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PLEA

FOR THE

CATHOLIC DOCTRINE OF THE TRINITY.

BY ROBERT W. LANDIS.

Desine quapropter
 Exspuere ex animo rationem: sed magis acri
 Judicio perpende, et, si tibi vera videtur,
 Dede manus: aut, si falsa est, accingere contra.
 LUCRET. *Lib. ii.* 1039.

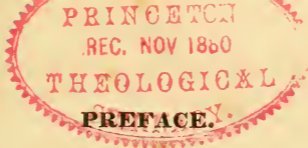
I speak as to wise men; judge ye what I say.—PAUL.

Philadelphia:

.....
 1832.



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THE design which I had in view in preparing and publishing the following work, was to furnish those, who are not possessed of the means of examining larger treatises, with a brief, comprehensive summary of the evidences in favour of the doctrine of the trinity.

I have therefore advanced but little original argument on the subject. My aim was, not to be original, but useful. I have collected the chief of my arguments from some of the most celebrated writers in favour of this doctrine. And finding that their arguments were generally stated in better and more forcible language than any in which I could express them, I have copied many of them *verbatim*.

I wish it plainly understood, that I have not adduced the *historical* evidence in favour of this doctrine, because I deemed the *scriptural* insufficient to establish it. *My primary appeal is to Scripture.* But the manner in which Unitarians conduct the controversy on this subject, renders it, at least, desirable, that a work embracing both the scriptural and historical evidences in favour of the doctrine of the trinity, should be within reach of every sincere inquirer after truth. It is to be wondered at, that some who profess to have much knowledge relating to this subject, should make no scruple of *boldly asserting*, that

“The Christian church knew nothing of the doctrine of the trinity, until sometime in the *fourth century*,” and that “The ancient Jewish church had no knowledge of a plurality or trinity in the divine essence.” Yet such declarations are frequently made by some who profess to be “masters of Israel.”

But the above is not a solitary instance of the uningenuousness of Unitarians. Having watched the bearing of the Trinitarian controversy for some time, I have more than once been amused when I have beheld them turning, and twisting, and tugging with those passages of Scripture which are favourable to the doctrine of the trinity, and the deity of Jesus, in order to give them a rendering different from the only obvious one. And then, after they had added a little to some, as in Rom. ix. 5, and taken away a clause from others, as in Rev. i. 11, and turned others from their most obvious meaning, as in Heb. i. 8, they turn about and tell us that our “doctrine is supported only by *controverted* passages of Scripture!”

“Quem ad finem sese effrenata jactabit audacia?”

They also charge us with believing “*shocking absurdities* ;” and they maintain this charge in a manner truly remarkable. They begin with saying, that *they* believe that “the doctrine of the incarnation is a *shocking absurdity* ;” that “the doctrine of the trinity is a *monstrous absurdity* ;” that “the doctrine of the personality and deity of the Holy Ghost has no foundation in Scripture, *nor will it stand the test of reason* ;” that “*no reasonable being* could possibly believe the *irrational doctrine of the atone-*

ment," &c. And consequently, because *they* believe these doctrines to be absurd, *therefore* we believe "monstrous absurdities!" I shall not object against the Unitarians taking all from the Trinitarian ranks, who can apprehend the cogency of reasoning so *demonstrative*.

It must certainly be gratifying to every sincere friend of truth to find the Unitarians giving up one by one those passages which they have been accustomed to urge against the Deity of Jesus, and the personality and deity of the Holy Ghost. It is manifestly evident, that every admission of the inconclusiveness of any such objected passage, is made, not without much of the same kind of feeling as is exhibited by an individual when an old and *esteemed* friend bids him *farewell for ever*. But "as more just notions respecting the criticism and interpretation of the Scriptures have slowly made their way," one passage after another has been dropped from the Unitarian roll. They reluctantly part with them; but there is no other alternative.

It will not be denied that it is the duty of every believer of the Bible, to examine, and satisfy himself on the question, Whether the doctrine of the trinity be a doctrine of revelation? The consequences of rejecting it, on the supposition that it is, are serious and alarming. Either Trinitarians, or Unitarians are guilty of gross idolatry.* If the Jehovah of Trinitarians be the

* "I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. *The truth is*, there neither can, nor ought to be, any compromise between us. If you are right, WE ARE NOT CHRISTIANS AT ALL; and if *we* are right, YOU ARE GROSS IDOLATERS." Dr. Priestley.

true God ; Unitarians, as they worship an essentially different being, worship a God not revealed in the Scriptures. If he be not the true God, Trinitarians themselves are guilty of the same enormous sin. It certainly is, if any thing can be, essential to our salvation, to love, worship, and honour God. But how shall we honour him in whom we do not believe ? The plea, that “ God will not punish us for an error in our judgment,” is absurd here : because, as he has given us a revelation from heaven for the express purpose of showing us the way to eternal life ; if we, with this revelation, do not understand what is essential to our salvation, the sin, as it cannot be God’s, must be our own. Why then should it not be punishable, as well as any other ?

Then let every one who realizes the importance of his soul’s salvation, carefully, and in the fear of God, examine this all-important subject. No one, thus seeking for truth, ever sought in vain. For “ If thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures ; *then shalt thou understand the fear of the Lord, and find the knowledge of God.*” Prov. ii. 3—5.

R. W. L.

Philadelphia, May 4th, 1832.

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ERRATA.

- Page 13, line 3, for 'it,' read 'in,' and omit the *colon*,
70, first line of the note, instead of 'our,' read one.'
84, last line, read the clause 'Ananias says of Christ,' thus, 'Ananias
says to Christ.'
Page 112, line 10, from the bottom, for '*Emanuel*,' read '*Immanuel*.'
118, line 16 from the top, for 'Sol Jarchi,' read 'Sal. Jarchi.'
120, line 2 of the note, for 'R. Judah Morris,' read 'R. Judah Monis.' And
same note, for 'Jamison,' read 'Jamieson.'
Page 181, line 9 of the note, for 'great,' read 'greater.'
198, line 11, for 'word Jehovah,' read 'name Jehovah.'



THE

DOCTRINE OF THE TRINITY.

PRELIMINARY OBSERVATIONS.

IN the ensuing treatise, I profess to give no explanation of the doctrine of the trinity. And for this reason; the question is not, *How* is God *one*, in one sense, and *three*, in another; but, *Is he so?* Every one, who admits the inspiration of the Scriptures, must admit, that if they declare that the Father is God, and that the Son is God, and that the Holy Ghost is God, and that *God is one*; it is his duty to believe that this doctrine is true, though he cannot tell *how* it is true. If the doctrine be supported by this evidence *it must stand*; if destitute of it, it *must fall*. The question then is, Has it this evidence in its favour, or has it not?

All the objections against it, on the assumed ground of its involving a contradiction, are irrelevant, provided it be admitted that the Scriptures are

the word of God. Because if they declare it to be true, the objection is and must be false. Or, if they do not support it, the objection is needless ; for the doctrine must then be given up. But first to assume that it is a contradiction, and thence to infer that the Scriptures do not support it, is not only unphilosophical, but absurd.

I would ask the Unitarian, whether he would be willing to receive the doctrine of a triad in the divine essence, if that doctrine be acknowledged in the Scriptures? If he would not, then the controversy is at an end with us on that subject. But if he would receive it, if found there, why need he wrangle about its being *irrational*, and a *manifest contradiction*, and the like. These things have nothing to do with the subject. It is "*to the word and to the testimony*," that we appeal. If he proves that the doctrine is not therein acknowledged, we will not require him to go to the trouble of attempting to prove it absurd and self-contradictory.

Professor Norton, of Cambridge, Massachusetts, in his desultory observations on Professor Stuart's Letters to Dr. Channing, speaks as follows: "In order to complete [establish the doctrine of] the trinity, you must proceed to prove, *first*, **THE PERSONALITY**, and then the divinity, of the Holy Spirit. This is the only way in which the doctrine can be established. He who proves the doctrine of the trinity from the Scriptures, must do it by

showing that there are three persons, the Father, the Son, and the Holy Spirit, who are respectively mentioned in the Scriptures, as each possessing divine attributes. There is no other medium of proof. There is no other way in which the doctrine can be established."—*Christian Disciple*, Vol. I. p. 376.—Of course then, in the estimation of this gentleman, *the doctrine is susceptible of proof.*

The learned Professor will perceive, that, in the ensuing treatise, I have strictly followed his advice as above extracted.

PART I.

RELATING TO THE PERSONALITY AND DIVINITY OF
THE HOLY GHOST.

CHAPTER I.

THE PERSONALITY OF THE HOLY GHOST.

THOSE among professed Christians who oppose the doctrine of the trinity, deny, not only the deity of the Holy Ghost, but his personality. Their language is, "The doctrine of the *personality* of the Holy Ghost has no foundation in Scripture, nor will it stand the test of reason." I believe that *all*, without exception, who deny the doctrine of the trinity, hold that the doctrine of the personality of the Holy Ghost is a mere chimera.

However, not regarding the above sweeping assertion as evidence, I shall, with all due deference to its authors, proceed with an impartial discussion of the following question: Do the Holy Scriptures furnish any evidence in support of the hypothesis,

that the Holy Ghost is a distinct person from the Father and the Son?

In discussing this question, we will; 1. Produce the arguments in support of the hypothesis, that the Holy Spirit is a person, distinct from the Father and Son; and, 2. The objections against it.

1. To speak, is the property of a person. But this the Scriptures declare that the Holy Ghost has done: Acts x. 19, "While Peter thought on these things, *the Spirit said unto him*, Behold three men seek thee." Acts xiii. 2, "*The Holy Ghost said, Separate me Barnabas and Saul,*" &c. Acts viii. 29, "Then *the Spirit said unto Philip, Go near.*" Heb. iii. 7, 8, "Wherefore, as the *Holy Ghost saith, To-day*, if ye will hear his voice," &c. 1 Tim. iv. 1, "*Now the Spirit speaketh expressly,*" &c.

2. To appoint rulers or overseers, is the property of a person or being only. But this the Holy Ghost has done: Acts xx. 28, "Take heed, therefore, unto yourselves, and the flock over the which *the Holy Ghost hath made you overseers,*" &c.

3. To commission and send forth ministers, is the property of an intelligent being only. But this has been done by the Holy Ghost: Acts xi. 12, "*And the Spirit bade me go with them, nothing doubting.*" Acts xiii. 2. 4, "*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—So they being sent forth by the Holy Ghost,*" &c.

4. To approve or disapprove of a measure, is the property of a person or being only. But this the Holy Ghost hath done: Acts xv. 28, "*For it seemed good unto the Holy Ghost, and unto us,*" &c.

5. To send forth ministers to preach the Gospel, and to *restrain* the preaching thereof, is the property of an intelligent being only. But this the word of God declares that the Holy Ghost hath done: Acts xiii. 4, 5, "*So they being sent forth by the Holy Ghost, preached the word of God in the synagogues of the Jews.*" Acts xvi. 6, "*And were forbidden of the Holy Ghost to preach the word in Asia.*"

Much additional evidence of the same kind as the above can be adduced from the Scriptures; but if the above is not sufficient to establish the distinct personality of the Holy Ghost, *more* of the same kind will not suffice to do it.

But it is objected by those that deny the distinct personality of the Holy Ghost, that the characters here laid down to prove this doctrine are not sufficient for that purpose; because they are often used in a metaphorical sense, when applied to those things which no one supposes to be persons. And therefore they may be so used when applied to the Spirit. Thus the unicorn is spoken of in Job xxxix. 11, 12; and of the horse, it is said as though he acted with design, verse 21; and also the eagle, verse 28. It is also said that the attributes of God are personi-

fied ; and, as an instance, Wisdom, spoken of in Proverbs viii., is adduced.

But in answer to this objection several things may be said.

1. Though the Scriptures often use figurative, and particularly metaphorical ways of speaking, yet these may easily be distinguished from the like phrases used elsewhere, and concerning which we have sufficient evidence to conclude that they are to be understood literally. Therefore, though it is true there are personal characters given to things which are not persons ; yet we are not to conclude from thence, that whenever the same modes of speaking are used, and applied to those capable of performing personal actions, that therefore these, which are known exceptions from the common idea contained in the same words, must be taken in a metaphorical sense.

2. Though the Scriptures contain many metaphors ; yet the most important truths are laid down in the plainest manner ; so that he who is ignorant of rhetoric and criticism, may thereby be instructed. At least, they are not universally wrapt up in such figurative modes of speaking.

3. If personal characters are not metaphorical when applied to men, who are subjects capable of having personalities attributed to them ; why should they be considered metaphorical, when applied to the Spirit ?

4. The asserting that personal characters attributed to the Spirit, are always to be understood in a metaphorical sense, would give equal ground to conclude, that they are to be so taken when applied to the Father.

5. With regard to the personification of Wisdom, mentioned in the objection, I will offer the following observations.

1. The Wisdom spoken of in Proverbs viii., is not an attribute, but a real person; viz. the Lord Jesus Christ.* But as this is controverted by the opponents of the doctrine under consideration, I will, for the sake of the argument, proceed on the supposition, that it is an attribute.

2. This personification of wisdom is exhibited in animated and sublime poetry. In such poetry, and in loftier strains of eloquence, we are to look, if any where, for bold figurative language. The whole tenor of this discourse proceeds from an enkindled imagination, and ardent feelings. In this state of mind, nature instinctively adopts figurative language, and bold images; and readily imparts life, thought, and action, to those objects, the contemplation of which has excited this peculiar elevation. But on ordinary occasions, which furnish nothing to raise the mind above its common cool level, such a mode of writing is perfectly unnatural; it is at war with

* On this subject, see Dwight's Theology.

the whole tenor of thought. Not an example of this can be found in the Scriptures, unless it be this which is now in debate. But who would look for personifications in such cases as the following? "The Spirit said unto Peter;" "The Spirit caught away Philip;" "It seemed good unto the Holy Ghost, and unto us;" "Now the Spirit speaketh expressly:" together with a vast multitude of others exactly resembling these in their nature. If personifications are to be used in such cases, in what cases are they not to be used; and in what cases are we to use simple language?

If, as some affirm, the Holy Ghost be but an attribute of the Father, or merely his breath, or spirit, i. e. nothing distinct from him; I must confess myself at a loss how to understand the following passages of Scripture, in which, if I understand the import of language, they are represented as distinct. 1 John v. 7, "There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost; and these *three* are one."* 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." Matt. xxviii. 19, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

I have frequently heard it asserted, and have seen

* Of the genuineness of this text, I shall remark hereafter.

the same in many of the publications of those hostile to the doctrine of the personality of the Holy Ghost, that "the Holy Ghost or Spirit is nothing more than the *power* of God."

If this be true, I would ask, how are we to understand the following passages of Scripture in which the word *power* shall be substituted for that of Ghost or Spirit. Acts x. 38, "How God anointed Jesus of Nazareth with the Holy *power*, and with power." Rom. xv. 13, "That ye may abound in hope through the power of the Holy *power*." Rom. xv. 19, "Through mighty signs and wonders, by the power of the *power* of God." There are many other passages in Scripture of the same kind.*—See 1 Cor. ii. 4. John xvi. 13. and Matt. xii. 31.

* See Dwight's Theology, and Ridgley's Divinity.

CHAPTER II.

THE DEITY OF THE HOLY GHOST.

THE Scriptures appear to me, distinctly to declare the supreme divinity of the Holy Ghost. In order to arrange systematically the evidences of his deity, we will consider: 1. His works. 2. His attributes. 3. His names and titles. And 4. His worship.

1. His deity may be established by his works.

1. Creation is ascribed to him. Gen. i. 2, is a proof in point, wherein it appears that he was the Creator; for "the world was without form and void," until he moved upon the face of the waters. It is said by Unitarians that "the Spirit of God" here spoken of, was nothing more than the air or wind: but that cannot be; as the wind or air was not created until the third day. That he was the Creator, is likewise clear from Job xxvi. 13, "By his Spirit he garnished the heavens." And Job xxxiii. 4, "The Spirit of God hath made me."

2. Extraordinary or miraculous works, which are equivalent to creation, have been performed by the Spirit. Thus the apostle speaking of the extraordinary gifts subservient to the propagation of the gos-

pel in the first preaching thereof; attributes them to the Spirit, when he says in 1 Cor. xii. 4—6, "Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." The meaning of this text, doubtless, is, that there are diversities of gifts or extraordinary operations, which the apostles were enabled to put forth in the exercise of their ministry; which were all from the same Spirit; who is Lord and God; and who has an infinite sovereignty to bestow these blessings as he pleases, and as becomes a divine person. And this agrees with what is said in verse 10: "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

3. The Holy Ghost commissioned and qualified ministers to preach the gospel, and dictated to them where they should, and should not, preach the word. Now, a creature may as well pretend to stop the sun in the firmament, at his pleasure, as to commission a minister to preach the gospel, and restrain the preaching thereof. Now the Holy Ghost is plainly said to have called and appointed the apostles, after he had conferred extraordinary gifts upon them, and qualified them for it. And accordingly he speaks in a style truly divine, in Acts xiii. 2: "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." And in Acts

xx. 28, the apostle tells the elders, or ministers of the church at Ephesus, that "the Holy Ghost hath made them overseers." We read of the Spirit determining where they should exercise their ministry. Thus, in Acts viii. 29, he commanded Philip to go and preach the gospel to the eunuch. And at another time, the Spirit bade Peter to go and preach the gospel to Cornelius, Acts x. 17, 20. And at another time it is said, "Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not." Acts xvi. 6, 7.

II. His Deity may also be proved by his attributes.

1. Eternity is ascribed to him. Heb. ix. 14. "Christ, who through the eternal Spirit once offered himself to God."

2. Omnipresence. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence." Ps. cxxxix. 7. "Your body is the temple of the Holy Ghost." 1 Cor. iii. 16, 17. That is, the bodies of all Christians.

3. Holiness. "The Holy Ghost." "The Holy Spirit."

4. Grace. "Hath done despite unto the Spirit of grace." Heb. x. 29.

5. Truth. "The Comforter, the Spirit of truth." John xiv. 16, 17.

6. Glory. "The Spirit of glory and of God resteth on you." 1 Pet. iv. 14.

7. Goodness. "Thy Spirit is good." Ps. cxliii. 10. "Thy good Spirit." Neh. ix. 20.

If the Holy Ghost be eternal, omniscient, and omnipresent, he must without controversy, be God.

III. The names given the Holy Ghost in the Scriptures, establish his Deity.

1. He is called Lord. "Now the Lord is that Spirit." 2 Cor. viii. 7.

2. He is directly called God. Acts v. 34. "And Peter said, Ananias, why hath satan filled thy heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God."

Compare the following passages together. 2 Tim. iii. 16. "All scripture is given by inspiration of God:" and 2 Pet. i. 21. "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The Holy Ghost therefore is God.

