

*Introductory Remarks touching
The Triunity of God
and
The Person and Work of Christ*

The fundamental truth of the Trinity of God—involving one *hypostasis* (*substance or essential being*; cf. Heb. 1:3) and three *Persons*—is dependent completely on Divine revelation (“as distinct from the external testimony of creation or the internal testimony of the human conscience,” William Kelly [WK]). And while the *full-orbed* doctrine of the Trinity is revealed fully and finally in the Greek or New Testament Scriptures, there are numerous *inspired intimations of the Trinity of God embedded in the Hebrew Scriptures* (see the Appendices, particularly Appendix 2). In fact, as will be demonstrated at length, the revelation of God in the Old Testament is such, and has been so recorded by the inspiration of God, that many passages thereof may be truly explicable only on the basis of the verity of the Trinity of God. “And further, a glance at the testimony of the ancient prophets is enough not only to show that the Messiah they foretold would be a sinless Man, the woman’s Seed, the Seed of Abraham, and from the loins of David, but . . . gives us particulars also as to the eternally Divine person of the Messiah [Jehovah-Messiah, e.g., Ps. 45:6; 110:1; Isa. 7:14; 9:6; Mic. 5:2; Zech. 12:10; 13:7].” (H.H. Snell [HHS])

“Scripture alone reveals God assuming human nature without sin to be a sacrifice for sinners, to make them saints, to glorify Himself in and by them. With this, too, the Trinity harmonises perfectly: for, instead of its being mere ideas or various functions and displays, the Father in His **love** gives the Son, who in equal **love** comes to die, in order righteously to put away sin and to rise in witness of the victory for the believer, and the Holy Spirit deigns [in **love**] to work in the conscience and heart of him who believes, both to convince him of his need and then to fill him with Divine streams of enjoyment and power to magnify Him who died and rose for him.” (WK)

Love, indeed, has eternally existed in the Godhead—that is where love essentially and intrinsically comes from.

“The plurality within the Godhead makes it possible for God to be *intrinsically* a ‘God of Love’. The plurality in the Godhead is vital for understanding the biblical teaching, ‘God is love’ (1 John 4:8, 16). **A Unitarian God, such as Islam’s Allah, could not be a God of Love in his nature, since by definition love requires another person to be the recipient. Allah might conceivably be able to love after he created, but that would make love contingent on creation, not an intrinsic property of Allah.** But with the true God of the Bible, the love between God the Father and God the Son has always existed, even before creation. Furthermore, the Bible reveals a third person who is God, the Holy Spirit. **This enables an even more perfect love that includes not only individual love, but collective love [for which no more than three persons are necessary!].**” (Jonathan Sarfati)

Divine revelation, that is, Scripture shows us, moreover, that (unlike in any creature, human or angelic, or in any inter-human relationship) **in the eternal and co-equal relationships and communion of the Persons in the Triune Godhead—Father, Son, and Holy Spirit—there is an eternal and infinite unity of will, with each respectively, and all jointly, being supreme. In which there is no place, suggestion or implication of headship of one divine Person over another, or of one divine Person of higher or greater order or rank over another divine Person of lower order or rank, or of one divine Person in an ontological place of obedience and submissiveness to another divine Person who has intrinsic lordship, power and authority over the other.**

“In the Godhead there is uniformity of will, and therefore no subjection of One to Another. In Deity, the Son knew no subjection, but on earth, “though He were Son, He learned obedience from the things which He suffered.”” (W.J. Hocking [WJH])

“The divine Persons are in eternal unity of will. The Son, when on earth, said that He could do nothing of Himself but what He saw the Father do (John 5:19). **He could not act from himself independently, for such is the nature of the Godhead.** Moreover, whatever He sees the Father do, these things does the Son likewise (John 5:19). **This is limitless, ‘for whatever things he does, these things also the Son does in like manner.’ ‘Whatever!’ Yes, this is limitless** Nothing is outside this eternal unity of will.” (R.A. Huebner [RAH])

“God as such in the true and full sense is and must be supreme. This attaches to the persons in the [Triune] Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian.”

