

## Of All Errors

Of all errors, an error concerning the nature of God is the most fatal; and such an error is involved in these representations, which set forth only one attribute of his being; namely, his holy severity against, and hatred of sin; and wholly obscures another, which is his love to his creatures, and his mercy to his sinful creatures. Moreover, it represents God as changeable and being changed, as having a different disposition towards me after the Incarnation than before it, in prospect of the Incarnation than not in prospect of it.

And then the question is, What moved him to the Incarnation? it must have been to change himself, to bring himself into another state than he was in before, which are hideous blasphemies. Yet are they the practical ideas of God, which are too often served out to the people by preaching. Surely this systematic divinity is becoming as noxious a thing as the scholastic divinity ever was.

Edward Irving, *The Orthodox and Catholic Doctrine Of Our Lord's Human Nature* (London: Printed by Ellerton and Henderson For Baldwin and Cradock, 1830), p.101.

If Christ's flesh was in the conception or generation changed, so as to be in a different condition from man's, either as it stands related to its susceptibility of temptation from the world, or handing up temptation to the mind, then I see these consequences; which I will not here undertake to open, but shall be content with simply stating:

First, He is not tempted in all points as I am.

Secondly, He is not capable of being a high priest to me, which standeth in this very thing, that in all things he was likened to the brethren. Heb. v.

Thirdly, He had only two of my enemies to contend with, the devil and the world; and I have no proof that he can overcome the third, which is the flesh.

Fourthly, He never was one with me, and I know not how I can ever be one with Him.

Fifthly, I have no evidence either of the Holy Ghost's willingness to wrestle with wicked flesh, nor yet of his ability to overcome it.

Sixthly, As Christ's life is no prototype of the Holy Ghost's power over sinful flesh, so is Christ's resurrection no assurance of my resurrection. It is most likely a peculiarity of flesh in that new condition in which he had it.

Seventhly, The whole Gospels are an appearance, and not a reality. They are written as if he was passive to a temptation and inclination as man is; but you say he was not: therefore you put the lie upon the whole testimony of the Scriptures.

Edward Irving, *The Orthodox and Catholic Doctrine Of Our Lord's Human Nature* (London: Printed by Ellerton and Henderson For Baldwin and Cradock, 1830), p.27-28.