Acts iv. 24, 25. "They lifted up their voice with one accord, and said, Lord, thou art God, which has made heaven and earth, and the sea, and all that therein is; who by the mouth of thy servant David, hast said," &c. The terms Lord and God, are here used to express the deity of him who spake by the mouth of his servant David. But it was the Holy Ghost who spake by the mouth of his servant David; for St. Peter says, "This scripture must needs

be fulfilled which the Holy Ghost by the mouth of David spake," &c. Therefore the terms Lord and God are used to express the godhead of the Holy Ghost.

3. He is styled the Lord God of Israel.

In Luke i. 68, 70, we read that "It was the Lord God of Israel who spake by the mouth of his holy prophets since the world began." But St. Peter says, the prophets "spake as they were moved by the Holy Ghost." 2 Pet. i. 21. The Holy Ghost is therefore the Lord God of Israel.

4. He is called Jehovah of hosts. In Isa. vi. we read that the prophet had a vision of the LORD, or Jehovah* of hosts. And that Jehovah sent him to the people of Israel, to "make their ears dull of hearing," &c. But St. Paul quotes this circumstance, and says, "Well spake the Holy Ghost by Esaias the prophet," &c. Acts xxviii. 25, 26. The Holy Ghost, therefore, is Jehovah of hosts.

IV. His plenary divinity may also be proved by his worship.

He was worshipped by inspired men. We have an example in 2 Thess. iii. 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." The Holy Ghost is here called Lord, and prayed to; and he is distinguished from

* It will be remembered that where the word *Lonn*, is, in the Old Testament printed in capitals, it is a translation of Jehovah.

the Father and the Son. For the apostle prays to him, that he would direct them into the love of the Father, and enable them to wait patiently for the Son.

Another instance is found in Acts iv. 24, 25. "They lifted up their voice to God with one accord, and said, Lord thou art God which hast made heaven, and earth, and the sea, and all that therein is; who by the mouth of thy servant David hast said," &c. It is the being who spake by the mouth of David, who is here invocated, and called Lord, and God. But this being was the Holy Ghost, 2 Pet. i. 21.

We have another instance in 1 Thess. iii. 12, 13. "And the Lord make you to increase, and abound in love one toward another, and toward all men, even as we do toward you: To the end, that he may establish your hearts in holiness, before God, even our Father, at the coming of our Lord Jesus Christ." The Holy Ghost is here plainly distinguished from the Father and Son, and prayed to. And the prayer is, that the Thessalonians might be holy before the Father, at the coming of the Son.*

I have now proved that the Holy Ghost is a distinct person from the Father and Son. And that the Scriptures ascribe to him the works of deity; such as creation, and works equivalent thereto; and also, that the Scriptures declare him to be possessed of the same attributes, that they ascribe to the

* Dwight's Theology, Ridgley's Divinity, Jones on the Trinity.

Father : such as eternity, omniscience, omnipresence, &c. and the same names also ; he is called Lord, God, Lord God of Israel, and Jehovah of hosts. And finally, that the same kind of worship is paid to him as is paid the Father. Upon such evidence alone, can the supreme divinity of the Father be established from revelation. If these things, therefore, are not sufficient to establish the supreme divinity of the Holy Ghost, they are insufficient to prove the eternal power and Godhead of the Father ; but if such evidence demonstrates the deity of the Father, the eternal deity of the Holy Ghost, as we have the same evidence for it, must follow as a matter of course.

CHAPTER III.

OBJECTIONS AGAINST THE DEITY OF THE HOLY GHOST
ANSWERED.

AGAINST the deity of the Holy Ghost, its opposers urge a number of objections, which I now proceed to consider.

As a proof that he is not God the following text is urged, Matt. iii. 16, "The Spirit of God." He is, say the opposers of his deity, not God, because this passage declares him to be merely the *Spirit* of God. In this objection, it is taken for granted, that God has a spirit, in some such sense as man has; and the above passage is considered as a proof of this. But we find rather too great an obstacle in the way to admit of such an interpretation. For God is himself a Spirit, John iv. 24. "God is a Spirit," &c. and the Scriptures assure us that though the Holy Ghost is called "the Spirit of God," that, nevertheless, he is God himself. For in Judges xv. 14. we read that "the Spirit of Jehovah came upon Sampson." And in ch. xvi. 20. it is said that "Jehovah departed from him." That both passages refer to the coming and going of the same person is clear. Because

when the Spirit of Jehovah came upon Sampson, he could with ease liberate himself from the Philistines; but when Jehovah is said to have departed from him, he was taken by them without difficulty.

But distinct from this consideration, the texts already adduced to establish his deity sufficiently prove this point.

Another objected passage is, Matt. xix. 17. "There is none good but one, that is God." From this passage it is argued that "the attribute goodness is confined to God the Father;" who, therefore, must be a being superior to the Holy Ghost. But there is one essential error in this argument, for it is not one person, but one GOD, that the Scriptures assert to be good. And we have now an opportunity of proving that in the unity of this one God, besides whom no other is good, the person of the Holy Ghost is, and must be included.

For it is written, Ps. cxliii. 10. "Thy Spirit is good." So that if the same inspired scripture which declares the Spirit to be good, plainly declares that there is none good but God only, then the Spirit is God, even the true God.

The following text is also adduced to prove his inferiority to God. Rom. viii. 26. "The Spirit itself maketh intercession for us." From this it is argued by the opponents of the deity of the Spirit, that he is not God, because he maketh intercession with God; and God, say they, cannot make intercession

with himself. But here they are taken in their own craftiness. Because if the Spirit does intercede, it must certainly be a being or person of some kind. The assertion that God cannot intercede with himself is not correct; for it was by intercession, that he "*reconciled the world to himself.*"

They also produce many other texts, which say, the Spirit was given, poured out, sent, proceeded from, &c. ; and they argue, that it is impossible for God to give, proceed from, and send himself. But here the question is begged that God is one person, in which case, it might be a contradiction. But the Scriptures declare that in God there are three persons; and then there is no contradiction in any of these things. It is also to be remembered that the terms proceed from, sending, &c., are terms which do not concern the divine nature, but relate merely to the acts, and offices, which the several persons of the blessed trinity have mercifully condescended to take upon them, for the purpose of conducting the present economy of man's redemption.*

* Jones on the Trinity.

PART II.

THE SUPREME DIVINITY OF JESUS CHRIST.

CHAPTER I.

THE PLENARY DIVINITY OF JESUS CHRIST PROVED BY HIS
ACTIONS.

As we propose in this part of our work to establish the deity of Jesus Christ in opposition to the views of Arians and Socinians, and all other Unitarians, it will be proper here, before we proceed to the proof, to state the precise point in dispute, show what it is, and what it is not.

This, indeed, has often been done by the advocates of Trinitarianism. But for some reason, (which I believe can be accounted for, on no other principle than that Unitarians do not desire to come fairly to an issue with them,) their opponents apparently misapprehend, and certainly egregiously misrepresent* their views of the person of Christ.

* In reading some recent Unitarian publications, I could not but be much surprised to find it roundly asserted therein, that

The point at issue, then, is not, whether Christ be the Son of God. For in this we are agreed. Neither is it whether Christ be a man. For this we likewise admit. But it is, whether Christ, the Son of God, the second person of the trinity, be equal with God the Father, who is the first? Here we affirm; and they deny. And another point at issue is, whether to the manhood of Christ, there was joined a divine nature? Or, in other words, whether Christ be "God manifest in the flesh?" Here, likewise, we affirm, and they deny.

But strange as it may appear, when we attempt to prove that Christ is true and perfect God, we are met with a host of proofs that he is the Son of God; which is a point that neither is, nor can be in dispute between us. And when we affirm that he is God, as well as man, we are met with multiplied proofs of his humanity. Such conduct is unfair in the extreme, and can admit of no justification.

But we proceed to prove that the peculiar actions of God are ascribed to Christ in the Scriptures.

1. Creation. Heb. i. 10, quoted from Ps. cii. 25. "Thou Lord in the beginning hast laid the founda-

"Trinitarians hold Christ to be the Father," and *"the Son to be the Father of himself,"* &c. What could have induced any individuals to act so ungenerously, and to go so far astray from truth, as to assert such palpable falsehoods is difficult for me to determine.

tion of the earth, and the heavens are the works of thine hands." John i. 3. "By him were all things made, and without him was not any thing made that was made."* Colos. i. 16. "For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." The meaning of these last two quotations is, that the universe, and *all created beings*, were created by Christ. But Unitarians hold that Christ himself is a *created* being. The conclusion, then, to which their doctrine leads, is, *that Christ created himself*.

It is however objected (to the argument in favour of the deity of Christ, deduced from his being the creator of all things,) that he did not create these things, or do them by his own power, but was merely an instrument in the hands of God. The objectors allow that the work of creation is ascribed to him; but they deny that this argues him to be God in the same sense as the Father is. Because, say they, the Father created all things by the Son: who was

* Unitarians assert that *γενεμαι*, from which *εγενετο*, here rendered "*were made*," has simply the force of *were*; though in their improved version, they have rendered it "*All things were done by him*," &c. If we should grant their assertion, it would not assist them any; for the verse would still read thus, "By him were all things, and without him was not any thing, that was." Ver. 10, "The world was (*εγενετο*) by him."

an instrument created by him, for that purpose. So that the Son was an inferior, or second cause of the production of all things; and that it cannot from hence be concluded that he is God equal with the Father.*

What is offered in opposition to this, is, 1. That in the account of creation, there is not a just difference put between the natural, and supernatural production of things, of which the latter can only be called creation. Therefore, if these two be confounded, the distinguished character of a creator is set aside. And, consequently, the glory arising from hence, cannot be appropriated to God. Nor is that infinite perfection displayed therein, duly considered. But according to this scheme, or method of reasoning, a creature may be a creator, and a creator a creature. Nor can the eternal power and Godhead of the divine Being, be demonstrated by the things that are made, or created, as the apostle in Rom. i. 20, says they are.

But, 2. From this first mistake there arises another, viz.: that, because in natural productions, that which was created by God may be rendered subservient to

* To Aristotle, the work of creation appeared too difficult a work even for Deity to accomplish. How different in this respect, were the views of this prince of philosophers, from those of the opposers of the deity of Christ. They assert that it is so *easy a work* as to afford no evidence of the Deity of its author: that a creature could and did accomplish it.

the production of other things; in which respect it may be termed an instrument made use of by the superior cause, and may have an energy or method of acting peculiar to itself; whereby it produces effects according to the course and laws of nature fixed by God, the first cause of all things; therefore they suppose, though without sufficient ground, that God might create all things by an instrument, or second cause thereof, as they concluded he did by the Son.

3. Notwithstanding we must assert that creation being a supernatural production of things, what has been said concerning natural productions is not applicable to it. Therefore,

4. Though things be produced in a natural way by second causes, whose powers are limited and subjected to the laws of nature, as aforesaid, yet supernatural effects cannot be produced by any thing short of infinite power. Therefore, since creation is a supernatural work, it must be concluded to be a work of infinite power.

5. It follows from hence that it is not agreeable to the idea of creation, or the producing all things out of nothing, for God to make use of an instrument. That this may appear, let it be considered that, whatever instrument is made use of, it must be either finite or infinite. An infinite instrument cannot be made use of, for then there would be two infinities, the one superior and the other inferior. Nor

can a finite one be made use of, for that, according to our last proposition, cannot produce any supernatural effect, as creation is allowed to be, which requires infinite power, and that cannot be exerted by a finite medium; therefore no such instrument can be used. Moreover, if it requires infinite power to create all things, this power in its method of acting would be limited by the instrument made use of; for whatever power a superior cause has in himself, the effect produced by an instrument will be proportionate thereof. This some illustrate by a giant making use of a reed, or a straw, in striking a blow, in which the weakness of the instrument renders the power of the person who uses it insignificant. Thus, if God the Father should make use of the Son in the creation of all things, the power that is exerted therein can be no other than finite; but this is not sufficient for the production of things supernatural, which require infinite power. To this we may add,

6. That the creation of all things is ascribed to the sovereignty of the divine will; accordingly, the Psalmist describing it in Psalm xxxix. 9, says, "He spake, and it was done. He commanded, and it stood fast." So when God, in Gen. i. 3, said, "Let there be light, and there was light," and when we read of other parts of the creation, as produced by his almighty word, it implies that they were produced by an act of his will. Now it seems impossible, in the nature of things, that an instrument

should be made use of in an act of willing, any more than in an act of understanding.

7. No cause can reasonably be assigned, why God should make use of an instrument in the production of all things; for certainly he, who by his immediate power produced the instrument might, without any difficulty or absurdity attending the supposition, have created all things without one. And we must further suppose that if there were nothing in the nature of things which required him to make use of an instrument, he would not by making use of one, to wit, the Son, administer occasion to him to assume so great a branch of his own glory, viz. that of being the creator of the ends of the earth; or of his being, as the result thereof, worshipped as a divine person, supposing him to have a right to divine worship for no other reason.

But finally, That Christ was not a mere instrument in the work of creation, is evident, from this fact, that the Scriptures not only teach that Christ was the supreme God himself that created all things, Psalm cii. 25, which is expressly applied to him by the apostle, Heb. i. 10, but they also teach that no instrument was used in the work: it was wrought immediately by God himself, as it is written, "God himself formed the earth and made it," Isaiah xlv. 18. (this all grant was the supreme God, and that God was Jesus Christ.) He also spread out the

heavens, not by an instrument, but by himself alone, Isaiah xlv. 24, with his own hands, Isaiah xlv. 12.

The two following texts are produced as proofs that Christ was an instrument in creation, viz. Heb. i. 2, Eph. iii. 9.

But the difficulty in the former of these passages, upon which great stress is laid by our opponents, is to explain the phrase "by whom, *δι' οὗ*, he (the Father) made the worlds;"* the apostle has added sufficient, in verses 10-12, as it might seem, to prevent mistake here. If, however, the difficulty seems to press, it may be compared with Hos. i. 7, "I (Jehovah) will have mercy upon the house of Judah, and will save them *by Jehovah*." Is the second Jehovah merely the *instrumental* cause, in this case? Of the same nature is the phraseology in Gen. xix. 24; "And *Jehovah* rained down upon Sodom and Gomorrah, fire and brimstone, FROM JEHOVAH, out of heaven." Must the *last Jehovah*, in this case be a being inferior to the *first*? If not, then the phrase that *God made the worlds by his Son*, does not imply, of course, that the Son is of an inferior nature. It does imply that there is a distinction between the Father and Son; and this is what we aver to be a scripture doctrine. It seems to declare, also, that

* That doctrine which teaches that a created being was the creator of all things, is certainly as inexplicable and mysterious as the doctrine of the trinity.

the Godhead, in respect to the distinction of Son, was in a special manner concerned with the creation of the worlds. What is there impossible, or improbable in this ?

The latter text some think it needless to give the sense of, since the words "by Jesus Christ," are wanting in some ancient copies of the Scriptures, as well as in the vulgar Latin and the Syriac versions ; they are likewise omitted by Griesbach,* in his improved version. Yet since there are some copies that have this clause, we will suppose it to be genuine ; and that we may account for the sense of it, we may observe that the apostle makes use of the word *create*, *three* times in this epistle. We find it in chapter ii. 10. and iv. 24. ; in both of which places it is taken for the NEW CREATION, which is brought about by Christ, as mediator, and without doubt it should be so taken in this verse which we are now considering. And, therefore, this is a part of that mystery, of which the apostle speaks in the foregoing

* The Arians profess greatly to admire Professor Griesbach ; and in some very difficult passages which seem to them to favour our doctrine, they find it very convenient to appeal to his authority ; and they then dilate upon the propriety of adopting his version of the New Testament as the most correct. But when they adduce Eph. iii. 9. to prove that Christ was merely an instrument in the work of creation, they uniformly appear to forget, that the Professor has, in his version, omitted the clause *διὰ Ἰησοῦ Χριστοῦ*, "by Jesus Christ." In the English improved version it is likewise omitted.

words, that was hid in God. And this sense seems not to be excluded by those who suppose, that in some respects, it has some reference to the first creation of all things.

But it is granted by the Arians, that Christ is the creator of all things. Now the power of creating, or giving existence, is evidently a subject, to which limits can no more be assigned, in our thoughts, than to duration or space. He who gave existence to one atom, can, without doubt, give existence to atoms, and therefore to worlds without number; and the power who can thus create must be infinite.

2. We plainly cannot see that creative power is not infinite, nor can a single argument be produced to support such a conclusion. The doctrine is therefore a mere gratuitous assumption, and merits as little consideration as any other such assumption.

3. Creating power is the source of all power that exists, except itself. If therefore creating power is not infinite, there is no infinite power. Christ therefore as the creator of all things, possesses originally all existing power, whether we allow it to be infinite or not.

4. If creation and preservation be not a proof of infinite power, there is no proof that such power exists. Of this there needs no illustration but one, viz. That these are the only sources from whence infinite power has been hitherto argued in the present world.

5. The Scriptures have determined this point incontrovertibly; for in Heb. iii. 4, they say, "every house is builded by some one, but he that built all things is God."

But we proceed with the additional proof that the actions of God are ascribed to Christ in the Scriptures.

2. In addition to creation, the preservation of all things is ascribed to him. "By him," says the apostle Paul, "do all things consist," Colos. i. 17. Heb. i. 1-3, "God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high." These passages require no comment—suffice it to say, that if what is here said, is not sufficient to prove that the preservation of all things is ascribed to Christ, no language can be made sufficiently plain to express it.

3. The government of all things is likewise ascribed to him. Psalm xlv. 6, "Thy throne, O God, is for ever and ever." Isaiah ix. 6, 7, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, his name shall be called Wonderful, Counsellor, the mighty God, the ever-

lasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end." Daniel vii. 14, "His (the son of man's,) dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Acts x. 13, "He (Jesus Christ) is Lord of all." Rom. ix. 5, "Of whom, as concerning the flesh, Christ came, who is over all God blessed for ever."

4. The act of giving and restoring life is also expressly ascribed to Christ, in a variety of ways; particularly while he resided in this world he raised the dead at his pleasure. The daughter of Jairus, the son of the widow of Nain, and his beloved Lazarus, were illustrious examples. All these returned again from the world of departed spirits at his command. "Damsel, I SAY unto thee ARISE"—"Young man, I SAY unto thee ARISE"—"LAZARUS COME FORTH," were the only means he employed, and the spirits of these deceased persons instantly obeyed his call. This amazing power he accordingly asserts of himself in terms absolute and universal; "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 22.

But in a more striking manner did he exemplify this wonderful power in raising himself from the dead. That he did this cannot be doubted, unless we doubt the truth of his own express declaration, John x. 17, 18.

