

THE
BIBLE DOCTRINE

OF

**GOD, JESUS CHRIST, THE HOLY SPIRIT,
ATONEMENT, FAITH, AND ELECTION;**

TO WHICH IS PREFIXED

SOME THOUGHTS ON NATURAL THEOLOGY,

AND THE

TRUTH OF REVELATION:

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A companion of all them that fear God, and keep his Commandments.

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CHAPTER IX.

A FEW REASONS FOR BELIEVING THAT CHRIST IS MENTIONED IN
THE SCRIPTURES UNDER THE CHARACTER OF AN ANGEL.

“Behold I send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold he shall come, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner’s fire, and like fuller’s soap ? And he shall sit as a refiner and purifier of silver. Mal. iii. 1, 2, 3. The Hebrew *Malacha*; which is here rendered messenger, is the Hebrew word that is mostly, if not always translated angel in the old testament. Although this prophecy was delivered, perhaps three hundred and ninety seven years before the coming of Christ, it speaks of him as the Lord whom the Jews sought, and the Angel, or Messenger who delivered to Moses the covenant that God made with them at Horeb, and represents him as the owner of the Jewish temple. This in my opinion establishes the question of his pre-existence beyond dispute. The phraseology of the above passage proves that Christ existed before John the Baptist did. “Behold I send my messenger, and he shall prepare the way before me.” It appears from the first chapter of Luke, that John the Baptist was born into the world six months before Christ. Now, if Christ never existed till he was born in the flesh, how could he send John the Baptist before him ? Can a nonentity send a messenger to prepare the way before it ? It will not do to say that Christ talked to John in person, and sent him to preach after they were both born, because John never knew Christ till he baptized him. He says, “I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the

same is he which baptizeth with the Holy Ghost." Joh. i. 33.

Malachi in this prophecy, speaks of two messengers. One was, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in," who was, no doubt, Jesus Christ. And the other was the Messenger, that was sent before him, viz. John the Baptist, as will appear from the following scriptures. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." In the following texts, Christ applies both these predictions to the Baptist.— "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mat. xi, 10, verse 14. "And if ye will receive it, this is Elias, which was for to come."

This Angel of the Covenant was to be as a refiner's fire, and a purifier of silver, which character John applies to Christ in these words, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. iii. 11, 12. See Mark i. 2. "And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way." Luke i. 76. Chap. vii. 27. When Malachi called Christ the Messenger, or Angel of the Covenant, he, no doubt, meant the covenant made at Horeb, because he uses the definite article, *the covenant*, showing that it was one well known to the Jews. It is not probable that they could understand him to mean any other covenant than the one made at Horeb, because it was all the one that existed between them and the Lord, and they knew of no other.

The person of the supreme God has always been invisible to mortal men. The Lord said to Moses, "Thou canst not see my face; for there shall no man see me and live." Exod. xxxiii. 20. Paul says he is "The blessed and only Potentate, the King of kings,

and Lord of lords ; who only hath immortality dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see." 1 Tim. vi. 15, 16. But we find that Abraham, Moses, and many others saw a person whom they called God. All the way I have to keep these texts from contradicting each other, is to suppose that those which say no man hath seen, nor can see God, allude to the Father, and those which say men have seen him, refer to the Son. I think John the Baptist has explained it in the following text : " No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him." Joh. i. 18.

