

# The Divinity of Christ

BY

JOHN R. CALDWELL.

Editor of *The Witness*.

---

- I.—THE PRE-EXISTENCE OF THE LORD JESUS
  - II.—CREATOR AND UPHOLDER OF ALL THINGS.
  - III.—DIVINE HONOUR PAID TO HIM.
  - IV.—ONE OF THE THREE PERSONS OF THE GODHEAD.
- 

GLASGOW :  
PICKERING & INGLIS, 73 Bothwell Street.

LONDON :  
S. BAGSTER & SONS, Ltd., Paternoster Row, E.C.

1/ per doz ; 7/ per 100, post free.

**ONE PENNY.**

# BOOKS BY J. R. CALDWELL

Editor of "The Witness."

*Cloth boards, 1/; bevelled boards, 1/6; half-morocco, 2/  
post free.*

Shadows of Christ in the Old Testament.  
Christ as Typified in the Levitical Offerings.  
Earthly Relationships of the Heavenly Family.  
Things to Come: Some Great Events of Prophecy.  
Christ in the Epistle to the Hebrews: Personal Glories  
of our Lord.  
Mutual Relationships of Believers. *In preparation.*

*Paper covers, 3d.; cloth gilt, 6d.; post free.*

Separation from the World.  
Ministry of Women.  
The Leaven: Its Spiritual Significance.  
Precious Portions from Address by R. C. Chapman.

*One Penny. 1/ per doz.; 7/ per 100, post free.*

Because ye Belong to Christ.  
The Sabbath; its True Meaning and Observance.  
Holiness and Baptism. Questions and Answers.  
Discipline in the Assembly.  
Responsibility of Christians at Home to Labourers Abroad.  
The Divinity of Christ in its Four-fold Aspect.  
The Three-fold Judgment of the Believer.

*One Halfpenny. 6d. per doz.; 3/6 per 100, post free.*

The Church; its Worship and Ministry.  
The Sealing and Indwelling of the Holy Spirit.  
Everlasting Destruction: What is it?  
Fundamental Error and Scriptural Discipline.  
Christ, or World Reformation: Which?  
Exclusivism: a Word of Warning.  
Love to all Saints: a Word of Exhortation.  
Christmas: How should Christians observe it?  
Atoning Blood; or Forgiveness of Sins.  
From the Power of Satan: a Remarkable Story.  
Mistaken Confidence; or the Stoppage of the Bank  
*Assorted Orders of 1/ or more post free to any part.*

GLASGOW:

PICKERING & INGLIS, 73 BOTHWELL STREET



## THE DIVINITY OF CHRIST.

---

**M**ANY of us have drunk in orthodox teaching from our infancy. We learned right doctrine from our parents, or perhaps we were privileged to listen to a ministry which, as to the great fundamental doctrines of the Christian faith, was orthodox. It may never have occurred to us to question these doctrines, and when we fall in with some one who has not been so taught, and who has, it may be, imbibed error, having been corrupted by rationalism or scepticism, we are astonished at our weakness and helplessness, and how little hold we have of the truth, as they raise questions upon points that it never entered into our minds to doubt.

It is when thus confronted with difficulties that we cannot answer, perhaps not even satisfactorily to our own minds, still less to convince the opposers, that we feel the need of a closer searching into and dealing with the Word of God.

I believe that God permits evil doctrines as well as evil practices to crop up among His people, just in order to send the roots of our faith deeper down into His own Word.

One of these doctrines that it perhaps never occurred to us to question, is the Divinity of our Lord Jesus Christ, and, if tested, we might be astonished to find how little we know of those scriptures in which this doctrine is taught, and how little we know of the breadth of the foundation upon which it rests. I believe the enemy would have far less power to draw us aside if we had a closer acquaintance with the Word of God. Sometimes there is a tendency among us to cry down knowledge, as if knowledge in itself were an evil thing. I am persuaded our lack is that we think we know much, when in reality we know very little, and are comparatively ignorant of the mind and teaching of our God.

I propose to deal with this subject in the following order:—

*Firstly*, to examine scriptures which refer to the pre-existence of the Lord Jesus.

*Secondly*, scriptures which speak of Him as the Creator.

*Thirdly*, scriptures in which are ascribed to Him Divine honour.

*And lastly*, scriptures which teach the doctrine of what is called the Trinity, a word not found in Scripture, though the doctrine it is intended to express is abundantly taught.

*First*, then, let us look at a few scriptures which show that the Lord Jesus Christ existed before He was born into this world.