Another most wonderful exhibition of this asto-

nishing power will be made by him, as he himself has told us, in raising up the dead at the last day. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day." John vi. 40 ; and again, verse 56 ; see also verses 39 and 44, and John v. 28. After Christ had ascended to heaven, the apostles, according to his promise, raised the dead by his power and authority ; and thus proved the ubiquity of his power, as well as of his presence.

5. The forgiveness of sin is also ascribed to Christ, Colos. iii. 13. "Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you." Acts vii. 59, 60, "And they stoned Stephen, calling upon God (or invoking), and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." In this affecting passage, Stephen, full of the Holy Ghost, and vouchsafed a vision of the glory of God, prays to Christ to forgive the sins of his murderers. Matt. ix. 2—7, "And behold they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold certain of the scribes said within themselves, this man blasphemeth. And Jesus, knowing their thoughts, said unto them, wherefore think ye evil in

your hearts? for whether is easier to say thy sins be forgiven thee, or to say, arise and walk? But that ye may know the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) arise take up thy bed and go unto thine house; and he arose and departed unto his house." In this passage, Christ said to the sick of the palsy, "Son, thy sins be forgiven thee." Some of the scribes, who were present, accused him in their hearts of blasphemy, and said, as Mark informs us, Who can forgive sins but God only? In this also, they spake the truth; Christ knew their thoughts, and asked them, "Wherefore think ye evil in your hearts, for whether is easier to say, thy sins be forgiven thee, or to say, arise and walk?" Both of these acts belong to God alone. The latter is here with supreme force proposed as a test of the former. Christ, therefore, makes it such, and tells the scribes that he will prove to them his power to forgive sins, by his power to raise up the sick of the palsy with a command.

Accordingly, as a proof in form that he possessed this power, he says to the sick of the palsy, "Arise, and walk." The sick man immediately arose and departed to his house. Here the power of Christ to forgive sins was denied by the scribes, and expressly asserted by himself. Of this assertion, he undertook the proof on the spot, and the proof proposed was a miracle. A miracle can be wrought by none but God; and God cannot work a miracle to prove

a falsehood ; the miracle was wrought—the assertion therefore was true.

6. The act of giving life is abundantly ascribed to Christ in the Scriptures. John x. 27, 28, “ My sheep hear my voice, and I know them : and they follow me ; and I give unto them eternal life and they shall never perish.” Rev. xxi. 6, “ I am Alpha and Omega, the beginning and the end ; I will give unto him that is athirst of the fountain of the water of life freely.” Rev. iii. 5, “ He that overcometh, the same shall be clothed in white, and I will not blot his name out of the book of life.” See also verses 12 and 21.

7. To Christ is ascribed the great and awful act of judging the world. John v. 22, “ The Father judgeth no man, but hath committed all judgment unto the Son.” See also Matt. xxv. 2 Cor. v. 10. 2 Thess. i. 7, 8, 9. All these are confessedly the acts of the infinite God alone, and involve the absolute possession of power and perfection without bounds. To create, preserve, and govern the universe, to give, and restore life ; to forgive sin ; to bestow eternal life ; to judge the world of men and angels ; and acquit or condemn finally and for ever, all intelligent beings ; is, if any thing is, to be and to act as being the true God, the only infinite and eternal Jehovah.

The following objections are urged against these arguments.

1. It is objected that his kingdom, and power of acting in the administration of the affairs relating thereunto, is wholly derived from the Father. Thus he says, in Luke xxii. 29, "I appoint unto you a kingdom, as my Father hath appointed unto me;" and in Matt. xi. 27, "All things are delivered unto me of my Father;" and in Psalm ii. 6, "Yet have I set my King upon my holy hill of Zion." And whatever he does in managing the affairs thereof, is by the Father's commission and appointment. Thus in John v. 36, he speaks of the works which he was to perform as those which the Father had given him to finish, and as for his power of executing judgment, which is one of the greatest glories of his kingly government, this is derived from the Father, in John v. 22, "For the Father judgeth no man, but hath committed all judgment unto the Son." And in Acts xvii. 13, it is said, "that he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained," meaning our Saviour. And when he speaks, in Rev. ii. 27, of "ruling his enemies with a rod of iron, and breaking them to shivers, as the vessel of a potter," he adds, that this he received from the Father; from whence it is argued, that since he received his dominion or right to govern the world and the church from the Father, therefore he cannot be God equal with the Father. They insist that a derived dominion cannot be made use of, as a medium to

prove him that has it to be a divine person, in the same sense in which we maintain him to be.

2. In all his works, and particularly in the administration of his kingdom, he acts for the Father's glory, and not for his own. Whereas, a divine person cannot act for any other than for his own glory. This, therefore, rather disproves, than evinces his proper deity ; as, when he says, (John viii. 30,) "I know my Father ;" and in chap. v. 30, "I seek not mine own will, but the will of my Father which hath sent me." He also speaks of the Father giving him a commandment to do what he did, as in John xii. 49, "I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak :;" and in chap. xiv. 31, "As the Father gave me commandment, so do I ;" and in chap. xv. 10, he speaks of his having kept his Father's commandment, and pursuant hereunto abiding in his love ; from whence it is argued, that he, who is obliged to fulfil a commandment or who acts in obedience to the Father, is professedly a servant, or a subject, and therefore cannot be God in the same sense as the Father is, who gave this commandment.

3. It is likewise added, that in the government of his church and the world, in subserviency thereunto, he acts in the Father's name as deputy and vicegerent : as in John x. 25, "The works that I do in my Father's name, they bear witness of me ;"

and, accordingly, his works are called the Father's, in verse 37, "If I do not the works of my Father, believe me not;" and these works are said to be done from the Father, verse 32, "Many good works have I showed you from my Father;" and as the consequence of all this, he acknowledges, as he ought to do, in John xiv. 28, "that the Father is greater than he." How, then, can he be a divine person in the sense in which we have proved him to be, when there is a God above him, in whose name he acts in all he does?

4. It is further argued, that he was made both Lord and Christ, and that by the Father, as it is expressly said in Acts ii. 36.

Answer. The sum of what has been objected as thus branched out in several particulars, is this: Since Christ is represented as below the Father, or inferior to him, he cannot be equal with him, for that is no other than a contradiction. But it may be replied to all this, that though the Scripture speaks of our Saviour as receiving a commission from the Father, and acting in subserviency to him, yet, let it be considered that this does not respect the inferiority of the divine nature, but the subserviency of what is done by him as mediator, to the glory of the Father; as this character and office were received from him. And, indeed, whenever the Son is represented as engaged in the great work of redemption, or in any work consequent thereupon, whereby

what was before purchased is said to be applied by him ; this has a peculiar reference to him as mediator. Therefore, let us consider,

1. That nothing is more common in Scripture, than for him to be represented as mediator, especially in all those things which concern the spiritual advantages, or salvation of his church, which is a principal thing to be considered in his government ; and in this sense we are to understand those Scriptures which have been brought to support the objection ; and it is plain that our Saviour generally speaks of himself under this character, which is included in his being the Messiah, or Christ, which is the main thing that he designed to evince by his doctrine, and his miracles. Therefore, if we duly consider the import of this character, it will not only give light to the understanding such like Scriptures, but sufficiently answer the objection against his deity taken from them. It is not denied by Unitarians that Christ is represented as a mediator ; but they widely differ from us, when they take occasion to explain what they intend thereby. Sometimes they seem to mean nothing more by it, than a middle being betwixt God and the creature, and therefore the work performed by him as such, is not what requires him to be in the most proper sense a divine person,* and consequently, whatever inferiority to

* The consequences which result from a denial of the supreme divinity of Jesus Christ, are totally disregarded by some, and not

the Father is contained in this character, they conclude that this respects his deity ; whereas, we dis-

duly considered by others. Many who deny the proper deity of Jesus little suppose that the necessary consequence of this is a denial of the atonement: yet it is what no candid reflecting mind can deny. No person who denies the plenary divinity of Christ can, with consistency, believe that he is an atonement for sin—that he is the Saviour of the world.

For if Christ be not God, in the strictest sense of the word, how is it possible for him to become a propitiation for the sins of mankind? If he be a creature, however exalted, how is it possible that he should be able to perform any act which would not be absolutely necessary for his own justification before God? The law, by which every creature is governed, requires of him to love God with all his heart, soul, strength, and understanding ; or, in other words, to consecrate all his powers, supremely and absolutely, so long as he lives, to the service of God. More than this, he cannot do ; and if all this be not done, he is a sinner, and cannot be justified. How, then, can it be possible for him to perform any thing which can be accepted for another, which is certainly due for one's self? It is impossible that the debt due from another should be cancelled by my payment of money due for a debt of my own. When I have paid my own debts, if I can offer more money, I may then satisfy the creditor for the debt of another. The obedience which the law requires of me as *my obedience*, will satisfy the demands of the law on me, and prove the means of my justification, but cannot be transferred from me to another subject to the same law. The law demands all his obedience of him, and all mine of me; but mine only being rendered, the demands of the law are not, and cannot be satisfied.

Supererogatory service, or service not required by the law, is absolutely essential to the very existence of vicarious interference. But no creature can possibly perform supererogatory service;

tinguish between the subserviency of the work performed by him as mediator, to the glory of God the

because, all that he can do is required of him by the law. Thus "*exceeding broad*," in the Scripture language, "is the commandment;" and thus it is impossible that any creature should become, in any sense, a propitiation for the sins of mankind.*

Then, if Jesus Christ be not God in the strictest sense of the word, the world is destitute of a Saviour; we are yet in our sins, violaters of the law of God, and obnoxious to his wrath. Let every one, then, who is disposed to deny the supreme divinity of Jesus, think well upon this subject; and remember, that if Jesus Christ be God, and his deity is denied, those who deny it are lost without remedy: For his name is the "only name given under heaven among men, whereby we must be saved."

Here is firm footing, here is solid rock;
This can support us; all is sea besides,
Sinks under us, bestorms, and then devours.

Young.

The following is extracted from Dr. Young's account of the mournful death of the gay, young, noble, and accomplished Altamont:

"The sad evening before the death of the noble youth, I was with him. No one was there but his physician and an intimate friend whom he loved, and whom he had ruined. At my coming in, he said, 'You and the physician are come too late. I have neither life nor hope. You both aim at miracles. You would raise the dead.' Heaven, I said, was merciful. 'Or I could not have been thus guilty. What has it not done to bless, and to save me? I have been too strong for Omnipotence! I plucked down ruin!' I said, the blessed Redeemer—'Hold! hold! you wound me!—THAT IS THE ROCK ON WHICH I SPLIT—I DENIED HIS NAME!'"

* Dwight's Theology.

Father, together with the subjection or real inferiority of the human nature, in which he performed it to the Father; and the inferiority of his divine nature. The former we allow, the latter we deny.

2. When we speak of him as mediator, we always suppose him to be God and man in one person; and that these two natures, though infinitely distinct, are not to be separated. As God, without the consideration of a human nature united to his divine person, he would be too high to sustain the character, or to perform the work of a servant: and as such, to yield obedience, which was incumbent on him as mediator: And, on the other hand, to be a mere man, is too low, and would be altogether inconsistent with the infinite value and dignity that was to be put on the work which he was to perform. It was necessary that he should have two distinct natures—a divine and a human; or, that he should be God incarnate. The evangelist John, in whose gospel our Saviour is often described as inferior to the Father, as well as equal with him, which is agreeable to his mediatorial character, lays down this as a kind of preface, designing hereby to lead us into the knowledge of such like expressions, when he says, “the Word was made flesh, and dwelt among us.”

3. It follows from hence, that several things may be spoken concerning, or applied to him, which are infinitely opposite one another, viz. that he has al-

mighty power in one respect, as to what concerns his deity, and yet that he is weak, finite, and dependant in another, as to what respects his humanity. In one nature he is God equal with the Father, and so receives nothing from him, is not dependant on him, nor under any obligation to yield obedience. In this nature, he is the object of worship, as all worship terminates on that deity which is common to all the persons of the Godhead: but in the other nature he worships, receives all from, and refers all to the glory of the Father. Therefore,

4. Those scriptures which speak of him as receiving a kingdom, doing all things from, or in, obedience to the Father, or in his name, and for his glory, and as inferior to, and dependant on him, are not only applied to him as mediator, but what can be inferred from such modes of speaking as those above mentioned, as so many objections against the doctrine which we are defending, is, that he who is God, is also man; and consequently, has those things predicated of him as such, as are proper to a nature infinitely below, though inseparably united with his divine.

Moreover, when it is said that "the Father hath committed all judgment to the Son," or, "that he judgeth the world in righteousness by that man whom he hath ordained;" all that can be inferred from hence is, that so far as this work is performed by him in his human nature, which will be rendered

visible to the whole world at the day of judgment, it is an instance of the highest favour and glory conferred upon this nature, or upon God-man mediator, as man : But, whereas he is elsewhere described as having those infinite perfections, whereby he is fit to do it, these are the same as belong to the Father, and therefore not derived from him.

Again, when in another scripture, before referred to, it is said, that God hath made him both Lord and Christ, it is not there said that the Father hath made him God, or given him any branch of the divine glory ; but it signifies the unction that he received from the Father, to be the King, Head, and Lord of his church ; which, so far as this, is an act of grace, or denotes his dependence on the Father ; therein it hath an immediate respect to him in his human nature, in which, as well as in his divine nature, this dominion is exercised. Whereas his sovereignty and universal dominion over the church, or divine perfections, which render him in all respects fit to govern it, they belong more especially to the mediator as God, and are the same as when they are applied to the Father.

Moreover, when he says, "I seek not my own will, but the Father's that sent me," and elsewhere, "not my will but thine be done," it argues that he had a human will, distinct from his divine, in which he expresses that subjection to the Father, which becomes a creature ; this plainly referred to him as

man. So on the other hand he says, speaking of himself co-ordinately with the Father, "As the Father raiseth up the dead and quickeneth them, so even the Son quickeneth whom he will." This, though spoken of him as mediator, has a peculiar reference to his divine nature.

Again, when he says, "the Father is greater than I," that is applied to him as man. Whereas elsewhere in John x. 30, when he says, "I and my Father are one," this is spoken of him as God, having the same nature with the Father. So that if we suppose our Saviour to be God and man, as he is plainly proved to be from Scripture, then it follows, that whatever is said concerning him as importing his right to divine honours on the one hand, or his disclaiming it on the other, these are both true when we consider him in these different natures.

Thus we are to understand those scriptures that speak of the real inferiority of the Son to the Father; but when in other places nothing is intended but the subserviency of what is done by the Son as mediator, or its tendency to set forth the Father's glory, this may be applicable to those divine works which the mediator performs, and so we may distinguish between the subserviency of the divine actions to the Father's glory and the inferiority of one divine person to another. The former may be asserted without detracting from his proper deity, the latter is denied as inconsistent with it.

As the following text is a great favourite with Unitarians, to apologize for so particularly attending to it here would be needless. 1 Cor. xv. 24 and 28, "Then cometh the end, when he shall have delivered up the kingdom to God even the Father,—and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all." This text* is considered as a full proof of his inferiority to the Father.

* Unitarians are very fond of urging this passage against Trinitarians, but have *they* no difficulty in explaining it agreeably to their doctrine? They believe that Christ is a mere creature, and *now* actually in subjection to the Father. But the apostle declares that "when the Son shall deliver up the kingdom to God even the Father," *he shall THEN become subject to the Father.* Surely if the time is yet to come when the Son will become subject to the Father, it of course follows that he is not so now; or if he now is, always has been, and ever will be, in subjection to the Father, which they believe to be the fact, how, I would ask, can the time ever arrive when he will become so?

It is on the above passage that Professor Norton (in his observations on Professor Stuart's Letters to Dr. Channing, Christian Disciple, vol. 1. p. 386) remarks as follows: "We do not think that any words can more clearly discriminate Christ from God, and declare his dependence and inferiority; and of necessity, his infinite inferiority." This inference, the learned Professor deduces from these premises; "When he *SHALL* have delivered up the kingdom to God, even the Father, *THEN SHALL* the Son also himself be subject to him," &c.

The Professor's argument, drawn out into a syllogism, would

But to comprehend the apostle's meaning in this passage, it is necessary to remember, that Christ as sustaining the office of mediator received from the Father a kingdom according to the Scriptures, and that when his mediatorial office ceases, because the purposes of it are accomplished, this kingdom, as we would naturally expect, is exhibited in the Scriptures as ceasing also, there being no end for which it should be any longer retained. Christ will therefore deliver it up to the Father when, at the consummation of all things, he presents to him the church as a glorious church, without spot or wrinkle, or any such thing, and makes his final triumphant entry into the heavens. But with regard to the latter article here objected, that the Son shall then be subject to the Father, it is evident that the act of rendering up the kingdom which he had received, is an act of subjection, nor does the passage demand any other interpretation.*

stand thus :—At some *future time* Christ *will become* subject to the Father. But a being that will become, at some future time, subject to another, is subject to him now ; therefore Christ is now subject to the Father. Or thus,

Christ *now is*, and *ever will be* subject to the Father. But the time *is coming* when he *shall become* subject to him. Therefore, “no words can more clearly” prove that he is now subject to him.

This is certainly *mysterious*.

* The Scriptures assure us that Jesus Christ took upon him the form of a servant, which is a most glorious proof of his supreme

However, that these declarations do not intend what the objectors allege we certainly know, "For unto the Son, (the FATHER saith) thy throne, O God, is for ever and ever." Heb. i. 8. "His dominion (says Daniel) is an everlasting dominion, and his kingdom that which shall not be destroyed." "He shall reign (said Gabriel to Mary) over the house of Jacob for ever, and of his kingdom there shall be no end." To God and the Lamb, are equally addressed those sublime ascriptions of praise, which constitute the peculiar and everlasting worship of saints and angels. In this superior sense, therefore, the kingdom of Christ will literally endure for ever.

And let it be remembered, also, that the same apostle, who here says the Father put all things under Christ, informs us in this same paragraph, that Christ himself put all things under his feet. And elsewhere, that Christ is able to subdue all things unto himself, and that "he is head over all things." Phil. i. and Eph. i. How plain is it, that he who is able to subdue all things unto himself, is able to do any thing; that he who puts all things under his own

divinity. For every creature is, by the mere fact of his creation, the servant of his maker. Not so of our Lord Jesus Christ; for he took upon himself the *form of a servant*. Therefore he is, he can be, no creature. Therefore he is "over all God blessed for ever."

feet, does it by his own agency ; and that he who is now head over all things, is qualified to be head over all things forevermore.*

* Dwight's Theology, Ridgley's Divinity, Stuart's Letters to Channing.

CHAPTER II.

THE SUPREME DIVINITY OF JESUS CHRIST PROVED BY HIS
ATTRIBUTES.

THE peculiar attributes of God are ascribed to Christ in the Scriptures.

