alone is in many parts of the Word the very *letter of prophecy*, but in all parts it's true *spirit and power*.

Were it possible, after all that has been collected from the Sacred Scriptures on this subject, still to entertain the idea, that JESUS was a *mere man*, or a *mere angel*, might we not fairly suspect, that the pitch of glory, the summit of exaltation, to which as a creature he is most unaccountably and unreasonably elevated, would in the end only lead to his utter downfall and destruction? since no finite being can with impunity receive to himself the honours, which exclusively belong to the Creator?

Or again, were it possible still to believe, that JESUS was a *mere partner* in the divine nature, should we not be justifiable in concluding, that he was superior in dignity to both the Father and the Holy Ghost; and therefore ought to be ranked as the *first* person in the Trinity, rather than as the *second*? seeing that of the *three* he has obtained the more excellent glory of receiving testimony from each of the others? But these groundless surmises, though they naturally arise from the false premises of Unitarian and Trinitarian theology, which we have just been noticing, have nothing in common with the divine truth of revelation: and therefore we dismiss them, to make room for more useful and genuine views of the person and character of our Lord.

It is evident from the passages above quoted, and especially from the last, that he is the great Object continually kept in view both in the historical and prophetic parts of the Word, as well as in the Psalms. And though this may not be discernible by superficial readers, who, like swallows skimming over the surface of the water for the mere purpose of feeding upon flies and insects, in like manner run over the external history and prophecy, filling their minds with natural images, facts, and expressions,

without the least suspicion of any deeper and more valuable sense couched under them; yet to those, who regard the Word of the Lord as *divine*, and consequently as chiefly applicable to subjects of a *heavenly* and *eternal* nature, and only subordinately or representatively treating of things *earthly* and *transitory*, it may be made very evident, that it's whole contents, in the supreme sense, have direct reference to the Lord himself, his assumption of humanity in our world, his transactions while in the flesh, and his final return to that same glory, (now more than ever resplendent both in heaven and in the church,) which he had before all worlds.

Nor is all this to be wondered at as a thing incredible, if it be considered, that the Lord is not only the *Author* of the Word, as being the fountain and source of the divine truth which it contains, but that he is at the same time also the *Word itself*; that Word, “ which in the beginning was with God, and was God; “ by which all things in the universe were brought into existence; “ and which, in the fulness of time, was made *flesh*, and dwelt “ among us (as a MAN) full of grace and truth,” John i. 1, 3, 14.



[137.] Apoc. xix. 11 to 16. “ I saw heaven opened, and behold, a white horse; and he that sat upon him was called *Faithful and True*, and in righteousness he doth judge and make war. His eyes were as a *flame of fire*, and on his head were *many crowns*; and he had a name written, that *no man knew but he himself*. And he was clothed in a *vesture dipt in blood*; and his name is called *The Word of God*. And the armies, which were in heaven, *followed him upon white horses*, clothed in fine linen, white and clean. And out of his mouth goeth a *sharp sword*, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his *vesture* and on his *thigh* a name written, **KING OF KINGS, AND LORD OF LORDS.**”

The whole of this description perfectly coincides with that previously given of the Son of Man seen in the midst of the seven golden candlesticks, before whom John fell down as dead, Apoc. i. 13 to 18. That it is a description of the Lord, that is, of JESUS, both with respect to his *Humanity*, and with respect to his *Word*, which are always to be identified as One, when interiorly considered, is plain from all the particulars contained in it. The phrase KING OF KINGS has reference to divine truth, or divine wisdom; and LORD OF LORDS, to divine good, or divine love. And as these two titles are equally applied to the LAMB, that is, to the LORD, chap. xvii. 14, and to the WORD; and as moreover we have seen, in article 134, that similar titles are given in the Old Testament to JEHOVAH the Creator of all things; it is very evident, from all that has been said on the subject, that JEHOVAH, and JESUS, and the WORD, are all identified as one divine source and fountain of life; and that, in point of spiritual operation upon the human mind, they are and must remain for ever inseparable.

Can it with any face of reason or common sense be seriously imagined, by any person who has not a *keeper at his elbow*, that such a lofty and sublime description, as that above given, belongs to a *mere man*, a *fellow-creature*, partner in all the *infirmities* and *miseries of common humanity*? And is it not enough, that this mere man should be called faithful and true, a righteous Judge and Warrior, having eyes like a flame of fire, innumerable crowns on his head, and a name written, that no man knew but he himself? not enough, that he should be clothed in a vesture dipt in blood; that his name should be called 'The Word of God'; that he should be followed by whole armies of the angelic host, and thus acknowledged by them as their Captain and Leader? not enough again, that a sharp sword should be seen to proceed out of his mouth, with which he may smite the nations, and rule them with a rod of iron, though still enduring the fierceness and wrath of almighty God? But must all this be preceded, or announced, by no less an event, than the very opening of heaven itself, as introductory to it? And again must the whole scene be crowned, by bringing together into one brilliant focus of glory all

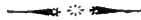
the scattered rays of celestial light and heat, wherever they were to be found, in heaven, in the church, or in the Word, and by one sacred act of investiture proclaiming him KING OF KINGS, AND LORD OF LORDS ?

Is it to be conceived, that honours like these, divine in every sense of the word, do really belong to any mere man, or to any mere angel ? Nay, would or could either man or angel *accept* of them, were the offer supposed to be a possible case ? Yet there are professors of the Christian name, who, regarding JESUS in no respect different from themselves, except perhaps in the superior sanctity of his character, and in higher attainments of the divine favour, which they allow him to possess, must either acknowledge, that according to their system he is capable, as a mere man, of supporting these honours, or else must explain all away as “ *highly figurative language,*” without any adequate meaning or application.

Or, it is not impossible, but feeling themselves rather pressed in this point, they may think to extricate themselves from the dilemma, by boldly declaring, that the passage has no reference whatever to JESUS CHRIST, but to something else, which they call the *Logos*, or *Wisdom of God*, in some way or other communicated to him, yet existing (as they suppose) without either *form* or *substance* of it's own, but only as a vague *quality* or *principle*, diffused, like pure *ether*, in things that *have* form and substance. If you ask them, How can a *quality* be diffused, separately from a *substance* ? they will to such a question make no answer, if they are prudent : but if otherwise, they will not hesitate to say, “ God is omnipotent ; and he can, if he please, diffuse either “ *qualities* without *substances*, or *substances* without *qualities* ! !” And thus, according to the wisdom of these men, a *mere quality* may ride upon a *white horse* ! and, though itself without either form or substance, may yet be equipped with *flaming eyes*, a *crowned head*, a *bloody garment*, and a *sharp sword* proceeding out of it's *mouth* ! !—Again, according to the same wisdom, a *mere quality* may have *three names* ; the first being a name known only to itself ; the second, a name descriptive of divine truth, which is *The Word of God* ; and the third, a name characteris-

tic of a Man, on whose vesture and thigh is written, *King of Kings, and Lord of Lords !!*——But here let us stop, that we may recover from the fatigue of pursuing, or even noticing, such idle dreams, such fantastic images, which can only float in the atmosphere of imagination, or have an existence in the shadows of night.