Abraham did certainly see those three men that called at his tent in the plain of Mamre, washed their feet, and eat with him, on their way to destroy Sodom, yet one of them is called the Lord, and Abraham called him God. He promised Abraham that Sarah should bear a son, and told him that he was going down to destroy Sodom ; but when talking on that subject, he speaks as a Being limited in knowledge, hence he says, " Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know." Gen. xviii. 20, 21. I can hardly ascribe this language to the supreme Deity, because it is not likely that he needed to seek farther information respecting the wickedness of those cities. When Hager fled from her mistress, " the angel of the Lord found her by a fountain of water. —And the angel of the Lord said unto her, I will multiply thy seed exceedingly. And she called the name of the Lord that spake unto her, *thou God seest me.*" Gen. xvi. 7. 10. 13. Here the Angel whom the text calls the Lord, and whom Hager calls God, promised to multiply her seed, viz : Ishmael, exceedingly. And in Gen. xvii. 20. God said to Abraham, " And as for Ishmael, I have heard thee ; behold I have blessed him ; and will make him fruitful, and will multiply him exceedingly." Hence it appears that the Angel whom Hagar called God, is the same God that spoke to Abraham,

I have three reasons for thinking that this person was Christ, and not the supreme God. 1. Because the supreme God is not limited in knowledge, as this person seems to have been.

2. Because no man hath at any time seen the Father, who is the supreme God.

3. It appears to me improper to call the supreme God, the angel, or messenger of God.

When Moses led the flock of Jethro to the mountain of God, "The angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush." "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush." "Moreover he said I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob."—"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." *Exod. iii. 2, 4, 6, 10.*—For obeying this person, that appeared to him in the bush, Moses lost his inheritance in the house of Pharaoh, and suffered reproach. But Paul intimates that Moses suffered the reproach of Christ. He says, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." *Heb. xi. 24, 25, 26.* Moses did not suffer reproach for believing that Christ would be born into the world, but for believing and obeying that person, who appeared to him in the bush.

God said to Moses, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies." *Exod. xxiii. 20, 21, 22.* This angel or messenger, who took the Jews into Canaan, is frequently called the *Lord*, and *God*; and it is said of him that he spake unto Mo-

ses, face to face, as a man speaketh with his friend.—
Exod. xxxiii. 11. Deut. xxxiv. 10.

The Lord said to Aaron and Miriam : “ If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant, Moses, is not so, who is faithful in all my house. With him will I speak, mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold.” Num. xii. 6, 7, 8. This person cannot be the same that refused to let Moses see his face, and told him that no man could see it and live, yet he was the angel who was called God, and whom God had sent to conduct the Jews through the wilderness into Canaan : and is probably the angel of God’s presence, of whom Isaiah speaks in the 9th verse of his 63d chapter : “ In all their afflictions he was afflicted, and the angel of his presence saved them ; in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit : therefore he was turned to be their enemy, and he fought against them.” Paul intimates that this very person that supported them in the wilderness, and then destroyed them with serpents, for their rebellion, was Christ.—Hence he says : “ And did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them : and that Rock was Christ.” 1 Cor. x. 4. verse 9. “ Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.”

That the Lord who made the covenant with Abraham, and brought the Jews out of Egypt, is called an angel, appears from the following passage : “ And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your Fathers ; and I said I will never break my covenant with you, and ye shall make no league with the inhabitants of this land ; ye shall throw down their alters : but ye have not obeyed my voice ; why have ye done this ?—Wherefore I also said I will not drive them from before you.” Judg. ii. 1, 2, 3. When Jacob was blessing Joseph and his sons, he said : “ The God who fed me

all my life long unto this day ; the angel who redeemed me from all evil bless the lads." Gen. xlviii. 15, 16. Here Jacob calls his redeemer and supporter an angel, and then prays to that angel to bless his grand-sons.

The following passages affirm that no one has ever counselled or instructed the Lord : " Who hath directed the spirit of the Lord, or, *being* his counsellor, hath taught him ? With whom took he counsel, and *who* instructed him, and taught him in the path of judgement, and taught him knowledge, and showed to him the way of understanding ?" Isa. xl. 13, 14. Paul says : " For who hath known the mind of the Lord ? or who hath been his counsellor ?" Rom. xi. 34. The following passage shows that the Lord whom Isaiah saw, asked counsel, and was advised. " Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us ? Then said I, here am I ; send me. And he said, go and tell this people, hear ye indeed, but understand not." Isa. vi. 8—9.