1. Eternity. Rev. i. 10, 11, 13, 17, 18. "I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last. And I turned to see the voice that spake with me, and being turned I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man: And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not, I am the first and the last: I am he that liveth, and was dead; and behold I am alive forevermore." Rev. ii. 8, "These things saith the first and the last, who was dead and is alive again." Isaiah xlv. 6, "Thus saith Jehovah, king of Israel, and his Redeemer, Jehovah of hosts, I am the first, and I am the last, and besides me there is no God." Isaiah xlviii. 12, "Hearken unto me, O Jacob, and Israel my called; I am He, I am the first, I also am the last: my hand

also hath laid the foundation of the earth," &c. In the two first of these passages it cannot be disputed that the person spoken of by St. John, and afterwards speaking of himself, who was like unto the Son of man, who was dead and is alive again, and liveth forevermore, was Christ; and this person in four instances declares himself to be the first and the last; the strongest assertion that eternity past and to come belongs to himself. If he is the first, none can be before him, if the last, none can be after him. In the two last passages from the prophet Isaiah, (the last of which was written concerning Christ,) Jehovah of hosts, who declares that besides himself there is no God, declares also that he is the first, and that he is the last. This language, with mathematical certainty, is attributable to but one being, and that being is the only living and true God.

John i. 1, 2, "In the beginning* was the Word, and

* To get rid of the difficulty which this passage presents to the doctrine of Unitarians, they tell us, in a note in the improved version, that *εν αρχη*, here rendered "In the beginning," signifies "from the commencement of Christ's ministry." The "*Word*," (*λογος*) they admit to be Christ. The idea then contained in the first clause of this passage, viz.: "In the beginning was the Word," is, according to their improved version the following: "From the commencement of Christ's ministry, Christ existed;" that is, Christ had an existence, when he commenced his ministry. This must for ever silence all those who believe that he was not alive at that time. But I wonder whether the editors of this version forgot that he existed thirty years before "*the beginning*?"

the Word was with God, and the Word was God; the same was in the beginning with God." Micah v. 2, "And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been of old, from everlasting." This passage was in a sense proverbially acknowledged by the Jewish nation to be a prophecy of Christ, see Matt. ii. 6, where it is quoted as such by the Pharisees in answer to Herod's inquiry concerning the birthplace of the Messiah. Consequently Christ was from everlasting. By these names and other ascriptions of eternity to Christ, he is declared to be underived or self-existent.

2. Omnipotence is directly ascribed to Christ. Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty." In the eleventh verse of this chapter Christ utters these words of himself; either then there are two persons who truly say these things each of himself, or Christ declares them of himself in both these verses. The choice in this alternative is freely given to the Unitarians, for either way the great question in debate is determined with equal certainty. If Christ speaks the words in the eighth verse, he is the Almighty, if not, there are two persons who are the Alpha and the Omega, the first and the last.*

* The editors of the improved version thought it the wisest

The most proper mode, however, of exhibiting the omnipotence of Christ, is to appeal to those acts by which it is peculiarly displayed. When we read John i. 3, "All things were made by him, and without him was not any thing made which was made;" and Heb. i. 2, "Upholding all things by the word of his power," we are presented with the strongest possible proofs that his power is unlimited. He who created and upholds the universe, plainly can do every thing, which, in its nature, is possible, and is in the absolute sense omnipotent.

Omniscience is also ascribed to Christ, John xxi. 17, "Peter saith unto him, Lord thou knowest all things." To this ascription of omniscience Christ made no reply, and therefore admits it in its full latitude. If it had not been true it is impossible that he should have permitted Peter to continue in so dangerous an error.

Matt. xi. 27, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any one the Father

plan silently to draw their pen over the above clause in verse 11, and say little or nothing about it. And how can we blame them for it, they wished to get rid of the "obnoxious" doctrine of Christ's deity; and what else could they do with such a stubborn passage. But they appeared to forget verse 17, where Christ again says of himself "I am the first and the last." Perhaps when they print another edition of their *improved* version, they will leave that out likewise.

save the Son, and he to whomsoever the Son will reveal him." In this passage both the omniscience and incomprehensibility of Christ are declared by himself. He who knows the Father is omniscient. He who is known only by the Father is incomprehensible.

The Scriptures declare that Jesus knew the thoughts of men. Matt. ix. 4, "And Jesus, knowing their thoughts." Rev. ii. 23, "And all the churches shall know that I am He which searcheth the reins and hearts." That the Son here speaks see verse 18. John ii. 24, 25, "He knew what was in man." He is solemnly appealed to in prayer as knowing the hearts of all. Acts i. 24, "Thou, Lord, which knowest the hearts of all." His disciples bear testimony to his omniscience just before his crucifixion, John xvi. 30, "Now we are sure that thou knowest all things." Here it is particularly declared that Jesus knew the hearts. "He searcheth the reins and hearts." Now this prerogative belongs to the Deity alone. Jer. xvii. 10, "I the Lord search the hearts, I try the reins." 1 Kings viii. 39, "Thou Lord, even thou ONLY, knowest the hearts of all the children of men;" but Christ knoweth the hearts of all, therefore Christ is Jehovah.

4. Omnipresence is ascribed to Christ. Matt. xviii. 20, "Where two or three are met together in my name, there am I in the midst of them."

This fact, the gathering together of persons in the name of Christ, has from the times of the apostles, yearly existed in thousands of places: Yet Christ, according to his own declaration, is in the midst of all these assemblies, consequently, omnipresent. He also declared himself to be in heaven at the same time that he was on earth. John iii. 13. "No man hath ascended up to heaven, but he that came down from heaven, *even the Son of man which is in heaven.*" If in heaven and on earth at the same time, he must be omnipresent; and if omnipresent, he must be the supreme God. For further evidence of his omnipresence, see Matt. xxviii. 20.

5. Immutability is ascribed to Christ. Heb. xiii. 8. "Jesus Christ the same yesterday, to-day, and for ever." Psalm cii. 27, and quoted Heb. i. 10. "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands; they shall perish but thou remainest: yea, all of them shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end." This passage is declared by St. Paul to be spoken of Christ; and in both passages he is declared to possess absolute immutability.

Here, then, the word of God directly ascribes to Christ the attributes of eternity, omnipotence, omni-

science, omnipresence, and immutability. If a creature can possess these attributes, then Christ may be a creature: But a creature cannot possess those attributes; and if a creature cannot, Deity alone can; but Jesus Christ possesses them, therefore Jesus Christ is the supreme God.*

* Dwight's Theology, Gill's Divinity, Clarke's Commentary.

CHAPTER III.

THE SUPREME DIVINITY OF JESUS CHRIST PROVED BY HIS
NAMES AND WORSHIP.

THE names of God are in the Scriptures applied to Christ.

1. He is directly called God. John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." In this passage, St. John has not only declared that Christ is God, but to prevent any possible mistake concerning what he meant by the Word of God, has told us that he was co-eternal with God the Father, and that he is the creator of every thing which exists. Were the Scriptures allowed to speak their own language, this single passage would decide the controversy; for it is impossible to declare in stronger language or more explicit, that Christ is God, in the highest sense originally and without derivation.*

* On this text, Griesbach observes, "In primus locus ille, John i. 1, 2, 3, *tam perspicuus est, atque omnibus exceptionibus major, ut neque interpretum neque criticorum audacibus conatibus unquam everti atque veritatis defensoribus eripi possit.*"

Romans ix. 5, "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."

"John i. 1—3, is so clear, and so far above all exception, that the daring attempts of both commentators and critics can neither overthrow it, nor wrest it from the defenders of truth."

καὶ Θεὸς ἦν ὁ λόγος, is in the improved version, rendered thus, "And the Word was a God." Because Θεός is destitute of the article, the authors of this version pretend to think it a sufficient reason for so rendering it. But Θεός is likewise destitute of the article in verses 6, 12, 13, and 18, of the same chapter, (and in many other places in the New Testament,) but yet they have uniformly rendered it not "*a God*," but God.

Such fraudulent dealing with the language of Scripture deserves the severest reprehension.

If St. John had said, καὶ ὁ λόγος ἦν ὁ Θεός, it would have conveyed a very different meaning from, "and the word was God." It would have declared that *the word was THE God with whom he was said to be.*

Mr. Thompson, of Edinburgh, has recently made a discovery, which deserves to be ranked with the most splendid discoveries of Unitarians, in the nineteenth century. Succeeding generations of Unitarians (if there are any), will no doubt honour his memory for this discovery, as much as they will that of Mr. Belsham, for discovering, that, during the apostolic age, the bodily presence of Christ was with each of the apostles, individually, at the same moment of time, when they were scattered in all parts of the earth. Mr. T.'s discovery is this, 'that if John had intended to say, that Christ was *a God*, he could have employed no other language than he has employed.' I wonder whether this *modern Bacon* thought, that if John had intended to express the inferiority of Christ to God, he not only *could*, but doubtless *would*, have used a different form of expression from one that conveyed an entirely different meaning?

Psalm xlv. 6, quoted in Heb. i. 8, "Unto the Son he saith, Thy throne, O God, is for ever and ever."

The amount of Mr. T.'s argument is this, "Because John could not have spoken otherwise, had he intended to call the word 'a God,' therefore, it is highly probable, that he did mean to call him thus."

I am not acquainted with Mr. Thompson, but I really think he must have either studied Mr. Belsham's "Elements of the Philosophy of the Mind;" or, have been educated at Hackney, his reasoning is so demonstrative. Let us test it. Because St. John, when he declared that "no man hath seen God at any time," (ch. i. 18, *Θεοῦ οὐδείς ἰδρακεῖ παποτε,*) could not have spoken differently had he intended to say, that no man hath seen *a God* at any time; therefore, it is highly probable that he intended to say, that no man hath seen *a God* at any time.

Priestley, Lindsay, Wakefield, and others, have adopted a different translation of *λογος*; they have rendered it "Wisdom." "In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom." According to this rendering, we are to understand the apostle as *gravely asserting*, that God had Wisdom (a necessary attribute of deity), in the beginning. But (ver. 14.) "Wisdom became man," that is, the Deity *parted with his attribute Wisdom*, and was destitute of it, (and consequently unwise), while it became man. Or again: By comparing the last clause of ver. 1, "And God was Wisdom," with ver. 14, "And Wisdom became man," it irresistibly follows, that God "became man, and dwelt among us, and we beheld his glory, the glory of the *only begotten of the Father*," &c. It is unnecessary to pursue this further.

Other Unitarians render *λογος* "power." "In the beginning was the power, and the power was with God, and the power was God." Ver. 14, "And the power became man." What is said above respecting Wisdom, will, with equal force, apply to this rendering.

This is addressed by God the Father to the Son: The Father, therefore, has seen proper to call the Son God. Who, therefore, can question the propriety of the application?

Paul denominates him God in his charge to the Ephesian elders. Acts xx. 28, "Take heed to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

2. He is called the Lord of glory. 1 Cor. ii. 8, "Had they known this, they would not have crucified the Lord of glory."

3. He is called the true God. 1 John v. 20, "We are in him that is true—this is the true God and eternal life." If this passage admits of any

On the 1st verse of this chapter, Professor Norton (Christian Disciple, vol. i. p. 424), says, "He [John] teaches that it [the Logos or Word] is to be referred immediately to God himself. '*In the beginning was the Logos, and the Logos was with God, and the Logos was God;*' that is to say, the Logos was always with God. What is properly expressed by this term is, that divine power, which has been always, and has been always with God." [*That is to say, God had divine power in the beginning, and this divine power was always with him. If this be the true meaning, it is not to be wondered at, that after John wrote his gospel, we do not hear of any who maintained that God had not "divine power" "always."*] "*And the Logos was God;*" that is, this divine power is to be referred immediately to God; the term is not to be understood as denoting any other being." [That is, *that divine power, which was in the beginning with God, was God himself.*]

comment, it must be that of Christ himself, who says, "I am the life;" and that of the Evangelist, who in the 1st chapter of this epistle, and 2d verse, says, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.

4. Christ is called the mighty God. Isaiah vii. 6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." This child, this son, is the mighty God. He who admits that a child, a son, is the mighty God, will certainly admit that this can be no other than Christ. He who does not, will charge Isaiah with falsehood.

In Isaiah xlviii. 12, and onward, we have these words: "Hearken unto me, O Jacob, and Israel my called; I am He, I am the first, I also am the last: mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: I call unto them, they stand up to together. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God." Here the person speaking, informs us that he is the

first and the last, that he has founded the earth and spanned the heavens; that he is Jehovah God, the Redeemer, and the Holy One of Israel; and yet he says, that the Lord Jehovah, and his Spirit, hath sent him. The person sending, therefore, is Jehovah, and the person sent is also Jehovah.

5. He is called the Lord God of Israel. Exodus xxiv. 9, 10, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel." Psalm lxviii. 17, 18, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Ephes. iv. 8, "Wherefore, he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he descended first, into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Here the Apostle informs us, that the person who ascended on high, and led captivity captive, is Christ. The Psalmist informs us, that the person who ascended on high, and led captivity captive, is the Lord who appeared in Sinai: And Moses informs, that the Lord who appeared in Sinai, was the God of Israel. We also know, that, no man hath seen God the Father, at any time: Christ, therefore, is the God of Israel; and of course, the

God of Israel so often mentioned in the Old Testament.

6. He is called the Most High God. In Psalm lxxviii. 18 and 56, it is said of the Israelites, in the wilderness, "THEY TEMPTED GOD in their heart, by asking meat for their lust:" "They TEMPTED and provoked the MOST HIGH GOD, and kept not his testimonies." In drawing instruction and admonition from their conduct and experience, the apostle Paul says, 1 Cor. x. 9, "Neither let us TEMPT CHRIST, as some of them also tempted, and were destroyed of serpents." These texts do both relate to the same rebellious acts of the Israelites, in the wilderness. In the former of them, the person who was tempted is called *the most high God*; in the latter, he is called *Christ*—therefore, *Christ is the most high God*; and the sin of *tempting CHRIST*, against which Christians are admonished, is the very same, in nature and in guilt, with the sin committed by the Israelites in tempting the most high God.

7. He is called the great God. Titus ii. 13, Looking for the blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ." In the Greek, it is the "the great God, even our Saviour, Jesus Christ." God the Father will not appear at the judgment. If, then, Christ be not *the great God*, God will not appear at judgment at all. *Και*, the conjunction here used, is rendered exactly, in many places, by the English word *even*; particu-

larly in the phrase, "God and our Father," found Gal. i. 4; 1 Thess. i. 3; 2 Thess. ii. 16, &c.; in the last of these places, the translators have rendered it *even*, as they plainly ought to have done in both the others, since the present rendering makes the Apostle speak nonsense.

8. He is called Jehovah. On this subject, Dr. Horsley observes, "The word Jehovah, being descriptive of the divine essence, is equally the name of every one of the three persons in that essence. The compound Jehovah-Sabaoth belongs properly to the second person, being his appropriate demiurgic title; describing not merely the Lord of such armies as military leaders bring into the field, but the unmade, self-existent, maker and sustainer of the whole array and order of the universe." This is likewise the sentiment of the Jews. Isaiah vi. 1, 3, "In the year that king Uzziah died, I saw Jehovah sitting on his throne, high and lifted up, and his train filled the temple: and one of the seraphims cried unto another, and said, Holy! holy! holy is Jehovah of hosts!" And again, in the 5, 8, 11, and 12th verses of the same chapter. St. John quoting the 9th and 16th verses of this chapter, in his gospel, chapter xii. 40, says, "These things said Esaias, when he saw his," that is Christ's, "glory, and spake of him." The apostle John, therefore, assures us, that Christ is Jehovah of hosts.

Isaiah xl. 3, "The voice of one that crieth in the

wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God." John the Baptist, when asked by the messengers of the Sanhedrim, Who art thou? answered, John i. 23, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." St. Matthew speaking of John the Baptist, chap. iii. 3, says, "This is he that was spoken of by Esaias the prophet, saying, Prepare ye the way of the Lord, make his paths straight." From these passages, it is evident, that Christ, before whom John cried, was the Lord whose ways he directed thus to be prepared in the wilderness. The Jehovah spoken of by the prophet, is the Jehovah of hosts, who said, Mal. iii. 1, "Behold, I will send my messenger, and he shall prepare the way before me."

Exodus iii. 2—6, "And the Angel-Jehovah appeared unto him in a flame of fire, out of the midst of the bush, and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And, when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; and he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from thy feet, for the place where thou standest is holy ground. Moreover, he said, I am the God of thy

father, the God of Abraham, the God of Isaac, and the God of Jacob." The word angel, denotes a person sent, and of course, implies a person sending. The person here sent is called Jehovah, and styles himself the God of Abraham, the God of Isaac, and the God of Jacob. It needs no words to show, that the person sent cannot be God the Father, or that he must be the angel of the covenant; God the Son, Christ, therefore, is Jehovah, mentioned in this passage as "the God of Abraham, of Isaac, and of Jacob."

Isaiah viii. 13, 14, "Sanctify Jehovah of hosts himself; and let HIM be your fear, and let HIM be your dread, and HE shall be for a sanctuary; but for a stone of stumbling, and a rock of offence, to both the houses of Israel." He who was to be a stumbling stone, and a rock of offence, is called by Isaiah, the Lord, or Jehovah of hosts, and he bids the children of Israel "*sanctify* (honour, worship, and magnify,) *him*, and make him their fear, and their dread." *Fear*, is here put for the *object* of fear, which is GOD; but the apostles Paul and Peter apply this expressly to CHRIST. Rom. ix. 32, 33, "They stumbled at *the stumbling stone*; as it is written, Behold, I lay in Zion a stumbling stone, and a rock of offence; and whosoever believeth in him (Christ) shall not be ashamed." 1 Peter ii. 7, 8, "Unto you, therefore, who believe, *he* (Christ Jesus) is precious; but unto them who are disobedient, the stone which the

builders disallowed, the same is made the head of the corner, and *a stone of stumbling, and a rock of offence*, to those who stumble at the word." Therefore JESUS CHRIST is the LORD OF HOSTS; is to be *sanctified (worshipped and magnified)* and is *the true object of religious fear and reverence*.

"Psalm xcvi. 7, "Worship him all ye gods;" compared with Heb. i. 6, "When he bringeth in his first begotten into the world, he saith, And let all the angels of God worship him." That glorious and magnificent description in the ninety-seventh Psalm, is of one, who in several parts of it is called Jehovah, and worship commanded to be given to him; "Worship him all ye gods." But the apostle says it was THE SON OF GOD who was spoken of in that sacred hymn. 'Therefore HE is JEHOVAH, *to whom divine worship is due, and of whom the glorious things in that Psalm (which are proper to none but the true God,) are said.*

Zech. xii. 10, "And I (viz., Jehovah) will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon ME, whom they have pierced;" John xix. 34, "One of the soldiers with a spear pierced his (Christ's) side; that the scripture should be fulfilled, 'They shall look on HIM *whom they pierced,*'" JESUS CHRIST, therefore is JEHOVAH.

