

Author: Enyedi György. This sermon was preached in early 1597. A Hungarian language copy remained in the 5<sup>th</sup> Codex of Cluj (in Hungarian: 5. Kolozsvári Kódex) from the mid 1600's.

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This sermon is the second in the series that starts with Concio CXCI, and continues with Concio CXCV after this sermon.

Rules applied during the translation:

The translation preserved the paragraph structure published in the transcript.

Bible book, chapter and verses indicated in parenthesis are the additions from the transcription process. These additions allow the reader to immerse themselves into the Bible passages Enyedi György has mentioned in the sermon. All Bible quotations use the English of the King James Version of the 1611 edition.

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**Concio CXCI,<sup>1</sup> a sermon from 1597 by György Enyedi, the third Bishop of the  
Transylvanian Unitarian Church**

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*I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*

Ps. 2:7 KJV

Once the prophet described how the Lord treats the worldly princes and the powerful who are raging against His decisions and decrees, and arming themselves, now in this second part of the psalm the prophet shows us how the Lord glorifies and exalts those who are in His grace.

The prophet illustrates this through the example of himself. While he had numerous enemies and the neighboring heathen plotted against him, God took his side, and

because of that not only were his enemies disgraced, but David was elevated into a stature of dignity and honor as he writes (Ps. 2:7): "I will declare the decree: the LORD hath said unto me."

The prophet explains why every effort of his enemies is futile, and why he is so encouraged (Ps. 2:7): because, he understand and knows "the decree: the LORD hath said unto me" that no one may break. Below, I'll be providing details about God's counsel. From that we learn the nature and the obligations of the mortal and true rulers; that they are expected to recognize that their power is granted by God, that they ought to be grateful for it, and that they ought not assert that their rule is of their own doing. Very much like David acknowledged and praised the grace of God towards him.

People holding powerful positions ought to follow that example, and not the actions of those godless and ungrateful people like Nebuchadnezzar or Sennacherib, who declared that their empires came about because of their deeds: *We created all this with the labor of our own hands, with our wisdom, with our shrewdness, we broke down the borders of other nations.* Now, the Lord God usually demonstrates to those ungrateful people that the empire is His own, that the countries are His own, the glory is His own, and that He grants that glory according to His will, and He takes away that glory from those who claim it for themselves.

Not only rulers may learn from this, but people of every rank. Everything there is, belongs to the Lord (Ps. 22:29; Ps. 24:1-2): all lands are His, and everything on them. (Ps. 89:12) for that reason, we must acknowledge that everything we have was given to us by the Lord. As the apostle states in 1 Cor. 4. v. 7 (1 Cor. 4:7): "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" David knew well that all there is, was given by the Lord, so, he attributed his crown to Him, and he declared that in a grateful manner.

There are three ways the Lord's honor was bestowed on David. First, by the kindness and love of the Lord. He declares that God called him His Son, who was begotten by Him. Second, by the vast, far and wide expanses of His empire (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance,"<sup>2</sup> Third, by His undefeatable power and might (Ps. 2:9): "Thou shalt break them with a rod of iron." This is how the Lord blesses His followers and glorifies them when they oppose worldly rulers.

Now, we have to discuss in detail these three types of honors. The first action of God, this being David's first honor, is that God called him His beloved Son (Ps. 2:7): "Thou art my Son, this day have I begotten thee." Let us first contemplate here how could David be called the Son of God, when God is a Spirit residing in heaven, and David is a man who lives on Earth. We see that fact confirmed in the Scriptures where we read (1 Sam. 16:1) that the father of David was Jesse who lived in Bethlehem. However, those who are familiar with the Scriptures and comprehend the kindness and love of God, are not surprised by God's words. I will not make you listen to, and will not waste your time on, the demonstration of every single case of the large number of the examples where

mortal worldly people are called the sons of God. By now even children have heard them all, understand them all, and know them all.

The Scriptures state that Adam was the son of God in Luc. 3. (Luke 3:38), and consequently all his descendent are; they all were made in the image of God. Then, God calls the entire nation of Israel His first born, and that term is so commonly used that even godless Jews were called sons of God in Isa. 1. (Isa. 1:2). "I have nourished and brought up children etc." God spoke about Solomon this way (1 Chron. 22:10): "and he shall be my son, and I will be his father." And in Psalms 81 (Ps. 82:6): "I have said Ye are gods; and all of you are children of the most High." <sup>2</sup>

Therefore, it is not a surprise that David is called a son of God. First, he was a man. Second, he was an Israelite. Third, he was a king. Those who doubt this reasoning are pointing out that it's not only written that David is a son of God, it is also written that (Ps. 2:7): "have I begotten thee." These words imply giving birth naturally, but that doesn't apply to a mortal David; however, there is no contradiction in these words. It is obvious that this kind of wording is used in relation to mere mortals in other passages of the Scriptures. Such is the case in Deut. 32. (Deut. 32:15) where Moses talks about the Israelites: "then he forsook God which made him." <sup>2</sup> Even more striking is that in the Scripture God not only calling Himself a father of people, but also a mother.