O how vain and delusive must all those reasonings be, which would attempt to reduce either to *empty figure*, or to *unmeaning description*, those divine declarations, so often repeated in the Sacred Scriptures. so fondly dwelt upon by every Prophet, Evangelist, and Apostle, and so delightfully varied in all their heaven-derived modes of expression, which with one consent ascribe to JESUS, and to JESUS alone, as GOD manifested in a human form, as the Sovereign and Universal LORD of heaven and earth, all glory, honour, might, majesty, and dominion, for ever and ever !



[158.] Apoc. xxi. 6, 7. “ 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.*”



To be satisfied, that these words were spoken by JESUS, we have only to compare them with what he has said in other places, and with the testimony given by the writer of the Apocalypse in those passages, where our Lord does not himself speak in person. In the first chapter, ver. 8, 11, 17, JESUS, in the character of the Son of Man, says, “ *I am Alpha and Omega, the beginning and the ending, who is, who was, and who is to come, the Almighty. I am the first and the last.*” The same he again repeats in chap. xxii. 13. The Evangelist also writes as follows: “ In the last day, that great day of the feast, JESUS stood and cried, saying, If any man *thirst*, let him *come unto me, and drink,*” John vii. 37. And again JESUS says in another place, “ Whosoever drinketh of the water that *I shall give him, shall never*

“*thirst* : but the water, that I shall give him, shall be in him “*a well of water springing up into everlasting life,*” chap. iv. 14.

From a comparison of these passages with the former, it is evident, that JESUS is the speaker in each case : and as it is impossible that he can answer to the high character, which he thus gives himself, unless he be indeed and in truth the *living God*, if we give credit to his words so solemnly and deliberately uttered, we are under the necessity of admitting, in all it's fulness and weight, the inference and conclusion so fairly deducible from the premises, namely, that he is, and can be no other than, the One Infinite, Eternal, and Omnipotent God. And this appears to be the very end, to which we are conducted by the passage before us. After promising to the thirsty the water of eternal life, and to him that is faithful unto the end an everlasting and superabundant inheritance, he adds what is to be expected as the consummation of all hopes and all blessings in one short word, viz. “*I* “*will be his God, and he shall be my son.*”

And here again, from the last expression, *my son*, arises a new evidence in favour of the supreme Divinity of our blessed Lord. He calls the regenerate person *his son*. Must he not then himself be a Father ? and if a Father, then is he not the *Only and Everlasting Father* ?” Isa. ix. 6. ‘To his disciples he says, “*One is your Father, who is in heaven,*” Matt. xxiii. 9. But is there any *other* Father in heaven, than he, who, sitting upon the throne of heaven, proclaims himself *Alpha and Omega*, the *Beginning and the End*, the *Giver* of the water of life freely, the bountiful *God and Father* of his people ? It cannot be. Yet JESUS expressly declares, that he himself is this *First and Last*, this *Fountain of life*, this *Giver* of every good gift, this *God* of redemption and salvation, in a word, this merciful *Parent* of angels and men.

But all these divine characters still belong to the great JENOVAH, and can never be surrendered by him to any being inferior to himself. Are there then *two* claimants to the crown of heaven ? *two* that bear the name of *King of glory, Lord of life, Saviour, Redeemer, Mighty God, and Everlasting Father* ? No :

but there is such a thing as the *divine essence*, in itself invisible and inaccessible to the mind of man : there is also such a thing as the *divine form*, visible and accessible : the former is called **JEHOVAH**, the latter is called **JESUS** : and both together, the *divine essence in the divine form*, the *Essential Divinity in the Divine Humanity*, the *Father in the Son*, **JEHOVAH in JESUS**, like the soul *in the body* of a man, constitute the One living and eternal God. Therefore, directing the mental eye to **JESUS**, as to this visible and accessible Object, in whom are united and concentrated all the characters and perfections of the divine nature, and from whom is derived every thing good and true in the church, we address him alone as **GOD** and **MAN** in One Person, saying, “Thou only art the Father, thou only art the Son, and “thou only art the Holy Spirit. Thy name is **JEHOVAH** of hosts, “the Holy One of Israel, the Mighty God of Jacob. Thou art “Alpha and Omega, the beginning and the end, the first and the “last, who wast, who art, and who art to come, the Almighty. “Thou art the King of glory ; thou art the Lord of life. From “everlasting to everlasting, of heaven and earth thou alone art “God.”\*



[159.] Apoc. xxi. 22, 23. “And I saw no temple therein : for “the **LORD GOD ALMIGHTY** and the **LAMB** are the temple of it. “And the city had no need of the sun, neither of the moon, to “shine in it : for the *glory of God* did lighten it, and the **LAMB** “is the light thereof.”



By no temple being seen in the New Jerusalem, we are not to suppose, that in heaven there are no temples, or places of worship ; for John expressly declares, in various parts of his Revelation, that he saw there a temple, as well as a tabernacle, and an altar : but we are to understand, that in the New Jerusalem, both

\* See *Liturgy of the New Church*, as used in the New Jerusalem Temple, Bolton-Street, Salford, Manchester, p. 82.



in heaven and upon earth, there will be no *external worship* separate from that which is *internal*.

The temple evidently denotes worship, and in the supreme sense of the word him, from whom the spirit and life of worship are derived, and to whom also it is directed. Hence, when JESUS spake of the temple, he did not mean the *building of stone* in the old city of Jerusalem, but alluded to *himself*, to the *temple of his own body*, as that to which the building, together with the worship commanded to be performed in it, had reference: see John ii. 19 to 21. When John, therefore, in the celestial state, to which he was elevated, declares that he saw no temple in the New Jerusalem, he only describes, in pure prophetic language, how every minor object, even the sun itself, shrinks from the eye of the beholder, on the presence of that DIVINE HUMANITY, which constitutes not only the temple of the New Jerusalem, but also it's light, it's glory, and it's everlasting day.

In former articles we have already most abundantly proved, that by the terms LORD GOD ALMIGHTY, and the LAMB, are not meant *two* beings, *two* persons, *two* objects of adoration, but *one* only, and that one the *Divine Human Person* of our Lord and Saviour JESUS CHRIST; the former name having respect to his *Divinity*, and the latter to his *Humanity*, which united in one are called the DIVINE HUMANITY. Under this view, there appears to be no difficulty at all in conceiving, how the LORD GOD ALMIGHTY and the LAMB should both together constitute the *temple* of the New Jerusalem; and again, how the *glory of God* could be said to *lighten* it, and yet at the same time the LAMB be declared the *light* thereof. For it cannot surely be supposed, that there are *two* distinct fountains and sources of light in heaven, any more than in the world: and yet this must be the case, if GOD and the LAMB be different persons or beings the one from the other.

Judge then from revelation and from sound reason, how unscriptural, how absurd and contradictory, on the one hand, must all those systems of theology be, which deny to JESUS the character and title of the SUPREME GOD, while they allow him to be the LAMB, the SON OF GOD, and the SAVIOUR of the world! And,

on the other hand, how consistent with the genuine testimony of all divine revelation, and how agreeable to the dictates of sound reason, not to say the common sense of mankind, must that doctrine of life and light be, which teaches, that JESUS, the Saviour of the world, the Son of God and Son of Man, the LAMB in the midst of the throne, worthy to receive all blessing and honour and glory and power, is also at the same time the LORD GOD ALMIGHTY, the *temple* and the *light* of the New Jerusalem, in short, the ONE ONLY POTENTATE, and SOVEREIGN RULER of the universe !