Zech. ii. 8, 9, "For thus saith the LORD (Jehovah) of hosts; After the glory hath he sent me unto

the nations that spoiled you : for he that toucheth you, toucheth the apple of his eye. For behold I will shake my hand upon them, and they shall be a spoil to their servants ; and ye shall know that Jehovah of hosts hath sent me." The language of this proclamation first claims our attention. The LORD of hosts is the speaker, (verse eighth) yet he speaks as one who is sent : at the same time he says, "I will shake my hand upon them ;" "by this ye shall know that the *Lord* of hosts hath sent me." There are evidently two persons here called "the LORD of hosts ;" one who is sent, and the other HE who sent him : even the Son of God, and the Father who sent him, as his willing messenger, to be the Saviour of his people.

The same doctrine is contained in verses 10, 11, "Sing and rejoice, O daughter of Zion ; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah, and many nations shall be joined to Jehovah in that day, and shall be my people, and I will dwell in the midst of them, and thou shalt know that Jehovah of hosts hath sent me unto thee."*

* Many Unitarians have a singular method of endeavouring to neutralize any arguments in favour of the doctrine of the trinity, with which they are rather hardly pressed. We will give an example from Mr. Lindsey's "Vindication," p. 303. After quoting that argument, in favour of a plurality in the divine essence, contained in Zech. ii. 10, 11, and finding he can do nothing with it, he sneeringly adds, "Mr. Lowth, I suppose, would have them

The application of these peculiar names of the Godhead to our Saviour, furnishes an unanswerable argument to prove his supreme divinity. For first, in Isaiah xliii. 8, God declares that he will not give his name, or glory (both terms here meaning the same thing) to another. Yet in the word of this same God, his several peculiar and distinguishing names are given to Jesus Christ,—not indeed communicated to him; but applied to him, as his own

(the above passages) to signify, that our Jehovah, one eternal God, sent another eternal God ;” and this is all he adds by way of refuting the argument. With respect to this *one circumstance*, I will agree with Unitarians, in thinking that Mr. Lindsey was *wise*.

I will also adduce an example or two from a more modern writer. He appears to be endeavouring to demonstrate *mathematically* that Jesus Christ is not God. He says, “If Christ is the self-existent God, and at the same time the Son of the same God, then he must be the son of himself. If he is the self-existent God, and if that very self-existent God is the father of our Lord Jesus Christ, then he is the father of himself; and if he is the father of that being whose son he is, then he must be his own grandfather.”

“If God of his own substance brought forth Christ without the instrumentality of a mother, then he must be a female, and the mother of Christ, because the bearing of a child, or bringing forth young, is an infallible mark of a female.” Rev. Mr. Kinkade’s Bible Doctrine, pp. 41. 133.

It was only the fore-mentioned consideration that induced me to pollute my pages with these shocking blasphemies. And it is thus that the declarations of scripture are sneered at and ridiculed, by those who wish to have them conformable to their own pre-conceived notions.

original and proper appellations. This we are taught at large, Exodus xxiii. 20, 21, "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.*" Here we are informed that the angel sent before the Israelites would not pardon their transgressions if they provoke him, and are thus certainly taught that he possessed a right and power of pardoning sin. "But who can forgive sin except God." We are further informed that the name of God is in this angel, not that it is given or communicated to him, but that it exists in him and belongs to him originally. What this name is, the paragraph last quoted from Isaiah declares to us: "I am Jehovah; that is my name." It is also declared in the same manner to Moses when asking of God, Exodus iii. 13, what was his name, that he might declare it to the children of Israel. "And God said unto Moses, *'I am that I am;'* thus shall ye say unto the children of Israel, *I am* hath sent me unto you." It is hardly necessary to remark that the name "I am" hath the same import with Jehovah. All this is rendered perfectly consistent and obvious by the scriptural accounts of Christ. "I and my Father are one," said our Saviour to the Jews. For God, therefore, in his own word to give and apply his name or glory to Christ is not to give it to another, but to

apply to Christ names which are his own proper appellations. But according to the Unitarian doctrine this assertion on the part of God cannot be true,—the doctrine therefore is false; “for let God be true, but every man a liar.” That is, every man who opposes God.

2. In Deuteronomy xxxii. 39, in Isaiah xliii. 10, and xliv. 6, 8, with xlv. 5, 14, 21, and in various other places, God says that there is no God besides him, that there is none else, and that he knows not any. Yet Christ is called God, and announced by the other names of the Deity in the several passages above mentioned, and in many others, and this by the same God who made this declaration. That he is not so called in a subordinate, delegated, or derived sense is unquestionably evident, first, from the titles given him, viz.: the true God, the mighty God, the God of Israel, Jehovah of hosts, and I am; all of them names never given in the Scriptures to any being but the Deity. Secondly, From the things ascribed to Christ in the same passages, many of which cannot be predicated of any being except the only living and true God.

If it be admitted then, that the Scriptures speak language which is to be understood in its customary sense, the only sense in which it can be intelligible to those to whom it was addressed, and to ninety-nine hundredths of those for whom the Scriptures were written; if it be admitted, that God has chosen the

most proper terms to communicate true ideas of himself to mankind, it cannot be denied that Jesus Christ is truly and perfectly God.*

We will next prove the supreme divinity of Jesus Christ by his worship.

We will first remark upon what is intended by worship in general, and religious worship in particular.

It is well known that the Unitarians understand the word worship in a sense very different from what we do, as taking it in a limited sense for our expressing some degree of humility, or reverence to a person whom we acknowledge in some respects to be our superior : but, whatever external signs of reverence, or words, we use as expressive of our regard to him who is the object thereof, this when applied to our Saviour is no more than what they suppose to be due to a person below the Father. Therefore, that we may not mistake the meaning of the word, let it be considered that worship is either civil or religious ; the former contains in it that honour and respect which is given to superiors, which is sometimes expressed by bowing or falling down before them, or some other marks of humility, which their advanced station in the world requires ; though this is seldom called worshipping them, and it is always distin-

* Dwight's Theology, Jones on the Trinity. Scott. Wardlaw. Clear Display of the Trinity, by a Layman.

guished from religious worship, even when the same gestures are used therein. It is true, there is one scripture, in which the same word is applied to both, in 1 Chron. xxix. 20, where it is said, "All the congregation bowed down their heads and worshipped the Lord and the King;" that is, they paid civil respect, accompanied with those actions that are expressive of humility, and that honour which was due to David; but their worship given to God, was divine, or religious. This is the only sense in which we understand worship in this argument; and it includes in it adoration and invocation. In the former, we ascribe infinite perfections unto God, either directly, or by consequence; an instance of which we have in 1 Chron. xxix. 11, 12, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all. Both riches and honour come of thee; and in thine hand it is to make great and to give strength unto all:" and in Deut. xxxii. 3, in which we are said to ascribe greatness unto him; and in Rom. i. 21, to glorify him as God, or give unto him the glory due to his name. Psalm xxix. 2.*

* The Arians hold, that Christ should have divine worship paid him; and they themselves worship him with prayer and praise. But by so doing they involve themselves in a great absurdity; because, they deny his omniscience and omnipresence, and affirm

Invocation is that wherein we glorify God as the fountain of blessedness, when we ask those things from him which none but a God can give ; which is sometimes called seeking the Lord, Psal. cv. 4, or calling upon him, Psal. l. 15 ; and this includes in it all those duties which we perform, in which we consider him a God of infinite perfections, and ourselves dependant on him, and desirous to receive all those blessings from him which we stand in need of ; and particularly faith, in the various acts thereof, is a branch of religious worship, as denoting its object to be a divine person ; as also supreme love, and universal obedience. And, indeed, it contains in it the whole of religion, in which we have a due regard of that infinite distance that there is between him and the best of creatures ; and religious worship is nowhere in Scripture taken in a lower sense than this.

It shall now be proved that divine worship is required to be rendered to Christ. And,

that none but the Father (by this term they mean *the true God*) can possibly possess these attributes. But if Christ does not possess these attributes, or, at least, one of them, it is absurd in the extreme to offer prayer and praise to him ; as it is impossible that he should receive the homage of the thousands of Christians who are continually worshipping him in all parts of the world, especially on the Sabbath. If he cannot receive their worship, it is absurd in the extreme—it is idolatry to worship him. If he can, he must possess attributes, which, according to themselves, none but the Deity can possess.

1. It is clear from John v. 22, 23, "For the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that hath sent him." In this passage, we are informed that the infinite prerogative of judging the universe, is committed by the Father to the Son, for this, as at least one, if not the only, great end, that all (that is without doubt, all intelligent creatures, the word men not being in the original) should honour the Son, even as they honour the Father; that is, in the same manner and in the same degree.

The final judgment being an act which eminently displays the infinite perfections, is committed to the Son, that he may be perceived with indubitable evidence to possess these perfections; and may therefore receive that peculiar honour which is due to him only by whom they are possessed. The honour which is due, in a peculiar sense, to God, consists supremely in religious worship, in making him the object of our supreme affection, and rendering to him our supreme obedience. All this is here required to Christ, in the same manner in which it is required to the Father. Whether it be supposed, that this passage be intended to include angels, or not, they are expressly required to worship him in Psalm xcvi. 7, "Confounded be all they that serve graven images: worship him all ye gods." St. Paul quotes

a part of this verse in the following manner : “ And again, when he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.” It is, therefore, certain that all the angels of God are required to worship Christ. That religious worship is here intended is certain, because the object of the worship commanded is directly opposed, in the command itself, to idols, and the worship required to that which is forbidden ; “ confounded be all they that serve,” that is, religiously worship, “ graven images, that boast themselves of idols ;” as if God had said, worship no more graven images, nor idols of any kind, for all their worshippers shall be confounded.

In the same manner is this worship commanded to both men and angels. Phil. ii. 9—11, “ Wherefore, God hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” In this passage all celestial, terrestrial, and subterranean (as it is in the original) are required to bow the knee to Christ, and to confess him to be Lord. To bow the knee, is a well known appropriate phraseology to denote religious worship. “ I have left me,” says God to Elijah, “ seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth

which hath not kissed him." 1 Kings xix. 18, (see Hosea xiii. 2, and Psalm ii. 2); St. Paul also says, "I bow my knees to the Father of all mercies." But to place it beyond all doubt, we need only refer to Isaiah xlv. 22, 23, where this passage is quoted, "Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else. By myself have I sworn, and the truth has gone out of my mouth, the word, and it shall not be revoked, Surely to me shall every knee bow—shall every tongue swear, saying, Only to Jehovah belongeth salvation and power."*

To ascribe to Jehovah salvation and power, (which the Apostle informs us, is the same with confessing that Jesus is Lord,) and to bow the knee when making this ascription, is, undoubtedly, religious worship, if any thing is. Accordingly, this ascription is often made by the saints in the Scriptures, and the saints and angels in heaven.

In accordance with these requisitions we find Christ actually worshipped in great numbers of instances; such as, for instance, the Syrophenician woman's prayer, which was directed to him, Matt. xv. 22, "Have mercy on me, O Lord, thou son of David;" and in verse 25, she came and worshipped him saying, "Lord, help me," and this act of religious worship was commended by our Saviour,

* Lowth's Translation.

and her prayer answered. We have another remarkable instance contained in that petition of the man who came to him to cast the devil out of his son, (Mark ix. 24,) who said with tears, "Lord I believe, help my unbelief." And another instance in John ix. 38, is very explicit on the point in question. The man whose sight Jesus restored, and who was cast out of the synagogue by the Jews, is the instance to which I allude. Afterward, Jesus finding him, asked him if he believed on the Son of God; he inquired who he was; when Jesus had told him he replied, "Lord, I believe," and St. John says he worshipped him. Many more instances might be produced, but these are sufficient to prove that Jesus had divine worship paid to him while in this world.

I shall now produce instances of his being worshipped before his incarnation, and after his ascension. In Genesis xviii. we are told that Jehovah appeared unto Abraham in the plains of Mamre, as he sat in the door of his tent. The manner of his appearance was the following: as he lifted up his eyes and looked, lo, three men stood by him, and he ran and met them, and bowed himself towards the ground. To one of them he said, "My Lord, if I now have found favour in thy sight, pass not away, I pray thee, from thy servant," &c. The person here spoken to is called by Abraham, my Lord; this person in the thirteenth verse is called Jehovah, and in the fourteenth verse says, "Is any thing too

hard for Jehovah," and informs Abraham of the destruction of the cities of the plain, which he had determined to bring upon them for their sins. To this person Abraham prays repeatedly for the preservation of these cities; Lot, also, to whom he also appeared, as we read in the following chapter, prayed to him for his own preservation, and that of the city of Zoar, and was accepted.

These persons are in the first place called three men. One of them, whom Abraham calls Adonai, or Lord, is afterwards called by himself, by Abraham, and by Moses, Jehovah, and was worshipped both by Abraham and Lot. Now it will not be pretended that God the Father appeared as a man, or that he ate of the provision furnished by Abraham, for no one hath seen God the Father at any time; yet this person is here styled Jehovah, and this person was Christ.

2. In Judges xiii. the Angel-Jehovah appeared to Manoah and his wife. When he departed, it is said that Manoah knew that he was the Angel-Jehovah, and it is added, that Manoah said unto his wife, "We shall surely die, because we have seen God." But his wife said unto him, "If Jehovah were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands." In verse sixteenth the angel had said, "Manoah, if thou wilt offer a burnt-offering, offer it unto Jehovah," for it is subjoined Manoah knew not that he

was the Angel-Jehovah. But after he had ascended in the flame of the altar, then it is declared Manoah knew that he was the Angel-Jehovah. The burnt-offering and the meat-offering, Manoah and his wife perceived themselves to have offered unwittingly to him who had manifested to them his acceptance of both at their hands. Here the worship is not only presented to Christ, but what is of much more importance to our purpose, was accepted by him.

3. David worships Christ in Psalms xlv. and lxxii. and cii., in ascribing to him the praise which is due to God only. In the two first he declares, that the people shall praise him, and fear him, and fall down before him, and serve him for ever and ever. In the last, he makes to him a long continued prayer.

4. The seraphim worshipped him, saying "Holy, holy, holy is Jehovah of hosts," Isaiah vi.

5. Stephen, in Acts vii. 59, 60, prayed to Christ. "And they stoned Stephen, calling upon God, (or, as it is in the original, invoking,) and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and having said this he fell asleep." On this prayer of St. Stephen I remark, *First*, Stephen was at this time full of the Holy Ghost, (verse 55,) and therefore perfectly secured from error. *Secondly*, He was singularly favoured of God on account of the greatness of his faith, and obedience; and as a peculiar testimony of the divine favour he was per-

mitted to see the heavens opened, and to behold the glory of God, and Jesus standing on the right hand of God. *Thirdly*, In the full assurance produced by this vision, and the faith with which he beheld it, he presented his final petitions to Christ. *Fourthly*, The first of these petitions respected the highest personal object that can be prayed for, viz.: the eternal salvation of his soul, and attributed to him to whom it was made that infinite power, wisdom, and goodness, which alone can bestow salvation. *Fifthly*, The second petition was of the same nature, being a prayer that his enemies might not be finally condemned for the sin of murdering him, and, of course, attributed to the person to whom it was addressed the power of forgiving, or condemning these murderers. No higher act of worship was ever rendered than this, nor was any act of worship ever performed on a more solemn occasion, nor by a person better qualified to worship aright, nor with a more illustrious testimony of acceptance. Yet this act of worship was performed to Christ. *Sixthly*, This was the very worship, and these were the very prayers offered to God a little before by Christ at his crucifixion. Stephen therefore worshipped Christ, just as Christ worshipped the Father.

6. St. Paul often prays to Christ directly : particularly 1 Thess. iii. 11, 12, " Now God himself, even our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord make you increase and

abound in love one toward another, and toward all men, even as we do toward you." Here a prayer is offered up by St. Paul that he may be guided to the Thessalonians, and that they may be made to increase and abound in holiness, and be established unto the end. This prayer is offered up to God the Father and to our Lord Jesus Christ, in the same manner and the same terms, both being unitedly addressed in the same petition without any note of distinction. The second of these petitions is also offered up to Christ alone. The same petition in substance, is presented to the Father and Son united in the same prayer.

Again, 2 Cor. xii. 8, "concerning this," that is, the messenger of Satan sent to buffet him, St. Paul says, "Thrice I besought the Lord, that it might depart from me. But he said unto me, My grace is sufficient for thee, for my power is made perfect in weakness. Most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest upon me." In this passage, St. Paul informs us, that he thrice prayed to Christ respecting the particular subject mentioned.

7. St. Paul, in all his epistles except that to the Hebrews, and St. John, in his second epistle, pray to Christ. In that noted request, in which also Silas, Timothy, and Sosthenes united, that "Grace, mercy, and peace" might be multiplied, or communicated to those to whom they wrote, "from God,

our Father, and from our Lord Jesus Christ," is an express prayer to the Father and the Son united; to grant grace, mercy, and peace to men. These are the highest of all blessings, and such as none but Jehovah can grant; yet Christ can grant them, because the Spirit of inspiration directed that he should be prayed to for them.

8. The blessing pronounced on Christian assemblies, is an act of religious worship rendered to Christ. "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen." "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ." Eph. vi. 23; or, as it is more commonly, "The grace of our Lord Jesus Christ be with you all. Amen." The first of these is equivalent to the blessing anciently pronounced, by the high priest, on the children of Israel: "Jehovah bless thee, and keep thee; Jehovah make his face to shine upon thee, and be gracious to thee; Jehovah lift up his countenance upon thee, and give thee peace." It is the appropriate office of the Father to bless and preserve; of the Son, to give grace and illumination; and of the Spirit, to communicate peace.

Finally, So universal was the custom of praying to Christ, that Christians were originally entitled as their distinguishing appellation, "Those who call on the name of Christ." Thus Ananias says

Christ, Acts ix. 14, "Here he hath authority from the chief priests to bind all who call on thy name." The people of Damascus also, when they heard Paul preach, were amazed, and said, Is not this he who destroyed them that called on this name in Jerusalem?"