This is what He says about the Israelites in Isa. 46. v. 3 (Isa. 46:3): "O' house of Jacob, and all the remnants of the house of Israel which are borne by me from the belly which are carried from the womb." <sup>2</sup> First we can learn from this that while God has been mentioned as a father, a mother, or a parent of people, we shouldn't understand this in a natural sense such as the act of giving natural birth, like the many living creatures that create offspring equal to the parents. Rather, this is a metaphorical expression from God to reveal His loving kindness, and His nature as a caretaker and benefactor of people. He reveals that He loves His son in accordance with His fatherly nature, and that He wants to be benevolent to His son, and to elevate His son to glory.

We can learn, secondly, that in the Scriptures there are no expressions related to the natural birth of humans that would not also be bestowed onto God. Even though He doesn't give birth in the natural way, I beg you to tell me, how would you talk about your own son more expressively than saying (Ps. 2:7): "Thou art my Son, this day have I begotten thee", and in (Isa. 46:3): "from the belly which are carried from the womb." While we find all these statements about God in the Scriptures, they are not about Him giving birth the natural way, but, rather, about reflecting human properties onto God, and all those verses intend to express His love, benevolence, and providence.

Consequently, it must be obvious that those people who, upon their reading that Christ is the son of God, are straining to demonstrate that our Lord Christ has an analogous nature to God, present a very weak argument that lacks support. They commit yet another error when they take the expression of God giving birth, and forcefully apply it to the birth of Jesus Christ. They are mistaken, because it is obvious that when the Scriptures describe a birth by God, such description is not to denote a natural birth, it

does not pertain to Christ, as those expressions, without any doubt, are reflections of characteristics of common people, the way we explained previously.

Now that we explained all that, you should no longer have any doubt that when the Scriptures say (Ps. 2:7): "Thou art my Son; this day have I begotten thee." <sup>2</sup> is literally about David. And when we read (Ps. 2:7) "have I begotten thee" you now understand that it is not about the natural birth of David. Because he was the son of Jesse, that passage describes the time when God expressed His kindness, love and benevolence toward David. That statement manifested itself at three different times. First, when he was anointed by Samuel to be king. Second, when he was chosen king of the entire house of Israel after the death of Saul. Third, when he returned to the throne after the attack by Absolon, at which time he speaks these words 2 Reg. 19. v. 22. (2 Sam. 19:22): "For do not I know that I am this day king over Israel?" The words "*this day*" ought to be interpreted as one of these three times. Because the Scriptures do not specify which of the three occasions of kindness the Psalm passage refers to, it is possible to use any of them, without the danger of transgression.

The second time God expressed His kindness is a very plausible explanation for that Psalms passage, because that was when the entire house of Israel elected David their king. At that time David was born anew after experiencing the grace and love of God. Therefore, the first honor of David was when God expressed His fatherly grace towards him. The second honor of David was when He granted him a vast, far, and wide empire. The Lord declared (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance." <sup>2</sup>

God granted David victory and rule over the heathen nation, the Idumeans, the Moabites, the Ammonites, the Cyrusians, the Philisteen, the Amelikites, and that history is detailed in the second book 8. (2 Sam. 8:12), 10 (2 Sam. 10:19), and 12 (2 Sam. 12:30-31), and in Par. 19 (1 Chron. 19:18-19), and 28 (1 Chron. 28:1. These books serve as evidence that the words in this psalm are true, and authentic. The third honor is expressed by the words (Ps. 2:9): "Thou shalt break them with a rod of iron." This represents David's supreme power that is like an iron rod against a potter's vessel. When an iron rod strikes a potter's vessel, that vessel breaks into shards; so, the enemies of David will be similarly destroyed when he strikes the armies of the heathen. If any one wants to learn the details of the battles of David, they can read about them in the quotes listed above. With that we have reached the end of the second part of this psalm.