Turn to Micah v. 2—"Whose goings forth have been from of old, from everlasting." When Herod inquired of the chief priests where Christ should be born, they answered, "in Bethlehem," and quoted this scripture, which to them was conclusive. To Israel it was perfectly clear that when the Messiah came He would not only be of the lineage of David, and born of a virgin, and at Bethlehem, but also one concerning whom it could be said in a sense in which it could apply to no other that "His goings forth had been from of old," "from the days of eternity" (see margin).

In confirmation of this, turn to John i.—"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"; then of this same person it is said,

“And the Word was made (or rather, “became,” as in R.V.) flesh, and dwelt among us.”

The correction of the Revised Version is important here, as well as in other passages where the same word occurs. The words, “was made,” imply creation, but not so the original word, “became.”

The first two verses of this chapter, taken along with the fourteenth verse, show us that the very one who became flesh—Jesus—in whom John beheld the glory as of the only begotten of the Father, full of grace and truth—was “in the beginning with God.” And more than that, not only that He was a distinct person, as implied in the words twice repeated, “with God,” but also that He “**WAS GOD.**”

Now this is a mystery beyond our comprehension. And here it is that so many get astray. They are not willing to bow their reason to the acceptance of that which is above reason; *i.e.*, above and beyond our limited power of comprehension. Never let us forget while dealing with this solemn subject, the Person of the Son of God, that “No one knoweth the Son, but the Father.” The doctrine of the incarnation of the Son

of God is a mystery communicated to us from the Father. Fully to know and understand it is not given to us. It becomes us, like very little children, like those who are dealing with things that are far above them, reverently to bow to the Word of God, and accept it in simplicity, even though we do not understand it. The time will come when we shall understand it. When we are "with the Lord" He will make known to us those deep, mysterious things which we cannot now comprehend. Our wisdom, meantime, is to accept and believe fully what God has communicated to us in His Word. Like new-born babes, drinking in "the sincere (unadulterated) milk of the Word, that we may grow thereby."

Proud reason comes in and says, "I won't believe what I can't understand." But my little child believes all I say, whether it understands it or not. The child first *believes*, because father says it, and then tries to understand. This, I believe, is the meaning of that word, "Except ye be converted, and become as little children," &c. (Matt. xviii. 3). The pride of human reason cannot search the deep things of God. But at the feet of Jesus, and by the teaching of

His Spirit, God will make plain to a childlike heart things that nature cannot attain to.

Turn now to a verse in John xvii.—“And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was” (verse 5). Anyone who denies the eternal existence of the Lord Jesus must necessarily also deny the inspiration of such a scripture as this. What mere man could speak of his pre-existence as the Lord Jesus here speaks? Clearly this verse, if there was not another in the Bible, tells us that He, who as a man appeared to suffer and to die, is the very One spoken of in the first chapter, who “in the beginning (and that refers to a period before the world was) was with God and was God.”

Now, turn and read chap. viii. 56-59 — “Before Abraham was I am.” That is a most remarkable expression. It is just putting into short and simple form the very thought that is conveyed in the name of Jehovah in the Old Testament. “I am” — the Ever-existent One. The One who was, and is, and is to come. No past, present, or future with Him, but all an eternal *present*. “Before Abraham was (or came to be) I am.” No mere man could use such language



as this. Hence the Jews, who believed not that He was the Christ, assumed that He was speaking blasphemy, and took up stones to cast at Him.

Look now at another scripture, Rev. xxii. 16—"I am the Root and the Offspring of David." This corresponds with what we find in Ps. cx.—"The Lord said unto my Lord," or, literally, "Jehovah said unto my Lord."

In Matt. xxii. 42-45, the Lord Jesus applies this to Himself, and puts the Jews between the horns of a dilemma by asking the question, "If David call Him Lord, how is He then his Son?" This silenced them. It showed that Messiah was to be a person who would stand in two mysteriously distinct relationships to David—viz. his SON and his LORD.

The same is seen in this verse in Rev. xxii. He is David's "offspring," but He is also "the Root of David," the One from whom David sprang, as well as the One that sprang from David. This is only to be understood by what Scripture everywhere teaches as to the Godhead and manhood of the Lord Jesus. As God, He is "the Root of David," and David's "Lord." As to His

manhood, He is "the Son of David," David's "offspring."

All these passages go to prove indisputably the pre-existence of the Lord Jesus—that He existed before He was born into this world, before creation—yea, "in the beginning with God."