1 Cor. i. 1, "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes, our brother, unto the church of God which is at Corinth, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." In all these instances, and in this universal manner, was Christ worshipped. In the greater part of the instances, the persons who rendered the worship were inspired, and in the remaining instances, were plainly under divine direction; because the worship was approved and accepted. But religious worship is lawfully rendered to God only: this we know from the mouth of Christ himself, quoting Deut. x. 20, in Matt. iv. 10, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The angel also forbade John to worship him, saying, "See thou do it not: worship God." Isaiah also commands, "Sanctify the Lord of hosts himself, and let him be your fear, and your dread." God also, in Exodus xxxiv. 14, says to the Israelites, "Thou shalt worship no other God, for Jehovah, whose name is Jealous, is a jealous God. Yet Christ is here directed to be worshipped, and is actu-

ally worshipped by persons inspired. If, then, Christ be not God, God has commanded another to be worshipped; and persons under the immediate direction of the Spirit, have worshipped another. The whole church, the Bride, is commanded in Psalm xlv., by that God who said unto him, "Thy throne O God, is for ever and ever," thus, "Hearken, O daughter, and consider, and incline thine ear, so shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him." The church has in all ages obeyed this command, and worshipped him. Prophets have worshipped him—apostles have worshipped him—men full of faith and of the Holy Ghost, have besought his guidance, aid, grace, and blessing while they lived; and when they died have besought him to receive their spirits into his own eternal kingdom. If Christ is God, if he is Jehovah, they have done their duty. If he is not God, if he is not Jehovah, they have violated through life and in death the first of Jehovah's commands in the decalogue, "Thou shalt have no other gods before me."*

* Dwight's Theology, Ridgley's Divinity.

CHAPTER IV.

OBJECTIONS AGAINST THE SUPREME DIVINITY OF JESUS
CHRIST ANSWERED.

IT is objected that the phrase "eternal Son," is a contradiction in terms; because if Christ be a Son, he must have had a Father: "and the Father," says the objector, "must have existed before the Son;" for "we are acquainted with no paternity nor sonship among men, which does not imply priority on the part of the father, and posteriority on the part of the son; therefore," says he, "it must be so with respect to the relation of Father and Son in the Godhead."*

* Modern Arians, in proving Jesus to be a superangelic being, found their chief argument on his being called "the Son of God," and infer from this, that he must be above angels—a superangelic being. But are not men and angels called the "sons of God?" See Job i. 6; ii. 1; and xxxviii. 7; Gen. vi. 24; Hosea i. 10. Nay, of Adam it is *expressly* said, he "WAS THE SON OF GOD." Luke iii. 38. If on account of Christ being called the Son of God, he is argued to be above men and angels—a superangelic being; then, as men and angels, are also called the "sons of God," the consequence must follow, that men and angels are superangelic beings.

Again. Christ is said to have been "made a little *lower* than the angels," Heb. ii. 7, and those who argue that he was a superangelic being, admit that the Scriptures style him "the Son of

In answer to this objection, I would ask, with the excellent Dr. Miller, "Can reasoning from such principles be sound? Have we any right to take for granted, that the relation of father and son among men is the highest model, the most exemplar of that relation in the universe, to which every thing else which bears that name must be conformed? How know we but that sonship among men, is a distant and obscure adumbration of something divine and eternal; of something as much above it in glory, as the eternal mind is above the feeble grovelling mind of man. No one can demonstrate that this is impossible; neither can it be demonstrated that it is even improbable: but until it is demonstrated that it is not only improbable, but also impossible, all the reasoning founded on the aforesaid assertion is only a begging of the question: or, as is the same thing, a gratuitous assumption, that, as sonship among men implies attributes inconsistent with divinity; so Sonship in the Godhead must necessarily imply attributes of precisely the same kind. Would it not

man." These things being so, I would ask, Why do the above-mentioned individuals style him a superangelic being, when he was the Son of man, and made lower than the angels?

Let them answer this question, and they will have an answer to a question frequently put by them to Trinitarians, viz. "Why do we style Jesus God, when the Scriptures style him the Son of God." It is certainly more contradictory in our opponents to say that he is *above* angels and men, and the Son of God; when the Scriptures affirm that he was the Son of man, and made *lower* than the angels, than for us to say that the Son, who is the second person in the Trinity, is equal with the Father, who is the first.

be just as logical to argue, that, because God is said in Scripture to rest from labour, to repent, and to be angry, therefore these expressions must bear exactly the same meaning when applied to the divine nature, as when spoken of men.”*

To say that “eternal Son,” implies a contradiction in terms, is a most presumptuous assumption of the principle that God is a being altogether such an one as ourselves. Because generation among men necessarily implies priority in the order of time as well as of nature on the part of the father, and derivation and posteriority on the part of the son, the objector infers that it must be so in the divine nature. But is this a legitimate, is it a rational inference? It certainly is not. That which is true as it respects the nature of man, may be infinitely removed from the truth as it respects the eternal God. I would ask, has the sun ever existed a moment, without sending out beams? And if the sun had been an eternal being would there not have been an

* We must, however, give one recent Unitarian writer the credit of being consistent here; for he fully carries out this argument. Having asserted that as Jesus Christ is the Son of God, he must, of course, be *younger than God*; or have *come into existence after him*, because the Father is prior to the Son, among mankind: he fully carries out the principle, when he comes to speak of the person of God. He observes, “It is *only from the Bible* that we learn the existence of God, and that book ascribes to him nearly all the members of the human body, and represents him to be in the shape of a man.” “Ears, hands, and eyes are parts of an intelligent ruler, and if God has none of these, *he cannot hear, handle, nor see us.*” Rev. Mr. Kinkade’s “Bible Doctrine,” p. 160.

eternal necessary emanation of light from it? But God is confessedly eternal; where then is the absurdity, or contradiction of an eternal necessary emanation from him? Or if the objector pleases, an eternal generation? To deny the possibility of this, or to assert that it is a manifest contradiction, either in terms, or ideas, is to assert that though the Father is from eternity, yet he could not act from all eternity. Sonship even among men, implies no personal inferiority. A son may be perfectly equal, and sometimes is greatly superior to his father in every desirable quality; and in general does in fact partake of the same human nature, in all its fulness and perfection, with his parent.

“ But still it is objected, that we cannot conceive of generation in any other sense, than as implying posteriority and derivation. But is this not saying, in other words, that the objector is determined, in the face of all argument, to persist in measuring Jehovah by earthly and human principles? Shall we never have done with such a perverse begging of the question, as illegitimate in reasoning, as it is impious in spirit? The Scriptures declare that Christ is the Son, the only begotten Son of the Father. To the Son the Father is represented as saying, ‘Thy throne, O God, is for ever and ever.’ And concerning himself the Son declares, ‘I and my Father are one;’ and there can be no more difficulty in believing this, than there is in believing that there is an eternal, omniscient, omnipresent Spirit, who made

all worlds out of nothing, and upholds them continually by the word of his power.”*

It is said that Christ exhibits his inferiority to the Father, by praying to him. John xvii.

But how if it be admitted, as Trinitarians universally admit, that he was a man, could he with propriety do otherwise. He was placed under the same law, and required generally to perform the same duties required of other men.

The following passage seems to be a great favourite with the Arians; Rev. iii. 14, “These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” “Here,” say they, “Christ is plainly declared to be a creature: here it is said that he is the first being that God created; and of course he must be a created being.” But by comparing their exposition with Colos. i. 16, “For by him were all things created that are in heaven and that are in the earth—all things were created by him and for him,” &c. and John i. 3, “All things were made by him, and without him was not any thing made that was made;” we have the following argument: All things, whether in heaven or in the earth, were created by Christ; but Christ is a creature. Therefore Christ must have created himself. This must be true, or their exposition of the above passage must be false. But the former cannot be; their interpretation therefore is false.

* Miller’s Letters on Unitarianism. Ibid. on the eternal Sonship of Christ.

The following is manifestly the true interpretation of this passage. Christ is the originator* of the creation : It signifies this and nothing more, and this is the only interpretation by which the Scriptures can be either consistent, or true.

Another favourite passage is the following, Matt. xix. 17, "Why callest thou me good? there is none good but one, that is God."

From this passage Unitarians argue that there is but one person or being, who is God. Because, if but one person is good, and that person is God, it must of necessity follow, that there is but one person who is God; the name God being as much confined to a single person, as the attribute goodness. But this is utterly false; the names Lord, God, Jehovah, Jehovah of Hosts, the Almighty, Most High, Eternal, God of Israel, &c. being ascribed to the second and third persons of the trinity, Unitarians themselves being judges. The Arians in particular acknowledge, that Christ is not only called God in the Scriptures, but that he really is God, in a subordinate, delegated, or derived sense. Take it this way, therefore, and the objection, by proving too much refutes itself, and proves nothing.

But the truth is, that this criticism, upon which some have even dared to undeify our Saviour, has no foundation in the original. If you follow the Greek by a literal translation it will be thus, "There

* It is thus in some copies of the original. See Clarke's Commentary.

is none good but the one God." And it happens that the same Greek, word for word, occurs Mark ii. 7, "Who can forgive sins but the one God," rendered by our translators, "but God only." And we have a plain matter of fact that the word rendered in our translation ONE, cannot possibly admit the sense of one person. Because Christ, who is another person, took upon him to forgive sins.

The utmost therefore that can be gathered from these words, is no more than this, "There is one God," (and in this we are all agreed,) and that there is none good beside him, which nobody will dispute.*

It is likewise true, that the Scriptures declare in an absolute sense, that Christ is good.

Exodus xxiv. 9, 10, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel." Psalm lxviii. 17, 18, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Eph. iv. 8, "Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things." Here

* Jones on the Trinity.

the apostle informs us, that the person who ascended on high, and led captivity captive, is Christ. The Psalmist informs us, that the person who ascended on high, and led captivity captive, is the Lord who appeared in Sinai. And Moses informs us that the Lord who appeared in Sinai was the God of Israel. This therefore was Christ who appeared to Moses, and proclaimed his name to him.

But this name he declared to be "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in GOODNESS and truth." It will not be contested that the person who made this proclamation, was good in the original or absolute sense; Christ is therefore originally and supremely good; and the Unitarian exposition of the above text is false, because it contradicts the express declarations of Scripture.

If it should here be asked, for what reason Christ put the question, viz. "Why callest thou me good?" it is answered; for the same reason that he asked the Pharisees why David in the Spirit called him Lord, (Matt. xxii. 43.) This ruler, by addressing our Saviour under the name of "Good Master," when the inspired Psalmist had long before declared, that "there is none that doeth good, no not one," did in effect allow him to be God; no mere man since the fall of Adam having any claim to that character.*

Another passage is the following: Acts x. 42,

* Jones on the Trinity, Dwight's Theology.

“That it is he which is ordained of God to be the judge of the quick, and the dead.” This passage will help us to detect, once for all, that common fallacy of our adversaries, in misapplying such words as relate merely to the human nature of Christ to the degrading of his supreme essence. Christ is ordained of God, it is true, and the nature that receives power must be inferior to the nature that confers it. But is his Godhead therefore ordained? they tell you it is. But the Scriptures declare, “God (saith St. Paul) hath appointed a day wherein he will judge the world by that man (the original is “*in that man*”), whom he hath ordained,” Acts xvii. 31. The supreme God who was manifest in the flesh, and in Christ reconciling the world to himself shall remain in the same personal union with him, till he has judged the world, and is ready to deliver up the kingdom. And though our judge shall then even retain the character of a man; yet as God who ordained him, shall be present with him, in the same person, the act of the last judgment is equally ascribed to both natures. In the text above cited, it is said “He (God) will judge the world,” though it immediately follows that a man, even the man Christ is ordained to this office. And so we have it again in the epistle to the Romans: “We shall all appear before the judgment seat of Christ; for it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (Is. xlv. 23.) We are to give account of ourselves at the judgment seat of Christ; and how does the apostle

prove it? Why because it is written, we shall give account of ourselves to God. But unless Christ, who is a man, be also God, this proof is not to the purpose.*

The next objected text is Mark xiii. 32, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." Here, it is said, Christ confessed himself to be inferior to the Father in knowledge. But it is declared of Christ in another place, that he increased in wisdom, Luke ii. 25. Why should it be thought incredible then, that during the whole term of his humiliation, something should still be left, which as man, he did not know. If he is supposed to be ignorant of this matter as God, how is it that his disciples declare that he knew all things. "Now we are sure that thou knowest all things." John xiii. 30. If he knew *all things*, nothing can be excepted that he did not know. Peter also says, to him, "Lord thou knowest *all things*." John xxi. 17, an ascription, which, if not true, Christ could not have received without the grossest impiety, and which he did receive, because he did not reject nor reprove it.† And let it be remembered, that it is an admitted fact, and forms a part of our scheme, that the Lord Jesus Christ, in his official capacity, delivered his instructions to men, *according to a commission which he had received*. The idea is expressed in the following among other passages: "God, who at sun-

* Jones on the Trinity.

† Dwight's Theology.

dry times; and in divers manners, spoke in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son." "He that sent me is true; and I speak to the world those things which I have heard of him." "For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say, and what I should speak: and I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." (Heb. i. 1; John viii. 26, and xii. 45, 50.) *In this sense* we have no objection to saying that his knowledge was *derived*. He receives his official commission: he is charged with a message he is to deliver. But then,

2dly. There are other passages which as plainly describe this same person as the *Searcher of hearts*, and as *knowing all things*; the government and judgment of the world are ascribed to him, to which functions *omniscience* is requisite; and all the proofs together of his supreme deity, are evidences of his possessing this attribute. Here, then, is a solitary text, the only one which Unitarians have been able to produce as, in direct terms, asserting the limited extent of his knowledge. "He did not know," we are for ever reminded, "the day of judgment." It will surely be acknowledged a singular thing, that *this* should be the *sole limitation*. The governor and judge of the world must, of necessity, be possessed of infallible *prescience*. Without this, the administration of affairs could not be managed for an hour.

How, then, are we to limit this prescience? It seems strange to think, that he who is to conduct the government of mankind, with a view to the final judgment, and who is himself, in the close, to occupy the throne as universal Judge, should be in *absolute* ignorance of the time when the end was to come. He himself describes the solemn transactions of that approaching day, when "the Son of man shall come in his glory, and all the holy angels with him; when he shall sit on the throne of his glory, and when all nations shall be gathered together before him." He tells us, that "*the hour* is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation." Yet, according to the Unitarian hypothesis, he did not know any more than man or angel, when these things were to be. Nay, more; if the final judgment be meant in the text in question, then he gives a prophetic view of the general state of the world to the close of its history, yet he knows not at all when that close is to arrive; he describes himself as prescribing to his servants their respective charges "to occupy till he should come," and yet not merely leaving them in ignorance of the time of his return, but as ignorant of it himself as they. Such considerations render it probable, *a priori*, that the ignorance of which he speaks in the text under discussion, was not *absolute*; but that he speaks of himself in his official capacity, and affirms, that *the time of*

the final judgment, the precise period of the duration of the world, did not come within the limits of that commission which he had received of the Father, formed no part of his official instructions, as a messenger to mankind.

3dly. In Acts i. 7, in reply to the question of his apostles, "Lord, wilt thou at this time restore the kingdom to Israel?" Jesus says, *more generally*, "It is not for you to know the times and the seasons, *which the Father hath put in his own power.*" Are we hence to infer, that our blessed Lord was unacquainted, not merely with the day of judgment, but with the times and seasons in general? This is not pretended, and would be contrary to fact; the very chapter in which the controverted words occur, demonstrate the contrary. But these "times and seasons" "*it was not for them to know:*" the "Father had put them in his own power." Not that *he himself* was ignorant of them, and on that account unable to give the information desired; but it formed no part of his instructions at that time to make them known; they were secret things which belonged to God. May not our Lord, then, in the passage under controversy, be understood as affirming the same thing with respect to *the day of judgment*, which he here affirms respecting "*the times and seasons*" in general?

4thly. It is plain that if *angels* had known "that day and that hour, it must have been *by communication*; that if *man* had known it, it must have been *by communication*. That neither man nor angel

knew it, is equivalent to—that God had not communicated the knowledge of it to them. It is of *knowledge received by communication* that our Saviour speaks; and as, in the passages before referred to, and in many others, he is represented, and represents himself, as sustaining an official character, and bearing a commission from the Father to men; the whole of the difficulty consists in considering him in Mark xiii. 32, as speaking of himself in this, his official capacity, and declaring that the time of the judgment was not among the things *communicated to him* as the commissioned messenger of the Father; that it was to remain a divine secret.*

Unitarians also adduce the following text in opposition to the plenary divinity of Christ. John i. 18, “No man hath seen God at any time.” But according to the Arian doctrine, this text must of necessity refer to the Father, because they profess to believe that Christ is God, but in a subordinate sense. And Christ was visible to man. If the text, therefore, refers to the Father, it proves nothing more than what we freely admit, viz. no man hath seen God the Father at any time.

With respect to the Socinians, I would request them to compare this passage with John xiv. 8, 9, “Philip saith unto him, Lord show us the Father. Jesus saith unto him, Have I been so long with you, and hast thou not known me, Philip? He that hath

* “Unitarianism Incapable of Vindication.” p. 272—275. By Dr. Wardlaw.

seen me, hath seen the Father." Which words signify, that he who hath seen all that was visible of Christ, hath seen the person to whom was joined that invisible and divine nature, which the Scripture has called by the name of the Father. And to show that Christ (though God manifest in the flesh) is yet no other than the same invisible God, whom no man hath seen or can see, and live; we are told that when he shall appear (glorified with no secondary divinity but with the Father's own self) we shall be like him, (fashioned like unto his own glorious body, Phil. iii. 21,) for we shall see him as he is; which no man hath ever yet done.

The next objected passage is 1 Cor. xi. 3, "The head of Christ is God." The name Christ does here stand, as in some other places, for the man Christ, otherwise it will follow, that as Christ is "Over all, God blessed for ever," Rom. ix. 5; John i. 1; Isaiah ix. 6; therefore God is head of himself, which is a contradiction. Or that one God is the head of another God, which is also a contradiction.

Another passage is, Matt. xxiii. 9, "Call no man your father upon earth, for one is your Father which is in heaven." It is alleged that this text proves Christ to be inferior to the Father, because Christ declares, that he is not the Father of his creatures, which he would not have done was he true and perfect God. Let us see if this inference be correct. To ascertain this, we will compare it with Matt. v. 10, and John iii. 13, "Neither be ye called Masters, for one is your Master, even Christ," "which is in

heaven." As in this instance the phrase, "one Master," cannot be meant to exclude the Father, neither is it reasonable to suppose that the phrase "one is your Father," is meant to exclude the person of Christ. And if the reason of the thing teaches us that it cannot, so the Scripture assures us in fact, that it does not; the title of Father being also ascribed to the second person of the trinity. For Christ, the Alpha and the Omega, says of himself, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." Isaiah calls him the "Everlasting Father." And again, it is written, "They are the children of God, being children of the resurrection." Luke xx. 36. But says Christ, "I am the resurrection." John xi. 23. Therefore he is God, and hath us for his children. If this be the case, the word Father cannot always be the name that distinguishes God the Father, from another person of God; but is often to be understood as a term of relation between God and man; or as a learned writer has well expressed it; "A word not intended for God the Father only, the first person of the trinity, but as it is referred to the creature, made and conserved by God, in which sense it appertains to the whole trinity.*

The next passage is 1 Cor. viii. 6, "To us there is but one God the Father." Unitarians quote this little bit of the text, and satisfy themselves with saying, "No words can be more explicit." Let us

* See Jones on the Trinity.

take the words in their connexion, and then consider what aspect they bear towards the Unitarian system. "As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) yet to us there is but one God the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him:" verses 4—6.