While this psalm was written literally and historically about David, in the spiritual sense, however, it was written about Jesus Christ. For that reason it is necessary to explain this psalm according to its spiritual meaning, especially, because the apostles also related the words of this psalm to the person of Jesus Christ, as we read in the New Testament (Acts 13:33; Hebrews 1:5, Heb. 5:5). To begin with, no Christian could deny, and no Christian does deny that the words (Ps. 2:7), *Thou art my Son*, clearly pertain to Jesus Christ. The explanation of this passage is where we disagree with, and

can not compromise with the papists and trinitarians. They state that this passage must be interpreted as evidence that the Son was naturally born to God, and that proves the eternal, divine nature of Christ. Because the naturally born Son of God is also a God; as here Christ is called the Son of God, thus, he is a God, identical in nature to the Father God. When we refute that by saying that the entire house of Israel, kings, and others have been called the sons of God, but it doesn't follow that all those people are gods, they answer that Jesus Christ is different from those, because he is a naturally born Son of God. We refute that by saying that he called himself a son of man, and history documents that he was born to Mary by natural birth. They respond that Christ had two births, the first is eternal from the substance of the Father, the second to a mortal human called Mary. We refute that by saying that neither we read anything about the birth of Christ in eternity, nor we read about God giving birth from his substance, or giving birth to a son. To this they say that they can point to the Scriptures for the evidence. Among others they bring up the words of David (Ps. 2:7), "Thou art my Son; this day have I begotten thee."<sup>2</sup>, where they say the prophet is talking about the eternal birth. To that, we respond that they will never prove the eternal birth from this Bible that both they and we are using.

We will respond to their other evidences on another occasion. Because we have been discussing this passage, I will prove that this particular passage is not about the eternal birth of Jesus Christ. The trinitarians maintain that the Son of God, who was born of the substance of the Father, is not less powerful than the Father, neither lesser or greater than the Father, but they are equal in every respect. However, the person David is talking about is lesser than the Father, and not someone equal to the Father like an eternal son of God, who would be equal to the Father. The person David is talking about is lesser than God, which becomes apparent not only from our verse, but also from the verses before and after it. In the preceding verse we read (Ps. 2:6): "Yet have I set my king upon my holy hill of Zion." And that king anointed on the holy hill of Zion says that God spoke to him (Ps. 2:7): "Thou art my Son; this day have I begotten thee."<sup>2</sup> Thus, there can be no doubt that the son is lesser than God, because God made him king. After that verse we read (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance."<sup>2</sup> There is no doubt that when someone asks and accepts something from another, that person is lesser than the one from whom he asked and accepted something.

Consequently, David is talking about a son of God who is lesser than the Father. For that reason, the trinitarians couldn't possibly relate this passage to an eternal son, because they hold that the son is equal to the Father. Secondly, God speaks about a son that He begotten today. The word "*today*" has always been denoting a particular, defined point in time. The trinitarians insist that the birth of the eternal son had no beginning, as he is being born continually, endlessly, as he is being born eternally. However, David says here that God has begotten the son, and He begotten him at a particular point in time, He begotten him "*today*". Therefore, those words do not refer to the birth of an eternal son of God. Their reply, that the word "*today*" should be interpreted as eternity, is so shameless, that it doesn't merit even our mocking. Their

interpretation is blatantly false, because they can't point to a single line in the entire Scriptures where "*today*" doesn't mean a particular, defined point in time. Their brainless interpretation is refuted yet a third way, with passages from the writings of the apostles, because the trinitarians can not possibly be so shameless as to elevate their wisdom and righteousness above that of the apostles. The apostles themselves use those words of David on three occasions, and each time they relate those words to Jesus, Act. 13 (Acts 13:33), Heb. 1. and 5. (Hebrews 1:5; Hebrews 5:5). In each individual passage the apostles talk about the Jesus who had died, had risen, and had ascended to heaven. The trinitarians' eternal son of God could not have died, risen, or ascended to heaven, because if he was truly an eternal son of God, then he would continually reside in heaven throughout eternity. Thus, it is beyond doubt that these words are not about an eternal son of God.

To be convinced that I am speaking the truth, Christians ought to read and understand those passages I mentioned above! Saint Paul, Act. 13 (Acts 13:33) in Antioch spoke these words to the Jews: "But God raised up Jesus again; and it is also written in the second psalm, Thou art my Son; this day have I begotten thee." Right there the apostle says that David talks about someone who died and then was raised. That someone can not be an eternal son of God. In Heb. 1 (Heb. 1:2) the apostle says that in the recent past God spoke through His son, whom He appointed to be the heir of all things, and He talked about him saying: "Thou art my Son." We see the mentioned recent past God spoke through the son born to Mary, and He appointed him to be the heir of all things. But the Son of God the trinitarians talk about never received anything from anybody. Therefore, this passage is not about an eternal Son of God. Thirdly, in Heb. 5 (Heb. 5:4) the apostle says: "And no man taketh this honor onto himself, but he that is called of God, as was Aaron." Correspondingly, Christ didn't glorify himself into a high priest, rather, he was glorified by the one who called him (Ps. 2:7): "Thou art my Son, this day have I begotten thee." Here the apostle talks about a son who was glorified by God, who received the honor of high priesthood from God, and the apostle relates these events to the words of David. However, that eternal son of God of the trinitarians was never glorified, and he never received the rank of a high priest from God. Therefore, this passage is not about him.

Finally, in order to put all your doubts to rest, and to accept our explanations with confidence, you have to know that even trinitarian scholars acknowledge that this line is about the Jesus who was born to Mary. Those scholars, however, do not condemn the mindless trinitarian explanation, perhaps, because they are afraid for their lives, or because their eyes are clouded by the false explanation. You can read about this for yourself in *Buceri et Musculi Commentarios in Psalmos*. Therefore, yet again, it is obvious that this passage in its spiritual meaning is not about the eternal Son of God, but, rather, about Jesus Christ born to Mary.

Let us now review why this line is about Jesus. I started by explaining that David is not literally the son of God, because he was the naturally born son of Jesse; David is called a son of God, because God showed His grace and like a father would show to his son.

Similarly, understand that the Scriptures never call Jesus a naturally born son of God, as the trinitarians would like you to believe. Jesus, in all passages of the Scriptures, calls himself a son of man, the naturally born son to a woman called Mary. Jesus is called a Son of God, because God showed His grace and love towards him several different times.

I also explained that God showed His grace toward David on three different occasions. At first through Samuel. Second by the nation of Israel. Third, after the death of Absolon, at which time God has begotten David. Similarly, we see evidence presented at three different times that prove that Jesus is the Son of God. First, at his baptism when the Holy Spirit descended upon him and a voice from the heavens said (Matt. 3:17): "This is my beloved Son in whom I am well pleased." <sup>2</sup> Second, when he was raised from the dead. Third, when he ascended into heaven, was seated at the right hand of God, and was made to be Lord over all.

It is not a mistake to relate the words of David to either of those times. Anyone who is baptized by water and by the Holy Spirit is born anew, as the Lord Christ stated. However, when John the Baptist baptized our Lord Christ in water, the Spirit of God descended onto him, he was born anew, but by God. We can, with great certainty, relate that event to the words (Ps. 2:7): "Thou art my Son; this day have I begotten thee." <sup>2</sup> The second time, as I previously explained, when Christ rose from the dead, apostle Saint Paul used the words of David in Act. 13 (Acts 13:33) and additionally in Ro. 1 (Rom. 1:4) where he writes that the fact that he was raised from the dead proves that Jesus was Son of God. Even our Lord Christ stated this soon after his rising when he spoke to the apostles (Matt. 28:18): "All power is given unto me in heaven and in earth." <sup>2</sup> Third, this prophecy relates to Jesus according to the time after his ascension, when he is seated on the right of God our Father, as this is explained by the apostle in Heb. 5 (Heb. 1:5; Heb. 5:5). Because that is the time when everything was placed at his feet, when all authority was given to him, when he became a high priest, when he was taken up into heaven, and when he was seated at the right of the Father.

The prophecy of David is about the man Jesus Christ, as we explained by using historical evidence, showing the unmistakable similarities, and citing the testimony of the apostles. It is also certain that the Messiah the prophet spoke of is the man Jesus Christ, there could be nobody else. My brethren, let us then be contented with this Jesus who was born to Mary, and who was called by God (Ps. 2:7): "Thou art my Son; this day have I begotten thee." <sup>2</sup> Let us not search for anyone else, someone who never existed and never will, someone whom David didn't speak about, and who was never written about by the apostles. Indeed, he is the only one appointed to judge the living and the dead, in whom God reconciled the world into Himself, who proclaimed through the apostles the remission of all sins, the one who will lead the righteous into the eternal kingdom. Amen

## Notes

<sup>1</sup> This sermon was preached in early 1597. A Hungarian language copy remained in the 5<sup>th</sup> Kolozsvár Kódex from the mid 1600's. In 2018 a contemporary Hungarian transcript of Concio CXCI was published in: Lovas Borbála (2018) Enyedi György Prédikációi 3., MTA-ELTE Humanizmus Kelet-Közép-Európában Lendület Kutatócsoport, Budapest. ISBN 978-963-508-885-0. The contemporary transcript was used as the basis for the translation.

<sup>2</sup> In the 5<sup>th</sup> Kolozsvár Kódex some Bible quotes were written in an abbreviated form, because it was common practice that preachers wrote their own handbooks for preaching. The abbreviated quotes are expanded to show how the sermon was delivered, and to provide a more complete understanding of the arguments advanced by Enyedi.

<sup>3</sup> The authors wish to acknowledge the copyediting assistance of Ms. Mary Johnson and Karen C. Burton.