“To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to

believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away." (WK)

False views in regard to the Trinity, and the eternal Sonship of our Saviour in particular, are based on "the unfounded deduction of man's reasoning in divine things. But man's reasoning in the things of God, not being based [solely] on the divine revelations of His mind [or of His Triune being] in His word, is good for nothing, but essentially and invariably false. It is impossible for man to reason justly in the abstract as to the will of God [or as to His Triune being]. **The only safe or becoming ground is to adhere to the simple exposition of His own declarations; and this for the very simple reason that a man must reason from his own mind, and his own mind is far indeed from being God's mind.** Reasoning means deduction according to the necessary laws of the human mind. . . **[But] faith to reason aright must reason from what God is according to what He Himself says. The danger is of inferring from what man is and from what man feels.** Such is the essential difference between what is trustworthy and what is worthless in questions of the kind. Man must submit to be judged by God and His word, not to judge for Him. No man is competent to think or speak in His stead. **But we may and ought to learn what He has told us of Himself and His ways in His word.**" (WK)

Now there are some who avow belief in the foundational truth of the Trinity of God but then proceed to completely overthrow it by their wicked denial of the absolutely vital truth of the eternal Sonship of Christ; and this they do through fallaciously "reasoning" from the absence of the phrase *eternal Son* in Scripture, and even more so by way of the demonically-inspired principle of **reasoning from man up to God**:

Such deniers of Christ's intrinsic Divine Sonship assert that they believe in the "Trinity" or the "Triune" Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the word "Trinity" or "Triune" occur in the Bible?

Such men assert that they believe in the "eternal Father." Well, then, have you ever heard of *[to use this depraved method and source of reasoning]* a "father" in human experience that didn't have a beginning?

Such men assert that they believe in "eternal relationships" in the Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the phrase "eternal relationships" occur in the Bible? And have you ever heard of a "relationship" in human experience that didn't have a beginning?

Such men assert that they believe there are Three "Divine Persons" in the Godhead. Well, then, where *[to use this depraved method and source of reasoning]* does the phrase "Divine Person" occur in the Bible? And have you ever heard of a "person" in human experience that didn't have a beginning?

Such men assert that they believe there are Three Divine "Persons" in the One "Triune" Godhead. Well, then, have you ever heard of a human "being" *[to use this depraved method and source of reasoning]* that was more than one "person"? Is not each human "person" a separate, independent human "being" or entity?

As this demonstrates, the man-centered approach that such men have imbibed in relation to who God is and who God cannot be, in ***reasoning from the creature up to God and thus projecting human limitations into the Godhead***, leads to **the complete negation and destruction of:**

*The true divine Self-revelation in scripture, and
The eternal relationships in the Triune Godhead, and
The glory of each Person in the Triune Godhead, and
The actual Personhood of each Person in the Triune Godhead, and
The Tri-Unity of God itself.*

This is the result when we thus falsely "reason" rather than *believe God* in what He has revealed. The revelation of the true God and Christianity are completely obliterated. **We are left with Tri-Theism—three eternally existing Gods who are impersonal, having no personhood; three separate, independent "Its" that took on the role of "Persons" in time.** This is where this mode of demonically-inspired thought inescapably leads us—when once it is wickedly used to **deny the basis of all truth, the very glory of our Beloved as the eternal Son of the eternal love of the eternal Father!**

"If otherwise [*than the blessed truth of the eternal and co-equal relationships and communion of the Persons in the Triune Godhead—Father, Son, and Holy Spirit*], then after all we have not a revelation of eternity, nor of God as He is, but only as He is *pleased to become*—a very different thing. Thank God, it is not so. We know how **God dwelt in love eternally**: we have the Object of that love made known to us; we are made to know, **not eternal silence** in the House which now has such glorious music for returned prodigals, but a communion into which we are now admitted, and are privileged in our measure to become partakers." (F.W. Grant [FWG])

"Note though what is called 'The eternal Sonship' be a vital truth, or we lose the Father sending the Son, and the Son creating, and we have no Father if we have no Son, so that it lies at the basis of all truth, yet in the historical presentation of Christianity the Son is always presented as down here in servant and manhood estate, as all through John, though in heaven and One with the Father. 'This' - this Person - 'is my beloved Son' - He who was as Man there, yet there. In Matthew 3 the whole Trinity is revealed, and we may say for the first time fully. Wonderful grace it is!" (J.N. Darby [JND])

"It has been said that if you try to comprehend the doctrine of the Trinity you may lose your mind, and if you deny it you will lose your soul. The finite mind of man cannot possibly comprehend the infinite God." For only an infinite mind can fully comprehend the infinite God; thus only God can fully comprehend God!

"The very notion of Christianity is above human thought till God revealed it." "Reasoning is good in its own sphere and for its own proper ends [in a *ministerial* (servant) role, as opposed to a usurped *magisterial* (sovereign) position]; but faith is subjection to and reception of God's word because it is *His*. If God has made such a revelation, it binds the conscience of all who hear it." (WK) For reason, *unaided*, cannot account for the truth of the Triunity of God, nor the truth of the Person of Christ, and *thus the only proper exercise of reason is to bow to God, bow to His self-revelation* (which fallen man apart from God refuses to do, of course, desiring his own will and way, being far from God and opposed to His will.).