I now wish you to turn with me to a few familiar scriptures which show us not only that the Lord Jesus existed as a Person before the world was, that in the beginning He was with God and was God, but also that He is the Creator of all things.

Let us look at John i. 3—"All things were made by Him; and without Him was not any thing made that was made." Literally, as in the margin of the Revised Version, it is "All things were made *through* Him." This I accept as the true meaning—He being the One *by* whom or *through* whom God created all things.

Col. i. 15—"Who is the image of the invisible God, the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all

things were created by (or through) Him, and for Him: and He is before all things, and by Him all things consist."

What a vast idea these verses give of the person of Christ! "He is before all things," answering to His own words, "Before Abraham was I am"; and also to that other scripture, "In the beginning was the Word." "By Him were all things created"—thus ascribing to Him a place above all created beings. And this not only as regards the earth and the things that are seen, but equally as regards the heavens and the things invisible, yea, the very highest intelligent beings in all the universe of God are here said to have been created by Him.

But further, they are created for Him as well as by Him. He is not only the One by whom all creation was brought into being, but the glorious object for whom it all exists and is maintained. And yet more, "By Him all things consist" or "stand together." His mighty power who created is the same that maintains creation in its present order.

Further confirmation is found in Ephesians iii. 9—"The mystery . . . hid in God,

who created all things by Jesus Christ." Thus we are distinctly shown that whilst, as in Gen. i., God is the Creator, yet it pleased God in carrying out all His creative purposes to act in and by the Son, so that Jesus Christ was actually the One who created, though in doing so He was acting in the power and by the authority of God the Father; and so that scripture is confirmed—"Without Him was not any thing made that was made."

Thus is He shown to be co-eternal with God,—“In the beginning with God,” before creation, everything in heaven and earth, visible and invisible, having been brought into existence through or by Jesus Christ.

In like manner it has pleased God to accomplish the mighty redemption work in and through Christ: and so also as to the ultimate work of judgment—"The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). Thus, whether we look at Creation, Redemption, or Judgment, it has pleased God to act in all through His Son.

It is easily seen that any one holding that Jesus was only a man must set aside all these scriptures—all must be got rid of

before the idea can be maintained for a moment.

The two first chapters of the epistle to the Hebrews are very definite in their character. The first shows fully, and by many quotations and arguments, the Godhead of Christ. The second chapter equally clearly sets forth His manhood.

The Unitarian is quite willing to accept the second chapter, but he rejects the first. He cuts out of God's book all that does not square with his theory. Thus the Scriptures are set at the bar of reason, and man presumes to judge the Word of God.

Let us read in Heb. i.—“God . . . hath in these last days spoken unto us by (or in) His Son, whom He hath 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, and *upholding all things by the word of His power.*” This confirms the word in Colossians i.—“By whom all things consist”; and is further explained in 2 Peter iii. 5-7—“*By the word of God* the heavens were of old, and the earth standing out of the water and in the water . . . ; but the heavens and the earth, which are now,

*by the same word* are kept in store, reserved unto fire," &c.

We frequently hear of the earth being shaken by deep internal convulsions, by the outburst of volcanoes and earthquakes—all showing that there are terrible pent-up forces ready to burst forth at any moment, involving the whole in one mighty conflagration. The only thing that prevents it is that the world is maintained in its present form and condition by the Word of God. The same Creator, by the same creative Word that made the worlds, maintains and upholds them. "Upholding all things by the word of His power"; "By Him all things consist."

Thus Scripture brings us face to face with God in Christ. Man comes in with his theories and natural laws, and shuts God out of sight. I do not despise the remarkable discoveries of natural laws,—for example, the law of gravity as discovered by Sir Isaac Newton,—but I do say that there is a continual tendency in scientific research to exalt itself above Revelation, and continually men who are neither subject to the Word of God nor guided by the Spirit of God, are putting NATURE in the place of

God—thus in effect blotting out God from His own creation, and instead of discerning in creation the wisdom and power of the Creator, regarding it as something that has somehow developed, but out of what, no one will dare to say! Let us beware of such teachings, however plausibly introduced. God is not far off from the works of His hands. We have a God who watches over and maintains His creation, upholding all by the word of His power, so that without His permission no earthquake can cause the earth to tremble, or the raging tide pass by a hair's-breadth its appointed bound. And is it not a precious thought that this universal control is exercised by the same Blessed One who made the worlds, and who "by Himself purged our sins!"