Micaiah said : " I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead ? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith ? And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the Lord* said, thou shalt entice *him*, and thou shalt also prevail : go out, and do even so." 2 Chro. xviii. 18, 19, 20.

According to this scripture, the Lord held a counsel, asked advice, heard different opinions, and after enquiring into the means by which one of the schemes was to be effected, agreed to the proposal.

Now if those texts which say that the Lord God never has been seen, never has taken counsel, nor received advice of any one, nor never did change, nor repent, allude to God the Father ; and those passages, which say the Lord has been seen, has asked counsel, and taken advice, and has repented, allude to

the Lord Jesus, who is a created being, that can, of his own self, do nothing, and changeable, and capable of repentance, the whole difficulty is cleared up. This is my opinion, and I think it will be hard to prove that it is not true.

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. And he said unto him, what is thy name, and he said Jacob.—And he said thy name shall be called no more Jacob, but Israel: for as a Princee, hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” Gen. xxxii. 24—30. This person, with whom Jacob wrestled, is called a man, and Jacob calls him God: but it is no how probable that he was the supreme Being, because they are represented as wrestling in personal contact with each other, Jacob having hold of him, and he saying *let me go*; and when he saw that he prevailed not against Jacob, he touched the hollow of his thigh, and put it out of joint, and after all Jacob would not let him go till he blessed him; and besides it would, perhaps, be improper to call the infinite God a man, nor is it likely that Jacob could have opposed his personal strength to that of the supreme Being with so much success. I believe the supreme God could throw Jacob down faster than ten men could pick him up; and of course could have had no difficulty in breaking loose from him. However, it is certain that Jacob called this person God, prayed to him for a blessing, and received one from him.

If this wrestling was not literal, but only a wrestling by prayer, then this man that Jacob called God must have prayed to him, because, Moses says, “Jacob was left alone; and *there wrestled a man with him* until the

breaking of the day." In metaphorical language it will do to say, that Jacob wrestled with God by prayer ; but it will not do to say that God wrestled with Jacob by prayer. There can be no doubt but that Jacob prayed on this occasion to that personage with whom he wrestled, but still there is no doubt but that they wrestled literally.

That the Lord of Hosts did sometimes appear to the ancients under the character of an angel, appears from the following scripture : "He took his brother by the heel in the womb, and by his strength had power with God : yea, he had power over the angel, and prevailed ; he wept and made supplication unto him : he found him in Bethel, and there he spake with us : even the Lord God of Hosts ; the Lord is his memorial." Hos. xii. 3, 4, 5.

Moses informs us, that God delivered them from Egypt by the instrumentality of an angel ; he says : "When we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt." Num. xx. 16. Paul says, the law was ordained by angels in the hand of a Mediator. Gal. iii. 19. Moses was the Mediator of the first covenant, and that person, who wrote the law with his own finger on the tables of stone, and gave it to Moses, was the principal angel, [that is] messenger, that ordained, or appointed the covenant with the Jews. Saint Stephen speaks of the angel that appeared to Moses in the bush, as a person distinct from God ; he says : "This Moses, whom they refused, saying, who made thee a ruler and a judge ? the same did God send to be a ruler and a deliver by the hands of the angel, which appeared to him in the bush." Act. vii. 35. In verse 38, he says, "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our Fathers : who received the lively oracles to give unto us." And in the 53d verse he tells the Jews that they had received the law by the disposition of angels, and had not kept it. From the above passages it appears that the angel who appeared to Moses in the bush, and with whom he spake in the mount, and from whom he received the law, was not the supreme

Being, but an angel sent by God to establish the covenant with the Jews. And in the third chapter of Malachi we are informed that the angel, or messenger of that covenant, is the Lord whose forerunner was John the Baptist. And in the third chapter of Matthew we are explicitly told that this messenger of the covenant is *Jesus Christ*.