"Faith receives what Scripture says of the unseen and eternal; faith acts on God's revealed mind as to the present. Unbelieving man refuses what is above himself and draws inferences from what he knows or does not know; but God will destroy both him and them." (WK)

Godhood and manhood are, moreover, indissolubly and *unfathomably* united in the one Person of our Lord Jesus Christ. He is a divine-human Person (and the only such Person), Jehovah-Messiah, fully God and fully man, the God-Man. So **"glorious and profound is this mystery of His Person, that it is inexplicable to man"** (as Matt. 11:27 and Luke 10:22 teaches us). ***The Person of the Son in manhood, the union in Him of the human and the divine***, is *inscrutable* to finite beings.

As perfect man He has a human will, held in inscrutable union with His divine will. His human will was, and always will be, in absolute and perfect submission to the Father. "For I am come down from heaven, not that I should do My will, but the will of Him that has sent Me." "Lo, I am come (in the book-roll it is written of Me) to do Thy will, O God." *"Though being Son, He learned obedience from the things which He suffered."* "For let this mind be in you which was also in Christ Jesus; who, subsisting in the form of God, did not esteem it an object of rapine {*as something to be snatched at or seized to His own advantage or enrichment*} to be on an equality with God; but emptied Himself, taking the form of a bondman, taking His place in the likeness of men; and having been found in figure as a man, humbled Himself, becoming obedient even unto death, and that the death of the cross." It is in this connection that we may appropriately, and reverently, speak of subordination, of higher and lower ranks. "My Father is greater than I." (Cf. also 1 Cor. 11:3, "the Christ is the head of every man, but woman's head is the man, *and the Christ's head God.*") *As Son in manhood* He took a subordinate, dependent place, taking the form of a servant, subject to the Father's will—though being, as ever, "God over all, blessed forever" (Rom. 9:5).

"It is all-important to see that all truth centres in the Person of Christ, Who, being God from everlasting to everlasting, deigned to become man, without the least forfeiture of Divine glory, yet loyally accepting the position proper to humanity. Hence the language of the Lord [in John 5] . . . the misapprehension of which has led not a few theologians of eminence to the brink, if not into the pit, of fundamental heterodoxy. 'For even as the Father hath life in Himself, so He gave to the Son also to have life in Himself; and gave Him authority to execute judgment (also), because he is Son of man' (verses 26, 27). The Lord evidently speaks here as come below, a man, the Sent of God and Servant of the Divine purposes, not as the One Who is over all, God blessed for ever, though both be true of Him in His Person. As the eternal Son, He quickens whom He will; as come in humiliation, it is given Him of the Father to have life in Himself. Born of a woman, He is still Son of God (Luke 1:35). But men despise the man Christ Jesus. Some trust in themselves that they are

righteous, all disliking Him Who did not His own will, but the will of Him that sent Him. He Who lived on account of the Father is irksome to all that live to themselves, and odious to such as seek honour one of another. **They misuse His humanity to deny His deity.**" (WK)

"The proofs that He is a man must not be cited against it [His Deity]. We hold to this as anxiously as any one. His being God is only of special value to us because He is man—a true very man, though a sinless one—God with us." (JND)

"Though Son in manhood, subject to the Father's will, He was God over all, blessed forever (Rom. 9:5). **Yea, though a babe in the manger, the universe subsisted by the continuous upholding by Himself (Col. 1:17). When they spit in His face, that spit maintained its course by Himself, the sustainer of the universe. When He lay on the cross, oh my soul, and those hammers described their arc in the air, the mighty God was there sustaining centripetal and centrifugal forces, sustaining the hammers in the arc, sustaining the very breath in the nostrils of His creatures doing this [to Him].** The great God, the kinsman Redeemer, had come, emptying Himself, subservient to the Father's will; Him in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9)." (RAH)

With respect to any perceived difficulties in certain passages of scripture—God's impeccably-inspired, flawlessly-designed and alone-authoritative Word—such instances are often used as occasions by a wicked and *"unfair mind of explaining away, and deceitfully hiding from itself [and others], that evidence which it might see [but will not see]"* (Joseph Butler). "I do believe the Word is so written as to confirm unsubject hearts in their disbelief of truth, a solemn thing for each of us to think about." (RAH) While such unbelieving men or false professors thus twist scripture to their own destruction, our sovereign God overrules these occasions for the blessing of His saints by exposing the workings of the enemy and making evident the faithfulness of His redeemed ones to His Word and further grounding and strengthening them in the grace and knowledge of their Lord and Saviour Jesus Christ.