[140.] Apoc. xxi. 27. “ And there shall in no wise enter into it [the New Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they who are written in the LAMB’S *book of life*.”

By the book of life is meant the Holy Word, or Sacred Scripture, by and from which all spiritual life is communicated to man : and when man lives according to it’s divine instructions, it’s truths are then said to be inscribed on his heart, and his name to be written in the book of life. In chap. xx. 12, is described in what manner the dead are to be judged, which will be by an opening of their interiors, as of so many books, and by a comparison between such books and the book of life or Sacred Scripture ; when according to the agreement or disagreement, which shall then appear to exist between them, man will be adjudged either to a state of eternal happiness, or to a state of eternal misery. The passage is expressed in the following words : “ I saw the dead, small and great, *stand before GOD* ; and the *books were opened* : and *another book was opened*, which is the *book of life* : and the dead were judged out of those things, which were *written in the books*, according to their works.” And it is added in ver. 15, that “ whosoever was not found written in the *book of life*, was cast into the lake of fire.”

The argument to be drawn from the preceding considerations is, that, as the final state of man hereafter is to be determined by

a judgment from the book of life, which is the Sacred Scripture ; and as this book of life is declared to be the LAMB'S in chap. xiii. 8, as well as in chap. xxi. 27 ; so the LAMB, or JESUS CHRIST, must be the sole JUDGE of all, and consequently THAT GOD, before whom the dead, small and great, were seen to stand. And so essential is the acknowledgment of him in this his divine character, that is, as GOD and MAN united in one person, together with a life according to his commandments, that no others, than such as realize in themselves a faith and a life of this description, can ever set foot within the gates of the holy city, the New Jerusalem coming down from above.



[141.] Apoc. xxii. 1. “ And he shewed me a pure *river of water of life*, clear as crystal, proceeding out of the *throne of GOD and of the LAMB.*”



From many parts of the Apocalypse it appears, that both GOD and the LAMB were upon and in the midst of the throne ; and hence it is equally called here, and in ver. 3, the *throne of GOD*, and the *throne of the LAMB*. But we know, that *two* divine persons or beings cannot with any shew of order fill *one throne*, because the *infinity* or *unlimited sovereignty* of either would necessarily exclude the other from all participation or share in it. And we know further, that although GOD and the LAMB are both said to occupy the throne of heaven, still only ONE DIVINE PERSON was seen to sit thereon : for this is plainly to be gathered from chap. iv. 2, 3, 9 to 11 ; chap. v. 1 ; chap. xix. 4 ; chap. xx. 11 ; and chap. xxi. 5. No other conclusion, then, consistent with the Divine Unity so strongly inculcated in the Sacred Scriptures, and harmonizing with the common reason of mankind, can be drawn from the circumstance of the throne of GOD being described as the throne also of the LAMB, than that the ONE GOD has been pleased to announce himself under two different names, by the one of which he proclaims his ESSENTIAL DIVINITY, and by the other his DIVINE HUMANITY.

It moreover appears evident, (one would think, beyond the reach of doubt or controversy,) that this One God is no other than our Lord and Saviour JESUS CHRIST, when we consider, that from the throne above described proceeds a pure *river of water of life*, the same kind of water which JESUS also promises to “give to those that ask it of him,” and which he says “shall be “in them a *well of water* springing up into *everlasting life*,” John iv. 10, 14. Is there, can there be, more than *one* fountain of living water? Is JESUS this fountain, or is he not? If he be not, what has he been teaching us all this while? Why has he been calling our attention so much to HIMSELF, as though the approach to HIM, and the acknowledgment of HIM, were so essentially needful, that without it even our addresses to the DEITY will avail us nothing, in securing either a present help, or an eternal reward hereafter? “Come unto me,” (says he,) “all ye that labour, and are heavy-laden: and I will give you rest,” Matt. xi. 28. “If ye believe not that I Am, ye shall die in your sins,” John viii. 24. If a man keep *my saying*, “he shall never see *death*,” ver. 51. “Ye will not come to me, that ye might have *life*,” John v. 40. “Believe in God; believe also in me,” John xiv. 1. “This is *life eternal*, that they might know thee the only true God, and JESUS CHRIST whom thou hast sent,” John xvii. 3. “Without me ye can do nothing,” John xv. 5.

On the other hand, if JESUS be the *one fountain of living water*, and if it be indeed a *necessary condition* of obtaining eternal life, that we believe in HIM, make our approaches to HIM, and thus acknowledge HIM as the *giver* of all that we stand in need of; then the doctrine, which explains how all this can be, without implying a breach of any superior duty, and which teaches, that the worship of HIM is at the same time the worship of the ONE TRUE GOD, must, of all the doctrines ever heard of in the church, concerning the person of JESUS, be admitted to be the most scriptural, the most rational, and the most satisfactory to the human mind. And such is the doctrine of the New Jerusalem concerning the LORD.

[142.] Apoc. xxii. 3, 4. "And there shall be no more curse :  
 "but the throne of GOD and of the LAMB shall be in it ; and *his*  
 "servants shall serve *him*. And they shall see *his* face ; and  
 " *his* name shall be in their foreheads."

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Having in the preceding articles shewn, that by GOD and the LAMB is meant one and the same Divine Being, and consequently that whether the throne of heaven be called the throne of GOD, or the throne of the LAMB, it is still one and the same thing ; we have only here to observe, that the evidence arising out of the present verses plainly enough demonstrates, that we have not in these points mistaken the true sense of divine revelation. For immediately after naming GOD and the LAMB, apparently as *two* distinct beings, the writer prophetically and evangelically determines their *unity* and *identity*, by adding, "And *his* servants shall serve *him* : and they shall see *his* face ; and *his* name shall be in their foreheads." On a contrary supposition, to whom does the word *his* or *him* refer ? to GOD, or to the LAMB ? Will any person take upon him positively to declare, (we do not mean, to *prove*, for that is entirely out of the question,) that it alludes to *either one* of these names, *exclusive* of the *other* ? It is indeed too evident to admit of a doubt, that *both* are intended to be included ; because we have heard it again and again repeated by the same Evangelist, that the whole population of heaven, without a single exception, are in the habit of ascribing all glory and honour, all majesty and dominion, at one time to GOD and the LAMB, and at another time to HIM that liveth for ever and ever ; thereby acknowledging themselves to be the servants of *both*, and yet the worshippers of only ONE DIVINE BEING.