Again the above evidence proves, that their spiritual guide, who supported them, and against whom they rebelled, was some times called God, at other times called an angel, and sometimes called a man. And Saint Paul tells us, that they drank of that spiritual Rock that followed them, and that Rock was Christ. And that when they rebelled against that person, they tempted Christ. I have no doubt but that the supreme God frequently spoke to the patriarchs, and prophets, but I suppose they only heard his voice, but did not see his person. The one that said to Moses: "A prophet shall the Lord your God raise up unto you," &c. And the one that said, "No man can see my face and live," was no doubt God the Father. But that Lord who counselled with, and was advised by creatures, who was capable of repentance, was called a man, and an angel, whose person the patriarchs and prophets frequently saw, and who literally wrestled with Jacob, was most probably the Lord Jesus Christ.

CHAPTER X.

A FEW REASONS FOR THINKING THAT MICHAEL, THE ARCHANGEL, IS JESUS CHRIST.

The word *Michael* signifies that which is *like*, or *as* God. The word *Archangel* is composed of two Greek words, viz., *arche*, a head; and *angelos*, a messenger. The title *Michael, the Archangel*, literally signifies *the head messenger that is like God*. This must be Jesus Christ, because we all acknowledge that he is the image of God, and the head messenger that was ever sent into our world.

I have often heard preachers speaking of Archangels in the plural, but in scripture the word is always mentioned in the singular with the definite article *the* before it, by which one particular personage is denoted. In fact there can be but one Archangel, that is, one *head messenger*, and who dare to say that Jesus Christ is not the *head messenger*?

If Christ is a *messenger*, he is an *angel*. If he is the *head messenger*, he is the *Archangel*. If he is *like* God, he is *Michael*; therefore he must be *Michael, the Archangel*. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that Jesus Christ will preside at the judgement of the last day. Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead." Act. xvii. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. xxv. 31—34. But the following passage shows that Michael will preside in the day of Judgement. "And at that time shall Michael stand up the great Prince which standeth for the chil-

dren of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame, and everlasting contempt." Dan. xii. 1, 2.

Some people have argued that this text does not refer to the day of judgement, because it says : " Many of them that sleep in the dust of the earth shall awake."—

This text might be more literally translated. "*The multitudes that sleep in the dust of the earth shall awake.*"

But as it stands, it sufficiently proves that Michael will stand up to deliver all God's people, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel : " I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. x. 21. In the thirteenth verse of this chapter Gabriel says : " The prince of the kingdom of Persia withstood me one and twenty days : but lo, Michael, one [Heb. *ahed*, the first] of the chief Princes, came to help me." The word which is here rendered *one*, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the *first* day.

Some people contend that Michael was a temporal Prince, viz., Cyrus, but I think they are mistaken, because Michael was not his proper name, and I do not think he was enough like God to deserve that name as an honorary title ; besides it appears that this Michael was an associate of the angel Gabriel ; and there is no probability that Cyrus will stand up to deliver God's people, when the *multitudes*, or even *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.

We are informed in Deut. xxxiv. 5. 6, that " Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him

in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude ix. Now, if the Lord buried the body of Moses, and if Michael the Archangel took care of the body of Moses, then the titles *Lord*, and *Michael the archangel* are only different titles, or names given to the same person. In this dispute, Michael said to the Devil, "The Lord rebuke thee." Which are the same words the Lord used to rebuke him in the third chapter of Zechariah, from the first to the fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." Here the very Lord that cleansed Joshua from iniquity, is called an Angel. If this Lord-angel is not the Lord Jesus, who can he be?

That Jesus Christ commands the armies of heaven, appears from the following scripture: "And he was clothed in a vesture dipped in blood: and his name is called, the Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * * * And he hath on *his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. xix. 13, 14. 16. But it appears from Rev. xii. 7, that Michael commands the armies of heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that Michael and his angels cast him, and his angels out of heaven; and in the tenth

verse this victory is ascribed to Christ ; hence the exclamation, " Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down." To me this evidence proves beyond reasonable dispute, that Michael is one of the names of Christ ; because if the Church is the seat of this war, and if Christ is the Captain of our salvation, and the leader of his people, he must be the person who is here mentioned under the the name of Michael.

