

CHAPTER IV

The preceding truths will have prepared the way for my third proposition:--*That Scripture, in the Old and the New Testament alike, proves the co-equal Deity of Jesus Christ with that of the Eternal Father:*

- [1] by a comparison of the attributes, the majesty, and the claims of the Father and the Son
- [2] by the appearances of God to the Old Testament saints
- [3] by the direct and Divine worship paid to Christ
- [4] by the conjunction of the Father and the Son in Divine offices
- [5] by explicit assertions that Christ is Jehovah and God

And here I would ask your further honest application of that great principle of heavenly scholarship, "the comparing spiritual things with spiritual." For just as in algebra, from the combination of two known quantities the unknown is found out; as in trigonometry, if out of the six parts of a triangle any three, one being a side, are given, the others are discoverable, from which simple law have resulted all the triumphs of astronomy; so, in searching the Scriptures, those humble students who prayerfully compare and combine them shall know "the things that are freely given to us of God" (1 Cor. 2:12,13).

(1) I would first then place side by side the witness of Scripture to the attributes, the majesty, and the claims of the Father and the Son. Only a selection from the abundant materials could of course be made. I have exercised a rigid caution in the verses adduced in testimony of Christ, setting many aside which I fully believe bear witness of him. But if after candid investigation you think one, or more than one, inapplicable to the Messiah, I pray you draw your pencil through those which may seem to you even ambiguous. Sufficient, and more than sufficient, will, I am persuaded, remain uncanceled. Some marked with an asterisk are discussed or illustrated in other portions of this treatise, and will be easily found by a reference to the Scripture Index at the close [of this book]. In some of the passages in the left hand column, I believe the *primary* reference to be not to the Father but to the Son. But this does not invalidate the testimony to be derived from them, as in every case the witness is said to be of God, or of the Lord Jehovah; and no one who denied the Deity of Christ could maintain that a single passage there adduced designates the Messiah without contradicting himself. I earnestly ask your calm, dispassionate collation of these passages: and I pray you, while you proceed, to suffer the full weight of these solemn words to rest upon your mind and memory: "I am Jehovah--that is my name; and my glory will I not give to another" (Isa. 42:8).

*Scripture Testimony to God the Father,
or to God absolutely.*

Scripture Testimony to Christ.

1. From everlasting to everlasting, thou art

Whose goings forth have been from

God (Ps. 90:2).

Thy throne is established of old; thou art from everlasting (Ps. 93:2).

I am the first, and I am the last; and besides me there is no God (Isa. 44:6).

2. Do not I fill heaven and earth? saith the LORD (Jer. 23:24)

The LORD, he it is that does go before thee. He will be with thee; he will not fail thee (Deut. 31:8).

3. I am Jehovah, I change not (Mal. 3:6).

4. I am the Almighty God (Gen. 17:1).
Whatsoever the LORD pleased, that did he in heaven and in earth (Ps. 135:6).

5. Can thou by searching find out God? (Job. 11:7).
As the Father knows me (John 10:15).
O the depth of the riches both of the wisdom and knowledge of God! His ways past finding out (ἀνεξιχνίαστοι, trackless) (Rom. 11:33).
Thy footsteps (τὰ ἴχνη σου--LXX) are not known (Ps. 77:19).

6. I am Jehovah thy God, the Holy One (ὁ ἅγιος--LXX) of Israel (Isa. 43:3).
A God of truth and without iniquity (Deut. 32:4).

7. In the beginning God created the heavens and the earth (Gen. 1:1).
I am Jehovah, that makes all things; that stretches forth the heavens alone; that spreads abroad the earth by myself

of old, from everlasting (Mic. 5:2).

Unto the Son he saith, Thy throne,

O God, is forever and ever (Heb. 1:8).

I am the first and the last. I am he that lives and was dead (Rev. 1:17,18).

He who descended is the same also who ascended up above all heavens, that he might fill all things (Eph. 4:10).

Lo, I am with you alway, even unto the end of the world (Matt. 28:20).

Jesus Christ, the same yesterday, today, and forever (Heb. 13:8).

I am ... the Almighty (Rev. 1:8).
Whatsoever things he does, these also does the Son likewise (John 5:19).

No man knows the Son, but the Father (Matt. 11:27).
Even so know I the Father (John 10:15).

The unsearchable (ἀνεξιχνίαστον) riches of Christ (Eph. 3:8).

The love of Christ, which passes knowledge (Eph. 3:19).

Ye denied the Holy One (τὸν ἅγιον) and the Just (Acts 3:14).

I am ... The Truth (John 14:6).
Without sin (Heb. 4:15).

In the beginning was the Word. All things were made by him (John 1:1,3).
By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be

(Isa. 44:24).

The LORD has made all things for himself
(Prov. 16:4).

8. Thou preserves them all (Neh. 9:6).

In him we live (Acts 17:28).

9. The King of kings, and Lord of lords
(1 Tim. 6:15).

Thy kingdom is an everlasting kingdom,
and thy dominion endures throughout
all generations (Ps. 145:13)

10. Thou, even thou only, knows the hearts
of all the children of men (1 Kings 8:39).

11. Shall not the Judge of all the earth do
right? (Gen. 18:25).

12. His kingdom rules over all (Ps. 103:19).
The LORD shall be king over all the earth;
in that day there shall be one LORD, and
his name one (Zech. 14:9).

Thou, whose name alone is Jehovah, art
the most high over all the earth (Ps. 83:18).

13. Upon the wicked he shall rain snares, fire
and brimstone, and a horrible tempest
(Ps. 11:6).

Vengeance is mine; I will repay, saith the
Lord (Rom. 12:19).

The day of wrath and revelation of the
righteous judgment of God (Rom. 2:5).

14. Behold, the Lord GOD will come with strong
hand; his reward is with him (Isa. 40:10).

thrones, or dominions, or principalities
or powers: all things were created by
him, and for him (Col. 1:16).

By him all things consist (Col. 1:17).

Because I live, ye shall live also
(John 14:19).

King of king, and Lord of lords
(Rev. 19:16).

His dominion is an everlasting
dominion ... and his kingdom that
which shall not be destroyed
(Dan. 7:14).

All the churches shall know that I am
he who searches the reins and hearts
(Rev. 2:23).

We must all appear before the
judgment seat of Christ (2 Cor. 5:10).

He is Lord of all (Acts 10:36).

To us there is but one Lord Jesus
Christ, by whom are all things, and
we by him (1 Cor. 1:18).

God has given him a name which is
above every name (Phil. 2:9).

That in all things he might have the
preeminence (Col. 1:18).

The Lord Jesus shall be revealed from
heaven with his mighty angels, in
flaming fire, taking vengeance on
them that know not God (2 Thes.
1:7,8).

And from the wrath of the Lamb; for
the great day of his wrath is come;
and who shall be able to stand?
(Rev. 6:16,17).

Behold, I come quickly; and my reward
is with me, to give every man

- Thou renders to every man according to his work (Ps. 62:12).
15. To whom then will ye liken God? (Isa. 40:18).
Thee the only true God (τὸν μόνον ἀληθινὸν Θεόν), [and Jesus Christ, whom thou has sent.] (John 17:3).
16. The LORD thy God ... to him shalt thou cleave (Deut. 10:20)
From me is thy fruit found (Hos. 14:8).
17. Strengthen thou me according unto thy word (Psa. 119:28).
18. Lord . . . my hope is in thee (Ps. 39:7).
Blessed is the man that trusts in the LORD, and whose hope the LORD is (Jer. 17:7).
19. He shall cover thee with his feathers, and under his wings shalt thou trust (Ps. 91:4).
20. I, even I, am Jehovah; and beside me there is no Saviour (Isa. 43:11).
--beside me no Saviour--

--beside me no Saviour--

--beside me no Saviour--
- according as his work shall be (Rev. 22:12).
- The image of the invisible God (Col. 1:15).
The express image of his Person (Heb. 1:3).
...His Son Jesus Christ. This (person) is the true God (οὗτός ἐστιν ὁ ἀληθινὸς Θεός) and eternal life (1 John 5:20).
- Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me . . . for without me ye can do nothing (John 15:4,5).
- I can do all things through Christ who strengthens me (Phil. 4:13).
- Jesus Christ, who is our hope (1 Tim. 1:1).
Blessed are all they that put their trust in Him (Ps. 2:12).
Christ in you, the hope of glory (Col. 1:27).
- How often would I have gathered thy children together, even as a hen gathers her chickens under her wings (Matt. 23:37).
- Jesus, for he shall save his people from their sins (Matt. 1:21)
Christ Jesus came into the world to save sinners (1 Tim. 1:15).
We believe that through the grace of the Lord Jesus Christ we shall be saved (Acts 15:11).
He became the Author of eternal salvation unto all them that obey

--beside me no Saviour--

--beside me no Saviour--

--beside me no Saviour--

--beside me no Saviour--

him (Heb. 5:9).

He is able to save them to the uttermost that come unto God by Him (Heb. 7:25).

Jesus, who delivered us from the wrath to come (1 Thess. 1:10).

Our Lord and Saviour Jesus Christ (2 Pet. 3:18).

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

21. All flesh shall know that I the LORD am thy Saviour, and thy Redeemer, the mighty one of Jacob (Isa. 49:26).

Let Israel hope in Jehovah ... and he shall redeem Israel from all his iniquities (καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.--LXX) (Ps. 130:7,8).

Our great God and Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity

(ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας) (Tit. 2:13,14).

As examples of the free and unrestricted way in which the word "Saviour" is applied indiscriminately to the Father and to the Son, I would draw your attention more closely to the context of this and of two other passages in the Epistle to Titus.

1 according to the commandment of God our Saviour (τοῦ σωτῆρος ἡμῶν Θεοῦ) . . . grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour (Χριστοῦ τοῦ σωτῆρος ἡμῶν).--Titus 1:3,4.

2 adorn the doctrine of God our Saviour (τοῦ σωτῆρος ἡμῶν Θεοῦ) in all things: for the saving (ἡ σωτήριος) grace of God has appeared to all men--teaching us . . . that we should live . . . looking for the glorious appearing of our Great God and Saviour Jesus Christ (σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ).--Titus 2:10-13.

3 The kindness and love towards men of God our Saviour (τοῦ σωτῆρος ἡμῶν Θεοῦ). . . through the renewing of the Holy Ghost . . . which he shed . . . through Jesus Christ our Saviour (Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν).--Titus 3:4-6.

Even if you refuse to admit the simply grammatical construction of ch. 2:13, can you believe that the *name "Saviour"* is again and again applied in a lower and subordinate sense to the Son to that it bears when applied almost in the same breath to the Father?

*Scripture Testimony to God the Father,
or to God absolutely.*

22. With thee is the fountain of life: in thy light shall we see light (Ps. 36:9).
23. He (Jehovah of hosts) will swallow up death in victory (Isa. 25:8).
I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction (Hos. 13:14).

Scripture Testimony to Christ.

In him (the Word) was life; and the life was the light of man (John 1:4).

Our Saviour Jesus Christ, who has abolished death (2 Tim. 1:10).
That through death he (Jesus) might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14,15).

If I were to ask you to select a passage from the Old Testament which should declare most unequivocally the supreme majesty of God, could you name a more distinctive one than the following from Isaiah? Yet illustrate this by other passages of Holy Writ, and see how all this glory appertains likewise to the only-begotten of the Father.

*Scripture Testimony to God the Father,
or to God absolutely.*

24. 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.
- I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,
- That unto me every knee shall bow, every tongue shall swear.

Scripture Testimony to Christ.

The Word was God (John 1:1).
Jesus Christ the righteous; he is the propitiation for our sins (1 John 2:1,2).
Behold the Lamb of God, which takes away the sin of the world (John 1:29).
Every one who sees the Son, and believes on him, may have everlasting life (John 6:40).
We shall all stand at the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God (Rom. 14:10,11).
In the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (Phil. 2:10).

Surely, shall one say, In the LORD have I righteousness and strength:

Even to him shall men come;

And all that are incensed against him shall be ashamed.

In the LORD shall all the seed of Israel be justified, and shall glory (Isa. 45:21-25).

The Branch--the LORD OUR RIGHTEOUSNESS (Jer. 23:5,6)
Without me ye can do nothing (John 15:5).

I will draw all men unto me (John 12:32).

The enemies of the cross of Christ, whose end is destruction (Phil. 3:18,19).

He was raised again for our justification (Rom. 4:25).

God forbid that I should glory, save in the cross of our Lord Jesus Christ (Gal. 6:14).

Or if you were to choose a passage from the New Testament the most entirely devoted to the worship of the Father, you could not perhaps fix upon a more distinctive one than the Lord's prayer in which Jesus Christ conceals his Personal glory, that as our Brother he may lead us up to the throne of grace and cry with us, while by his Spirit he teaches us to cry "Abba, Father." Yet illustrate this by other Scriptures, and there is no petition which might not be appropriately addressed to the Son.

*Scripture Testimony to God the Father,
or to God absolutely.*

25. Our Father which art in heaven

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth,
As it is in heaven.

Give us this day our daily bread.

Forgive us our debts as we forgive our debtors.

And lead us not into temptation,

but deliver us from evil.

Scripture Testimony to Christ.

The Son of man which is in heaven (John 3:13).

That the name of our Lord Jesus Christ may be glorified (2 Thess. 1:12).

The everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1:11).

Ye serve the Lord Christ (Col. 3:24).

Jesus Christ is gone into heaven ... angels and authorities and powers being made subject unto him (1 Pet. 3:22).

He shall feed his flock like a shepherd (Isa. 40:11).

Forgiving one another, even as Christ forgave you, so also do ye (Col. 3:13).

He leads them out. My sheep ... follow me (John 10:3, 27).

Jesus Christ, who gave himself for our sins, that he might deliver us

For thine is the kingdom, and the power,
and the glory forever. Amen. (Matt. 6:9-13).

from this present evil world (Gal. 1:4).
He shall reign forever (Rev. 11:15).
To Him be glory and dominion forever
and ever. Amen. (Rev. 1:6).

Without denying that there is a peculiar propriety in the offices sustained by the Father and by the Son respectively on our behalf, these parallel passages prove that we may without any impropriety, in all the petitions which Christ has put into our lips, honour the Son even as we honour the Father.

*Scripture Testimony to God the Father,
or to God absolutely.*

Scripture Testimony to Christ.

26. I, even I, am he that blots out thy
transgressions for mine own sake (Isa.
43:25).

Forgiving iniquity (Ex. 34:7).

The blood of Jesus Christ his Son
cleanses us from all sin (1 John 1:7).
When he had by himself purged our
sins (Heb. 1:3).

Son, thy sins be forgiven thee (Mark
2:5).

27. Thou has been ... a refuge from the storm,
a shadow from the heat (Isa. 25:4).

He makes the storm a calm, so that the
waves thereof are still (Ps. 107:29).

A man shall be ... a covert from the
tempest ... as the shadow of a great
rock in a weary land (Isa. 32:2).
He arose, and rebuked the winds and
sea; and there was a great calm
(Matt. 8:26).

28. I have satiated the weary soul (Jer. 31:25).

Come unto me, all ye that labor ... and
ye shall find rest to your souls
(Matt. 11:28,29).

29. I will pour out my Spirit upon all flesh
(Joel 2:28).

The Lord GOD, and his Spirit (Isa. 48:16).

The Spirit of your Father (Matt. 10:20).

I will send the Comforter unto you
(John 16:7).

Spirit of Christ (Rom. 8:9).
The Spirit of his Son (Gal. 4:6).
He has shed forth this, which ye now
see and hear (Acts 2:33).

30. This is the love of God, that we keep his
(1 John 5:3).

Thou shalt guide me with thy counsel, and
afterward receive me to glory (Psa. 73:24).

If ye love me, keep my commandments
(John 14:15).

I will receive you to myself
(John 14:3).

The glory which thou gave me I have
given them (John 17:22).

31. If I be a Master, where is my fear? saith the LORD of hosts (Mal. 1:6).
His shalt thou serve (Deut. 10:20).
One is your Master, even Christ (Matt. 23:8, 10).
Ye serve the Lord Christ (Col. 3:24).
32. Thy Maker is thine Husband; the LORD of hosts is his name (Isa. 54:5).
He that has the bride is the Bridegroom (John 3:29).
33. By the grace of God I am what I am (1 Cor. 15:10).
The grace of God that brings salvation (Tit. 2:11).
Be strong in the grace that is in Christ Jesus (2 Tim. 2:1).
Through the grace of the Lord Jesus Christ, we shall be saved (Acts 15:11) (quoted above).
34. The love of God is shed abroad in our hearts (Rom. 5:5).
Alive unto God (ζῶντας τῷ Θεῷ) (Rom. 6:11).
Them that love God (Rom. 8:28).
The love of Christ constrains us ... that they which live ... should live to him that died for them (ζῶσιν τῷ ἀποθανόντι) (2 Cor. 5:14,15).
If any man love not the Lord Jesus Christ (1 Cor. 16:22).
35. Thy word have I hid in my heart (Ps. 119:11).
Thou shalt say, Thus saith the Lord GOD (Ezek. 2:4). [as Lawgiver:see context.]
Let the word of Christ dwell in you richly (Col. 3:16).
I say unto you (Matt. 5:22,28, etc.). [as Lawgiver: see context.]
36. Give ear, O shepherd of Israel, thou that leads Joseph like a flock (Psa. 80:1).
I will feed my flock, and I will cause them to lie down, saith the Lord GOD (Ez. 34:16).
The flock of God (1 Pet. 5:2).
I will seek that which was lost (τὸ ἀπυλωλός-- LXX) (Ezek. 34:16).
Our Lord Jesus, that great Shepherd of the sheep (Heb. 13:20).
The chief Shepherd shall appear (1 Pet. 5:4).
I am the good Shepherd ... there shall be one flock (ποιμνη), one shepherd (John 10:14,16).
My lambs, my sheep (John 21:15,16).
The Son of man is come to seek and to save that which was lost (τὸ ἀπωλωλός) (Luke 19:10).
The Shepherd ... of your souls (1 Pet. 2:25).
My sheep shall never perish (John 10:23).
- Jehovah is my Shepherd;
I shall not want. (Ps. 23:1)

He makes me to lie down in green pastures; he leads me beside the still waters (Psa. 23:2,3).

The Lamb ... shall feed them, and shall lead them unto living fountains of water (Rev. 7:17).

37. Whom Jehovah loves, he corrects (Prov. 3:12).

As many as I love, I rebuke and chasten (Rev. 3:19).

38. God will render to them ... eternal life (Rom. 2:5,7).

Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).

For he has prepared (ἡτοιμάσεν) for them a city (Heb. 11:16).

I go to prepare (ἑτοιμάσαι) a place for you (John 14:2).

39. [For all people will walk every one in the name of his god] and we will walk in the name of the LORD our God (ἐν ὀνόματι

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus (ἐν ὀνόματι Κυρίου Ἰησοῦ) (Col. 3:17).

Κυρίου Θεοῦ)--LXX (Mic. 4:5).

Let him trust in the name of the LORD, and stay upon his God (Isa. 50:10).

And his name through faith in his name has made this man strong (Acts 3:16).

Glorify ye ... the name of the LORD God of Israel in the isles of the sea (Isa. 24:15).

That the name of our Lord Jesus Christ may be glorified in you (2 Thess. 1:12).

The name of the LORD is a strong tower (Prov. 18:10).

In his name shall the Gentiles trust (Matt. 12:21).

40. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he has clothed me with the garments of salvation (Isa. 61:10).

Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls (1 Pet. 1:8,9).

41. That God may be all in all (τὰ πάντα ἐν πᾶσιν) (1 Cor. 15:28).

Christ, all and in all (τὰ πάντα καὶ ἐν πᾶσιν) (Col. 3:11).

42. God and our Father: to whom be glory forever and ever. Amen. (Gal. 1:4,5).

Our Lord and Saviour, Jesus Christ. To him be glory both now and forever. Amen. (2 Pet. 3:18).

Let us ponder these passages with prayer. Here Scripture asserts that the Father is

eternal and the Son eternal. Now One who is from everlasting must needs be God. But there are not two Gods. Therefore the Son is one with God and is God.

In like manner Scripture asserts that the Son, equally with the Father, is the first and the last; is omnipresent, immutable, almighty; is incomprehensible, absolutely holy, without defect; is the Creator, Preserver, and Governor of all things in heaven and earth; is the Searcher of all hearts, the final Judge, and the Awarder of everlasting life and death. Now One possessing such properties and fulfilling such offices must needs be God. But there are not two Gods. Therefore the Son is one with God and is God.

So likewise Scripture asserts that unto the Son, equally with the Father, his people are to cleave, in him to abide, from him to draw their strength, and on him to repose their hope and trust; that the Son, equally with the Father, is the alone Saviour and Redeemer of mankind; that looking up to the Son, equally with the Father, sinners are pardoned and souls are saved; that unto the supereminent Father, and equally unto the supereminent Son, every knee shall bow; that the Son, equally with the Father, is the righteousness and strength and rock, the Shepherd and the Master of his people; forgives sins, calms the conscience, gives his holy Spirit, legislates for his people on earth, and will receive them to his glory; that the Son, equally with the Father, claims the supreme affiance of all, and is to those who believe in him the Author of unspeakable joy and everlasting salvation. Now One who is the object of such ultimate confidence, homage, and delight must needs be God. But there are not two Gods. Therefore the Son is one with God and is God.

Or to put the same truth in another light, if you were asked to name the most marked relations which Scripture represents the most high God as bearing towards his people, you would answer instinctively and without hesitation those of Creator, Preserver, Redeemer, Saviour, Lord, Shepherd, King, Judge, and Father. And yet we read of Jesus Christ, as we have seen in the above passages, sustaining all these offices. Is he not our Creator when "all things that are in heaven and that are in earth" were created by him? Is he not our Preserver when "by him all things consist" (Col. 1:16,17)? Is he not our Redeemer, seeing that "Christ has redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13)? Are not Saviour and Lord his distinctive names? Is he not emphatically the Chief Shepherd (ὁ ἀρχιποιμὴν)? (1 Pet. 5:4). Is he not the Lamb our King when he is Lord of lords and King of kings (Rev. 17:14)? Is he not our Judge when "we shall all stand before the judgment-seat of Christ" (Rom. 14:10)? And lastly, does he not bear the relationship of Father to his people when in them he sees his seed, the travail of his soul, and is satisfied (Isa. 53:10,11), when he calls them children (John 21:5), and when he will present them at last before the throne, saying, "Behold I and the children which God hath given me" (Heb. 2:13)? Just as if you took those passages only which refer to the Father under these characters, you might without further search have concluded that he alone, without the Son, bore these offices of love. So likewise, if you were to take those Scriptures only which relate to the Son, you might have prematurely inferred that Jesus Christ alone, without the Father, was the Creator, Preserver, Redeemer, Saviour, Lord,

Shepherd, King, Judge, and Parent of his people.

These Scriptures are amply sufficient to bear the weight of this most solemn conclusion; and I might with blessed expectation ask, "Do you now believe in the Son of God?" But abounding and independent evidence remains.

(2) For the appearances of Jehovah to the Old Testament saints, taken in connection with the assertion to Moses, "Thou cannot see my face, for there shall no man see me and live" (Ex. 33:20), and with the parallel declaration of the New Testament, "No man (or no one, οὐδεὶς), has seen God at any time. The only begotten Son, which is in the bosom of the Father, he has declared him" (John 1:18), indicate that he who thus manifested himself was the Lord Jesus. It is true that in John 1:18 the assertion is general--*no one*; but in 1 Tim. 6:16, "man" is expressed (ὃν εἶδεν οὐδεὶς ἄνθρωπος οὐδὲ ἰδεῖν δύναται), "whom no man has seen, nor can see."

Now Jacob says, "I have seen God face to face, and my life is preserved" (Gen. 32:30), and this after wrestling all night long in tangible conflict with One now called a man, now the angel (Hos. 12:3-5), now God, now the LORD God of hosts. The elders saw the God of Israel (Ex. 24:10). Unto Moses, the LORD spake face to face, as a man speaks with his friend (Ex. 33:11). Joshua conversed with the adorable captain of Jehovah's host (Josh. 5:15, cf. Ex. 3:5). Manoah feared, saying, "We shall surely die, because we have seen God" (Judg. 13:22). Isaiah cried, "Woe is me! for I am undone . . . for mine eyes have seen the King, the LORD of hosts" (Isa. 6:5). Of the message then recorded, we are expressly told--"These things said Esaias, when he saw his (Christ's) glory, and spake of him" (John 12:41).

These are only selected passages. There are many others (compare Genesis 18:1,2 with 17; Gen. 31:11 with 13; Gen. 48:15 with 16; Ex. 3:2 with 4, 6; Ex. 13:21 with 14:19; Judg. 6:12 with 14; 22 with 23) in which the one who appears under the form of an angel or a man is, in the immediate context, declared to be God, or Jehovah. Who, I ask, was this mysterious being--the Angel or Sent One, he whom the LORD calls "*my presence*" (Ex. 33:14), the visible similitude of Jehovah (Num. 12:8), an Angel of whom the LORD says, "Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him" (Ex. 23:21)? This one could not be distinctively the Father, for no man has seen him at any time, or can see him and live. But he who appeared is declared to be Jehovah and God. Are we not compelled to acknowledge that he was the Divine Word, the Son, the brightness of his Father's glory, the express image of his person? Therefore the Word is Jehovah God.

(3) This is further established by the consideration that Scripture sanctions prayer to Christ, and commands the highest adoration and worship to be paid to him.

Respect being had to the argument of the preceding section, we may conclude that it was

not distinctively God the Father, but God the Son with whom Abraham interceded for Sodom and Gomorrah (Gen. 18:23-33). It was God the Son with whom Jacob wrestled in prayer, for we are told--"he had power with God: yea, he had power over the Angel, and prevailed" (Hos. 12:3,4) when he cried, "I will not let thee go, except thou bless me." It was God the Son whose benediction he besought for his grand-children when he prayed, "The God which fed me all my life long . . . the Angel which redeemed me from all evil, bless the lads" (Gen. 48:15,16). In all these instances there is direct prayer to Christ.

Again, it was God the Son, called the Angel of Jehovah, whom Moses worshipped at the bush. It was God the Son who appeared as a man before whom Joshua fell on his face and worshipped (Josh. 5:13,14). It was God the Son whose glory Gideon feared, and to whom he built the altar which records that living prayer "Jehovah-shalom" (Judg. 6:24, The LORD send peace). It was God the Son, the angel of Jehovah, whose name was Wonderful, who rose in the smoke of Manoah's sacrifice (Judg. 13:17,20). It was God the Son--for "upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezek. 1:26)--before whom Ezekiel fell upon his face. In all these instances we have direct worship paid to Christ.

Further, we read expressly in the Gospels that the Lord Jesus was again and again worshipped, and we never find that he refused this adoration. I cannot consent for a moment to relinquish this word "worship" on the demand of some¹ Unitarian writers, that it was only such reverent salutation as was by custom offered to those in authority. But at the same time, this demand requires that we carefully and candidly investigate the instances of its occurrence. No one denies that the word translated worship (*προσκυνέω*) is often used in classical writers for humble and prostrate salutation. But the great question remains, what is its New Testament usage? I confess I was not prepared when I began my search for such preponderating proof of its almost universal application to Divine homage. The word occurs sixty times, and the noun formed from it (*προσκυνητήτης*) once. The references are given below.

1 Thus Dr. Channing writes in reply to this argument, "It is wonderful that this fallacy so often exposed should be still repeated. Jesus indeed received worship or homage, but this was not as adoration to the infinite God: it was the homage which according to the custom of the age, and of the Eastern world, was paid to men invested with great authority, whether in civil or religious concerns."--Quoted by Dr. Gordon.

From which we arrive at this result: that there are twenty-two instances in which it is used of worship offered to God the Father, or absolutely to God; and five of Divine worship used intransitively; fifteen instances (including two exceptional cases) of worship to Jesus Christ; seventeen of idolatrous worship condemned; and two only of allowed salutation to man. Of these last two, moreover, in one (Matt. 18:26) the king to whom the worship is paid is in his royalty a type of God; and immediately after, when the story represents a like transaction between fellow-men, the word *worshipped* is exchanged for *besought*. We are, therefore, virtually reduced to one solitary instance. And taking the New Testament for our guide, it would be as unnatural to deny that Divine worship is paid to Christ as it would be just to accuse us of offering only human salutation to God, when we profess to *worship* him in his house because we have lately addressed one of our civic magistrates as "the *worshipful* the mayor."

But the proportion of instances only presents a part of the evidence. When this same homage, described by the same word (*προσκυνέω*), was offered to a man or angel where it could possibly be misunderstood (as by Cornelius to Peter, or by John to his prophetic guide), the action was immediately rebuked and the worship straightway diverted from the creature to the Creator.

Nor is this all. It is not only that Jesus was worshipped, but the affections and petitions which accompanied that worship manifest, if not always distinct recognition of his true Deity, at least such humble dependence on his aid as Divine aid, that if he were not God he must needs have rectified so dangerous an approximation to idolatry. The leper not only worshipped him but besought super-human assistance: "Lord, if thou wilt, thou can make me clean" (Matt. 8:2). The ruler not only worshipped him but implored his Divine interference: "My daughter is even now dead. But come and lay thy hand upon her, and she shall live" (Matt. 9:18).² It was after he had manifested his God-like power in quelling the storm that the disciples worshipped him, saying, "Of a truth thou art the Son of God" (Matt. 14:33). He demanded the implicit confidence of the man born blind ere he received his worship (John 9:35-38). Natural love found utterance in that piercing prayer when the woman of Tyre worshipped him, saying, "Lord, help me" (Matt. 15:25). His resurrection power challenged and compelled the adoring worship of the Marys and the apostles (Mat. 28:9). And the glory of the ascension warranted the homage they paid on Olivet (Luke 24:52).

Nor are we confined to the word *worship*. What was it but trustful prayer when the disciples in the storm fulfilled the Psalmist's description of tempest-tossed mariners--who "cry unto the LORD in their trouble" (Psa. 107:28)--by betaking themselves to Jesus: "Lord, save us, we perish" (Matt. 8:25). What was it but prayer when the two blind men implored a blessing no human power could bestow, crying, "Thou Son of David, have mercy

² The distinction betwixt such petitions and the request to the apostles for assistance (as Acts 9:38) is transparent; as Jesus in his own right, as the Messiah of God, wrought his mighty works; and they, utterly repudiating self-dependence (Acts 3:12), wrought all in the name and by the power of Jesus Christ.

on us" (Matt. 9:27). The reader will easily multiply examples of these supplications from the gospel history.

Moreover, Jesus Christ inculcated prayer to himself. What petition could embrace a more glorious gift than that he would persuade the woman of Samaria to offer? "Thou would have asked of him, and he would have given thee living water . . . springing up into everlasting life" (John 4:10,14). Again, he invites the weary and heavy-laden to come to him for rest (Matt. 11:28). How are we to come but by prayer? So he upbraids the Jews: "Ye will not come to me that ye might have life" (John 5:40). How were they to come but by confiding prayer? Yes, in confidence in a love, reliance on a power, dependence on a wisdom beyond that of our fellow-men and beyond our own--this is the soul of prayer, this is the essence of worship. But this trust he solicits for himself. "Let not your heart be troubled. Ye believe in God, believe also in me" (John 16:1). And so of praise. You admit the Divine homage to the Father, of the angelic song, "Glory to God in the highest." You must also admit the eucharistic tribute rendered, though by humbler and human lips, when the multitudes cried, "Hosannah to the Son of David! Blessed is he that comes in the name of the Lord; Hosannah in the highest" (Matt. 21:9). For when the chief priests and scribes were sore displeased, instead of rebuking this giving of thanks he says, "I tell you that if these should hold their peace, the stones would immediately cry out. Have ye never read, Out of the mouth of babes and sucklings thou has perfected praise" (Luke 19:40; Matt. 21:10)?

Again, what was the dying act of the proto-martyr Stephen but the truest adoration of the Son of God? Realize, I pray you, that scene (Acts 7:54-60). Stephen, full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then they cried out . . . and stoned Stephen [who was] invoking³ and saying, "Lord Jesus, receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. The Holy Ghost, who inspired David's devout affianced--"Into thine hand I commit my spirit. Thou has redeemed me, O LORD God of truth" (Psa. 31:5)--and who had dictated Solomon's declaration, "The spirit shall return unto God who gave it" (Ecc. 12:7)--now, in the plenitude of his grace, prompted the dying martyr to pray not to God the Father alone, nor to the Father through Christ, but to pray to Christ, worshipping him with his latest breath as very and eternal God.

Again Paul addresses prayer to God the Father, and to the Lord Jesus Christ, without respect to order of names:--

Now God himself and our Father,
and our Lord Jesus Christ direct
our way unto you.--1 Thess. 3:11.

Now our Lord Jesus Christ himself,
and God, even our Father, . . . comfort
your hearts.--2 Thess. 2:16,17.

3 I need not remind the reader that the word *God* is not in the Greek.

Here is express and direct supplication, so that we need not marvel that this was one distinctive name of Christian believers--"all that in every place call upon (ἐπικαλούμενος) the name of Jesus Christ our Lord" (1 Cor. 1:2).

The testimony from (ἐπικαλέομαι) here, and generally translated "call upon," is most convincing when compared with the Septuagint usage of the word, for it is the ordinary term for the sacred invocation of God; as, to take one example out of multitudes: "The LORD is nigh unto all them that call upon him, to all that call upon him in truth" (Psa. 145:18). It is employed in the New Testament for prayer to God the Father: "If ye call on the Father" (1 Pet. 1:17), etc. It describes such spiritual worship that, whether offered to the Father or to the Son, salvation is indissolubly connected with it: "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). And yet it is, without a shadow of a doubt, applied to the invocation of the Lord Jesus--"all that call on thy name," "them which called on this name" (Acts 4:14,21), and (for the context compels us to interpret the following words of Christ), "the same Lord over all, is rich unto all that call upon him" (Rom. 10:12).

When with an unbiased mind you read, "Arise, and be baptized, and wash away thy sins, after calling on the name of the Lord" (Acts 22:16), (ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου), you make no question [cannot be mistaken] that Divine worship is here intended. Or when you hear the practical command, "Follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22), (μετὰ τῶν ἐπικαλούμενων τὸν Κύριον ἐκ καθαρᾶς καρδίας), no suspicion troubles your mind that by these are not meant [are clearly meant] true spiritual worshippers. Let us recur to the above-quoted description of the saints: "them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2). (σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν). Is not this explicit? Is not this Divine worship? Are not these spiritual worshippers? You must concede it. And ALL SAINTS IN EVERY PLACE are thus worshipping Jesus Christ. Consider this, I pray you. If you are appealed to by a friend in serious perplexity for counsel and succour, you give yourself up to his necessities. Your whole heart is engaged on his behalf. But if another man also in difficulty should chance to come at the same hour, you would find it hard to disengage your thoughts from the first case and apply them to the second. Now if a third suitor came for your deliberate judgment on a decision of the last importance, you would almost despair of keeping these varied interests disentangled and asunder. Suppose, however, ten or twenty anxious burdened suppliants were to besiege you at once, and all together to call upon you for immediate attention, for advice upon the spot, for aid at the moment. Baffled and bewildered, you would retire alone and confess that such a demand was entirely beyond the powers of man.

Now remember, "ALL SAINTS IN EVERY PLACE ARE CALLING UPON THE NAME OF JESUS CHRIST." They are bringing before him matters of the most stupendous magnitude. They are pouring into his ear the deepest secrets of the human heart. They are supplicating grace for crises of the sorest need. They are confiding to his care the concerns of time and eternity. And what follows? He hears all. He comprehends all. He answers all. While receiving the adoration of the hosts of glory, he gathers up into his hand the woven tissue of the interests of his church militant here on earth. The worshippers are ten thousand times ten thousand and thousands of thousands. They are numbers without number. If a single cry of distress were disregarded, or a single note of praise unheard, that act of homage would be vain and futile, an offering to the idle air, an appeal to an incompetent Deity. But no prayer is lost. There is no confusion, no entanglement, no weariness, no intermission of regard. Himself has invited us to come, and ALL IN EVERY PLACE WHO CALL UPON HIS NAME are daily proving the truth of his Divine proclamation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:25).

Before we pass on, let us ponder that declaration of Paul with regard to his crucified Lord--"God has highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Regard this fact as you will, refine it as you may, spiritualize it to the utmost; if Jesus were man only, it would prefigure the universal exaltation of a creature. The mighty persuasion of a creature's name would bring every intelligent being to his knees, from the highest archangel to the feeblest saint. The name of a creature would swell the tide of celestial adoration and tremble on the lips of the contrite penitent. And the supremacy of a creature would overshadow heaven, and earth, and hell. Could this tend to the glory of God the Father? Nay, verily. That name, which is above every name, is Christ's with emphatic propriety, "God, our Saviour."

The latest revelation of Scripture confirms this truth beyond contradiction. Is it Divine worship of the Father when Peter, having prayed [to] the God of all grace to perfect, establish, strengthen, and settle his people, closes his solemn prayer with the equally solemn doxology, "To him be glory and dominion, forever and ever. Amen" (1 Pet. 5:11)? You admit it, you call it "adoration to the infinite God." Only be consistent. John, in Patmos, cries, "Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5,6). The words, both in Greek and English, are identical; the adoration is the same; and the Beings worshipped--the God of all grace, and the bleeding Saviour--are One indivisible Jehovah (compare also the doxology to Christ, 2 Pet. 3:18).

And when the veil is drawn aside in the celestial temple, what is, I pray you, the nature of their worship? (O Spirit of the living God, engrave this transparent evidence on every doubting heart [I pray]!

The four living creatures and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, 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 sits upon the throne, and unto the Lamb forever and ever. And the four living creatures said Amen. And the four-and-twenty elders fell down and worshipped him that lives forever and ever. (Rev. 5:8-14).

This testimony is guarded on every side. You have, first, the redeemed adoring the Lamb only with prostrate adoration. Then numbers without number of the angels adore the Lamb likewise. Then the whole universe in similar adoration blesses both the eternal Father and the Lamb. And lastly there is the expressive echo of praise to the eternal Father alone. You cannot say it is not the highest worship, for once [one time] it is offered to the Eternal alone.⁴ You cannot say it is offered to the Father alone, for once [one time] the Lamb is united with the Father. You cannot say it is offered to the Father only through the Son, for twice it is offered alone to the Lamb that was slain. It is the utmost homage heaven can pay. The spirits of the just made perfect have no higher tribute to give. The angels of light can offer no more exhaustive ascription of their devotion. No vision that you could have conceived, no language that you could have employed, could more distinctly authorize our rendering to Christ the highest and the deepest adoration, seraphic love, confiding trust, everlasting praise.

Is it possible that one question more lurks in any heart--why the Father only is here spoken of *on the throne*, and why the Lamb being God is not represented "in the seat of God?" Do the words of the Psalmist recur, "The LORD has prepared his throne in the heaven" (Psa. 103:19); "God sits upon the throne of his holiness" (Psa. 47:8); "Thou sat in the throne judging right" (Psa. 9:4)? Let these Scriptures have their full weight. The possessor of the heavenly throne is God himself. The occupant of that throne is the Most High. Be it so, then the last chapter of the Divine Revelation supplies the last proof of the one and equal supremacy of the Father and the Son, for there--repeated with solemn emphasis--we twice find the seat of the Eternal described as THE THRONE OF GOD AND OF

4 Or if, as is the most probable reading, you omit (with Tregelles) in v. 14 the words, "Him that lives forever and ever," the worship is addressed absolutely to the Deity. It will scarcely be believed that those who have refused to admit adoration as expressed by (πολυμερῶς) when applied to Jesus Christ, have objected that here the self-same word is applied only to the Father.

THE LAMB (Rev. 22:1,3).

I have dwelt the longer on this portion of my argument, for this is of itself sufficient to set the question at rest forever when we remember that Jesus Christ himself, gathering up the testimony of Scripture, says, "It is written, thou shalt worship (προσκυνήσεις) the Lord thy God, and him only shalt thou serve." But we have seen that the highest worship and service on earth and in heaven is rendered to the Son. Therefore he is the Lord our God.

(4) Once more this truth is proved by the conjunction of the name of the Lord Jesus with that of our heavenly Father in offices where the association of the Creator with his creature would confound the infinite distinction between God and man.

This evidence, though somewhat of a circumstantial and incidental character, is, from the exceeding solemnity of its use in the New Testament, peculiarly conclusive. The combination of the name of the Most High with one subordinately employed in the evident capacity of his servant (as Ex. 14:31; Judg. 7:20) is of easy explanation, though even this is rare in Scripture. But the conjunction of the infinite God with one coordinately engaged in manifest equality of rank is utterly inexplicable on the Unitarian hypothesis. Examples will most readily illustrate my meaning.

"Go ye and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Is it for a moment conceivable that he who sees the end from the beginning, and knew that this would be the standard formula of Christian baptism, would suffer [allow] that in this most solemn rite the name of a creature with a derived being should coalesce into his own name, which alone is Jehovah, the increate [uncreated] Father?

"He that loves me shall be loved of my Father, and I will love him and will manifest myself unto him. . . . If a man loves me, he will keep my words; and my Father will love him, and we will come to him and make our abode with him" (John 14:21,23). The love of the Father and of the Son is represented as an equal privilege, the access of the Father and of his Son to the soul of the obedient believer as a common access, and the indwelling of the Father and of the Son as a combined habitation. What created being could use such language? It warrants the parallel declaration of John's Epistle, "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3), but it obliges us at the same time to confess that Jesus, in saying God was his Father, made himself equal with God.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17:3). Compare with this, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Pet. 1:2). If Jesus Christ were only an angelic or human prophet revealing the Father, is it credible that the intimate heart-knowledge of the expositor should be put on the same level with the knowledge of

God as equally essential to the life of the soul and equally indispensable for the sustenance of that life?

Again, I take up the Epistles. The prefaces are most suggestive, whether you regard the embassy of the writers, or the designation of the church addressed, or the benediction implored.

As to the commission by virtue of which they acted, you find almost every combination employed:

"Paul, a servant of God, and an apostle of Jesus Christ" (Tit. 1:1).

"James, a servant of God and of the Lord Jesus Christ" (James 1:1).

"Peter, an apostle of Jesus Christ" (1 Pet. 1:1).

"Simon Peter, a servant and an apostle of Jesus Christ" (2 Pet. 1:1).

"Jude, the servant of Jesus Christ" (Jude 1).

"Paul, an apostle . . . by Jesus Christ, and God the Father, who raised him from the dead" (Gal. 1:1).

Would not this interchangeable variety, if Christ were man only, confuse every reverential distinction between the Creator and the creature? Though here [in these following examples] the difference between the loftiest monarch and his lowliest subject sinks into nothing, can you imagine an earthly plenipotentiary [diplomatic agent] sent forth [and] now styling himself "a servant of the emperor and an ambassador of the chancellor"; now "a servant of the emperor and of the chancellor"; now "an ambassador of the chancellor"; now "a servant and an ambassador of the chancellor"; now an ambassador (sent) by the chancellor and by the emperor"? Who would not think that the imperial supremacy was greatly compromised by such language? And yet there the distinction to be observed is only between two men of equal nature though unequal rank. But no distinction is drawn in this celestial commission [of the writers of the Epistles]. Is not then the original authority equal?

The designation of the churches addressed is also perfectly unrestricted:

"Unto the church of God which is at Corinth, to them are sanctified in Christ Jesus" (1 Cor. 1:2).

"To the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1).

"To all the saints in Christ Jesus which are at Philippi" (Phil. 1:1).

"Unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ" (1 Thess. 1:1). Also,

"The church . . . in God our Father, and the Lord Jesus Christ" (2 Thess. 1:1).

It is to these last descriptions of the Thessalonian church I would especially direct your attention. Was then their spiritual status equally indiscriminately consistent in the Father and the Son? Then to that church the Father and the Son were equally the Rock

of their salvation.

And to complete the evidence, the benediction besought by the great apostle of the Gentiles is almost invariably in these words:⁵

"Grace be unto you, and peace from God our Father, and the Lord Jesus Christ."

Why this mutual derivation of spiritual blessing from the Father and the Son? Surely, because equally in the Father and in the Son have we eternal life.

I might also adduce the prayers (quoted p. 60) where, without regard to precedence of names, blessings are implored from God the Father and the Lord Jesus Christ himself as co-equal in their power to grant the petition urged (1 Thess. 3:11; 2 Thess. 2:16).

But I hasten to that wondrous benediction which has dropped as the gentle dew from heaven upon the church of Christ for eighteen centuries: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

Consider, I pray you, in the baptismal and in this benedictory formula the meaning for which those who insist on the mere humanity of Jesus Christ contend. The first, as expounded by them, would run thus: *Baptizing them into the name of the Father, and of an exalted man, and of a certain influence of the Father.* The second would be thus interpreted: *The grace of a creature, and the love of the Creator, and the communion of creative energy be with you all. Amen.*

Your reason and conscience alike refuse to believe that his inextricable confusion between God and man, between a person and an abstraction, is sanctioned by Scripture. And then in 2 Cor. 13:14, why this notable change of the order observed in Matt. 28:19 if not to show that "in this Trinity, none is afore or after other, none is greater or less than another" (Creed of S. Athanasius)? These two verses, pondered and prayed over, seem to me sufficient to decide the controversy forever.

But if further testimony is needed, we have that of every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, who cry without intermission and without pause (and therefore without the possibility of any distinction being drawn in their adoration, as between the *dulia* and *latria* of the Romanists), "Blessing, and honour, and glory, and power, be unto him that sits upon the throne, and unto the Lamb forever and ever" (Rev. 5:13).

⁵ I may mention in passing that there is a remarkable addition in the apostolic Epistles to Timothy and Titus. All the others that bear the name of Paul begin with "Grace and peace"; these have a most gracious enlargement--"Grace, *mercy*, and peace." He who knew so well a minister's heart interlined, as it were, his usual salutation-prayer with *mercy*. How precious a word to ministers! And never more precious than when treating of the awful mysteries of the faith.

Or yet stronger proof, if that were possible, we read of the 144,000, not only harping with their harps and singing a new song which no man could learn, but as being themselves a living, holy, acceptable sacrifice. A sacrifice unto whom? Unto the Father only? Nay, they are "redeemed from among men, the firstfruits unto God and to the Lamb" (Rev. 14:4).

And finally, of the glory of the heavenly Jerusalem, we read: "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 or of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:22,23).

And when last we catch a glimpse of the throne of divine glory, whence flows the stream of crystal joy forever, it is called, as we have seen, "the throne of God and of the Lamb" (Rev. 22:1-3).

Why (I press the question on your conscience) this co-equal and cooperating glory of the Lamb with the omnipotent God? Could you substitute any created man or angel for his excellent Name? Never. For he alone, in the unity of the Holy Ghost, is one with God and is God. The Lord, of his infinite mercy, grant that I who write and they who read these pages may stand with that palm-bearing multitude of the redeemed, who have washed their robes and made them white in the blood of Jesus, and who cry aloud evermore, "Salvation to our God who sits upon the throne, and unto the Lamb" (Rev. 7:10).

(5) It remains that we consider the explicit assertions that Jesus Christ is Jehovah and God.

These assertions are neither few nor obscure. But I would venture again to remind my readers that the momentous inquiry in which we are engaged is no mere intellectual problem to be grasped by the power of human reason and to be solved by the skill of human analysis, for "no man can say that Jesus is the Lord but by the Holy Ghost (1 Cor. 12:3). And I would ask them to lift up their heart with me, that the Spirit of truth may guide us into all truth, that he may glorify Jesus, and that he may take of the things of Christ and show them unto us (John 16:13,14).

The title JEHOVAH is the grand, the peculiar, and the incommunicable name of God. It neither is applied to any created being throughout the Scriptures nor can be applied in reason, for it imports the necessary, independent, and eternal existence of the Most High. Of the infinite, self-existent essence implied by this name, it is impossible for us to form a full and adequate idea, because we and all other creatures have but a finite derivative essence. Our sublimest notions of such uncircumscribed existence must fall infinitely more short of the truth than the smallest animalcule or atom floating in the air of the vast dimensions of universal nature. We could not even have conceived anything of the peculiarities which this

name teaches us of the Almighty, if he had not been pleased to reveal himself under it, and to declare those distinguishing peculiarities to us.⁶

Now we find certain prophetic declarations in the Old Testament regarding Jehovah fulfilled, as ruled by the New Testament, in Christ Jesus. This is perhaps the most conclusive evidence that could be adduced--an inspired interpretation of an inspired text--so that, if I may adopt the apostle's words, "by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).

The voice of him that cries in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God (Isa. 40:3).

This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord (Matt. 3:3).

Now John Baptist's voice, without controversy, was heard in the wilderness preparing the way for Christ. Therefore, Christ is Jehovah, our God.⁷

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 (Isa. 8:13,14).

Unto you therefore which believe he (Christ) is precious; but ... a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient (1 Pet. 2:7,8).

The stone of stumbling, as Isaiah affirms, is "Jehovah of hosts himself." But as Peter interprets it (for he is referring to what is contained in the Scripture, ver. 6), this stone is Christ. Therefore Christ is Jehovah of hosts himself.

And I (Jehovah, which stretches forth the heavens, etc., see ver. 1) will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced (Zech. 12:10).

And again another Scripture saith, They shall look on him (Christ) whom they pierced (John 19:37).

The prophet declares the one who is pierced is Jehovah speaking of himself, but according to John's inspired interpretation, Christ crucified is here predicted. Therefore Christ is "Jehovah which stretches forth the heavens, and lays the foundation of the earth, and

6 Serle's *Horae Solitariae*.

7 So it results from a comparison of Luke 1:76 and Matt. 11:10, that Jesus Christ is the Lord and the Highest. Cf. Jones, p. 4.

forms the spirit of man within him."

Mine eyes have seen the King, Jehovah
of hosts (Isa. 6:5).

These things said Esaias, when he
saw his glory and spake of him (John
12:41).

The message recorded determines the occasion to be the same. Therefore Jesus Christ, of whom the inspired apostle is speaking, is Jehovah of hosts, before whom the seraphim veiled their faces in lowliest adoration.

I (Jehovah) have sworn by myself ...
that unto me every knee shall bow, every
tongue shall swear (Isa. 14:23).

We shall all stand before the judgment
seat of Christ. For it is written, As I
live, saith the Lord, every knee shall
bow to me, and every tongue shall
confess to God (Rom. 14:10,11).

Paul incontrovertibly establishes his assertion that we shall stand at the judgment seat of Christ by this solemn oath of Jehovah recorded by Isaiah. Therefore, Christ is Jehovah, who says (ver. 21), "There is no God else beside me; a just God and a Saviour: there is none beside me."

When we remember the solemn protest of Him who calls himself the jealous God--"I am Jehovah, that is my Name; and my glory will I not give to another" (Isa. 42:8)--and when we reflect on the awful judgments denounced on those who render to the creature the supreme worship due to the Creator, the above comparison of Scripture with Scripture, wherein the Holy Ghost interprets, explains, and applies his own language, presents the most irrefragable proof that Jesus Christ is the Eternal, Increate [uncreated], Alone, Jehovah of hosts, the Highest, the Lord our God.

And here may be the most convenient place to introduce a few remarks on the witness we derive from the word "Lord." No doubt it is often used by classical, and sometimes by the sacred writers, as a human appellation. But then the facts remain, that it is the word equivalent to Adonai, which the Jews (through their reluctance to pronounce the awful name Jehovah) continually employed as its synonym; that it is the word by which Jehovah is uniformly translated by the Septuagint, even in Exodus 6:3; and further, that standing by itself in the New Testament it designates in multiplied passages the Infinite Father.

We must look, therefore, broadly to its general use by Christ and his apostles. And what is the result? The word *Κύριος* occurs 737 times in the New Testament. Of these, in 18 instances it is confessedly applied to man or men. In 54 instances it appears in the discourses and parables of Christ where the master, described as Lord, represents or typifies the Father or himself. And in 665 cases, the vast remainder, it is applied indiscriminately to the Eternal Father or to the Son. Lists of the first two classes are

given below.

1. Instances in which the word *κύριος* occurs in the discourses and parables of the Gospels, where the lord, master, or householder represents or typifies God the Father, or God the Son:

Matthew 6:24; 10:24,25; 13:27; 18:25,26,27,31,32,34; 20:8; 21:30,40; 24:45,46,48,50; 25:18-26, ten times.

Mark 12:9; 13:35.

Luke 10:2; 12:36-47, seven times; 13:8; 14:21,22,23; 16:3,5,8; 19:16,18,20,25; 15:13,15.

John 13:16; 15:15,20.

I was in some doubt whether to add to this list:

Matt. 25:11; Luke 13:25 (but in these addresses the parable seems almost lost in the reality).

2. Instances in which the word *κύριος* is used of man:

Matt. 27:63 (by the Jews to Pilate).

Luke 19:33 (of the *owners* of the colt).

John 12:21 (by the Greeks to Philip).

Acts 16: 16,19 (*masters* of the damsel); 16:30 (by the jailer to Paul and Silas); 25:26 (by Festus, of Augustus).

1 Cor. 8:5 (lords many).

Gal. 4:1 (of the heir).

Eph. 6:5,9 (of masters).

Col. 3:22; 4:1 (of masters).

1 Tim. 6:15 ([Lord] of lords).

1 Pet. 3:6 (by Sara, of Abraham).

Rev. 7:14 (by John to the elder); 17:14 and 19:16 ([Lord] of lords).

Now it is trifling with this question to assert that the passages adduced in the *second section* invalidate all the proof to be derived from the hundreds of passages in which Jesus Christ is called Lord, and as Lord is believed in, served and worshipped. The servant of a nobleman who addresses him as "my lord" does not confound his duty to his master and his God.

Now in these eighteen instances [*second section above*], with scarcely an exception, there was not the remotest possibility of divine worship being intended to the person thus designated. Indeed, in twelve of these cases the word is in the plural. But what of those very numerous instances in which it is applied to Jesus Christ? Therein he is described as "Lord of all" (Acts 10:28). As the Lord, even Jesus, he appeared to Saul in vision (Acts

9:17). As the Lord, Paul besought him to remove his thorn in the flesh (2 Cor. 12:8,9). He is declared to be the second man, the Lord from heaven (1 Cor. 15:47). And as the Lord the righteous Judge, he will give a crown of righteousness to all them that love his appearing (2 Tim. 4:8). Now to one thus described as Lord, seeing that the name is applied to the Father and the Son indiscriminately, so that in many places the difficulty is very great of knowing whether the Eternal Father or the Lord Jesus Christ be intended, the risk of ascribing divine worship would be imminent indeed. The collation of two passages from the Old with two passages from the New Testament seems to clinch the argument:

Hear, O Israel: the LORD our God is	There is one Lord (εἷς Κύριος)
one LORD (Κύριος ὁ Θεὸς ἡμῶν, Κύριος	(Eph. 4:5)
εἷς ἐστὶ)--LXX (Deut. 6:4).	

And the LORD shall be king over all the	To us ... there is ... one Lord
earth. In that day shall there be one	(εἷς Κύριος) Jesus Christ, by whom
Lord, and his name One (Κύριος εἷς	are all things, and we by him
καὶ τὸ ὄνομα αὐτοῦ ἓν)--LXX (Zech.14:9).	(1 Cor. 8:6).

Here the apostle uses the very words to which the Jews clung with such tenacity as establishing the fundamental truth of the Unity of God. And adopting the very words of the common version, the Septuagint applies them to Jesus Christ. There appears, therefore, in this name of Christ, *as used in the New Testament*, explicit declaration that he is the Eternal Jehovah.

As a link of connection between the testimony of the Old and New Testament to the person of the Messiah, I would now entreat the reader's calm and prayerful consideration of the first two chapters of the Epistle to the Hebrews. The writer is proving the preeminence of Christ over all other prophets and the essential difference between his and the angelic nature. If exorbitant views of his Divine dignity had crept into the church, here at least we should look for the correction of error and for definition of the truth. And how then is he described?

God, who at sundry times and in divers manners (or "in many fragments") spake in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person (ὕποστώσεως), and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

And again, I will be to him a Father, and he shall be to me a Son. And again, when he brings in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who makes his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou has loved righteousness, and hated iniquity; therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish: but thou remainest; and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.⁸ (Heb. 1:1-12)

I would only here again remind you that we have a Divine interpretation of the Divine Scriptures. Whatever be your preconceived view of these verses, the apostle, writing as he was moved by the Holy Ghost, adduces them as *proof texts* of the glory of Christ. In the following chapter we find this wonderful Saviour made a little lower than the angels (Heb. 2:9,10) for the suffering of death, perfected through suffering, taking part of flesh and blood (Heb. 2:14,17,18), in all things made like unto his brethren, having suffered being tempted. But in these verses I have quoted, how transcendent his Majesty! The goodly fellowship of the prophets were his forerunners. The innumerable company of angels are his worshippers. He is seated on the everlasting throne. He is the only-begotten Son of the Father. He is addressed as God. He is adored as the immutable, immortal Jehovah. I feel any attempt to enforce this evidence may mar its impressive grandeur, and I can only pray that the word of God may here be quick and powerful and sharper than any two-edged sword in the hand of the Almighty Spirit of God.

I might well close this part of my argument here. Scripture declares that our God, whose name alone is Jehovah, is One Jehovah, and is jealous of his own attributes and of our confidence. In a word, we rest on God. At the same time, Scripture declares that all these Divine attributes belong to Jesus Christ, who claims equal adoration and equal trust as being himself Jehovah, our God and Saviour. Our faith centres on Jesus Christ. Christ is all and in all to the Christian. In a word, we rest on Christ. Here is our Rock, *inexpugnabile saxum*. You cannot add to its security, for it is impregnable. You cannot increase its stability, for it is immovable. You cannot make absolute certainty more certain.

Nevertheless, many express assertions remain. And if I may return to my former illustration from trigonometry in the solution of a triangle, if a side be measured and two angles be observed, nothing can add to the perfect certainty with which a mathematician tells you the number of degrees in the third angle and the length of the remaining sides. Nothing would increase his assurance. His conclusion is demonstrably true. Still, if an independent observer could tell you the measurement of those parts which were the object of algebraic investigation, [then] the fact of their precise coincidence, which of course of necessity appears, is a further proof with what security you may always rest on the

⁸ The most severe criticism has not really brought one sustained objection against the received version.

results of mathematical science. I would, then, draw into a brief compass some few of the positive declarations. They state expressly what other Scriptures prove demonstratively.

Let us then humbly weigh that passage (John 1:1-14, 18) against which skeptical criticism had directed its fiercest attacks, but from which they have all recoiled, and which stands impregnable as ever, a rock foundation for the faith of the humble believer.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lights every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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. . . . No man has seen God at any time; the only begotten Son which is in the bosom of the Father, he has declared him.⁹

Hence we learn that the Word was co-eternal with God in the beginning; was God; was the Maker of all things; was the Fountain of life and light to men; dwelt incarnate among us; and thus himself, the only-begotten Son, declared the Invisible Father. That by the Word is designed the Lord Jesus Christ is transparent.

If anything however could add to our assurance of this, it would be the fact of Philo, a Jew of Alexandria contemporary with Christ, but manifestly ignorant of his history, describing THE DIVINE WORD as the Son of God, the First Begotten, the Image of God, the Angel, a second God, the instrument of Deity in the creation, the High Priest and Mediator, perfectly sinless himself and the fountain of virtue to men; and of John adopting this selfsame name, THE WORD, as one indicative of the Messiah and understood by those who should read his Gospel. But Scripture is its own best interpreter. And this same apostle, writing in after years of the advent of Christ says, "He was clothed with a vesture dipped

9 I earnestly recommend the reader to weigh Dr. Pye Smith's lucid exposition of this passage, and pray that the question he puts into the lips of the sincere Unitarian may be applied with Divine power: "Am I not inwardly sensible that in my attempts to frame an interpretation of this paragraph (which may bear at all the semblance of consistency) I am rowing against the stream, [and that] I am putting language to the torture, [and that] I am affixing significations to words and phrases which--all my efforts can scarcely keep me from exclaiming--could never have been in the contemplation to the original writer? Have I not then awakening reasons for the suspicion that I have not framed my opinions with that close and faithful investigation which the solemn greatness of the case requires? Am I not bound to review the whole subject in the sight of the all-seeing God and under the sense of my accountableness to him as the author and revealer of truth?"

in blood; and his name is called THE WORD OF GOD" (Rev. 19:19). Christ then is the Word, Christ is the Creator, Christ is God. This introduction to his Gospel was, I doubt not, constructed by the inspired apostle to be a bulwark against every doubt. And accordingly, for near two thousand years, "as a tower of strength which stood four-square to every wind that blew," it has kept the hearts of innumerable believers in perfect peace.

There is another passage I cannot pass over, though space forbids me to enter into it fully.

But Jesus answered them, My Father works 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. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he sees the Father do; for what things soever he does, these also does the Son likewise. For the Father loves the Son, and shows him all things that himself does; and he will show him greater works than these, that ye may marvel. For as the Father raises up the dead and quickens them, even so the Son quickens whom he will. For the Father judges no man, but has committed all judgment unto the Son, that all men should honour the Son even as they honour the Father. He that honours not the Son honours not the Father which has sent him. Verily, verily, I say unto you, he that hears my word and believes on him that sent me has everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father has life in himself, so has he given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice and shall come forth--they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation (John 5:17-29).

The Jews accused our Lord of making himself equal with God because he said God was his Father. What is his reply? Instead of protesting against their construction of his words which, if only a man, he would have done with indignation and abhorrence, he proceeded, while acknowledging the subordination of his mission as man, to set forth the original and essential supremacy of his person as God. For if the Son does all things whatsoever the Father does (ver. 19), if the Son quickens whom he will, if the dead shall hear his voice and live (ver. 21), if he executes judgment on the universe (ver. 22), if all men must honor the Son even as they honor the Father (ver. 23)--then is he equally Almighty, equally the communicative fountain of life, equally God who alone can raise the dead, equally the Omniscient who alone can judge an assembled world, and equally the centre of universal homage and adoration.

I proceed to the utterance of Thomas, when the permitted touch of his risen Saviour scattered the dark clouds of unbelief: "My Lord and my God!" (John 20:28). I know that it has been alleged that this was an exclamation of surprise addressed to God the Father; but I can hardly believe any earnest seeker after truth can thus be baffled. No one who knows the language of the heart can here misinterpret it. The apostle had given up all for

Jesus Christ, his Master had been seized and crucified and buried, and Thomas' faith was sorely tried. But now his Lord stood before him. He could doubt no more. And "he answered and said," (not without reason is the word "answered" here inserted--the words were addressed as an answer to One who stood his proven Saviour before him, it was the deep response of the heart of Thomas to Christ)--"he answered and said, My Lord and my God!"

I append other passages with a few brief remarks of the most learned and impartial critics:

Romans 9:5 -- *"Of whom as concerning the flesh Christ came, who is over all, God blessed forever."* "Every Greek scholar must admit that the fair and just construction of the sentence is that which is generally received" (P. Smith, vol. ii, p. 683).

Colossians 2:9 -- *"For in him dwells all the fulness of the Godhead bodily."* "The Godhead, i.e., Deity, the essential being of God--*bodily*, i.e., manifested corporeally in his present glorified body. Before his incarnation, it dwelt in him as the *λόγος ἄσαρκος*, but not *σωματικῶς*, as now that he is the *λόγος ἔνσαρκος*."--Alford.

Ephesians 5:5 -- *"The kingdom of [him who is] Christ and God"* (ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ). "Not only the principle of the rule and the invariable practice of the New Testament with respect to Θεός, and all other attributives, compel us to acquiesce in the identity of Χριστοῦ καὶ Θεοῦ, but the same truth is evinced by the examination of the Greek fathers." . . . Middleton, quoted by P. Smith, who says, "If this text had no relation to any controversy, and were judged of solely by the common law of Greek construction, no person would ever have disputed the propriety, or rather necessity, of considering the two concluding nouns as referring to one and the same object."

Titus 2:13 -- *"The glorious appearing of our great God and Saviour, Jesus Christ."* Cf. Scholefield's note in his "Hints." Middleton says, "If here the sacred writer did not mean to *identify* the great God and the Saviour, he expressed himself in a manner which [could not but] mislead his readers" (quoted by P. Smith).