In chap. iii. 12, distinct mention is made of the *name of GOD*, and of the *name of JESUS*, or the LAMB ; and a promise is given, that *both these names*, as well as the name of the city New Jerusalem, shall be inscribed on him that overcometh : "I will write upon him the *name of my GOD*, and the *name of the city of my GOD*, New Jerusalem, which cometh down out of heaven from

“my God :\* and I will write upon him *my new name.*” But in chap. xiv. 1, the *name of God* is alluded to, singly, in these

\* It has been objected to the sole divinity of JESUS CHRIST, that in the Gospel of John, chap. xx. 17, he speaks of *his Father* and *his God*, in the same manner apparently as he speaks of the *Father and God* of his disciples: from which it is inferred, that JESUS stands in the same relation to the Supreme Being, as any other good man does. And the persons, who draw such a conclusion, may confirm themselves in this sentiment from our Lord’s words in Apoc. iii. 12, where, speaking of him that overcometh, he says “I will write upon him the name of *my God*, and the name of the city of *my God.*” For “in what other sense (say they) can the words be taken, than as an acknowledgment, on the part of JESUS, of a Power or Being *superior* to himself, under the name and character of *his God?*”

To this we answer, That such words, when proceeding from the lips of a mere man, or a mere finite creature of any denomination, do indeed imply all that is above stated; but that the same words, when proceeding from the mouth of him, who has all power in heaven and on earth, bear a widely different signification. In this latter case, if we would distinctly perceive the true import of the two phrases *my God*, and *my Father*, it is first necessary to know what is properly meant by the term *God*, and what by the term *Father*, as distinguished from each other both in the Old Testament and in the New. By the term *God* is meant the *divine truth* or the *divine wisdom* proceeding from the *divine good* or the *divine love*: hence angels, as being receptive of such divine truth, are themselves frequently called *gods*. Again, by the term *Father* is meant the *divine good* or the *divine love*, not only in the Lord, but also *proceeding from* the Lord. This is the key, which at once enables us to unfold all the mystery.

The term *God*, then, as used in the Sacred Scriptures, denotes the *divine truth* proceeding from the Lord, and entering into all the heavens: and inasmuch as it is still *his divine truth*, though proceeding from him, who is *personally* far above the heavens, he therefore speaks of it under the usual name which it bears in the Volume of inspiration, saying, “I will write upon him “the name of *my God*, and the name of the city of *my God*, which is New Jerusalem, which cometh down out of heaven from *my God.*” by which is meant, that he will inscribe on the heart of his people *his divine truth*, together with the doctrine of *his divine truth* as existing in the New Church, and derived from *his divine truth* such as it is in the heavens.

The same rule of interpretation will also apply to all those passages, wherein our Lord speaks of *his Father*, apparently as of *another Being* distinct from himself, but in reality of *his own divine good*, or *his own divine love*.

words : “ Lo, a LAMB stood on mount Sion, and with him an hundred forty and four thousand, having his FATHER’S name writ-

But still our Unitarian and Trinitarian readers are perhaps not quite satisfied with this interpretation ; because they have probably been in the habit of considering the expression *my God* to be a constant and uniform acknowledgment, on the part of an *inferior*, that the being or person so named is *superior*, in dignity, character, and essence, to the person using such language. Before they will cordially admit our doctrine, they must have some better proof, than mere assertion : and we can almost hear them ask, “ Does the great JEHOVAH himself, the universally acknowledged God of the universe, ever once “ make use of expressions any thing like that which we find in the mouth of “ JESUS CHRIST ? Does HE ever talk of *his God*, and mean thereby *his own divine truth* ? A single instance of this kind, produced from the Sacred Scriptures, would settle the point, and give us entire satisfaction.”

Would it so ? Then it shall not be withheld. Let us listen to the words of the prophet : “ And now, saith JEHOVAH, Though Israel be not gathered, yet “ shall I be glorious *in the eyes of JEHOVAH*, and *my God* shall be *my strength*,” Isa. xlix. 5. Here the very expressions sought for are found, and found to proceed from the mouth of JEHOVAH, who, as well as JESUS, speaks of “ *his God* “ being *his strength* ;” by which surely nothing else can be meant, than the *power of his own divine truth*. He also, in speaking to his servant Israel, by whom is signified the Humanity assumed by himself, adds in the next verse, “ I will also give thee for a light to the gentiles, that thou mayest be *my salvation* unto the end of the earth.” And in David it is written, “ I have set “ *my King* upon my holy hill of Zion,” Ps. ii. 6. In these passages JEHOVAH speaks of *his God*, *his salvation*, and *his King*, apparently as of some other person, but in reality as of some principles *proceeding from himself*, and by no means of any being or principle *superior to himself*.

Precisely in the same way are we to understand similar expressions in the mouth of JESUS, when he says, “ I will write upon him that overcometh the “ name of *my God*, and the name of the city of *my God*, which is New Jerusalem, coming down out of heaven from *my God* :” where, as before observed, the expression *my God* denotes *my divine truth*.

It may be further remarked, that, besides the passage above quoted from Isaiah, in which JEHOVAH speaks of himself *as of another Being*, saying, “ I “ shall be glorious *in the eyes of JEHOVAH* ;” other instances of the same kind are to be found in the prophetic books, as in Isa. li. 15 ; chap. liv. 13 ; chap. lvi. 6. Jer. xiv. 10. Zech. iii. 2 ; chap. viii. 9, &c. &c. &c. And yet no one would think of inferring from such language, that there are more JEHOVAHS than one, or that any other Divine Person is meant, besides the SPEAKER him-

“ten in their foreheads.” And in chap. xix. 11 to 16, the *name of* JESUS, who is also the LAMB, and the WORD, is brought forward under such circumstances of dignity and unrivalled sovereignty, that it may well pass for the name and description of *all that is divine*. Taking, however, the two names of GOD and the LAMB in their proper and respective significations, and uniting them in the mind so as to characterize only One Supreme Object worthy of our love and adoration, we have then the true scriptural idea of GOD manifested in the FLESH, or GOD visible and approachable as a DIVINE MAN. And if to this exercise of the understanding, in relation to the *person* of our heavenly Father, we add also the fervent desires of the heart to do his *will* in every situation and condition of our existence, we shall then experience the real privileges of admission into the holy city; we shall no longer live as it were at a distance from him; but having access to his presence, we shall become his willing servants, shall be permitted to see his face, and moreover shall have his name inscribed on our foreheads: that is to say, we shall be enabled to see and understand the genuine truths of his WORD, by the pure light of which we may contemplate his divine attributes and perfections; and finally we shall be blessed with his love, with HIMSELF in our hearts.



[143.] Apoc. xxii. 12, 13. “Behold, *I come* quickly; and my *reward is with me*, to give to every man according as his work shall be. I am *Alpha and Omega*, the *Beginning and the End*, the *First and the Last*.”



In many parts of the New Testament, JESUS uses a language so similar to that of JEHOVAH in the Old Testament, that the re-

self. So with respect to our Lord and Saviour JESUS CHRIST, whensoever he names either the Father, or the Holy Spirit, apparently as different persons from himself, we are uniformly to understand, that he is still speaking of HIMSELF alone, either in reference to *his essential divinity*, meant by the Father, or to *his proceeding divine truth*, meant by the Holy Spirit.



semblance forces itself upon our notice. When, for instance, he says, “*Come unto me, all ye that labour, and are heavy-laden, and I will give you rest,*” Matt. xi. 28; the words immediately bring to our recollection what JEHOVAH had previously delivered by the prophet: “*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else,*” Isa. xlv. 22. Again, when he says, “*I am the good Shepherd: my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life,*” John x. 14, 27, 28; we cannot help recurring to that passage in the Psalms, where David says, “*JEHOVAH is my Shepherd, I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake,*” Ps. xxiii. 1 to 3: Or to that in the prophet Isaiah, where it is written, “*The LORD JEHOVIH\* shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young,*” Isa. xl. 11: Or else to that in the prophet Ezekiel, where the LORD JEHOVIH himself says, “*Behold, I, even I, will both search my sheep, and seek them out: as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places, where they have been scattered,*” Ezek. xxxiv. 11, 12.

In like manner, when we hear JESUS say, as in the Apocalypse, chap. iii. 11; chap. xvi. 15; chap. xxii. 7, 12, 20, “*Behold, I come quickly, and my reward is with me;*” we at once perceive, that the speaker can be no other than the same, who in ancient times had dictated a similar language, and thus announced his future advent. “*Behold, the LORD JEHOVIH will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him,*” Isa. xl. 10. Or, as it is expressed in another place, “*Behold, JEHOVAH hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Be-*

\* For the difference in signification between the word JEHOVIH and JEHOVAH, as used in the Sacred Scriptures, see the Note, page 216.

“hold, *thy salvation cometh* ; behold, *his reward is with him*,  
“and his work before him.” Isa. lxii. 11.

But when, in addition to all the above, of itself amply sufficient to convince us of the sole divinity of JESUS, we hear him most solemnly and distinctly pronounce, “*I am Alpha and Omega, the Beginning and the End, the First and the Last, who is, who was, and who is to come, the Almighty* ;” and when we reflect upon the true import of this divine language, which could never pass the lips of any being conscious of an existing Power *superior to himself* ; to the winds are immediately committed all remaining doubts, if any still lurk in the mind, and with the fullest assurance, that can be derived from revelation *doubly revealed*, we hail the *Saviour* of the world as it’s *Creator* also, as the *one only and everlasting fountain* of all life and being.

Every great doctrine of the Sacred Scriptures will admit of being illustrated and confirmed in a variety of ways : and it not unfrequently happens, that an argument, in itself less weighty than another, shall yet have the effect of conveying to some minds a more sensible conviction of the truth, than could be obtained from a stronger light ; just as a moderately distant view of an object will present to the beholder a more pleasing, if not a more correct picture, than a nearer one, less adapted to the configuration of his eye, is capable of producing. We will, therefore, in agreement with this observation, submit to the reader an argument, not before urged, which yet seems fairly to arise out of the passage, in which JESUS declares, that he is “*Alpha and Omega, the Beginning and the End, the First and the Last*.”

Both Trinitarians and Unitarians must acknowledge, that such language implies, that the speaker, whoever he may be, is the Author and continual Preserver of all life, whether in it’s *most hidden principles*, or in it’s *manifested effects*. They will also admit, that the Divine Being, thus characterizing himself, is in the New Testament further described by the names FATHER, SON, and HOLY SPIRIT, either with respect to *himself* in his *three supposed forms called persons*, or with respect to *himself* and his *agency through the medium of others*. In which-ever way they understand the terms, they are both agreed, that by the SON,

or middle term, is meant JESUS CHRIST : but what specifically is intended by the terms FATHER and HOLY SPIRIT, they hold in dispute among themselves, still however concurring in this one point, that the SON JESUS CHRIST is neither the FATHER nor the HOLY SPIRIT. Now as the whole of Deity and his operations are allowed to be included in the FATHER, the SON, and the HOLY SPIRIT ; and as the first term, FATHER, evidently has reference to the words *Alpha, Beginning, First*, in the former description of Deity ; and the third term, HOLY SPIRIT, has in like manner as plain a reference to the words, *Omega, End, Last* ; and again, as JESUS the SON, understood by the second term, expressly declares, while standing in the midst of the seven golden candlesticks, that he himself is both *Alpha* and *Omega*, the *Beginning* and the *End*, the *First* and the *Last* ; it follows incontrovertibly, even under this view of the Divine Being as afforded by the order and import of his sacred names, that JESUS is also the FATHER and the HOLY SPIRIT, and consequently the *whole and sole Deity*, by whatever name expressed, or in whatever way described in the Volume of inspiration.

Thus, when Deity is revealed to man in *Trinity*, as well as in *Unity*, he who, in the order of nomination, stands as the *middle term*, the *uniting link*, the *great medium*, known also by the name of *Mediator*, between the divine essence called the FATHER, and the divine operations upon the spirits of men called the HOLY SPIRIT, by virtue of the true nature of a *divine medium*, unites in himself all of divinity that is invisible, imperceptible, and inaccessible, with all of divinity that is manifest, perceptible, and capable of approach. This, therefore, is the One Incarnate God, JESUS CHRIST, who being in the midst of all, and thus present with all, is the very life of all, according to their several degrees and capacities of reception, from the highest to the lowest, or from inmost principles to ultimate effects : but especially, in regard to heavenly and divine things, he now stands confessed in his church as the sole Mover, Conductor, and Finisher of the redemption, regeneration, and salvation of mankind ; in other words, as “ *Alpha and Omega, the Beginning and the End, the First and the Last.*”

[144.] Apoc. xxii. 16. "I JESUS have sent mine angel to testify unto you these things in the churches."

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We have already, in a former part of this work, under article 27, noticed the argument in favour of the divinity of our Lord, so plainly arising out of these words. But it may be well to give them a further consideration.

The Unitarian, who looks upon JESUS as a *mere man*, must, when he reads this passage, in the first instance, think it one of the most unaccountable things in the world, that a *worm like himself* should have it in his power to depute an *angel*, as his humble minister and messenger, to execute his good pleasure, by making known to the churches the wonderful contents of the book of Revelation. But on further reflection he will, no doubt, conceive it necessary to turn to the original, in order to ascertain precisely the true meaning of the term, which is rendered *angel*: and then discovering, that in strictness it denotes only a *messenger, narrator, or bearer of news*, he rejoices in the thought, that his system has still a *leg to stand upon*. "Where (says he) is the difficulty or impropriety of supposing, that a mere man may send a *messenger* on any particular occasion, to communicate to others what *he cannot so conveniently inform them of in person?*" Thus by reducing the word *angel* to its primitive and most literal signification, he would, if possible, destroy every idea that tends to exalt JESUS to be the *God of heaven*. But never can he succeed in such an attempt, while we find the *very same expression* made use of in reference to the LORD GOD, as we do in reference to JESUS. In the 6th verse it is written, "The LORD GOD of the holy prophets sent *his angel* to shew unto his servants the things which must shortly be done." And in the 16th verse, "I JESUS have sent *mine angel* to testify unto you these things in the churches."

From a comparison of these two passages together, and taking them both in connection with what is said in chap. xxi. 9, and again further back in chap. i. 1, four things are most evident, viz. *First*. That the LORD GOD and JESUS are equally said to have sent, each one respectively, *his angel*. *Secondly*, That the angel

sent by the LORD GOD, and the angel sent by JESUS, is in both cases *one and the same angel*; being in fact “one of the seven angels, which had the seven vials full of the seven last plagues,” who invited John to follow him, that he might shew him the wonderful things belonging to the New Jerusalem, chap. xxi. 9, 10, &c. *Thirdly*, That the *purpose*, for which this angel was sent by the LORD GOD and by JESUS, is also *one and the same*, namely, to testify and make known in the churches the great events, which were to take place in their proper time. And, *Fourthly*, That, as the result of all these things put together, well digested, and confirmed by the testimony of divine truth itself in innumerable parts of the Sacred Scriptures, the *absolute identity* of our LORD JESUS CHRIST with the LORD GOD of the holy prophets, and consequently his *sole, supreme, and exclusive divinity*, is established on so firm a foundation, that hereafter neither the powers of perverted reason *in man*, nor the malice and subtlety which have rule *in devil*, can ever hope to assail it with any prospect of success, much less to subvert and overthrow it.

We see then that the Unitarian system of excluding JESUS from all participation in the divine nature, whether it be regarded from the light of sound reason, or from the still superior light of revelation, has the support and countenance of neither the one nor the other, when fairly and properly appealed to. It is true, indeed, there is an *inferior kind of rationality*, which may appear to give some countenance to it; a *subordinate reason*, (or more properly, *ratiocination*,) scarcely deserving the name, but yet in common life honoured with the appellation, being intended partly to distinguish man from a brute, and partly to serve as a medium or step to introduce him to a higher degree of human wisdom. And too many are content to avail themselves only of it's *first* use and power, without ever seeking or caring to exercise it's *second*. The consequence of which is, that all such walk in the mere *shade* of external science and literature, surrounded with *clouds and mists and vapours* innumerable, and are never once favoured with the *sun-shine* of genuine, spiritual truth. When they look into the page of revelation, they can of course discern nothing but *shadows and darkness*, the mere *appearances*

of truth in the *letter* of the Word, having not the least suspicion that any *other sense* can possibly attach to the expressions, than that which they find clinging to their surface.

But there is also a *superior kind or degree of rationality*, which truly deserves the name of *reason*, because it is enlightened with the pure beams of light from heaven. This is that higher state of intellectual perception, to which the former degree is only introductory and subservient, when not set in opposition to it by fallacious reasonings and erroneous conclusions. And it is in the exercise of this faculty, free from the shackles of *nature, matter, time, and space*, that we are conducted by revelation to the temple of wisdom itself, where we behold things unutterable and incomprehensible to the mere natural man, but perfectly clear and satisfactory to the spiritual man.

But if the Unitarian doctrine, which totally denies the divinity of JESUS CHRIST, is found to be opposed to sound reason, as well as to the genuine sense of revelation; is the Trinitarian system, which allows to JESUS a *participation* in divinity with *two other supposed claimants*, calculated to clear up all the doubts, which have arisen in the church concerning his person and character? or to reconcile the Scriptures either with themselves, or with the common sense of mankind? Most assuredly it is not; as we have already in many parts of this work sufficiently demonstrated. Even the passages before cited, in this article, will make nothing in favour of Trinitarians, but on the contrary will fasten upon them their own absurdity in imagining *two or three divine persons* as necessary to the *unity* of God, when *one divine person* alone is so much better calculated to give it. By them it is admitted, that JESUS, in right of that divinity, which he had in common with the Father and the Holy Ghost from all eternity, may keep and commission angels to perform his will, whensoever he pleases. And yet it is perhaps not agreed on all sides among Trinitarians themselves, whether *each* of the divine persons has, or has not, an order or class of angels to attend upon him, separately and distinctly from those of the other two persons: though it might possibly be so inferred from the expressions *his angel*

and *mine angel*, applied respectively to the LORD GOD and to JESUS.

But allowing, for argument's sake, that JESUS is a person different from him who is called the LORD GOD of the holy prophets, and that HE sent *one* angel to John, while the LORD GOD sent *another*; how does this view of the subject agree with what is said in the very first verse of the first chapter of the Apocalypse? in chap. xvii. 1? and in chap. xxi. 9? From which places compared with the above it appears, that the angel, who attended upon John, was one and the same from first to last.

Again, on the supposition, repeated a second time, that JESUS is a person different from the LORD GOD of the holy prophets, then, according to the Trinitarian scheme, the LORD GOD here mentioned must either be the *first* person in the Trinity, or the *last*; must either be the FATHER, or the HOLY GHOST: but which of them, we are at liberty to guess for ourselves. Well, then, we will for the present take him to be the FATHER, because he is elsewhere called the LORD GOD ALMIGHTY, who was, who is, and who is to come; and because he is also said to be the person, that sits upon the throne. In this case it will be found, that the HOLY GHOST, as the *third person* in the Godhead, has had no concern at all either in inditing the last book of divine revelation, or in commissioning any angel on his part to attend John while in the spirit, and to instruct him on the subject of future events. This must be considered as rather an extraordinary circumstance, especially as it is understood, that all the other books of Scripture were given by the inspiration of the HOLY GHOST. "For" (says the apostle Peter) "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the "HOLY SPIRIT," 2 Pet. i. 21. But here is a prophecy, and a most important one too, relative to the future state of the Christian church, it's desolation and consummation, and after that a new and most glorious state of pure and genuine Christianity, than had ever before existed in the world; and yet not a word is mentioned in the whole of it's contents, from which we might gather, either that it was indited by the *third person* in the Trinity, usual-

ly called the HOLY GHOST, or even that there is *any such third person* at all in being !

It is true, mention is made of the SPIRIT in chap. ii. and iii. of the Apocalypse : but this cannot be taken for a *third person* in the Trinity, nor indeed for any thing different from the *divine truth proceeding from JESUS*, because it is most evident, that the things spoken by the SPIRIT are the *very words of JESUS HIMSELF*, or of the SON OF MAN seen in the midst of the seven golden candlesticks, chap. i. 13 to 20. Nor again are we to understand any thing else by the SPIRIT mentioned in chap. xxii. 17, than the *angelic heaven*, as receptive of the *divine truth* above described, which unites with the church on earth, called the New Jerusalem, and also the *bride*, in ardent prayer for the LORD'S second and last advent, saying, "Come ; even so, come, LORD JESUS," ver. 17, 20.

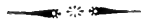
But again, (to give the Trinitarians every chance of supporting their scheme, by looking at it in every direction, and in every posture which it can assume,) on the supposition, repeated a third time, that JESUS is a person different from the LORD GOD of the holy prophets ; and on the further supposition that this LORD GOD is, not the *first* person, but the *third*, in order of the Trinity ; then it will follow, that the HOLY GHOST, and the FATHER, is the person, who is all along described as sitting upon the throne of heaven, having assumed a name and title, heretofore by universal consent given to the FATHER ; while the FATHER himself, exchanging places and offices with the third person of the Trinity, is either supposed to be waiting in silence near the throne, or else to have been totally forgotten in all the great scenes which passed in heaven !

There is still, however, another view of the subject, which may be taken by a Trinitarian ; and in this we will endeavour to assist him, as far as we are able, that, while he gains possession of the truth *in part*, he may be gradually led to the *full* enjoyment of it, by a scriptural, rational, and consistent faith in the sole and exclusive divinity of JESUS CHRIST. Let the Trinitarian then admit that the LORD GOD, who in ver. 6 is said to have sent *his angel*, and JESUS, who in ver. 16 is also said to have sent *his angel*,



may still be one and the same divine person, especially as the end, for which they were sent, appears to be one and the same; then how easy will it be for him to fix himself on this rock of divine truth, as upon a basis, from which he will never depart! He will then be prepared to see, that, as JESUS is thus acknowledged to be both *God and Man* in one divine person, there cannot exist the shadow of a necessity for supposing any more than one; since all the purposes of creation, redemption, and salvation, must be infinitely better performed by one divine person, than by three. And seeing this, he will in an instant perceive, that all those passages in the Revelation, and in other parts of the Sacred Scriptures, which speak of the LORD GOD ALMIGHTY and the LAMB, of GOD and CHRIST, of the FATHER and the SON, are to be understood solely in reference to the ESSENTIAL DIVINITY and the DIVINE HUMANITY in the single person of our Lord and Saviour JESUS CHRIST.

Thus all the difficulties and apparent discordances relative to the person and character of JESUS, which have heretofore occasioned so much controversy and contention in the church, will altogether vanish from the sight; and the truth of revelation, but particularly that of the Divine Unity and the Divine Trinity in our Lord, like the soul, the body, and the proceeding operation in man, will shine forth with a new lustre, will carry with it a new power, and will become in the hearts of all who embrace it a new source of joy, peace, and everlasting felicity.



## CONCLUSION.

HAVING undertaken, in this work, to *seal the lips* both of Unitarians and Trinitarians, that is, to *silence* them as to any effectual opposition, which they can make against the *exclusive divinity of JESUS CHRIST*, either by rational argument, or by a consistent view of revelation, the SEAL affixed upon them shall be considered as *unbroken*. until they can fairly extricate themselves

from the dilemma, to which they are respectively reduced, and at the same time clearly disprove the testimony now brought forward from the Sacred Scriptures, together with the reflections and observations arising out of that testimony, in proof of the doctrine here advanced. It will not be enough for them to cite this passage, or the other passage, or indeed any number of passages, from the Word, and to set them in opposition to those produced in the present work; for this may be done in favour of any doctrine, however absurd and preposterous in itself: but the *true meaning of the whole* must be consulted; and it must be made to appear, that the sense put upon them, whether it be by Unitarians or Trinitarians, is in perfect harmony with the other parts of revelation, and especially with those which ascribe *omniscience, omnipotence, and omnipresence*, with other divine perfections, to JESUS CHRIST, and which (in our view at least) identify him as ONE with the FATHER, as ONE with JEHOVAH, and consequently as the ONE ONLY GOD OF HEAVEN AND EARTH.

But as this would be to annul their own sentiments concerning the person of JESUS, it is not to be expected, that they will be able to see this great truth in the same light as we do: and therefore in all probability they will be under the necessity of having recourse to the old plea of "*highly figurative language*;" or of "*some error in the text*;" or of a mysterious "*co-equality in divine majesty*" between two or more persons in the Godhead; or, in short, to any shift, rather than come to the plain and honest confession of the sole divinity of JESUS CHRIST. In either case the arguments so fairly stated, and so frequently urged, in the preceding pages, would by such a procedure be completely evaded; and consequently they would still remain in their full force, as well against the worshippers of God in *three divine forms*, as against those who acknowledge him in *no form at all*.

As already observed, we profess in our title-page to *stop the mouths of gainsayers*, by setting a *Seal upon the lips* of Unitarians, Trinitarians, and *all others*, who refuse to acknowledge the sole, supreme, and exclusive divinity of our Lord and Saviour JESUS CHRIST. But it may be asked, What *others* are there, professors of Christianity, to whom this work may be said to be

addressed, and who, as fit subjects within the reach of our arm, may be considered as liable to have their *mouths stopp'd*, or their *lips seal'd*? We answer as follows. In a general point of view, it is admitted, that Trinitarians and Unitarians make up the great bulk of what is called the Christian church; besides whom, we can hardly conceive of any others within it's pale, unless we raise into a new and distinct name some few, who walk in the mid-way between the two former, that is, between the worshippers of God in *three divine persons or forms*, and the worshippers of God in *only one divine person or form*, or rather (as they themselves express it) *without any form at all!* The few professors here alluded to are those, who, observing a kind of chasm that requires to be fill'd up, or stage to be occupied, between the Unitarian doctrine of *one* divine person and the Trinitarian doctrine of *three* such persons, jump at once into it, by denying the personality of the Holy Ghost, and yet retaining every other point of doctrine which is common with Trinitarians. Hence they may be properly called *Duallists*, from their acknowledging only *two* divine persons in the Godhead, instead of *three*.

Here then is a third class, to be added to the other two classes, in the community of professing Christians, who, though differing with each other in various subordinate points of doctrine, are yet all agreed in rejecting the exclusive divinity of JESUS CHRIST. We may indeed say, they have each contributed their full share in enabling us to give a *finish* to the picture of modern Christianity, such as it has been drawn in the present work; which, after all, is not intended for a *whole length portrait*, but merely as a *sketch* or *general outline*, with the features indeed rather strongly marked on the canvass, that the living *original* may be known and distinguished at *first sight*, and no longer pass in society for what she really is not,—the BRIDE or WIFE of the LAMB.

Reader, examine well the lines of her visage; be not deceived by the elegance of her dress, the apparent dignity of her carriage, the fascinating pride of her footstep, or the melting sweetness of her siren song. If she has been held up to your *astonishment*, let her not steal away your *admiration*, much less your *affection*.

Reserve these, and with them your whole heart, your whole soul, and your whole strength, for HIM, who is alone the pattern of every perfection, alone the source of every genuine good; and who therefore is alone entitled to your supreme love, in return for all the blessings, which his hands have bestowed. This great Object, so worthy of eternal and unceasing regard, is no other than the DIVINE MAN JESUS CHRIST, besides whom there never did exist, nor ever can exist, either in heaven or on earth, any other LORD, any other GOD, any other SAVIOUR, nor consequently any other FATHER, FRIEND, and PROTECTOR of the human race.

Under the fullest conviction, that the doctrine, which we have been endeavouring to set forth, is the genuine, undoubted sense of the Holy Scriptures from beginning to end; and firmly believing, that the more it is made known and received in the world, the greater will be the increase of virtue and happiness among men, we cannot help most earnestly recommending it to the notice of the public in general, as the first step towards a *radical* change, or reformation, not of *manners* only, but of *interior principles of life*, and consequently as the first gift of heaven, which leads the way to the enjoyment of every other blessing. For as in ancient times, in the midst of the spreading idolatries of the earth, the knowledge and worship of the LORD JEHOVIH, that is, of JEHOVAH *about to come into the world*, was the only security to the people of Israel against the power of their enemies; so in the present day, in the midst of idolatries similar in their internal form to those which surrounded Israel, the true acknowledgment and worship of JESUS CHRIST alone as the same LORD JEHOVIH, but *now incarnate in a Divinely-Human Form*, is the only sure safe-guard and protection against calamities of every description, to nations, societies, and individuals.

Deeply impressed with the truth and importance of this sentiment, we have considered it a duty to be plain, open, and candid, in all our remarks upon doctrines of a contrary tendency, honestly endeavouring to *seal* or *close the lips of gainsayers*, in order that the name, the divine name of JESUS may alone be honoured, his voice alone be heard, and his blessed will alone be

done on earth, even as it is done in heaven. And if either by the *title* of our work, or by the *manner* and *spirit* of it's execution, we have unintentionally excited the displeasure of any one of our readers, we beg him to remember what we stated in our Preface, viz. that we consider the *erroneous sentiments* of a man as distinguishable from the *man himself*; and that, while we exercise all freedom in opposing the former, we yet trust that we still entertain the greatest respect and esteem for the latter.

After making this apology, therefore, for all the slips of our pen, and for all the errors and imperfections discoverable in our treatment of the various subjects discussed, we now close this work, resting it for authority, and for support, solely upon the Word of divine truth; against the genuine sense of which, as here laid down, the Atheist, the Deist, the Materialist or Naturalist, the Tri-personalist also, as well as the Duallist, and the Unitarian Theist, may in various ways contend, but shall yet never—never prevail. For “in the days of *these kings* shall the “ God of heaven set up a kingdom, which shall *never be destroyed*: and the kingdom shall not be left to other people, but it “ shall *break in pieces*, and *consume* all these kingdoms, and it “ shall *stand for ever*,” Dan. ii. 44. Moreover, “ 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;”——*so near, that both were identified as one and the same Divine Person.*——“ 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,” Dan. vii. 13, 14.

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*Concluding TESTIMONIES from the SACRED SCRIPTURES, in  
Proof of the sole, supreme, and exclusive DIVINITY of our  
LORD and SAVIOUR JESUS CHRIST.*

1. "Behold, a virgin shall conceive, and bear a SON, and shall call his name IMMANUEL," Isa. vii. 14.—"Now the birth of JESUS CHRIST was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found *with child of the Holy Spirit*. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is *of the Holy Spirit*. And she shall bring forth a SON, and thou shalt call his name JESUS: for he shall save *his people* from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a SON, and they shall call his name EMMANUEL, which being interpreted is, GOD WITH US," Matt. i. 18 to 23.

2. "Unto us a CHILD is born, unto us a SON is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVER-LASTING FATHER, the PRINCE OF PEACE," Isa. ix. 6.

3. "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for OUR GOD," Isa. xl. 3.—John said, "I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. But there standeth One among you, whom ye know not: He it is, who coming *after me* is preferred *before me*, whose shoes' latchet *I am not worthy to unloose*. And I knew him not: but that he should be made manifest to Israel, *therefore* am I come baptizing with water," John i. 23, 26, 27, 31.

4. "Behold, the LORD JEHOVAH will come with strong hand, and his arm shall rule for him. He shall feed *his flock* like a

“*Shepherd*: he shall gather the *lambs* with his arm, and carry them in his bosom, and shall gently lead those that are with young,” Isa. xl. 10, 11. “JEHOVAH is my *Shepherd*, I shall not want,” Ps. xxiii. 1.—JESUS said, “*I am the good Shepherd*: my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life,” John x. 11, 14, 27, 28.

5. “Thus saith JEHOVAH that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee. I am JEHOVAH THY GOD, the Holy One of Israel, thy Saviour. I, even I, am JEHOVAH; and beside me there is no Saviour,” Isa. xliii. 1, 3, 11.—“And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is CHRIST THE LORD,” Luke ii. 10, 11.

6. Thus saith JEHOVAH, “Look unto me, and be ye saved, all the ends of the earth: for I am GOD, and there is none else,” Isa. xlv. 22.—Thus saith JESUS, “Come unto me, all ye that labour, and are heavy-laden; and I will give you rest,” Matt. xi. 28.

7. “Thy Maker is thine Husband; JEHOVAH of hosts is his name,” Isa. liv. 5.—“Let us be glad and rejoice; for the marriage of the LAMB is come, and his wife hath made herself ready,” Apoc. xix. 7. See also Matt. ix. 15. John iii. 29.

8. “Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee,” Isa. xii. 6. “I am God, and not man, the Holy One in the midst of thee,” Hos. xi. 9. “The King of Israel, even JEHOVAH, is in the midst of thee,” Zeph. iii. 15. “Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith JEHOVAH,” Zech. ii. 10.—JESUS said, “Where two or three are gathered together in my name, there am I in the midst of them,” Matt. xviii. 20. And again, “Lo, I am with you all way even unto the end of the world.” Matt. xxviii. 20.

9. -- I JEHOVAH search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii. 10. "The RIGHTEOUS GOD trieth the hearts and the reins," Ps. vii. 9.—JESUS saith, "I am HE who searcheth the reins and hearts: and I will give unto every one of you according to your works," Apoc. ii. 23.

10. "JESUS said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, *Who can forgive sins, but God only?*" Mark ii. 5 to 7. Luke v. 20, 21. Matt. ix. 2.

11. "JESUS spake unto his disciples, saying, *All power is given unto me in heaven and in earth,*" Matt. xxviii. 18.

12. "In the beginning was the Word, and the Word was with God, and *God was the Word.* He was *in the world,* and the world was *made by him,* and the world *knew him not.* And the Word was *made flesh,* and dwelt among us. John bare witness of him, and cried, saying, *This was he, of whom I spake, He that cometh after me, is preferred before me; for he was before me,*" John i. 1, 10, 14, 15.

13. "As the FATHER hath *life in himself,* so hath he given to the SON to have *life in himself,*" John v. 26.

14. "JESUS said unto the Jews, Verily verily I say unto you, *Before Abraham was, I am,*" John viii. 58.

15. JESUS said, "*I and my Father are One,*" John x. 30.

16. "JESUS saith, I am the *way,* and the *truth,* and the *life,*" John xiv. 6.

17. JESUS saith, "If ye had known ME, ye would have known my FATHER also: and from henceforth ye *know him,* and have seen him. Philip saith unto him, Lord, shew us the FATHER, and it sufficeth us. JESUS saith unto him, *Have I been so long time with you,* and yet hast thou not known ME, Philip? he that hath seen ME, hath seen the FATHER; and how sayest thou then, *Shew us the FATHER?*" John xiv. 7 to 9.

18. JESUS said to his disciples, "*Without me ye can do nothing,*" John xv. 5.

19. JESUS saith, "*All things that the Father hath, are mine,*" John xvi. 15.



20. "JESUS *breathed* on his disciples, and saith unto them, *Receive ye the Holy Spirit,*" John xx. 22.

21. "Thomas answered and said unto JESUS, *My Lord, and my God,*" John xx. 28. And this acknowledgment of Thomas is graciously received and approved by JESUS, ver. 29.

22. "*I am Alpha and Omega, the beginning and the ending,*" saith the LORD, who *is*, and who *was*, and who *is to come*, the *Almighty*. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, *I am Alpha and Omega, the First and the Last*. And I turned to see the *voice that spake with me*. And being turned, I saw One like unto the SON OF MAN," Apoc. i. 8, 10 to 13. See also chap. xxi. 6; and chap. xxii. 13.

23. "I saw in the midst of the seven candlesticks One like unto the SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were 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. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and *his countenance was as the sun shineth in his strength*. And when I saw him, I fell at his feet *as dead*: and he laid his right hand upon me, saying unto me, Fear not; *I am the First and the Last*: I am he that *liveth*, and *was dead*: and behold, *I am alive for evermore*, Amen," Apoc. i. 13 to 18.

24. "And the LORD GOD of the holy prophets sent *his angel* to shew unto his servants the things which must shortly be done.—I JESUS have sent *mine angel* to testify unto you these things in the churches," Apoc. xxii. 6, 16.