"The Son gives life, as the Father does; and not merely to whom the Father will, but to whom *He will.* Nevertheless the Son had taken the place of being the sent One, the place of subordination in the earth, in which He would say, 'My Father is greater than I.' And He did accept that place thoroughly, and in all its consequences. But let them beware how they perverted it. Granted He was the Son of man; but as such, He had all judgment given Him, and would judge. Thus in one way or the other all must honour the Son. The Father did not judge, but committed all judgment into the hands of the Son, because He is the Son of man. It was not the time now to demonstrate in public power these coming, yea, then present truths. The hour was one for faith, or unbelief. Did the dead (for so men are treated, not as alive under law) — did they hear the voice of the Son of God? Such shall live. **For though the Son (that eternal life who was with the Father [1 John 1:2]) was a man, in that very position had the Father given Him to have life in Himself, and to execute judgment also, because He is Son of man.** Judgment is the alternative for man: for God it is the resource to make good **the glory of the Son, and in that nature, in and for which man — blind to his own highest dignity — dares to despise Him.**" (WK)

In Person, our Lord Jesus is both God and Man. "He deigned for the deepest purposes to become true man. This, however, trenched not His deity; for the incarnation means not Godhead swamped by humanity, but this taken into everlasting union with itself, each nature abiding in its own perfectness, not metamorphosed but constituting together the one Person of Christ." (WK)

We must never *divide* the Person of Christ, nor *confound* the two natures of deity and humanity in Him. We would certainly be confounding the two natures if we were to attribute anything to one nature which is true only of the other. The one Person of Christ hungered during the days of His flesh. But whence sprung that hunger? Certainly not from His divine nature. Yet the one *Person* of Christ hungered as Man. In His divine nature Christ is omnipresent. Such is true by virtue of His deity, not His humanity. But it is the one *Person* of Christ who is omnipresent. *Though we must never confound the two natures, that which is true of either nature is always true of, and attributable to, His one undivided Person.*

Nonetheless, He who is both God and Man in one Person forever (from the moment of His virginal conception and for all eternity), died in His holy manhood, not in His deity, in His atoning death on the Cross.

As our blessed Lord is both God and Man in His Person, Scripture can, therefore, speak of the atoning blood of God (Acts 20:28, "the Church of God, which *He* purchased *with His own blood*"). But this, of course, refers to human blood, His infinitely precious blood, not to some sort of "divine" blood.

“The Son of God took holy humanity into His Person. He is the God-man. He took humanity in order that His body might be given in death. **While death is a human thing, it was an act of His Person.** The sufferings in the three hours of darkness, the voluntary death, and the shedding of His blood – **the atoning work – have the value and glory of His Person imparted to them. Such value and glory is necessarily infinite.**” (RAH) Hence we read that **“He Himself is the propitiation for our sins”**; “Herein is love, not that we loved God, but that He loved us, and sent **His Son a propitiation for our sins**”; **“Our great God and Saviour Jesus Christ; who gave Himself for us, that he might redeem us”** (1 John 2:2; 4:10; Tit. 2:13-14).

“It [the truth of atonement, or expiation of sin] does not teach a goodness of God which can bear with any sin, but maintains the perfect holiness of God, and the putting away of sin, but it does it in a way which equally maintains infinite and perfect love. . . The foolish question has been asked, What righteousness is there in an innocent being suffering for the guilty? It is a foolish question. There is no righteousness in my paying my friend's debts. It is kindness, love; but it meets the righteous claim of his creditor. The claims of a holy God are maintained—intolerance of evil; and that is of the last importance for the conscience and heart of man; it gives him the knowledge of what God is in holiness. There is no true love without it. Indifference to good and evil, so that the evil-doer is let pass with his evil, is not love, and the dissociation of right and wrong, by God's authority—the highest possible evil. . . .The glory of God is maintained [in the atonement made by Christ on the Cross], and the heart of man [the believer, is] placed in association with the perfectness of that nature, and in peace with the perfect knowledge of His love, and that is the highest blessing, the highest good. Diminish the holiness, diminish the love—I have not God, I have not my soul formed into communion with Him. Take away the character of judgment or righteousness exercised, as regards evil, and you obliterate the authority of God—the creation, place, and responsibility of man.” (JND)

“There is another and profounder element of His [Christ's] glory, His effecting in His own person the purgation of sins [Heb. 1:3]. To create needed but His word [Heb. 1:2]; to sustain, His will [Heb. 1:3a]; but not so redemption [Heb. 1:3b]. To command in this case would have been wholly insufficient. The purging of sins could not be without the shedding of blood, without sacrificial death, for which the O.T. prepared men from the beginning. The earthly sacrifices could neither suffice for God's glory, nor cleanse man's conscience, as we are taught fully later on [in Hebrews]. But they were weighty testimonies from the days of Adam downward, though only elaborated into a system of types most full and instructive by divine inspiration under Moses. . . **Christ alone gives the full meaning and the true dignity to sacrifice, as is here [in Heb. 1:1-3] briefly shown and bound up with the glory of His person.** Sin is rebellion against God; it is lawlessness. God therefore is the One invariably concerned, whether it be also a human wrong or not. ‘Against thee, thee only, have I sinned and done this evil in thy sight’: yet he who so cried had been guilty of blood as well as of the worst corruption. As God's majesty and character are thus intimately in question, it is He who undertook to settle all in [the Person of] His Son [on the Cross]. . . **No wonder this deepest work of God is treated here as part of the divine glory of Christ. He must be man on behalf of men, He must be God to be available with God; He is both in one person; and thus as the justification was thus perfect, the result is unailing for all who believe.**” (WK)

“It [the serpent of brass on a pole] was the figure of Himself, Who knew no sin, for us made sin, identified in Divine dealing with the consequences of our evil in judgment on the cross. **Impossible** that sin could otherwise be expiated adequately. It must be by God's judging it in **One capable of bearing** what it deserved at His hands, and it must be in man, in the Son of man, to be available for man. Yet, had it been **any other than Jesus [God Incarnate], it had been offensive to God, and not efficacious for man,** for He only was the Holy One, and in no offering was there more jealous care that it should be without blemish. ‘It is most holy,’ says the law of the sin-offering . . . Therefore also that Holy thing which was born was called the Son of God; not only the Son of God before He was sent of the Father, but, when in grace the Word thus became flesh, perfect man, yet not the less truly God. **For there was none other way,** if the desperate case of man was to be remedied before God. It could only be righteously through atonement, and the Son of man was the only fitting victim . . . Thus did the man Christ Jesus, Son of God withal, yea, God over all blessed for ever, deign to suffer once for sins, Just for unjust, that He might bring us to God. **Only so could it be,** for God could not make light of sin, however surely He can and does pardon sinners; but even He could not pardon consistently with Himself or His Word, or the creature's real blessing, but through the blood of the cross.” (WK)

"Now blood represents the life. As we read in Scripture, 'The life of the flesh is in the blood: and I have given it to you **upon the altar to make an atonement for your souls**: for it is the blood that maketh an atonement for the soul.' (Lev. 17:11). Inasmuch, therefore, as man is a sinner, and is under the penalty of death, he can find no escape except through the shedding of blood, the rendering up to God of a life instead of his own. Failing to find such a method of deliverance, he himself must bear the doom of his sin, for 'the soul that sinneth it must die.' Now the blood of Christ is God's own way of saving the sinner; **for the blood of Christ signifies the offering up of His life to God [the voluntary yielding up of His life to God, rather than it being taken from Him], in death upon the cross, as an atonement for sin.**" (E. Dennett [ED])

His "blood" in scripture is often used to represent the **entire completed work of atonement on the Cross** (just as His "death" often is, and as "the cross" is as well); i.e.: His infinite atoning sufferings (during the 3 hours of darkness, bearing the wrath of God for our sins), His physical death, and His bloodshedding. His poured out blood had all the value of His death in it; and His death had all the value of His atoning sufferings in it—and **all had the infinite value and glory of His Person imparted to it!**

"The death of our Lord Jesus had all the value of the atoning sufferings in it. And John tells us of the blood of the atonement which came from a dead Christ and which had all the value of that death in it, blood which rendered a satisfaction to God [*glorifying Him in every attribute of His character*] for the outrage of sin against His nature. The veil having been rent, which speaks of Christ's death and of the fact that the standing of the tabernacle was at an end, the sinner may enter by the blood of Jesus (Heb.10:19; John 19:34, 35; 1 John 5:6)."

"The work of atonement is comprised of the three hours of sufferings at the hand of God (during the three hours of darkness), the death, and the bloodshedding from our Lord's pierced side. Thus, the precious blood shed from our Lord's pierced side has the value of the accomplished death in it, and that death has the value of the atoning sufferings during the three hours of darkness when He was forsaken by God." (RAH)

"For in deed and in truth God is glorified in the cross as nowhere else—His love, His truth, His majesty, His righteousness. 'Herein was manifested the love of God in our case, that God hath sent His only-begotten Son, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son as propitiation for our sins' (1 John 4 [v.10]). **And His truth, majesty, and righteousness have been maintained, no less than His love; for if God threatened guilty man with death and judgment, Jesus bore all, as man never could, that His word might be vindicated fully.** Never did man prove his enmity to God, never did Satan prove his power over man, as in that cross where the Son of man gave Himself up in supreme devotedness and self-sacrificing love to the glory of God. **Nowhere was so demonstrated the holiness of God, the impossibility of His tolerating sin; nowhere such love to God, and such love to the sinner. The Son of man was glorified, and God was glorified in Him** [John 13:31].

"When, where, was Jesus so glorified as in stooping to the uttermost when God "made sin Him Who knew no sin, that we might become the righteousness of God in Him?" (2 Cor. 5:21.) where Jesus, feeling the truth of death and judgment as none else ever could, bowed His head, not merely to man's contemptuous hatred and to Satan's wily malice, but to God's indignation against sin—despised of man, abhorred of the nation, abandoned of the disciples, forsaken of God, when most of all needing comfort, doing and suffering His will perfectly . . . to God's glory and in His grace? **No, there is nothing like it, even where, and where alone, all was perfection, in the life of Christ. This [His earthly life] was glorifying the Father as to good in a devotedness and dependence with which none can compare; that [His atoning death on the cross], a glorifying God as to evil by the endurance of all that the Holy One of God could suffer from all that God could and did inflict in unsparing judgment—both the one and the other in absolute obedience and love and self-renunciation to His glory. . . . 'Now is the Son of man glorified, and God is glorified in Him.'** . . . This is alone in the cross, which constitutes its specific glory, ever fading away from feeble man's eyes unless filled with light from Christ in glory, never forgotten of God the Father, Who, in answer to the cry, 'Glorify Thy name,' said, 'I have both glorified and will glorify it again.' And so He does and ever will, whatever appearances may for a little while say to the contrary." (WK)

Now, though our blessed Saviour died as Man (that is, in His holy manhood, not in His deity, which is impossible), His accomplished death was an act of His Person and thus not independent of His deity! . . . His Godhood is of absolute all-importance to the value and efficacy of His atoning death!

“The value of the atoning sufferings [of our Lord on the Cross are] **commensurate with the glory and value of His Person.**”

“**The Person of Christ gives efficacy to the work of atonement** [*the satisfaction which the righteous and holy nature of God demanded because of our sins*]. In 1 John 4:10 we read, ‘Herein is love, not that we loved God, but that he loved us, and sent his **Son a propitiation** for our sins.’ God is light and demands propitiation; and God is also love and furnishes the demanded propitiation [*thus is God’s glory immutably secured*]. And what was the divine furnishing? It is the Son! In 1 John 2:2 we read, “and **he is the propitiation** for our sins; but not for ours alone, but also for the whole world.’ Thus we see in John’s epistle **propitiation is connected with the Lord’s person as imparting value to the propitiation**, rather than presenting propitiation as His work.” (RAH)

“He was truly God: else He had never . . . availed efficaciously in His atoning blood.”

“Had He not been Man, of what avail for us? **Had He not been God, all must have failed to give to His suffering for sins the infinite worth of Himself. This is atonement.** . . . Did the glory of His person render Him incapable of suffering? The idea denies His humanity. **Rather was His deity that which made Him endure and feel it most, and as none other**”

“He Who shed His blood for us was God. If the Saviour here was not God, His purchase would have only a creature’s value, and must be wholly insufficient to acquire on God’s part the assembly as it was, yea, as it is. **Being a divine Person, His gaining it to Himself by blood has an infinite and eternal efficacy.**” (WK)

“Even the blood of Christ . . . would have no [atoning] value **apart from what He was. It is the truth of His person that imparts to it its efficacy.** Had He only been man, His death could not have availed for all [*or for any*]; had He only been God, He could not have died; but being what He was, ‘very God and very Man,’ He not only was qualified as the spotless Man to offer Himself as a sacrifice for sin, but His divinity added such efficacy to His precious blood that it suffices for the need of all who believe in His name. Understand it well, then, that it is not the blood of Christ apart from Himself that avails before God; it is Christ Himself rather in the efficacy of His blood.” (ED)

“The three hours of darkness were to Him the measure of what **to any other would have been an infinite hopeless distance.**” (FWG)

“Some mightier creature [than man] might well have borne temporal punishment due, **but the wrath and judgment implied in eternal punishment a divine Person alone could bear.**” (JND)

“Certainly in seeking the salvation of souls there was . . . **such suffering as could be borne only by One who was God** . . . judged, for the sins of those He was saving, according to the unsparing indignation and holy vengeance of God against that which is above all hateful to Him [sin].”

“**It was the divine glory of his person that gave infinite efficacy to His blood, who, for us, knew what it was to be forsaken of God in bearing the intolerable burden of sin. . . . The inward soul-sufferings of His atoning death were as much beyond His outward humiliation and agony as the soul is deeper and higher than the body;** but the divine value of His sacrifice flows not from His soul (for He had a spirit, soul and body as man) but from His Deity, who was the eternal Word and only-begotten Son before He was pleased to be born of the Virgin.” (WK)

“On the cross, Christ was under wrath, and therefore—although He was then doing something on account of which the Father would in a very especial sense love Him—yet then He could not be enjoying the relationship between Him and His Father. In one sense, the Father never loved the Son so much as when He was upon the cross. This was what was in the Father’s mind, not what was in Christ’s, who could not be enjoying His relationship and drinking the cup of wrath at the same time. He gave Himself up to drink this cup. On the cross He was entirely occupied in bearing the wrath: **it required a divine person to apprehend infinitely what the wrath of God was.** I apprehend that at that time Christ was fully occupied with what He was bearing—infinite pain—which He infinitely realized. God was to be glorified on account of sin, and **only such a One as He could do it.** Still **it is a very deep mystery**, and it becomes us to be very careful in speaking about it.” (Brethren Author uncertain: *The Girdle of Truth* 7:374-378)

“And in condemning the sinner to eternal burning for his sins, it also is an act of divine righteousness, and is final, and must be for ever. **No finite being will ever be able to drink up all the cup of God’s infinite hatred to sin. No suffering of the creature could ever satisfy the demands of divine righteousness. The Son of God did that, and He alone could.** The judgment of the wicked being according to righteousness, it must be for ever. They must drink the cup of God’s unmixed wrath and indignation. They will be in outer darkness, far from God’s holy presence, and be tormented for ever and ever.” (HHS)

“The reason it [the denial of *everlasting* punishment] reflects back on the Person of the Son of God, is that if a limited judgment would suffice, **then an infinitely glorious Person was not needed to endure**; none but He ever to drink the cup so as to be able to say, ‘It is finished,’ **infinitely enduring the judgment due to us, He could infinitely exhaust it.**” (J.A. Trench)

“If you were set with a bucket at the task of emptying the ocean, how long do you think it would take you? We hear you say: ‘Oh, I could *never* do that, for I have no place to hold the water; it would go back as fast as I took it out.’ True; now let *God* take up the task; how long will it take *Him* ‘who hath measured the waters *in the hollow of His hand*’ [Isa. 40:12] to do it? **The difference in the person makes all the difference in the work. No mere man could ever suffer the full measure of what sin deserves at the hand of God, for no mere creature can fathom the heinousness of sin nor the holiness of God. Christ, being both God and Man in His Person, could fathom both, suffer accordingly the full penalty of sin in a moment of time, and thus empty the cup of divine wrath to the last drop. A man in hell-fire for eternity cannot do this** any more than an ounce forever offered can ever make it a pound. This is one reason why the true Christian can no more yield up the deity of Christ than His humanity. **Apart from either there is no salvation, because there can be no true atonement.**” (FWG)

“**That blood was too precious, being infinite in value, to be thus limited.**”

“**The purification of sins effected by a divine person is not limited and cannot fail**; but it necessarily can take effect on none that hear the gospel unless they believe: God would be consenting to the dishonour of the Son if He made light of men's unbelief. Besides, the word received in faith has a morally cleansing power, as all believers are born of water and the Spirit. But here [in Heb. 1:4] it is the work, not in man but efficacious before God, which occupies the apostle; and this is the purification of sins by Christ before He sat down at God's right hand. What an attestation is that seat of His to the perfection and completeness of the work He undertook! **When Jehovah laid our sins on Christ, He was made sin for us, and treated as it deserved at the hand of God. For what did man, or even saints, know then of that infinite task?** God indeed marked it by a darkness for which nothing in nature can account, and Christ confessed it in that cry of His inapplicable to all others but Himself: ‘My God, My God, why didst thou forsake Me?’ This was the necessary accompaniment of sin-bearing: absolute abandonment by God. Though He were His God, yet Christ was made sin; and it was no make-believe but real if anything ever was; no slurring over the least sin, no leaving out the greatest. It was Christ bearing the judgment of sin, the sole righteous way for the purification of sins. And the work was done and finished in such perfectness, that the only adequate seat for Him who had borne all was at the right hand of the Majesty on high. David's throne will be taken another day when blessing dawns for the earth on Israel. And when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all the nations. **But here is a seat incomparably more august, and in fact proper and possible to none but a divine person**, yet is it also presented as the place suited to Him who had just made purification of sins. . . . What more glorious for the humbled Messiah?” (WK)