I cannot content myself with standing merely *on the defensive* with regard to this passage; for I am satisfied that it not only *does not oppose* the deity of Christ, but *is a strong testimony in its favour*, that the thrust aimed with this weapon may not only be *parried*, but the weapon itself wrested from the hand of the adversary, and its point fairly turned against himself. To show this, let the following series of observations be attended to.

1. The subject of the apostle's reasoning is, the lawfulness of eating meats that had been offered in sacrifice to idols. And on this subject he first of all admits, in ver. 4, the truth of what the abettors of the practice were disposed to urge in support of its lawfulness, that "an idol is nothing in the world, and *that there is no other God but one.*"

2. He goes on in ver. 5, to state this last proposition more at large. It is still the proposition "*that there is no other God but one,*" that he illustrates and

affirms. In ver. 4. he announces it in general terms ; and then in verses 5 and 6, proceeds to establish it. How then does he do this ?

3. When he says, in verse 5,—“though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many,” it is obvious, that the *gods many* and *lords many*, are both included in the more general and comprehensive phrase, those “*called gods*, whether in heaven or in earth.” The same beings, or supposed beings, which he first calls by the single appellation “*gods*,” he distributes under the two appellations of *gods* and *lords*. The *lords many*, then, belonged to the number of the *heathen deities*, as well as the *gods many*. He uses both appellations, that he may include them *all*; for by these two appellations the Jews were accustomed, in general, to denominate the divinities of the Gentile nations.

4. If this be the case, then, unless we would deprive the apostle’s argument of all consistency, we must not consider him as excluding from the claims and honours of Deity “*the one Lord Jesus Christ*.” The point to be proved was not, whether there were or were not various beings, of various power in subordination to God ; but whether there were any more than one only, that should receive divine homage and worship. He affirms that there is *one only*. But how does he affirm this ? By opposing to the “*gods many, and lords many*,” of the Gentiles, that is, as we have seen, to the *deities* of the Gentiles, to those “*called gods*, whether in heaven or in

earth,"—by opposing to these, not "one God and Father" only, but "one God and Father, and one Lord Jesus Christ." The proposition, therefore, "there is no other God but one," (which is the proposition to be established,) must be considered as identified in the reasoning, not with the simple proposition, "to us there is but one God the Father," but with the complex proposition, "to us there is one God the Father, and one Lord Jesus Christ." The "one Lord Jesus Christ," is as directly opposed to the idol deities of the heathen, as the "one God the Father."

5. When the apostle calls the Father, *God*, and Jesus Christ, *Lord*, he makes it, at the same instant, that he did not mean to be understood, as if either *Christ was not God*, or the *Father not Lord*. For in the very same exclusive terms in which he affirms there is "*one God the Father*," he also affirms, there is "*one Lord Jesus Christ*." The argument therefore, which would exclude Jesus Christ from Deity, would equally exclude the Father from Lordship, or dominion. It would subject mankind, or Christians rather, to Jesus Christ *alone*, to the entire exclusion of the Father. There is no evading this consequence. It is vain to say, that Jesus Christ is *Lord in an inferior sense*. This will not do. The affirmation that there is "*one Lord Jesus Christ*," is just as explicit as that there "*is one God the Father*:" and, if it is alleged that the Father is the *supreme Lord*, and Jesus Christ *Lord by delegation*, then it is *not true* that to us there is but *ONE Lord*.

6. This view is confirmed by the language here used respecting the "one Lord Jesus Christ."—"To us there is but one God the Father, *of whom* are all things, and we *in him*, and one Lord Jesus Christ, *by whom* are all things, and we *by him*:" all things which are *of* the Father are, in their utmost latitude, here affirmed to be *by* the Lord Jesus Christ; and that in the very same terms in which, elsewhere, all things are said to be by the Father. Rom. xi. 36. Heb. ii. 10, &c.*

The next text is, Acts xiv. 29, 30, "And now Lord—grant—that signs and wonders may be done by the name of thy holy child Jesus." From this it seems, that signs and wonders were not to be wrought by Jesus Christ as the author of them, but by a higher power of the Lord, put into action by the name, merits, or intercession of the holy child Jesus. Yet St. Peter makes this same Jesus, though in heaven, the immediate author of the signs and wonders wrought by his disciples upon earth. "Eneas (says he) Jesus Christ maketh thee whole," Acts ix. 34.

The next objected passage is Matt. xx. 23, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Yet our blessed Saviour has elsewhere promised to bestow this reward in his own right. Rev. iii. 21, "To him that overcometh will I grant to sit with

* Dr. Wardlaw,

me in my throne." This is sufficient to preserve the text from any heretical use that may have been made of it. But we are to understand the above objected passage to mean, that he could not give this reward to them in the sense in which they asked it, since he was no temporal prince, nor was his kingdom of this world; neither had he any such external favours or honours. And as to the true and spiritual sense of such a phrase, it was not a point to fix now by him, as man, and according to his own will, as who should reign with him, and enjoy all the glories and happiness of the world to come. And though as mediator, all this glory was given him, and he had it in his hands to give to others, yet to "none but those," says he, "for whom it is prepared of my Father."*

The next text to be adduced is Acts x. 40, "Him God raised up, and showed him openly to us, who did eat, and drink with him after he rose from the dead." Compare this with John xxi. 1. "After these things JESUS SHOWED HIMSELF again to his disciples at the sea of Tiberius, and on this wise SHOWED HE HIMSELF." The former text takes something from Christ as a man, in which capacity he was at the disposal of his Father. The latter restores it to him again as God, under which character he is at his own disposal. The same is to be said of the following texts.

John iii. 16, "God so loved the world that he gave his only begotten Son," compared with Eph.

* Jones on the Trinity, Ridgley's Divinity.

v. 28, "Christ also loved the church, and gave himself for it."

Likewise Eph. vi. 26, "Forgiving one another, even as God for Christ's sake hath forgiven you," compared with Colos. iii. 13, "Forgiving one another, even as Christ forgave you."*

In Eph. iv. 4-6, the apostle, in enumerating the bonds of Christian unity, says, among other things,—“there is *one Lord*,” and “*one God and Father of all*, who is above all, and through all, and in you all.”

This passage “is held (to use their own words) *deservedly dear*” by Unitarians : because it excludes the “one Lord” from the claims of Deity. But,

1. The same argument which would exclude the Saviour,—the “*one Lord*,” from the claims of *Deity*, would equally exclude the “*one Father*,” from the claims of *Lordship* or *dominion*.

2. The same things that are here said of the Father are elsewhere said of the Son. See John iii. 31. Rom. ix. 5, and x. 12. Col. i. 17. Heb. i. 3, &c.†

It is said by Unitarians that Christ declares himself to be inferior to the Father in express terms; “My Father is greater than I,” and “My Father is greater than all.”

These declarations are perfectly consistent with the doctrine of the trinity in two ways :

First, as Christ was a man ; secondly, as in the

* Jones on the Trinity.

† “Unitarianism Incapable of Vindication,” p. 267, by Dr. Wardlaw.

character of mediator he acted under a commission from the Father. He who acts under a commission from another is, while thus acting, inferior to him from whom he received the commission.*

• Would it be any thing short of blasphemy, in any created being, however exalted, (much less in a man, as Socinians hold Christ to be,) to say, when speaking of the Deity, “My Father is *greater* than I;” or, in other words, “God is a greater being than I?” I leave the Unitarians to answer this question.

CHAPTER V.

THE OPINIONS WHICH THE ANCIENT JEWISH CHURCH HELD
RESPECTING THE MESSIAH.

BEFORE I proceed to prove that the primitive Christian church held the deity of Jesus Christ, I will make a few observations relative to the sentiments which the ancient Jewish church held respecting the Messiah. The bearing which this has upon the subject now in debate, will be made manifest as we proceed.

That the ancient Jewish church believed in a Messiah to come, is a fact which no one will be disposed to deny. And that this belief of theirs was in accordance with the Scriptures, every one will admit.

The question then is, whether they, in general, had correct conceptions of the character of this personage.

The supposition that they had not, is incredible. For,

1. In their Scriptures his character was plainly delineated. It was predicted that the Messiah should come into the world for the redemption of man.

Gen. iii. 15 :* Isa. ix. 6, 7. He was also to appear before the destruction of the second temple. Haggai ii. 7.

He was to appear in the world before the dominion of the Jews should be taken away. Gen. xlix. 10.

It was to be at a time of general peace that he should appear. Haggai ii. 6, 7, 9; and when there was a general expectation of him. Haggai ii. 7—9.

He was to be one who had been the fellow, the equal, and the companion of Jehovah. Zech. xiii. 7. And to be the Son of God. Ps. ii. 12; Prov. xxx. 4; Hosea xi. 1. And likewise the Son of man. Dan. vii. 13.

He was not to be born according to the ordinary course of nature, but to descend from a pure virgin. Gen. iii. 15; Isa. vii. 14; Jer. xxxi. 22.

He was to descend from Abraham, Isaac, not Ishmael, and Jacob, not Esau, and of none other of Jacob's children, than Judah. Gen. xxi. 1—12; Gen. xxii. 16—21; Gen. xxv. 24—34; Gen. xxvii. 27—28, and xxviii. 13, 14, with Gen. xlix. 8—12. He was also to spring from Jesse, Isa. xi. 1.

To be born in a poor and mean condition, when the family should be reduced to a very poor and low estate. Isa. liii. 2.

* "It is observable that not only the generality of the Christian writers, but even the ancient Jews, both the Jerusalem Targum, and that of Jonathan, besides many other famous rabbies, apply this passage (Gen. iii. 15,) to the times and person of the Messiah." *Note by G. E., in Edwards on Redemption, p. 74.*

He was to have a messenger going before him, Mal. iii. 1 ; who was to be either Elijah, or one in the spirit of Elijah, who was to preach in the wilderness. Mal. iv. 5, 6 ; Isa. xl. 3—5.

To be born at Bethlehem, Micah v. 2. To go down into Egypt, Hosea xi. 1. To be a preacher of the law, Ps. xi. 9, 10. To preach in Gallilee, Isa. ix. 12. He was to sustain the office of a prophet when he came to redeem mankind. Deut. xviii. 15, 18.

To sustain the office of a priest. Zech. vi. 13 ; though not of the tribe of Levi, or after the order of Aaron, but after the order of Melchisedek. Gen. xiv. 18 ; Ps. xc. 4. To sustain the office of a king, when he took upon him human nature. Ps. ii. 6 ; Zech. vi. 13, and ix. 9.

His kingdom to be everlasting and universal. Dan. vii. 27. He was to be a righteous king and emphatically the Prince of Peace. Is. xxxii. 1 ; Ps. xlv. 1—7 ; lxii. 1—19 ; Jer. xxiii. 5 ; Zech. ix. 9 ; Is. ix. 6, and the Sun of Righteousness, Mal. iv. 2,

To be called Emanuel. Is. vii. 14 ; viii. 8.

To be a Shepherd, and lay down his life for his sheep. Zech. xiii. 7 ; Is. xl. 11 ; Ezek. xxxiv. 23, 24.

His name was to be Jehovah our Righteousness. Jer. xxiii. 5, 6. To be of a meek and lowly disposition. Zech. ix. 9.

To be peculiarly kind and affectionate to young, distressed, and tender-spirited persons. Is. xl. 11 ; lv. 1—3 ; lxi. 1—3.

To preach the gospel to the poor. Is. lxi. 1.

To be despised and rejected of men, a man of sorrows and acquainted with grief. Is. liii.

To be seen riding into Jerusalem, sitting upon a young ass, as a token of humility. Zech. ix. 9.

To be betrayed into his enemies' hands by the treachery of an intimate friend, Ps. xli. 9, and Ps. lv. 12, 13; and to be sold for thirty pieces of silver, Zech. xi. 12; to be condemned in judgment, and suffer under colour of justice, Is. lxix. 8, 9; his followers were all to forsake him in the time of his greatest need. Zech. xiii. 7; Is. lxiii. 5.

To be scourged, smitten, and spit upon, Is. i. 6; and lii. 14; Micah v. 1; to be wounded in his hands, Zech. xiii. 6; and so marred and disfigured by ill treatment that his friends should scarce know him, Is. lii. 14; to be oppressed and afflicted, and yet not open his mouth in complaint, Is. liii. 7.

To be put to death at the end of 490 years from the time a commandment should go forth to restore Jerusalem, Dan. ii. 24. To be presented by his enemies with gall and vinegar during his sufferings, Ps. lxix. 21; and his hands and feet to be pierced, Ps. xxii. 16; and side, Zech. xii. 10; and to be cut off not for himself, Dan. ix. 26; Is. liii. 8. These passages I have selected out of a large number of a similar import.

We see, then, from the above passages, that the Jewish church possessed ample means of becoming well acquainted with the character of their expected Messiah. And what is more to our purpose is,

that the ancient Jews understood most of the above passages to be prophecies of the Messiah.

2. To suppose that the Jewish church had not correct ideas of the character of the promised Messiah, is equivalent to supposing that the Scriptures which God gave to his people for the purpose of benefiting them, failed of the desired effect, as they did not understand them.

3. It is also equivalent to supposing that the promises of the Messiah, though given for the comfort of God's people, were useless.

4. To suppose that the Jewish church, with all the forementioned evidence, and much more found in the Old Testament, did not, or could not understand what would be the character of the Messiah, would be almost as preposterous as to suppose the Christian church knows nothing of the character of Christ, from what is recorded in the New Testament.

But I presume it is needless to spend more time and paper in proving what, perhaps, no one will deny.

It being admitted, then, that the Jewish church had correct conceptions of the character of the promised Messiah, the offices he was to sustain, his sufferings, death, &c., we will next examine the opinions which they held respecting this personage.*

* In their writings, the ancient Jews frequently style him the Redeemer, the Branch, and the Son of man. Vid. the Book of Enoch, and Dr. Allix's "Jewish Church against the Unitarians."

There was without doubt some diversity of sentiment on this subject among them : but the opinions concerning him which were most generally received, I take it for granted, will be found among their most distinguished paraphrasts and commentators, whose testimony I shall adduce on this subject.

1. They held Messiah to be the Son of God. They held that Ps. ii. relates to him. This was not questioned in St. Paul's time. Otherwise he could not have applied it to Christ as he does, in Acts xiii. 33. The Talmudical writers also agree that it relates to the Messiah. In verse 12, of this Psalm Messiah is spoken of as the Son.

The ancient Jews held that the title of Son was given to Messiah in Ps. lxxii. 17. This is acknowledged by Raschi, who against their unanimous consent thinks fit to apply it to Solomon.

The Hebrew word in this Psalm, is *Innon*, being formed from *Nin*, which signifies a Son. Hence it is that the Jews make *Innon* one of the titles of the Messiah. *Vid. Midrash Tillim, on Ps. xciii. and the Talmud Sanhedrim, and in Rabboth.*

Isa. ix. 6, 7, "Unto us a Son is given." This, they say, refers to the Messiah. In Christ's time the Sanhedrim called the Messiah the Son of God. Matt. xxvi. 63.

The old Jews acknowledged that the Word (*λογος*) Wisdom, and *Shekinah*, were the same as Messiah,—that each of these names was properly his own title. So that when we find them speaking

of the Word, or Wisdom, or Shekinah as the Son of God, we understand the same person which is called Messiah to be spoken of. The truth of this will appear from the following :

1. They owned that the Logos (*λογος*) which guided the Israelites in the wilderness was their shepherd. From this they concluded that Ps. xxiii. "The Lord is my shepherd," is to be understood of the Messiah.

2. But nothing is more common among the Jewish writers (says Dr. Allix in his work entitled "Judgment of the Jewish church against the Unitarians," in which admirable treatise these positions are clearly established) nothing is more common than, 1st, to maintain that the Shekinah, the Wisdom, and the Logos (*λογος*) are the same thing. 2dly. To refer to the Messiah, as being the same with the Shekinah, those very places which are to be understood of the Shekinah, and the Shekinah, those places which are to be understood of the Messiah.

It will be seen by looking upon the places of the prophets, which are constantly spoken of Messiah, that the best authors of the synagogue refer them to the Shekinah ; so that it is clear that they had the same idea of the Shekinah and of the Messiah, and must have looked upon the Messiah as he that must have been the proper Son of God. And nothing is more evident, than that the Jews who took the *Wisdom* to be the *Logos*, and the proper Son of God, and look upon the Shekinah or Logos as being the

Messiah, must have looked upon the Messiah as the proper Son of God.

3. In Prov. viii. 22-25, Wisdom (which they understand to be the same as the *λογος* or Messiah) is spoken of as a Son in the bosom of her Father. Upon which Philo being asked the question, "Why is Wisdom here spoken of in the feminine," answered, "That it is to preserve God in the character of a Father," from whom he thought the Logos drew his nature, as being, as he elsewhere styled him, "the eternal Son of the everlasting Father." Philo likewise calls the Wisdom in this passage the Logos.

Philo says that the Word was the first born, and Creator of the world.

But so numerous are the testimonies that the Jewish church styled the Logos, Shekinah and Wisdom (being the same as Messiah) the Son of God, that I deem it necessary to add no more, as I think it will not be denied. Though as the following is rather a remarkable one, I will add it in conclusion.

The Targum of Jerusalem says, on Gen. iii. 22, "The Word of Jehovah said, here Adam, whom I created, is the only begotten son in the world, and I am the only begotten Son in the high heaven."*

2. He is called by the ancient Jews the Redeemer. Of this take an example from Philo: he

* I have introduced the above proofs that the Jewish church held Messiah to be the Son of God, not so much for the purpose of proving his exalted character in their estimation, as to show how near they viewed the Messiah as Christians do Christ.

says, "the Word is mediator between God and man," and further, "he makes atonement for men."

3. They owned that the Word was God, and that he had made the world.

Philo describes him under the name of the true God, and Creator of the world.

The Targum plainly owns on Ps. xlv. 6, "Thy throne, O God," &c., and verse 7, that the Messiah is God.

They believed Isaiah ix. 6, in which the person spoken of is called "the mighty God," to be a prophecy of Messiah. Jonathan in particular was of this opinion in his paraphrase on this text.

The prophet Isaiah has these words, Is. xxxv. 4, 5, 6, "Behold your God will come—and save you." According to the testimony of Sol Jarchi, and D. Kimchi, the ancient Jews understood these words of the Messiah.

In Jesus Christ's time they confessed Ps. cx. to belong to Messiah. Verse 1, "The Lord said unto my Lord," &c. Christ's argument necessarily supposes it. Matt. xxii. 44. So it was understood by Midrash Tehillim, and R. Saadia Gaon, on Dan. vii. 13.