Heb. i. 4 — "Being made," or more literally, "Having become so much superior to the angels, as He hath 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?" Before proceeding further, I want you to see to what period this word applies. Turn to Acts xiii. 32-34—"The promise which was

made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee." Compare also Rev. i. 5, where Jesus is called "The First-begotten of the dead." Thus the Scriptures clearly teach that the occasion of these remarkable words spoken by the Father to the Son was the resurrection morning. Then addressing the same Person, He goes on to say—"Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands." There, then, is the definite word of God the Father ascribing the creation of all things to Jesus Christ.

I do not think I need proceed further with this part of our subject. We have before us four distinct testimonies from the Scriptures—viz., John i., Eph iii., Col. i., Heb i., all attributing creation to the power of Christ—and two of these also attributing to Him the power that personally upholds the creation to which He gave being and form.

Who then can such a Person be? Not a man; not an angel; not any created being—but the only-begotten Son of God, the



Eternal, who before creation "*was with God and was God.*"

We now come to consider, in the third place, scriptures in which Divine honour is ascribed to the Lord Jesus Christ.

To attribute Divine honour to the creature would be to rob God of His glory. Let us look first at John v. 23—"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him." Now turn and see how this is borne out in John xx. 27, 28—"Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God."

Contrast with this the action of Paul and Barnabas in Acts xiv. 11-15. When the people at Lystra beheld the miracle of healing wrought by Paul upon the man who had been a life-long cripple, "They lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men." "Then

the priest of Jupiter brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, *Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God,*” &c., &c. “And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.”

Here we see Paul and Barnabas refusing the honour which is due to God, the Creator, and to none else.

Another instance of a similar character is in Rev. xxii. 8, 9—“And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

I cannot explain, nor do I care to explain, why John fell down to worship at the feet of the angel. Like Peter on the

mount of transfiguration, he may have been bewildered by the things which he had seen and heard, scarce knowing whether he lay at the feet of an angel or of Christ Himself. But even angels, though mighty beings, would not for a moment accept Divine honour. They are but fellow-servants of the saints now, and of the prophets of old.

Mark what the Lord Jesus said to Satan when he shewed him the kingdoms of this world, and the glory of them, saying—"All these things will I give thee, if thou wilt fall down and worship me." He answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 8-10). Guilty, deluded Christendom will yet commit that terrible sin when by-and-by they shall worship "the beast and his image," giving thus to the creature, or rather to Satan himself, the honour that belongs to God alone.

But Jesus, in the calm consciousness of the glory of His own Person, accepts from Thomas the honour that we have seen is promptly refused by Paul and by the angel. None but a Divine person could so act without dishonour to God.

Again, in Matt. xxviii. we read (verse 9), "Behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and *worshipped Him.*" And in verse 17, "Then the eleven went . . . . and when they saw Him, *they worshipped Him.*" And in Luke xxiv. 51, 52—"And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And *they worshipped Him,* and returned to Jerusalem with great joy."

In all these scriptures, we see that Divine honour was paid to Him, and accepted by Him: thus fully bearing out His own words, "That all men should honour the Son, even as they honour the Father."

Then in Heb. i. we read—"And again," or rather, as in the margin, "When He bringeth again the First-begotten into the world, He saith, And let all the angels of God worship Him." This "First-begotten" from the dead is none other than the Lord Jesus, according to Rev. i. 5. When He is brought again the second time into the world (the inhabited earth), not as before in humiliation, but in all His glories as the Heir of all things, the whole of the angelic hosts will be summoned,

along with all the redeemed, to ascribe to Him,—the same who was nailed to the Cross,—that worship and honour which is due to God alone. Turn now to Rev. v.—“One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book.” Here again occurs that title so expressive of His Divinity, contrasted with a title, “The Lion of the tribe of Judah,” which tells of His manhood, of His pertaining to the Royal Tribe, and of His being the King of Israel; who, as the Lion, will yet appear to destroy the enemies of God.

Then in verses 8 to 14, we see how all created beings, the living ones, the twenty-four elders, the ten thousand times ten thousand angels, every creature in heaven and earth, all unite in ascribing “blessing, honour, glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” What name but that of a Divine person could thus be associated with the name of “Him that liveth for ever and ever”?

There are many scriptures where the name of the Lord Jesus is thus so inti-

mately linked with that of the Father that they afford the strongest proof of His Divinity. For example, Gal. i. 1—"Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." What irreverence it would be thus to associate with "God the Father" the name of any created being, however exalted! Again, Phil. i. 2—"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Also, in Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2, &c., &c. Again, in 2 Thess. ii. 16—"Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us." Again, 2 Peter i. 2—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter iii. 18—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

These scriptures I think sufficient (though many more might no doubt be adduced) to show that the Lord Jesus did receive, and does receive, and will yet receive, and that eternally, Divine honour and worship from His redeemed people, from the angelic

hosts, and from all creation ; and that it is the will of God that it should be so.

All these scriptures must be explained away, or got rid of, before it is possible to hold any other doctrine than that which is the common belief of the saints, as it is the plain teaching of the Scriptures, that the Lord Jesus is a Divine person, the eternal Word who was with God, and was God. True, "the Word became flesh," but He did not thereby cease to be God—God and man in one person, the only One who could be both a worshipper and an object of worship. Thus, upon three grounds, His pre-existence, His creatorship, and the ascription to Him of Divine honour, I have sought to prove from Scripture that Jesus Christ is God.

I wish now, in the last place, to examine what Scripture teaches as to the doctrine of the Trinity.

Although the word "trinity" is not found in Scripture, that which it is intended to represent undoubtedly is, viz., that there are Three distinct Persons in the Godhead,—Father, Son, and Holy Spirit,—and that these Three are One.

We find this doctrine in the very first verse of the Bible—"In the beginning God created the heaven and the earth." The Hebrew word for "God" is here in the plural. In English grammar there are but two numbers, the singular and the plural; but in Hebrew there are three, viz., singular, dual (a form representing *two*), and plural. The word is not "El," singular for "God," neither is it the dual form, but "Elohim," the plural, implying not one, nor two, but at the least *three* persons.

Now, in connection with this plural form of the word "God," it is very remarkable that the verb "created" is in the singular. This, in ordinary circumstances, might be set down as "bad grammar"; but the believer who, as a little child, is willing to be taught by the Spirit, discerns at once the doctrine of "the Trinity." Three in One. Three Persons, but One God. Trinity in Unity. This is confirmed in verse 26—"And God (Elohim) said, Let us make man in our image." Here it is God who speaks. And He is not speaking to others,—not to angels or to any created being,—He is speaking within Himself; and so He says, "Let us," clearly implying the same that is ex-



pressed in the word "Elohim," a plurality of persons.

Much more might be adduced in evidence from the Old Testament, but I mention these points\* to show that the doctrine of a Triune God is indeed there, though only partially revealed. I propose now to show from the New Testament that the doctrine is there *fully* declared, and that One of the Three Persons of the Godhead is none other than "the Word," who became flesh, the Son of God, the Christ of the New Testament.

Turn now to Matt. xxviii. 19—"Baptising in the name of the Father, and of the Son, and of the Holy Spirit." Here the doctrine which lies almost hidden in the Old Testament is brought fully to light by the Lord Jesus Himself.

I believe God not merely *makes use of* natural things to illustrate Divine, but that He actually created natural things for the very purpose of illustrating that which is Spiritual and Divine.

When I read such a word as "God is Light," I expect to find in the light that

---

\* For which I am indebted to Mr. Newbery's "English man's Bible."

which will help me to understand something more about God, and surely it is a Divinely-constructed illustration of the very truth we are considering.

In every ray of light there are three primary colours. These blended together in the one ray form the pure, white, colourless sunshine. From these three colours every conceivable colour and shade is derived, according as they are variously combined ; but you cannot make more than the three primary colours, viz., red, blue, and yellow. This is seen in the rainbow, which is just the light divided into its three component parts, and these at the edges where they join blended together in perfect harmony. You may at any moment effect the same result by using a piece of glass with three sides, forming three angles, called a *prism*. The ray of light passing through it is divided as in the rainbow, with the same result. Thus we have a Divine illustration of that which is beyond our comprehension.

The one God of the Old Testament, seen there rather as the one undivided ray of light, but in the New Testament seen in the distinctness of the Three Persons, "Father, Son, and Holy Spirit."

I say that if the Holy Spirit be not a Person, and a Divine Person, and if the Son of God be not a Divine Person, then it were blasphemy to baptise all who believe, in these three names as of Three co-equal Persons—the Three Persons of the Godhead.

Turn now to 2 Cor. xiii. 14—"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all." Here we have again the same Three Persons,—the one ray of light, so to speak, resolved into its three parts, shining down upon us in all its beneficent grace and beauty. The eye cannot bear to look at a ray of undivided light as it shines directly from the sun; it becomes blinded by the glory of it, and, turning away to look at other objects, it sees only a blank. But with what delight it can view and rest upon the rainbow! We cannot, as it were, look upon or comprehend the glory of God as He appears in the Old Testament, but in the New we behold His glory in the face of Jesus Christ. Now we have the mystery of the Trinity unfolded to us,—the light, so to speak, resolved into its three rays. The eye of faith can look and enjoy, and steadfastly rest upon the glory

of God thus revealed, drinking in the fulness of the Triune God—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit."

Let us now look at Rev. i. 4, 5—"Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before the throne; and from Jesus Christ, who is the faithful Witness, and the First-begotten from the dead," &c., &c. This answers fully to 2 Cor. xiii. 14, and shows the same Three Persons to be alike, the one source of all blessing to the saints.

We might further refer to Heb. ix. 14—"Who through the Eternal Spirit offered Himself without spot to God." Here is a Divine summary of that sacrificial work in which man, angel, or creature, could have no part whatever; it is the work of God, and of God alone. And here, as in the other Scriptures referred to, we have the same Three Persons—the same who said in Genesis i., "Let us make"—acting together in REDEMPTION, as long before they had acted together in CREATION.

Then, again, in 1 Peter i. 2 we have the same Three Persons acting together in the

work of salvation—"Elect, according to foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." So again in the same chapter, 19-21—We see first the Lamb; next, God the object of faith who raised Him up; and, finally, the Spirit as the agent through whose gracious operation the truth is obeyed, and "love," the precious fruit, brought forth.

Many more such passages might be adduced, but these will suffice to convince any simple mind of the great truth of the Divinity of the Lord Jesus Christ, showing as they do that He is one of the Three glorious Persons of the Triune God.

As I said at the commencement, we are sometimes surprised to find with what slender grasp we hold those doctrines which are most familiar to us, and how little acquainted we are with the ground upon which they rest. But I cannot understand how any simple child of God who holds firmly, intelligently, and humbly to the scriptures, such as I have put before you on this subject, could be stumbled for a moment by the cavils of the Unitarian.

I have shown from the Scriptures (1) that Christ existed as the Eternal Word before creation; (2) that He is the Creator and the Upholder of all things; (3) that Divine honours are received by Him and given to Him by saints and angels; (4) that God wills it to be so; (5) and lastly, that He is One of the Three Persons of the Godhead.

And this might fitly bring us to a further question. The man who refuses to be convinced by scriptures so numerous and definite is obliged at last to take up a different standing ground; and, baffled by the testimony of God, he must boldly assert that he does not believe the Scriptures to be indeed the Word of God. It comes necessarily to the denial of the inspiration of the Scriptures,—to the setting up of poor puny human reason to be judge of the Word of God!

It is the overturning of the very foundation of our faith, for if the Scripture be not inspired, if it be not the very Word of God to which God is pledged for its fulfilment and verification, *what is there left for faith to rest upon?*

But some one may say, "Do you, then, believe that every word of the Bible is in-

spired?" I freely acknowledge that the Bible as we have it is a human translation—the Old Testament from Hebrew, and part from Chaldee; the New from Greek. In as far as it is a translation it is the work of man, and as such it is liable to error. Questions as to discrepancies in original manuscripts might also arise, but these are comparatively unimportant, and do not affect the principle for which we contend. For this reason I thankfully avail myself of the help that may be afforded by the Revised Version, or any other help within my reach. This I do, not because I doubt its inspiration, but because I believe that *the original as it came from God*, through human instruments, who spake and wrote as they were moved by the Holy Spirit, is indeed the very Word of God. Hence the importance of every honest endeavour to arrive at the sense of the original, and to have it expressed in the most exact translation. Examine the *translation* as critically as you will, but the moment you question the inspiration of *the original* you and I part company. I will not condescend to argue about the Word of God; I can but use it as the Spirit's accredited sword, relying upon God to give

it effect in the conscience of the opposer. As one has said, the soldier's business in the battle-field is not to argue with the enemy as to the power of his rifle to kill at 500 or 1000 yards, but *to fire*. So our business is to use the Word of God, and he who hardens himself against it or cavils at it, shows that he has not the spirit of a child, and affords the gravest reason for fearing that he has never been born again. I believe that there are children of God mixed up in nearly every sect of Christendom, but I cannot understand or believe in a true child of God being a Unitarian. They talk of and profess to believe in Christ, but it is a Christ of their own imagination, and not the Christ of the Scriptures, the Christ of God, the Christ who existed before the foundation of the world, the Christ by whom all things were created, the Christ who accepted Divine honour, and whom Thomas worshipped as his Lord and his God, the Christ who is owned in Scripture as One of the Three Persons of the Triune God.