“Let us ever keep before us the great fact that every word, way and work of the Lord Jesus had a divine spring. This is so because of the union in Him of the human and divine—two natures, one Person. **His death was a human death, but it was not a death accomplished in independence of deity.** The accomplishment of that death had a divine spring, which imparted to that death all the value of His Person. So was it with the atoning sufferings and the abandonment. **It was as man He bore this, but not as man apart from deity. The value of His infinite Person imparted infinite value to the sufferings and abandonment.** *The stream of blood and water from His side has all the value of His death in it; and the death has in it all the value of His atoning sufferings and abandonment during the three hours of darkness. It is all one great whole having the infinite value of His Person.*” (RAH)

“**With men the glory of the office gives honour to the person; but with the Son of God it was the dignity and eternal glory of His person which gave the value of everlastingness to His work.**” (HHS)

“***Either Jesus was a Divine person or He was the worst of deceivers.*** This last you do not think: how then can you fairly escape from owning the glory of His person [as clearly set forth both in the OT and the NT, including His self-declarations as recorded in the four Gospels]? . . . **Thus, if Jesus had not been a man, man had derived no such benefit as the gospel proclaims. If He had not been God, the benefit could only have been human, earthly, and temporal. To give such a boon as Christianity offers, He must be both God and man in the same person. Again, if He had not died as man, there could have been no Christian redemption by blood. If He who died had not been Divine, the value**

of blood-shedding had been only that of a creature, and limited. To be infinite, not in person only, but in His sacrifice for us, He must be, as Scripture declares He was, both God and man. . . . It is worthy of God to save the lost, but it is only worthy of Him to save holily and righteously at all cost to Himself, at infinite cost, yet to save freely of grace, and therefore by faith of His testimony that He gave His only begotten Son, that whosoever believes in Him should not perish but have eternal life. **In every other scheme love is lost, or righteousness is compromised, or guilty man is flattered. The cross of Christ alone satisfies and harmonises all truth, meeting every want of man and every attribute of God. . . .** It [the divine-human Person of Christ] **is the keystone of Christianity.** Without it not only is its salvation a myth but its morality is a cheat. For all is built on the capital truth that God in Divine love humbled Himself to become man and die for sinners, that He might save and bless the believer to the uttermost, not by Christ only, but with Him." (WK)

"The more we compare passages as to this, the more we shall see this identification [of Jesus as Jehovah], and that it is not forcing one or two texts, but the doctrine of Scripture woven into its whole texture. . . . There is no God but Jehovah—I know not any, as says the prophet; but we [will] have seen, by multiplied examples that **Christ is Jehovah.**" (JND)

Any system, therefore, which denies the absolute deity of Christ, or that He is fully God and perfect Man in one glorious Person, is fundamentally false and wicked, and utterly destructive. Such a Christ ("*not mine, thank God!*"):

" . . . was not God come down, nor is He man gone up. God is not the Saviour-God [*instead there is but a creature-saviour*]. A creature created and a creature redeems us [*atonement being thus the work of a creature*]; and salvation is [*merely*] putting us in a condition to save ourselves and the constraining motive in life is not Christ, but personal aggrandizement. Satan's lie [*'ye shall be as God'*] becomes God's truth."

"According to this scheme, the love that came out after us was not in God: God is not the Saviour. It is a creature who has brought salvation, and he as a means of reaching a place beyond his original one. While his work puts us only on our own feet, to pursue the same pathway of self-exaltation." (FWG, *Facts and Theories as to a Future State*, Appendix 6: C.T. Russell)

What think ye of Christ?

What think you of Christ? is the test
 To try both your state and your scheme;
 You cannot be right in the rest,
 Unless you think rightly of him.
 As Jesus appears in your view,
 As he is beloved or not;
 So God is disposed to you,
 And mercy or wrath are your lot.
 Some take him a creature to be,
 A man, or an angel at most;
 Sure these have not feelings like me,
 Nor know themselves wretched and lost:
 So guilty, so helpless, am I,
 I durst not confide in his blood,
 Nor on his protection rely,
 Unless I were sure he is God.

Some call him a Savior, in word,
But mix their own works with his plan;
And hope he his help will afford,
When they have done all that they can:
If doings prove rather too light
(A little, they own, they may fail)
They purpose to make up full weight,
By casting his name in the scale.
Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys:
Like Judas, the Savior they kiss,
And, while they salute him, betray;
Ah! what will profession like this
Avail in his terrible day?
If asked what of JESUS I think?
Though still my best thoughts are but poor;
I say, he's my meat and my drink,
My life, and my strength, and my store,
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall;
My hope from beginning to end,
My Portion, my LORD, and my All.

(John Newton)