Paul says, " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first." 1 Thes. iv. 16. From this text it appears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger ; therefore the Lord must be that head Messenger.

This text says the dead shall rise at the voice of the Archangel ; and Christ affirms that the dead shall be raised by his voice. He says, " Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live." " Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." Joh. v. 25. 28, 29.

I am not alone in this opinion ; most of the principal writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words *Michael*, and *Angel* says, that both these words do sometimes refer to Christ ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article *Angel*, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that *Michael* and *Angel* are both names of Christ. Doctor

Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord appeared to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Progress, Cincinnati edition, page 54. Guyse in his Paraphrase on the New-Testament, on Rev. xii. 7. acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodridge and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul, whom they think was the first Being that God ever created. I agree with them that Christ is the first Being that God created, but I cannot see the propriety of calling the pre-existent Christ a human soul, seeing he did not descend from human's, but existed before the human family was created.

Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hager when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ: and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. xvi. 9, 10. Chap. xviii. throughout. Exod. iii. 2—7. Judg. ii. 1—5. Dan. x. 13. 21. Chap. xii. 1. Rev. xii. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forbear to quote the words of all these au-

thors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself.

Little did many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel, they were thereby undermining Trinitarianism; yet they actually were, because, if he was the Angel of God, and as Moses says, the Angel that God sent to bring the Jews out of Egypt, he cannot be God in the highest sense of the word.

As the text which says Melchisedec *was the Priest of the most high God*, proves that Melchisedec was not the most high God, so the passages which say Christ is the Angel of God, prove that he cannot be that God, whose Angel or Messenger he is. It will not do to say that Christ in his pre-existent state, was only distinct from, and inferior to God in his humanity, while in his divinity he was equal with him, because his humanity was not then in existence. This doctrine is as fatal to Socinianism, as it is to Trinitarianism, because, if Christ is the Angel of the covenant, who spoke with Moses in the Mount, and buried him when he died, he must have existed before he was born of the Virgin Mary.

I have heard but two texts of scripture brought to disprove this doctrine. One is, for verily he took not on *him the nature of Angels*; but he took on him the seed of Abraham." Heb. ii. 16. As the word nature in this text is wanting in the Greek, it proves nothing about the nature of Christ. In fact the word *Angel* simply signifies a messenger, and never denotes nature, but is always significant of office. Every messenger that ever existed in heaven, earth, or hell, was an *Angel*. Christ is called a Messenger in Isa. xlii. 19. "Who is blind but my servant? or deaf, as my Messenger that I sent?" also, Mal. iii. 1, 2.

The other text that I have heard urged to prove that Christ never was an Angel, is Heb. i. 5. "For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee." Although this

text abundantly proves that Christ is exalted above all other Messengers, it by no means proves that he never was a Messenger himself. If I should say of General Washington that he was made superior to all the officers of the Revolutionary army : for to which of the officers said Congress at any time, thou shalt be commander-in-chief, and again when they brought him into the army, they said, let all the officers obey him, and of the officers it is said that the government gave them commissions and appointed them wages, but to Washington it said, thou hast loved thy country, and hated treachery, therefore the government, even thy government, hath exalted thee to honor and office, above thy fellows ; such conversation would go just about as far to prove that I thought Washington never was an officer in the army of the Revolution, as the first chapter of Hebrews goes to prove that Christ never was a Messenger of God. In fact the above text taken in its connexion goes rather to prove, than to disprove, that he is one of God's Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.

The drift of the writer in the first chapter of Hebrews, was not to show that Christ was no Messenger, but to show that he was made greater than all the Messengers of God : therefore, when the above text is brought to prove that Christ never was an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer.