

**THE REVELATION OF GOD
AND MAN IN THE SON OF
GOD AND THE SON OF
MAN, SIX SERMONS**

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The Revelation of God and Man in the Son of God and the Son of Man, Six Sermons by John Hamilton Thom

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JOHN HAMILTON THOM

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AND MAN IN THE SON OF
GOD AND THE SON OF
MAN, SIX SERMONS**

THE REVELATION
OF
GOD AND MAN
IN
THE SON OF GOD AND THE SON OF MAN.

Six Sermons,

PREACHED IN RENSHAW-STREET CHAPEL,
LIVERPOOL.

BY
JOHN HAMILTON THOM.

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SERMONS.

I

CHRIST TEMPTED IN ALL POINTS LIKE AS WE ARE.*

PREACHED OCT. 2ND AND 9TH, 1859.

HEBREWS IV. 15:

"FOR WE HAVE NOT A HIGH-PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN."

TH**ERE** are in the New Testament two designations of Christ on which it is impossible we should ponder too much; to which I always find myself recurring as often as I reflect upon the best means of presenting the Essentials of the Christian Revelation to your clearest apprehension: these designations are, Son of Man, and Son of God. On these two expressions, on the realities which they express, I rest the whole spiritual influence of the

* This and the next Sermon, its sequel, are published by request of some of those to whom they were delivered. The first, for convenience, was in preaching divided into two.

Christian Religion : on these two expressions I rest the defence of our own Theology. Revelation is the unveiling of God, the unveiling of His Person and Action in all His relations with Man. Revelation is not a dissertation in Theology, it is not a discourse or an argument,—it is the unveiling of God Himself in what He is, and in what He does,—it is personal knowledge of Him, a knowledge not derived from our own thoughts and meditations, but presented to us by Himself in a living way. A living Being cannot be made known by description ; he is made known by his personal acts and sympathies, by the living relations he holds with those to whom he is known. Description indeed may enable us to realize the character of men with whom we have had no personal communication, because we already have large experience of other men ; but God must in the first place be known to us in Himself or not at all, for we have no experience of other beings whose intercourse with us is of the same nature as His. And in personal acts God is for ever presenting Himself to the souls of men. It would seem impossible to evade the recognition of a living Being holding communication with us. A mighty Spirit comes forth from Creation distinct from all that our eyes rest upon. An audible voice is not necessary to assure us that a living God is there. We cannot behold the awfulness or the loveliness of Nature without feeling that a Spirit is moving

on its face. And this is not a matter of inference; it does not hang on the accuracy of your reasoning powers or mine; it is a matter of personal experience; God is presented to the feeling of our souls, as the presence of a man to the feeling of our sense. And a man's soul does not consist in thoughts or reasonings about a Divine Being,—it is the presence-chamber of actual communication with Him,—it is "haunted for ever by the eternal Mind." Conscience, even though we would, will not suffer us to doubt that He is there in Person. And when we will, Love and Aspiration, our Nature in its spiritual hunger and thirst knows with a trembling joy that that hunger and thirst were not excited by ourselves, that they come from a Spirit who is personally dealing with us, who is lifting us to Himself, and who, if we cling to Him in the faith that He is a living support, will fully satisfy all the instincts He awakes.

But this direct intercourse which God holds with us through Reason and Conscience, and the mighty impress of a personal Spirit clothed in light which Nature conveys, might not be sufficient, and historically speaking may be pronounced absolutely as not sufficient, to make known to us the *Character of Him* with whom we have to do. We may have unquestionable experience of the personality of one, of whose character, of whose moral nature, we are able to obtain no clear image. Certainly the ex-