

PERSONAL ONENESS

OF

G O D I N C H R I S T ;

PROVED FROM ABUNDANT TEXTS

OF THE

OLD AND NEW TESTAMENTS.

A Tract for the Times.

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“I am the Lord thy God, which have brought thee out of the land of Egypt,  
out of the house of bondage. Thou shalt have no other gods before me.”  
*Exodus xx. 2, 3.*

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## PERSONAL ONENESS OF GOD IN CHRIST

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THERE is but One God, dwelling in One PERSON, that of the LORD JESUS CHRIST.

See, in proof, *Isa.* vii. 14, "Therefore, the LORD Himself shall give you a sign: Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel;" and *Matt.* i. 22, 23, "Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel,' which, being interpreted, is GOD WITH US;" and *Luke* i. 46, 47, "And Mary said, My soul doth magnify the LORD, and my spirit hath rejoiced in GOD my SAVIOUR!" In which referentially connected texts, HE is distinctly held forth as the DEITY taking up His abode with us, by the assumption of our fallen nature, in order to be our SAVIOUR out of this fallen nature, in order to be our SAVIOUR out of this fallen state; for, says *Isa.* lix. 16, "And HE saw that there was no man, and wondered that there was no Intercessor; therefore, HIS arm brought salvation unto Him, and HIS righteousness it sustained Him;" in accordance with what *Matt.* viii. 17, says also in reference to ch. liiii. ver. 4, of the same prophet, "That it might be fulfilled which was spoken by Esaias the prophet, saying, 'HIMSELF took our infirmities, and bare our sicknesses.'" Turn next to *Isa.* ix. 6, where HIS thus coming in our lapsed flesh, is again prophesied of in this unequivocal manner, "For unto us a Child is born, unto us a Son is given' and the government shall be upon His shoulder; and His name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE!" Here, as if calling Him THE MIGHTY GOD were not enough, He is called THE EVERLASTING FATHER also; and will any one in his senses maintain, that this includes not the whole DEITY?

In harmony with all this, is *Psa.* cvi. To the end, but especially the 21st verse, where the same Mighty GOD and Everlasting FATHER, Who conducted the Israelites out of Egypt into Canaan, is called THE SAVIOUR, thus, "They forgat GOD their SAVIOUR, Who had done great things in Egypt;" agreeably to what St. Paul says, *1Cor.* x. 3, 4, that HE who thus conducted and sustained Israel through the wilderness, was Christ "And did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

Then take, *seriatim*, the texts that follow: *Isa.* xliii. "For I am the LORD thy GOD, the HOLY ONE of Israel, thy SAVIOUR; I gave Egypt for thy ransom, Ethiopia and Seba for thee;" 11, "I, even I, am the LORD, and besides Me there is no SAVIOUR."

*Isa.* xlv. 15, "Verily, Thou art a GOD that hidest Thyself, O GOD of Israel, the SAVIOUR!" 21, "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I, the LORD? And there is no God else besides ME, a just GOD, and a SAVIOUR: there is none besides ME."

*Isa.* xlix. 26, "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I, the LORD am thy SAVIOUR, and thy REDEEMER, the MIGHTY ONE of Jacob."

*Isa.* lx. 16, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I, the LORD, am thy SAVIOUR, and thy REDEEMER, the MIGHTY ONE of Jacob." 19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting Light, and thy God thy glory." Add to this last verse the following, from *Zechar.* xiv. 9, "And the LORD shall be King over all the earth: in that day, shall there be one LORD, and his name One;" these two latter verses having reference to the SECOND ADVENT, when the Second Adam ("the LORD from Heaven") shall come in all the glory of His indwelling PATERNAL DEITY, to be recognized and confessed as the one only GOD by all; and to have, thenceforward, but *one Name*, even as He in personal Being is but One; for the various characteristic Names, intermediately assumed by Him from the Fall to this great restorative Period, express the various disposition, by which HE thus mercifully adapted Himself to the straitening apprehensions and exigencies of His pitied children, and, in hearing of those amongst who some portion of the light of His truth was still maintained, successively reclaimed to Himself those Attributes, which the general world, sinking more and more into idolatry, began early to erect into, and worship as separate gods. Stupendous instance of human proneness to fall into all kinds of darkness and self-contradictory folly, that even the Christian Church, established by Himself, amid such a flood of light, at His Manifestation in the flesh, should soon, by lapsing into a not less gross and infatuated blindness, render pertinent the remarkable reference to it, and to the now near Millennial recovery out of it, which these two last-cited texts contain!

Then, continue on through the following texts: *Isa.* lxiii. 8, “For He said, Surely they are My people; children that will not lie (O that we were indeed such!); so He was [in the original it is *became*] their SAVIOUR.” *Jerem.* xiv. 8, “O, the Hope of Israel, the SAVIOUR thereof in time of trouble! Why shouldst Thou be as a stranger in the land, as a wayfaring man, that turneth aside to tarry for the night?” *Hosea* xiii. 4, “Yet I am the LORD thy GOD from the land of Egypt, and thou shalt know no god but ME: for there is no SAVIOUR besides ME.” *John* i. 1, “in the beginning was the WORD, and the Word was with GOD, and the Word WAS God; 2. the same was in the beginning with God; 3. All things were made BY HIM; and without Him was not anything made, that was made; \* \* \* 10. HE was in the world, and the world was made by HIM, and the world knew Him not: 11. HE came unto His own, and His own received Him not; \* \* \* 14. And the WORD was made flesh, and dwelt among us, (and we beheld His [the Humanity’s] glory, the glory as of the Only Begotten of the FATHER) full of grace and truth.” ch. x. 30, “I and My Father are One.” Here the HUMANITY, begotten and assumed by the FATHER, as told in the immediately preceding verse, truly declares His indwelling Deity and Himself to be but One; just as our outwardly manifest body, and inward invisible sentience, are but one; this inward sentience, though invisible even to ourselves, being yet the primary and most real part of us, as the only fountain, under GOD OUR SAVIOUR, of all our power and consciousness. xiv. 7, “If ye had known ME, ye should have known My FATHER also; and from henceforth ye *know* HIM, and have SEEN HIM!” Here is speaking to the point, if any form of words at all, ever was or can be so; for, our personality being the outward manifestation of our inward sentient life, we all, in addressing one another, direct what we say to the inward sentient life, and yet address the outward person as its manifest medium, in and through which we intellectually see, converse with, and feel assured of its presence, as firmly as we are of the natural presence, seen with our natural eyes. Now, in this natural shadow, or type, which *we* each thus form, we see reflected the glorious, consolatory image, of GOD dwelling bodily, with all His fullness, in our flesh as CHRIST; but Philip, who felt and reasoned like a Tripersonalist, could not apprehend this, and therefore, ver. 8, he says to his “LORD and his GOD,” (which Thomas, though equally incredulous, is yet, *John* xx. 24 to 29 inclusive, forced to acknowledge Him to be, after the resurrection,) “Philip saith unto Him, Lord, *shew* us the FATHER, and it sufficeth us:” to which the Lord thus conclusively answers, ver. 9, “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known ME, Philip? he that hath *seen* ME, hath SEEN THE FATHER; and how sayest thou, then, Shew us the FATHER? 10, Believest thou not that I (the Man) am in the Father (God), and the Father (God) in Me (the Man)? The words that I (the Man) speak unto you, I (the Man) speak not of Myself (the Manhood): but the Father (God) that dwelleth in Me (the Man) HE (God) doeth the works: 11, Believe Me, that I (the Man) am in the Father (God), and the Father (God), and the Father (God) in Me (the Man); or else, believe Me for the very works’ sake;” these works being such, as no creature but God Himself could perform, and therefore in themselves a proof, that He, in, through, and by whom God thus wrought them, was the very Human Personal Manifestation of Himself, the indwelling efficient Operator. The man whom Jesus cured of his blindness, *John* ix., came, with honest, noble frankness, at once up to the true point in this matter. When beset by the quibbling hypocrites, who tried to jostle him out of his right faith in regard to it, “Why,” said he, (v. 30, in answer to their sneer, v. 29, about the LORD’s personal obscurity,) “Why, herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened my eyes!” \* \* \* v. 32, “Since the world began, was it not heard that any man opened the eyes of one that was born blind. 33, If this Man were not of God, He could do nothing!” If Philip and Thomas had been of this man’s mind, they never would have questioned and doubted, as above told; but, blessed be HE whom they thus questioned and doubted, for the strong, unequivocal, invincible testimony as to Himself, which He has thus made spring as a permanent light, out of the record of their darkness!

One important characteristic must here be noted, between the miracles our LORD Himself thus wrought in Person, and those performed by His servants, either before or afterwards, in His name. These latter always referred to Him, by citation, prayer, or otherwise, to shew that the power by which they wrought, was His alone, and theirs only by delegation from Him, as His (otherwise powerless) instruments. But, in the instance of the LORD in Person, HE uses no preliminary form, referring to any Power apart from, or higher than, HIMSELF: HE directly COMMANDS, and it is on the instant DONE; shewing thereby, that the right to command, and the power to do, are both inherent in Him, and HIS OWN; in other words, that He is VERY GOD, as well as VERY MAN, in this One Personal Manifestation of Himself; as He calls upon Philip to believe, on account of the proof to this effect which those very works display; and as the blind man referred to, at once believed, with an understanding far more accessible, candid, and just. For though, during all His earthly ministry, the outer Manifestation, or Manhood, was weak, infirm, obscure, stricken, afflicted as is with so touching a beauty described by *Isa.* liiii. (which see); yet, so evidently shone the GODHEAD in Him, through all his heavenly meekness, wisdom, patience, gentleness, and omnipotent works of compassion and love, that no one, with the least spiritual discernment ought to have been in the least doubt as to either His Identity, Character, or Mission; and, accordingly, the rejection of Him by all such as did reject Him, is held to be inexcusable; for, says He, *John* xv. 22, “If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.” \* \* \* 24, “If I had not DONE amongst them the WORKS *that none other man did*, they had not had sin: but NOW have they SEEN and hated both ME (the Man) and My FATHER (God).”

It is on the same principle, that, when John the Baptist sends to Him, *Matt.* xi. 2, &c, to ask if He were really the SAVIOUR, or if they were to look for another? He sends only for answer a recapitulative reference to the Works He had done and was doing, as sufficient of themselves to satisfy every such enquirer; and it is on this principle also, that, in the same chapter, He denounces Chorazin, Bethsaida, and Capernaum, as having resisted the

evidence to His Godhead, which the doing of those mighty works within them afforded; evidence, which, He avers, if adduced within Tyre, Sidon, and Sodom, would have induced them to repent and be saved.

Another point of great importance, involved in this subject of the LORD's personal works on earth, must not be here omitted; namely, His frequent forgiveness of sins. Now, as it is GOD who is primarily and above all offended by sin, it is HE HIMSELF alone who can thus sovereignly forgive it, as CHRIST so plainly did: therefore, here again is GOD shewn to have been wholly in CHRIST, by these acts of Sovereign forgiveness of "that abominable thing which GOD hateth," *Jerem.* xliv. 4: because, had CHRIST been merely a *Second* God, suffering and self-devoted for this sin to a *First*, who was angry, and refused to forgive without such a previous self-devotion and suffering how could He (CHRIST), standing in place of the condemned, dispense the pardon which He was only yet in course of disposing Another to bestow, who Alone could in the first instance vouchsafe it? There is no escape out of this dilemma, but that which "the true God and Eternal Life, our Saviour," (1 *John* v. 20) Himself opens up in the fore-cited emphatic texts, "I and My Father are One!" "He that hath *seen* ME, hath *seen* the FATHER!" "The Father (God) who dwelleth in Me (the Man) He doeth the works!" Add, also, though it be quoted elsewhere, "GOD was in Christ, reconciling the world unto Himself, not imputing their (men's) trespasses unto them," 2 *Cor.* v. 19; in consequence of which, the sovereign acts of pardon in question, flowed from Him consistently and properly, in perfect harmony with all His other Attributes.

Resume now the farther chain of texts, consecutively:

*Romans* ix. 5, "Whose are the fathers, and of whom, as concerning the flesh, CHRIST came, who is over all, GOD blessed for ever. Amen."

*Colossians* ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST: 9, For in Him dwelleth all the fullness of the GODHEAD BODILY." Observe, *bodily*, or *personally!* not in *three* embodiments, or persons, all apart from each other, and two of them out of CHRIST; but *one* Embodiment, or Person, ONLY; and that one Divine Embodiment or Person, dwelling in entire Divine fulness in the assumed fallen Manhood assumed for the purpose of restoring our wholly impure nature, by the course of regeneration, which CHRIST, as Man in it, went through, to all, and far more than, the purity and future glory and dominion, we had lost; GOD, by thus assuming, dwelling in, and pervading our fallen nature, gradually, throughout His whole incarnated Presence on earth, extinguishing the old life, and casting out with it the corruptions of this detestable and otherwise lost nature; creating and raising up in its stead an entirely new Nature, after His own indwelling image and likeness; that so, when this new Nature was perfected through final sufferings on the cross, (*Luke* xiii. 32, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected,") and taken up into and glorified with GOD as His Personal Habitation for ever (*John* ii. 19, "Destroy this Temple, and in three days I will raise it up:" \*\*\* 21, "But HE *spake* of the Temple of HIS BODY:") that so, when all this was done, GOD, in the Divine and Human Natures thus At-oned, or made ONE, might, through this new Medium, this "New and Living Way," *Heb.* x. 20, reach, with effective applicability, the very lowest depths of His fallen children's condition, and be the Regenerator, Resurrector, and Glorifier, of even the most sunk, abandoned, and otherwise hopeless of them. For, says He, in His Mediatorial character, in name of the Personal GOD-MAN He was in due time to be, and Whose functions He already executed prospectively, by Covenant, from the Fall; for, says He, in reference to this great point, *Isai.* xlv. 22, "Look unto ME, and be ye SAVED, all the ends of the earth; for I am GOD, and there is none else." *Isa.* i. 18, "Come, now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." *Zechar.* xiii. 1, "In that day shall there be a Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness;" in which Fountain all must be *thoroughly* washed, *to the utter sweeping away of the whole old filthy nature*, who would attain to the prize of the high calling, which GOD IN CHRIST has thus set before us: "For in CHRIST JESUS, neither circumcision availeth anything, nor uncircumcision, *but a new creature.*" *Gal.* vi. 15. Again let us resume the proofs of our main point:

1 *Timothy* i. 1, "Paul, an apostle of Jesus Christ, by the commandment of GOD, our SAVIOUR and LORD JESUS CHRIST, which is our hope," &c. ii. 3, "For this is good and acceptable in the sight of GOD our SAVIOUR; 4, Who will have all men to be saved, and come unto the knowledge of the truth. 5, For there is one GOD, and one Mediator between GOD and men, the MAN CHRIST JESUS." Here, the idea of our MEDIATOR being the Second of Three Personal GODS, is done away with for ever; for we are distinctly told, here and everywhere else, that there is but ONE such Personal GOD; and that the *only* ONE Mediator between this GOD and men, is THE MAN Christ Jesus this one GOD and one MAN, being now but ONE DIVINE-HUMAN GOD in ONE PERSON, since the MAN was finally perfected, taken up, and glorified. For, says St. Paul, most beautifully and conclusively on this head, *Gal.* iii. 20, "A Mediator is not a Mediator of one: but GOD is ONE," it being essential to the need of a mediator at all, that there be *two* parties requiring mediation, because of variance with each other; and that he who mediates for their reconciliation, have some relationship, special interest, or other legitimate ground of influence with each, to make his mediation appropriate and effective. Now, all these requisites fully meet in the case before us. For the two parties requiring mediation, stand out plainly to view, in the pure, insulted GOD, and the impure, insulting race of man; and GOD, the injured party, by the amazing expedient of constituting Himself our Saviour, and in that character, in due time, assuming and regenerating our abominable nature, comes in between us and His *own* indwelling Deity with all

fitness and right of interference, and thus works out the Reconciliation, At-onement, or Peace required; vindicating His own Justice, and yet indulging his own Mercy with Righteousness and Peace embracing over these together! But, had there been *Three* GODS, holding, as is fabled, a counsel together, even before either the Fall or Creation, as to the foreseen lapse of man, and the mode of his recovery, by the Second of the Three Gods agreeing to sustain the anger of the First in man's stead, (though, why was the First more implacably angry than the Second? and why is the Third neither said to be angry nor merciful on the occasion? Have they each a different susceptibility, and estimate of justice?) had there been *Three* GODS resolving together and acting according to this wretched fable, who does not see that St. Paul, in the above remarkable text, as well as *all* SCRIPTURE, must have been flatly contradicted; that the whole Mediation would have been wrought exclusively within the unapproachable Sphere of Deity, without bringing the guilty party, who alone had need of it, one whit nearer that Divine Sphere at all; for, even admitting, that, by this singular method, one angry God was placated by another compassionating God, (which is a horrid libel on the Divine character altogether,) what could this benefit the corrupt offender, who, by reason of his very corruption, still essentially inherent in and ruling over him, was yet as far from the First God as ever? *That* God might not now be angry; but He must still be infinitely remote from any corrupt creature; since the *pure* human nature, which they farther say the compassionating God assumed, could have no communion, or sensibility in common with, the *corrupt* human nature, any more than God Himself, in His pure Deity, could; or than even Adam, in his pure and immortal state before his Fall, could. How, then, could a *pure* human nature, like Adam's before the Fall, possess the infirmities, and undergo the unspeakable sufferings, which it is most certain that our adorable SAVIOUR, in His Humanity, possessed and underwent? Moreover, how could an infinitely just God inflict those sufferings arbitrarily upon that Humanity, for infirmities that did not inherently belong to it? But, even admitting that He did, what his arbitrary torture of a *pure* nature, to do with the cure of a *corrupt* nature, which alone deserved it, and could have a chance of benefiting from it, the two being the utter antipodes of each other, and therefore incapable of joint participation, or even remotest sympathy, in such a process? Was *this* the way to wash the blackamoor white? to change the leopard's spots, or the Ethiopian's skin? O, impious, profane babblers about this most momentous of all subjects, which GOD Himself, in His own blessed WORD, has so plainly described to your hand; but which you yet must fable and wrangle about, following the counsels of your own darkened understandings, as if no such description had been given you at all, to repress, as a final Authority, all such fabling and wrangling! Desist from thus robbing of His glory the *only* ONE GOD our *true* PHYSICIAN and SAVIOUR, who HIMSELF, of His own free grace and mercy, really assumed our actual corrupted nature, and in it wrought out for us, as above described, the GREAT SALVATION, of which He implores us to come to Him and be partakers! Rather exclaim, with holy, fervent Paul, so great a master of worldly philosophy, and yet so utter a scorner of it in heavenly things, where it is insane and perverse a darkener and perplexer always; rather exclaim with him, "O, the depth of the riches, both of the wisdom and knowledge of GOD! how unsearchable are His judgments, and His ways past finding out! For *who hath known the mind of the LORD, or who hath been* His COUNSELLOR? \*\*\* For of HIM, and through HIM, and to HIM are all things: to Whom be glory for ever! Amen." *Rom. xi. 33, 34, 36.* For HE, the SECOND ADAM, now generates anew to incorruption and immortality, whom the first Adam generates to corruption and death!

Here come most appropriately the following:

1 *Timothy* iv. 10, "For therefore we both labour and suffer reproach, because we trust in the LIVING GOD, Who is the SAVIOUR of all men, specially of those that believe."

*Titus* i.3, "But hath in due time manifested His Word through preaching, which is committed unto me, according to the commandment of GOD our SAVIOUR." *Ii.* 10, "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of GOD our SAVIOUR in all things." *iii.* 4, "But, after that the kindness and love of GOD our SAVIOUR toward man appeared," &c.

1 *John* v. 20, "And we know that the SON OF GOD is come, and hath given us an understanding, that we may know HIM that is true: and we are in Him that is true, even in His Son Jesus Christ. *This is the TRUE GOD and ETERNAL LIFE.*" It is of this same Personal Manifestation of Himself in our nature, that this same John speaks in the 1st chap. v. 18, of his Gospel, where he says, "No man hath seen GOD (the pure DEITY) at any time: the only begotten SON (or human Impersonation) which is (*now*, since the Ascension, after which this Gospel was written,) in the bosom of the FATHER, HE hath declared Him."

To HIM therefore, "the only wise GOD our SAVIOUR, be glory and majesty, dominion and power, both now and ever! Amen." *Jude* 25.

For this one great GOD, the Omnipresent, the Omnipotent, the First, and the Last, "in His love and in His pity" entered into Covenant with us immediately after the Fall, to take our nature upon Himself, and redeem us; and it is this Human Nature, or Manifestation, which He is continually speaking of, and prospectively referring to, in His Word, down to the period of the Incarnation, as He himself avers, when upon earth, *John* v. 39, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me;" foreshewing what He, in this Mediatorial Impersonation, should encounter, sustain, and do for our sakes: just as it is of this same Human Nature, or Manifestation, that the whole New Testament immediately and retrospectively speaks, as the only-

begotten and well beloved Son of the Father, Whom the Father thus sent into the fallen world, that He (the Father) who dwelt in this His Son “with all the fulness of His GODHEAD *bodily*,” might in Him meet, conquer, extinguish, and cast out every form of evil, corrupt weakness, and temptation, to which the thus assumed fallen humanity was liable, and thereby *At-one* us, or bring us back to that state of harmonious oneness with Himself, in which we stood before the Fall: which great work of the Human Regeneration, (and in which we must all follow Him, guided and sustained by Him alone, if we would be saved,) which great Work of works being finally wrought out and consummated on the cross, the now immaculate Human Temple, or Person, in which it was wrought out, was raised out of death by the Father, and taken up to Himself into that glory, in which He now inhabits, and will inhabit IT to all eternity. Accordingly, read the whole first chapter of Revelations, but especially verses 7 and 8, and from 10 to 18 inclusive, as follows; where you will see this most glorious of all truths, directly asserted from the mouth of Him who cannot lie, HIMSELF:

*Rev. i. 7*, “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen. 8, I am Alpha and Omega, the Beginning and the Ending, saith the LORD, who Is, and who Was, and who Is to Come THE ALMIGHTY.” \*\*\* *10*, “I was in the Spirit on the LORD’s Day, and heard behind me a great Voice, as of a trumpet, 11, saying, I am Alpha and Omega; the First, and the Last,” &c. *12*, “And I turned to see the voice that spake with me: and, being turned I saw seven golden candlesticks; 13, And in the midst of the seven candlesticks, One like unto the SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14, His head and hairs were white like wool, as white as snow; and His eyes were as a flame of fire; [See the remarkably analogous vision of “The Ancient of Days” sitting, *Dan. vii. 9.*] 15, And His feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters. 16, And He had in His right hand seven stars; and out of his mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength. 17, And, when I saw Him, I fell at His feet as dead (the very man who had leaned upon His breast at supper, while on earth!) And He laid His right hand upon me, saying unto me, Fear not! I AM THE FIRST and THE LAST: 18, I am HE that LIVETH, and *was dead!* and, behold, I am ALIVE FOR EVERMORE, Amen; and have the keys of hell, and of death!”

Can language go beyond this? Can any quibbling, captious, evasive argumentation, at all shake it? Blessed be the ineffably glorious BEING here described, such a thing is impossible! Here HE stands out revealed to us, as our Almighty, Eternal REDEEMER, WHOLE GOD, and WHOLE MAN, after a new and more moving Manifestation as GOD, our Father (see *Isa. ix. 6*, already quoted;) as MAN, our Brother, (see *Matt. xii. 49, 50*, “And He stretched forth His hand toward His disciples, and said, Behold My mother, and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother!”) for, as says St. Paul, *1 Tim. ii. 5*, “There is *one* GOD, and one MEDIATOR between GOD and men, the MAN CHRIST JESUS;” this MAN, who, before He was thus glorified, being the Same, who, in going through the regeneration on earth, often prayed and cried to His Father in extremest human weakness and agony, caused by the withdrawal, according to His human apprehension, of the Father’s presence and power at those times to a vast distance from Him; it being necessary that He should thus experience, and carry up with Him into the Godhead, the deepest human sense of, and sympathy with, every human weakness and distress whatsoever; for, says St. Paul again, *Heb. ii. 10*, “It became Him (the Father) for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings;” and again, *Heb. iv. 15*, “For we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin;” His indwelling Deity sustaining Him against every form, insidious temptation, and open assault of evil, which the flesh, and Satan and all hell through the flesh, could bring against Him; so as always to baffle, and finally drive them wholly out of the flesh, in which He thus met them as their Destroyer. Hence He experimentally knows, and really, in a personal, brotherly manner, sympathizes with, all the afflictions and frailties of His children who are similarly tried, and will most assuredly descend into and fight for them against Satan and their own corruptions, as His Father descended into and fought for Him, provided they do but cordially believe on Him as their All-sufficient GOD and SAVIOUR, and make a thorough surrender and committal of themselves to Him, in unaffected penitence and love. “For, in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.” *Heb. ii. 18*.

How opposite to this heart-melting, soul-soothing truth is the brutal blasphemy so long blindly preached and taught, of Three Gods the *First*, vengefully angry, and to be satisfied only by vengeance; the *Second*, rushing in between this vengeance and its helpless objects, and allaying it by the sacrifice to it of Himself; and the *Third*, when all this was done, coming forth from the other Two, and applying the fruits of this work between the Two, to the originally threatened, but now rescued victims! Do they who teach this blasphemy, pretend to say that they believe in only One God? Can any thing be, not only more individually distinct, but more utterly dissimilar and opposed, than the characters and actions ascribed by them to the Three, into which they thus daringly divide the Deity? This blasphemy was utterly unknown to the patriarchs, prophets, and holy men and women in short, the whole true Church of God of old, down to the time that our One Only God, “in His love, and in His pity” (*Isai. lxiii. 9*) assumed our nature and redeemed us, as above described. It was also utterly unknown to the apostles and first Christians, and attained to public authoritative existence only in the year 325 after Christ, when Constantine the Great assembled at Nice a council of the then greatly corrupted clergy, who, after much wrangling and variance of opinion, decreed it, by a majority, to be thenceforward an article of the Church’s creed. It is therefore, in comparison of the world’s age,

a modern, incongruous imposture, wholly condemned by the first table of the Decalogue, and the entire Scriptures of God, both old and new; the word Trinity, or the slightest allusion to a Tri-personally divided God, not being discoverable, to even the most predisposed eyes, from one end of either the Old or New Testament to the other. On the contrary, the Old Testament opens with (amongst other things) the account of our creation in the *form and image* of God; giving us a proof, at the very outset, that He is but One; for, had He been Three, we must have each been three also, to be in His form and image. But we are each but one, as He is One; possessing, however, like Him, three distinct dispositions the inward sentient being, the outward personal manifestation, and the motivity, or active energy, going forth in the combined power of these first two, to effect all towards which they are determined and directed. This is the true trinity, which is in every angel and man, as well as God. But have angels and men each three persons, because the individual entity of each, is composed of these three ingredient dispositions? And if the very supposition of such a thing be monstrous in regard to them, how much more so in reference to the infinitely One and All-perfect God, who made each of them in His form and image, to be express representations of Himself? In complete harmony with this, are the expressions in Scripture, “God is Love;” “God is Light;” “God is a Spirit,” &c.; because the Divine Love, corresponds to the Divine Will; the Divine Light, to the Divine Wisdom; and the Divine Spirit; to the Divine Effectuosity: the will, which ingenerates all things, manifesting itself in the forms and according to the order prescribed by wisdom; and the spirit carrying out into effect, and gathering in the fruit of, all which the will and the wisdom have thus concentrated upon. There is not a single human person, accustomed in the least to contemplate himself, who may not be quite conscious of these three dispositive constituents of his being, and of their respective modes of operation in all he does, every moment of his life; and, as he has God’s own warrant for regarding himself as God’s personal image and likeness, he thus may continually see in himself a reflection of what his Make is, in the oneness of HIS personality and nature. The Divine Word, the only authority to be at all listened to on these subjects, corroborates and warrants this beyond contradiction; for אב (Father) in the pure Hebrew Original, means INGENERANT (answering to the office of the will, or love); בן (Son) means MANIFESTATION (answering to the office of the wisdom, or light); and רוּחַ (Spirit) means ACTUATION, or ACTUOSITY (answering to the office of the air, or wind, in the natural world; of the breath and ultimate activity in man; and the outgoing, all-effecting Energy in God.) And God is in each of these respectively, with the entire of His Deity, whichever of them for the moment may be chiefly active; just as man is in like manner wholly and responsibly in every thing that he does, whatever be the particular faculty in or by which he does it. Is it the will? the wisdom and spirit are there centred and assisting! Is it the wisdom? the will and spirit are there centred and assisting! Is it the spirit? the will and wisdom are there centred and assisting!

Thus, in entire keeping herewith, the Lord says, *Matt* xii. 28, “If I cast out devils by the SPIRIT OF GOD, then the kingdom of GOD is come nigh unto you.” Here, with a beautiful propriety, proceeding from a double source, He ascribes His casting out of devils to His indwelling Divine Spirit, or ultimate effectuosity; 1st, because the devils occupy this ultimate province of the spiritual world, and (since our Fall) of this natural world also, from whence their incorrigibly malignant leader is called “the Prince of the power of the air,” (*Eph*. ii. 2,) the SPIRIT OF the LORD, therefore, most properly checking and defeating him there: and 2nd, because, though the Disposition of the SPIRIT be here most prominently active, yet the other two primary Divine Dispositions are at the same time present in, and giving it full direction, force, and efficacy; just as the SPIRIT and WISDOM were similarly present and assisting, in all the other redemptive works performed through the Disposition of the WILL, or FATHER. For it was in the Disposition of the WISDOM, or WORD, that the GODHEAD became incarnated, as expressed in chap. i. of John’s Gospel, above adduced, and as is expressed by the LORD Himself, *John* xvii. 5, “And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was!” the Divine WILL, dwelling in and manifesting itself by the Divine WISDOM; and the Divine SPIRIT, being the united Presence of these Two, in ultimate act or effect. So that, from the undoubted presence of all these Three in the One Personal Manifestation on earth, we have it proved, as it were, to our very senses, that the whole Godhead dwelt bodily in the suffering Humanity, wherethrough our Salvation was wrought out though not with the open manifestation that took place after the Humanity was glorified; for it was in and by the Spirit (*Matt*. i. 18, *Luke* i. 35) that He was begotten; in consequence of which, were there *Three* Gods, the Spirit ought to be His Father, and not either of the (so called) other Two; and the Spirit that begat Him, is again poured out upon Him when He is baptized in Jordan, after due preparation for His public Ministry; and this very Spirit, thus first begetting, and afterwards poured out upon Him, HE afterwards promises to, and pours out upon, HIS disciples and followers; firstly, when ripe for the final sacrifice; and, secondly, when glorified, and therefore become One with the Almighty, after His Ascension. All this is perfectly plain, and easy to be understood, according to St. Paul’s definition of *one* only God, and *one* only human Mediator, in whom that *one* only God dwells, with all the fulness of His Godhead bodily; but, pervert and dislocate this beautiful truth by the usual Tri-personal blasphemies, and all is confusion, darkness, doubt, and contradiction, immediately. For a Person, to be living, intelligent, and operative, must possess in itself, distinctly as its own, the whole three ingredient dispositions above-mentioned, as constituting the Entity, both of God, and of angels and men who resemble Him. If, then, there be *Three* distinct Persons in GOD, He contains not only *three*, but *nine* such primary dispositions, three wills, three wisdoms, three spirits! for a person, without *one* of each of these three to itself, is nothing but a mere empty shell, or ideal phantom, without any actual identity whatever. See where men land themselves, who thus set about defining God, in any other way than He Himself has done, in His Own Scriptures of Truth!

That the Father was in Christ during the Human Regeneration, is over and over proved by the texts already quoted; as well as by *2 Cor. v. 19*, that “God was in Christ, reconciling the world unto Himself:” that the Spirit was in Him also, is proved by His having been begotten in and by the Spirit, by (*John iii. 34*) the Spirit having been given Him by the Father without measure, by the Spirit’s open public descent upon Him, as the public attestation of His public Ministry, when baptized, previous to its commencement, in Jordan, by (*Matt. iii. 11: Mark i. 8: Luke iii. 16: John i. 33*) His afterwards baptizing with this Holy Spirit Himself; proving thus, that the Spirit was in Him, and at His disposal, by (*John xv. 26*) His promising afterwards to send the Spirit upon His disciples, when He should have ascended, by (*John xx. 22*) His breathing this Holy Spirit upon them after His resurrection, and, finally, by (*Acts ii. 1, 2, 3, 4,*) His pouring out upon them the same Spirit publicly, as the public attestation of their mission, on the day of Pentecost after His Ascension. Nay, more! the Spirit was Christ’s, and poured out by Him as pure God, in virtue of His Mediatorial office, before the Incarnation also, just as it was now again poured out by Him after the Incarnation, according to a new manner; for, says St. Peter, *i. 10, 11*, speaking of the Prophets on whom it was poured out, “They enquired and searched diligently,” “what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow.”

Now, that the Father and Spirit, thus dwelling in, and working by and through Him, formed, with Himself, but One Individual God, not only results from all the foregoing statements, but is expressly asserted by Himself, *John iii. 13*, where, speaking to Nicodemus, He says, “No man hath ascended up to Heaven, but He that came down from Heaven, the Son of Man, who is in Heaven,” asserting Himself to be at that moment in Heaven, as GOD, though dwelling with and speaking to them (“His own”) on earth, as Man. Here, then; He reveals Himself as the Omnipresent; and can there be *three* Omnipresents? Must not they jostle, and reduce, and circumscribe each other thus falling down into finitude, and ceasing to be Gods at all? It is this same Omnipresent, who, speaking in the yet suffering Humanity on earth, says, (*John xiv. 18,*) in reference to sending the Holy Spirit upon His disciples after His death and Ascension, “*I will not leave you comfortless; I will come to you;*” shewing, that the Spirit whom He was to send, and did send, was but Himself under a new disposition; for, says *St. John, vii. 39*, when speaking of Christ preaching to the Jews personally, during His earthly Ministry “The Holy Ghost *was not yet* [*i.e.* according to the new Disposition, assumed into God with the Humanity], *because that Jesus was not yet glorified,*” had not yet effected the full purchase of all those gifts, and graces, and regenerating influences, which the Spirit was afterwards to carry out from and through Him, and shew, and apply to, and bestow upon, His disciples. It is this same Omnipresent, also, Who says, in the same Character, *Matt. xviii. 20*, “Where two or three are met together in My Name, there am *I* in the midst of them;” for, says St. Paul, *Ephes. iv. 10*, in express allusion to this His Omnipresence, “He that descended, is the same also that ascended, up far above all heavens, that *He might fill all things;*” and if He because the whole Godhead now dwells in Him bodily thus fills all things, is there room for any more? Again, *Matt. xxviii. 19, 20*, “Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo! *I am with you always*, unto the end of the world;” once more proving, that HE is Father, Son, and Holy Spirit, all in ONE, the word *Name* (ϖα) here used, signifying *Disposition*; and the three Divine Dispositions that constitute Godhead, as already explained, dwelling in Him in all their fulness; agreeably to what is thus stated by way of parallel, *1 John v. 7, 8*, “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One: And there are three that bear witness in earth the spirit, and the water, and the blood; and these three agree in one;” intimating, that the three Dispositions which constitute the essential Being of that God who dwells in Christ, are as much One, as the spirit (or breath), water, and blood, that compose the natural body, are but one. Hence the beauty and significance of being baptized into these three Names, or Dispositions, and, by following our LORD in the Regeneration, having *our* jarring dispositions brought into harmony with them, and this lost image of the “Only Wise God, our Saviour” (*Jude 25*) thereby restored in us; hence the significance of receiving from Him a New Name (Disposition); hence the beauty and sense of believing in His Name praying in His Name bearing, or being called by His Name, &c He being the Restorer, in us, of those three essential Dispositions, of which, in the Godhead, He is the Personal Habitation and Pattern, creating in us a new will, a new reason, a new activity!

But He does not stop here, in claiming to, and proving Himself to be, all that has been above set forth. He says, in addition, *John vii. 58*, that He is the I AM, which, in the Hebrew, signifies THE ETERNAL, and is the very title by which He announced Himself to Moses at the Burning Bush, (*Exod. ii. 14*), agreeing with what the *cvi. Psalm*, above referred to, says of Him in this Character; and also to what St. Paul (likewise above referred to) says in *1 Cor. x. 4*, that the Spiritual Drink and Rock that followed the Israelites in the Wilderness, was Christ. He also announces Himself as the I AM, (*John xviii. 5, 68*) to the soldiers and others who came to take Him prisoner in the garden; and when to this added, that He is the Creator, *John i. 3, 10*; and also what He calls Himself in the 1st Chapter of Revelations the “Alpha and Omega,” the “First and the Last,” “The Almighty;” the proof of His entire Godhead and Personal Oneness is complete; to doubt which, is mere perverse insanity; and not to live in joyous, grateful recognition of, and accordance with which, is to scorn Condescension, despise Goodness, and reject Mercy, such as no one has powers to appreciate fully, but He Himself; and which all who thus scorn, despise, and reject these now, in this the appointed time and day of salvation, will wish for, at the cost of millions of natural lives and worlds, throughout eternity hereafter.



Where is the Church, where is the Sect; in and among which this pure, all-glorious Scriptural Doctrine, is now preached? “When the Son of Man cometh, shall He find faith on the earth?” *Luke* xviii. 8. “Therefore,” (taking the whole Gentile Church in one complex) “shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the LORD GOD who judgeth her.” *Rev.* xviii. 8.

Behold, how she is at this moment everywhere going to pieces, like a ship upon the rocks! the fire of a divisive, intolerant jealousy, worldly ambition, and rancorous strife about outward, non-essential things, utterly burning up every small particle of meek saving good, heretofore lurking among her piebald members! O, ye authors and abettors of all this! “ye can discern the face of the sky; but can ye not discern the signs of the times?” *Matt.* xvi. 3.