2 Peter 1:1 -- *"The righteousness of our God and Saviour, Jesus Christ"* (ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ): for construction, compare the expression a little below (ver. 11), "the everlasting kingdom of our Lord and Saviour Jesus Christ (τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ)."¹⁰

¹⁰ If the Unitarians insist that both the Father and the Son are intended in these three passages, granting for a moment this were possible, then as an *argumentum ad seipsum*, all the force of the

And lastly, 1 John 5:20 -- "*We are in him that is true, in his Son Jesus Christ. This (person) is the true God, and eternal life.*"

The circumstance which, in my mind, places the matter beyond dispute is that the same person is here most evidently spoken of as 'the true God and ETERNAL LIFE.' It will be granted that a writer is the best interpreter of his own phraseology. Observe, then, the expression which he uses in the beginning of the Epistle. "The life was manifested and we have seen it, and show unto you that ETERNAL LIFE, which was with the Father, and was manifested unto us' [1 John 1:2]. In these words it is admitted that the eternal life is a title given to Jesus Christ. Compare, then, the two passages. Is not the conclusion of the Epistle a clear explanation of its beginning?¹¹

I would only ask you to compare with this the confession of the prophet, "Jehovah is the true God. He is the living God" (Jer. 10:10). And here we have another invincible argument that Jesus Christ is Jehovah, very and eternal God.

This treatise does not profess to enter deeply into a critical examination of the text of the New Testament. But it may be a satisfaction to those whose minds have been disturbed by rash assertions of the uncertainty of manuscripts and versions, to know that not one of the texts here relied on is set aside by that learned and eminent man, Dr. Griesbach.¹² To him Unitarians constantly appeal. Of him Dr. P. Smith writes: "No man ever devoted, through a long life, such a persevering assiduity of labour to the critical study of the New Testament, and no man has ever so completely united the confidence of all denominations of Christians in the sagacity, judgment, and integrity of his critical decisions."

There are indeed *three* texts often contended for, which the authority of this distinguished professor precludes my bringing forward as evidence: 1 John 5:7 he believes to be an interpolation; in Acts 20:28 he prefers *κυρίου* to *Θεοῦ*; and in 1 Timothy 3:16 he would substitute *ὁς* for *Θεός*). But to these three texts, that we may not be drawn into needless disputations, I have simply forborne to refer. The argument does not demand them. It is incontrovertible without them. And therefore the inquirer may be certified on the one hand that if he rejected the positive assertions that Christ is God, the great God our Saviour in whom dwells all the fulness of the Godhead bodily, he would be violating those

previous section (4) applies, and we find the conjunction of the names God and Christ, where such association would confound the distinction between the Creator and his creature.

11 Wardlaw's Discourses, p. 59.

12 On the doctrine before us, Griesbach says: "So numerous and clear are the arguments and testimonies of Scriptures in favour of the true Deity of Christ, that I can hardly imagine how, upon the admission of the Divine authority of Scripture, and with regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage, John 1:1-3, is so clear, and so superior to all exception, that by no daring efforts of either commentators or critics can it be overturned, or be snatched out of the hands of the defenders of the truth."--Quoted by P. Smith, vol. ii. p. 540.

rules of sound common sense which he must apply to interpret every other classical work. And on the other hand, he may be assured that in resting on these declarations he is, so far as the most calm and learned scholars can assure him, relying on the very exact meaning of the words intended by those who wrote under the inspiration of the Holy Ghost.

And here I would pause and pray the reader to review the impressive strength of that evidence which the word of God has afforded.

[1] Let us remember how earnestly Scripture detaches our ultimate confidence from any creature and exclusively claims it for the one Infinite Creator. How vivid is the contrast drawn between man and God. How direct are the prohibitions against trusting in man, how express the precepts to rest on God. And, moreover, how awful is the holy jealousy of the Most High if anyone usurp the incommunicable glories of his name or intrude upon the claims of his supremacy; so that the first great lesson of spiritual education may be summed up in the words, "Blessed is the man who trusts in the LORD, and whose the LORD is" (Jer. 17:7).

[2] Further, let us remember how confessedly Scripture requires us to repose our ultimate confidence in the Lord Jesus Christ, setting him before us as possessed of all those incommunicable attributes of Godhead--as our Creator, Preserver, and final Judge; as the hope of fallen man, to whom the eye of every believer was directed by prophecy before his first advent; and as the great object of religious trust, a trust claimed by himself when he came into the world, conceded by his followers and commanded by his inspired apostles; so that the second great lesson of spiritual education may be summed up in these words, "Whosoever believes in the Son of man shall not perish but have eternal life" (John 3:16).

Further, let us remember that,

[3] comparing spiritual things with spiritual, not only does Scripture ascribe to Christ all the attributes of essential Deity (and thus seeing there is one God and none else establish the unity and equality of the Son with the Father), but moreover represents the Son as fulfilling towards us all those offices of infinite greatness and goodness which God only can sustain;

[4] that the appearances of God Jehovah to the Old Testament saints, combined with the declaration "No man has seen God at any time," are utterly inexplicable on any other hypothesis, and are absolutely decisive when the New Testament assures us it was the glory of the Lord Jesus [which] they saw;

5] that the direct and Divine worship rendered to an received by Christ in earth and heaven compels us to acknowledge he is the Lord our God;

[6] that the name of Jesus Christ is united with that of our heavenly Father in offices

where the coalition of the Creator with his creature would blend and confuse the infinite distinction between God and man;

[7] that whereas the most sensitive jealousy appears throughout Scripture of any created being usurping the name of the supreme Creator, inspired interpretations of inspired texts assure us that Jesus Christ is the Eternal, Jehovah of hosts, the Lord our God;

[8] that as Lord, the one Lord, he requires obedience and is obeyed, claims trust and is trusted, demands adoration and is adored;

[9] and that, finally, he is addressed as God and Lord; that he, the Word, is declared to be God, to be with God in the beginning, to be the Creator of all; that he claims equal honour; that he is over all God blessed forever; that his righteousness is the righteousness and his future advent the appearance of our great God and Saviour Jesus Christ; and that of him John declares, "this is the true God and eternal life."

Let us ponder these things and reflect how cumulative is this evidence. I earnestly pray that the Divine Spirit may present it with irresistible power to every conscience.

[1] If, after weighing the solemn declarations of Jehovah guarding his own inalienable glories, we had found the essential attributes of Deity assigned in Scripture to Jesus Christ, [then] this would have been an unanswerable argument.

[2] If, after considering our miserable condition as lost sinners, we had found that in the matter of eternal salvation our hopes are there directed to Jesus as our Saviour, [then] this would have been conclusive evidence when we remember, "I am God, and beside me there is no Saviour."

[3] If, leaving this line of proof, we review the appearances of the Lord to the Old Testament saints, [then] this would have been a new and interesting series of demonstrations which would lead us to the same result.

[4] If again, quitting this [line of proof], we carefully ponder the Divine worship offered to him and accepted by him, [then] this is decisive when we remember, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

[5] If, pursuing another path of investigation, we study those Scriptures where in offices of the highest solemnity the name of Jesus Christ is so united with that of our heavenly Father that to accept this as the conjunction of the Creator with his creature would confound all distinction between God and man, [then] we are again led irresistibly to the conclusion that the Godhead of the Father and of the Son is one, the glory equal, and the majesty co-eternal.

[6] If, once more, we see how prophecies regarding God Jehovah are claimed by the New

Testament as being fulfilled in Jesus Christ, [then] here is inspired testimony to the supreme Deity of the Messiah.

[7] And, finally, when we find the awful names of God and Saviour and Redeemer and Lord ascribed to him again and again in a subject where misdirected faith were idolatry and death, [then] this again is explicit assertion and transparent proof.

I say, the evidence is cumulative. It is not a long elaborate catena [chain], the strength of which is the strength of its weakest link. If the reader thinks any text is inapplicable, let him dismiss it. This proof rests on hundreds of texts. The whole drift of Scripture from Genesis to Revelation establishes it. It is interwoven with the very texture of the sacred writings. The lines of argument are distinct and independent; and yet, when presented in their collective strength, they are so mutually corroborative that it seems as if we heard the voice again from heaven, saying, "This is my beloved Son, hear ye him." And when we humbly ask, "Who is he, Lord, that I might believe in him," and bend a reverential ear to catch the import of the answer, it is this: "Unto you is born a Saviour, which is Christ the Lord, Emmanuel, Wonderful, Counselor, the mighty God, the Father of eternity, the Prince of Peace."

But cordially to embrace this needs, I know, the convincing power of the Holy Ghost. I feel my helplessness. I give myself to prayer. The altar is built as once [it was] on Carmel, the trench is made, the wood is piled, the sacrifice disposed in order. But it needs the fire from heaven. "Hear me, O Lord, hear me. Glorify thy Son that thy Son may also glorify thee (Gal. 1:16). Reveal thy Son to those who seek thee (John 6:44). Draw them unto him. Thou commands the light to shine out of darkness. Shine in their hearts, shine in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

Bear with me, my friends, for giving utterance to prayers which have been long pleaded at the throne of grace. They have not been offered in vain. And when the fire of the Lord falls on any heart, it shall consume the sacrifice and the wood and the stones and the dust; and the deep response of that believing soul shall be, "My Redeemer, thou art the Lord--my Saviour, thou art God."