They admit also that Micah v. 2, refers to him.

4. The ancient Jewish church held that the Messiah promised in their Scriptures was Jehovah.

Isaiah viii. 13, 14, "Sanctify Jehovah of hosts." This passage the ancient Jews interpret of the Messiah.

Jeremiah xxiii. 6, saith very expressly that the

Messiah shall be called Jehovah. And he repeats the same, chap. xxxiii. 15, 16. R. David Kimchi owns it, and quotes the authority of two eminent Rabbins for it, viz. R. Aba Bar Laana, and R. Levi in Eccha Rabati.

The prophecies which speak of Jehovah as king and bridegroom of his church, are constantly interpreted of the Messiah. For example, Hosea ii. 19, 20, the Jews generally understood of the Messiah. It is the judgment of R. Menachem in Genes, fol. 15, col. 1, where he reflects on Isaiah lxii. 3.

We have a strong proof that the Messiah should be Jehovah in Zech. xii. 10, which the Targum interprets of the Messiah. Likewise Mal. iii. 1. "Jehovah, whom ye seek, shall suddenly come to his temple," they interpreted of the Messiah.

The Jehovah of hosts, which was seen by Isaiah chap. vi., the ancient Jews affirmed to be the Word. Verse 8, "I heard the voice of Jehovah saying, Whom shall I send," &c., is thus rendered by the Targum, "I heard the voice of the Word of the Lord, saying," &c.

The ancient Jewish church believed, then, that Messiah was properly styled Jehovah. On this, I would remark, 1st, That in Philo's time, the synagogue held that the name Jehovah, expressed the essence of God ;" and 2d, That the name Jehovah was the proper name of God, the name of the first cause, and consequently incommunicable to any creature, which is confessed by Manassah Ben Israel, and Maimonides, who, treating upon the

different names and attributes of God, speaks as follows: "All the names of the Most High which are found in the books (*i. e.* of the Bible) are derived from his actions; and *that which has no derivation in it, is only one, i. e.* the TETRAGRAMMATON (Jehovah) *which is appropriated to the Most High only;* therefore it is called a declared name, which signifieth the very essence of the Most High, with clear demonstration in which there is no equal nor partner with him. But the rest of his names as Judge, Mighty, Righteous, Merciful, God, &c., are all names which declare the effect and derivation, &c. But the TETRAGRAMMATON name is unknown as yet, as to its certain derivation, and therefore it is attributed to *him only.*"* This extract contains the general sense of the synagogue in all ages.

The ancient Jews (as the modern) believed in the unity of God. Of this no one can doubt. Whether they also believed in a plurality in the divine essence is not hard to determine, when we reflect that they believed that Jehovah was the name which was expressive of the divine essence, and that this name was communicable to *no creature whatever.* Yet they believed that in addition to the Father, this name properly belonged to the Messiah, or Son.

But I pass on to observe,

* Judgment of the Jewish church against the Unitarians. And "Whole Truth," p. 24, by R. Judah Morris. See also Jamison's Vindication, vol. I. pp. 78—98. Edinburgh Edition. And the Episcopal Theological Magazine, vol. I. pp. 319—323.

5. That the ancient Jews worshipped the Messiah. It is a subject upon which Christians and Jews are all agreed, that there is but one God, and that he alone is to be worshipped. The Jews and ancient Christians did agree, that neither angels *nor any created being whatever* is to be worshipped. From which it follows, that if the Jews acknowledged that the Messiah ought to be worshipped, and if they worshipped him, they must have acknowledged him to be God, *et vice versa*.

Now there are positive orders of God to worship the Messiah: as Ps. ii. 12. The Son spoken of in this place is the Messiah, as is granted by the ancient synagogue; as we see in Ecclesiasticus: "I called upon the Lord, the Father of my Lord." And Tephillim Rabbi, with many others, use this place of Ps. ii. to the Messiah. So the Breshit Rabba in Gen. xlix; so the Talmud in Succa, chap. 5; Saadia in Dan. vii. 13, with the ancient witness R. Salom Jar-chi in his comment.

A positive order for the worship of the Messiah is given in Ps. xlv. 11, "He is the Lord, worship him." All the Jewish interpreters, and the Targum, acknowledge this Psalm to be referred to the Messiah.

In Ps. lxxii. 11, it is said, "they shall fall down and worship him." It is not denied by any one that this Psalm relates to the Messiah.

The Jews understood it of the Messiah whom they look upon as the Redeemer, to whom all the people are to make their confession from their heart. As it is said in Breshit Rabba upon Gen. xli. 44, where

they refer these words to the Messiah, Is. xlv. 23. The same may be seen in *Midr. Tehin* on Ps. ii. 2, in these words, "when they have seen his great tribulation they shall come and worship the King Messiah, as it is said Is. xlv. 23.*

By the above testimony it is demonstrated that the ancient church of God believed in the supreme divinity of the Messiah; and that this same church believed that the revelation given them from heaven clearly made known this fact: that is, that THE MESSIAH WAS TRUE AND PERFECT GOD: that the person in whom the prophecies would be fulfilled, was no other than the true God. This is the testimony of the ancient CHURCH OF GOD. But *the New Testament declares that Jesus Christ is the Messiah—the personage in whom all these prophecies are fulfilled.* Then he, of whom the Jewish church had these exalted sentiments, is declared by the New Testament to be JESUS CHRIST.

But as some Socinians, (being pinched I presume with the above arguments,) have denied that Jesus was the Messiah prophesied of in the Old Testament, perhaps it would be proper in this place to subjoin a few evidences of his Messiahship.

The bare statement of the prophecies at the commencement of this chapter, is sufficient, one would think, to convince any one who believes the New Testament, that Jesus is the Messiah. But I observe,

* Judgment of the Jewish church against the Unitarians.

1. That the time mentioned in the Old Testament for the coming of the Messiah, has expired. Jacob prophesied that "the sceptre should not depart from Judah till Shiloh (*i. e.* Messiah) be come;" but the sceptre has long since departed. Daniel's seventy weeks (chap. ix. 24,) being a day for a year, at the end of which he prophesied that the Messiah would be cut off, are long since elapsed. The Messiah, therefore, has either come, or the prophecies are false.

2. That Jesus is the true Messiah, and actually come in the flesh, is evident, if we consider that whenever he should come, the Scriptures and ceremonies of the Mosiac law were to be suspended by him, Ps. xl. 6-8; 1 Sam. xv. 22; Dan. ix. 27; Jer. xxxi. 31-34; Heb. viii. 13. They virtually ceased when Jesus offered himself a sacrifice, and in a few years they actually ceased. A few of the ancient ceremonies are indeed adhered to, but as one of the Jewish writers has acknowledged, "the sacrifices of the Holy Temple have ceased."

It is also suggested in the Scriptures that the great body of sacred prophecy should be accomplished in him, Gen. iii. 16, and xxii. 18; Is. xlix. 10, and liii. 1.

3. The place where Messiah should be born, and where he should principally impart his doctrine is determined, Micah v. 2; Is. ix. 2, and was literally fulfilled in Jesus.

4. The house or family from whom he should descend is clearly ascertained; of the lineage of

David. The genealogies of Matthew and Luke, whatever varieties there are between them, agree in tracing his pedigree to David.

The kind of miracles that Messiah should perform is specified ; Is. xxxv. 5, 6. Jesus accordingly performed the miracles there predicted, his enemies being judges.

5. It was prophesied that he should as a King be distinguished by his *lowliness* : entering Jerusalem, not in a chariot of state, but in a much humbler style ; Zech. ix. 9 ; this was really the case, Matt. xxi. 6.

6. It was predicted that he should suffer and die by the hands of wicked men, Is. xlix. 7, and liii. 9 ; Dan. ix. 26. Nothing could be a more striking fulfilment of prophecy than the treatment the Messiah met with in almost every particular circumstance.

7. It was foretold that he should rise from the dead ; Is. liii. 11 ; Ps. lxviii. 18, and xvi. 10. The resurrection of Christ is proved by indubitable evidence.

8. It was foretold that the great body of the Jewish nation would not believe in him, and that he would set up his kingdom among the Gentiles, Is. liii. 1, and xlix. 4-6, and vi. 9-12. Never was a prophecy more completely fulfilled than this, as facts evidently prove.*

* For particulars see Fuller's "Jesus the true Messiah."

Lastly, to put the matter beyond controversy of Jesus being the Messiah, we will produce his own express declaration, John iv. 25, 26, "The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come he will tell us all things. *Jesus saith unto her, I THAT SPEAK UNTO THEE AM HE.*"

CHAPTER VI.

THE CHRISTIAN CHURCH IN THE TIME OF THE APOSTLES, AND IMMEDIATELY AFTER, HELD THE DOCTRINE OF THE SUPREME DIVINITY OF JESUS CHRIST.

IN support of this position we will first produce their own testimony.

We will begin with that of Barnabas, who is sometimes called the apostle. He was the companion of St. Paul in some of his journeys and dangers, and wrote soon after Titus destroyed Jerusalem. In the 5th section of his catholic epistle he says, "The Lord was content to suffer for our sins, although he be *the Lord of the whole earth*, to whom God said, before the beginning of the world, Let us make man after our own image and likeness." And in the 7th section he says, "If, therefore, the Son of God, WHO IS LORD OF ALL, and shall come to judge both the quick and the dead, hath suffered, that by his stripes we might live, let us believe that the Son of God could not have suffered but for us."

The shepherd of Hermes, who lived cotemporary with Barnabas, says, "*The Son of God is more ancient than any creature* : so that he was present with

his Father at the creation of all things." And again, "*Every creature* is supported by the Son of God."

Clemens Romanus, a companion of the apostles, who is also mentioned in the New Testament, and who wrote towards the close of the first century, speaks as follows: "God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ, TO WHOM BE GLORY AND MAJESTY FOR EVER AND EVER."

The following passages occur in the epistles of Ignatius, a disciple of St. John, and who suffered martyrdom under the emperor Trajan, A. D. 107. "Ignatius to the church which is at Ephesus in Asia, most deservedly happy, being blessed through the greatness and goodness of God the Father, and predestinated before the world began, being united and chosen through his true passion, according to the will of the Father, and JESUS CHRIST OUR GOD, all happiness by Jesus Christ and his undefiled grace." "There is one Physician, both fleshly and spiritual, GOD INCARNATE, both of Mary and of God, even Jesus Christ our Lord." And again, "Ignorance is taken away, and the old kingdom abolished, GOD HIMSELF appearing in the form of a man." And, "Permit me to imitate the passion of CHRIST MY GOD." In the close of his epistle to Polycarp, he says, "I wish you all happiness in *Jesus Christ* OUR GOD.

Polycarp, another of St. John's disciples, flourished about the commencement of the second century, and suffered martyrdom under the emperor Marcus

Antoninus, in an epistle to the Philippians speaks thus: "Mercy and peace from God Almighty and the Lord Jesus Christ our Saviour be multiplied—every living creature shall worship Christ,—to whom be glory and majesty for ever and ever. Amen." And when about to suffer martyrdom at the advanced age of one hundred, he finished his prayer at the stake as follows: "I bless thee, I glorify thee, by the eternal and heavenly High Priest, Jesus Christ, thy beloved Son, with whom, to thee, and the Holy Ghost, be glory both now and for ever, world without end, Amen."

After his death, the Jews suggested to the heathen judge, that he should not permit the church, to which Polycarp had been pastor, to take his body and bury it, lest they should leave the worship of their crucified Master, and begin to worship Polycarp. "Not considering," said they, "that we can never forsake the worship of Christ, who suffered for the salvation of those that are saved in the whole world, the just for the unjust, or worship any other. We worship him, but the martyrs we only love as they deserve for their great affection to their King and Master."

Let it be remembered that all the witnesses yet cited lived in the first century, and were personally acquainted with some of the apostles. Their testimony, therefore, is weighty, and worthy of peculiar attention.

We will next hear Justin Martyr, who was born A. D. 103, and about A. D. 165, sealed his faith

with his blood, as the latter part of his name signifies. His testimony is very decisive.

In his dialogue with Trypho, the Jew, the latter is represented as finding fault with the Christians for maintaining the deity and worship of Christ. "To me," says Trypho, "it appears a paradox incapable of any sound proof, to say that this Christ was before all time, and that then he was made man and suffered; and to assert that he was any thing more than a man of men, appears not only paradoxical but foolish."

"I know," replies Justin, "that it appears paradoxical, and particularly to those of your nation, who are determined neither to know nor to do the will of God, but follow the inventions of your teachers, as God declares of you. However, if I could not demonstrate that he lived before all time, being God, yet as this personage was shown by every possible sort of proof to be the Christ of God, be the question as it may respecting his divinity and humanity, you have no right to deny that he is the Christ of God. Even if he were only a mere man, you could only say, I was mistaken in my idea of his character. For there are some who call themselves Christians, who confess him to be the Christ, but only a mere man, *with whom neither I, nor the most part that bear that name agree*; because we are commanded by Christ himself not to obey the precepts of men, but his own injunctions, and those of his holy prophets." In another part of the same dialogue, he calls him "the God of Israel who was with Moses."

Irenæus, a disciple of Polycarp, who was a disciple of St. John, flourished about A. D. 178, and suffered martyrdom about A. D. 202.

In the 4th book of his work against the heretics, he begins with asserting that "God was made man." In the same book he also asserts that "Jesus Christ was the God who interrogated Adam, conferred with Noah, and gave him the dimensions of the ark; who spoke to Abraham; who brought the destroying judgments on the inhabitants of Sodom; who directed Jacob in his journey, and who addressed Moses out of the burning bush at Horeb." He also says, He is called Immanuel, and to confirm this, he immediately subjoins, among other pointed passages of Scripture, that remarkable text in Rom. ix. 5. "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," which he interprets and applies just as it is interpreted and applied by modern believers in the supreme divinity of our Saviour.*

* "Can we believe," that, "if John and the apostles had diligently taught the bare humanity of Christ, and the impersonal unity of the Godhead, that their immediate disciples, and the scholars of their immediate disciples, would agree in expounding a variety of texts after the *precise manner* in which they are expounded by the Trinitarian? Would not the very reverse have proved to be the case? Should we not have found all these litigated texts distinctly and unanimously interpreted by them, not after the mode adopted by the modern Trinitarian, but after some such mode as that which is recommended by the modern Antitrinitarian?"

"On this topic, I venture to speak with positiveness and decision. From my own personal examination, I can attest, that the

Again, he says, "That the Word, that is, the Son of God, always existed with the Father, I have largely demonstrated."

Melito, pastor of the church at Sardis, flourished about A. D. 170.

After observing that it was unnecessary to give further proofs of Christ's humanity, he adds, "The miracles which he wrought after his baptism, most forcibly demonstrate and confirm his divinity concealed in the flesh, thus being at once PERFECT GOD, and perfect man, he discovered his two natures to us; his divinity by the miracles which he performed in the three years after his baptism, his humanity by the thirty antecedent years in which the meanness of the flesh hid the tokens of his divinity, though he was TRUE AND EVERLASTING GOD."

passages in the New Testament, litigated by Trinitarians and Antitrinitarians, are constantly understood and interpreted by the fathers of the three first centuries, in the same manner as they are now understood and interpreted by modern Trinitarians. The work denominated *The New Testament in an Improved Version*, is the most perfect example of the *illegitimate exercise of insulated private judgment*, with which I am acquainted. Totally opposing itself to the decisions of the catholic church nearest to the times of the apostles, it exhibits interpretations of the litigated texts, framed upon the mere independent dogmata of Dr. Priestley and Mr. Belsham, but altogether unknown to the ecclesiastics of the three first centuries. I adduce this production, to exemplify what I mean by *the illegitimate use of insulated private judgment*. If we ask a reason *why* the litigated texts are thus expounded, no answer can be given, save the good pleasure of the editor." Faber's *Difficulties of Romanism*, p. 62.

Fabian, a disciple of Justin Martyr, who flourished about A. D. 172, in reply to the accusations of the heathen, says, "We do not, O Grecians, tell you idle stories, when we declare *that God was born in human form.*"

Athenagorus, who was at first an Athenian philosopher, and converted to Christianity A. D. 150, and wrote about A. D. 175, speaks as follows: "I have sufficiently demonstrated that we (Christians) are not Atheists, since we believe in one God, unbegotten, eternal, invisible, incomprehensible, known only by reason, and the Logos, surrounded by light and beauty, and spirit, and power, ineffable, who by his Logos created, adorned, and upholds the universe. We acknowledge also a Son of God. Nor let any one consider it ridiculous that we should attribute a Son to God; not as the poets, who forming their fables, exhibit gods in no respect better than men. We do not thus think concerning God the Father, or concerning the Son. But the Son of God is the Word of the Father, in manifestation and energy; by him and for him were all things made.—If you desire a further explanation of the meaning of Son on this point, I will endeavour to give you a brief one. He is the first born of the Father, but not as ever beginning to exist. Who is not filled with admiration," says he, "that we who declare God the Father, and God the Son, and God the Holy Spirit, showing both the power of their unity, and the distinction of their order, should be called perverse Atheists?"

Theophilus, who flourished about A. D. 181, expressly acknowledges Christ to be God, and says, "the world was made by him." "For," says he, "when the Father said, let us make man in our own image, after our likeness, he spake to no other but his own Word and his own Wisdom, that is, the Son, and the Holy Ghost." These he expressly styles "A TRINITY IN THE GODHEAD."

Clemens Alexandrinus, who flourished A. D. 194, speaks as follows, "Let us give thanks to the only Father and Son, to the Son and the Father, to the Teacher and Master, with the Holy Spirit, one in all respects, in whom are all things, by whom all things are one, by whom is eternal existence, whose members we are, whose is the glory and the ages, who is the perfect good, the perfect beauty, all wise, and all just; to whom be glory now and for ever. Amen."

The same writer, in his exhortation to the Gentiles, styles "Christ the living God, who was then worshipped and adored." "Believe," says he, "O man, in him who is both man and God. Believe in him, O man, who suffered death, and yet is adored as the living God." The following passage is also found in his writings: "The divine Word, most manifestly the true God, was equal to the Lord of all things."*

* Clement of Alexandria, who flourished toward the latter end of the second century, expressly tells us, that some of the disciples of Peter and James, and John and Paul, had lived even down

Andronichus, who flourished A. D. 198, speaks much after the manner of Clement, and declares Christ to be of “the same substance with the Father.”

Tertullian, who flourished about A. D. 200, is very decisive on the subject of Christ’s supreme divinity. He declares that the names Lord, God, Lord of hosts, Almighty, King of Israel, &c. belong properly to Christ. He expressly styles him “*the omnipotent God;*” and to prove his plenary deity quotes Rom. ix. 5.

The testimony of Hippolytes, who flourished A. D. 220, is to the same purport. He declares the Son to have been “co-existent with the Father.”

About the same time lived Minucius Felix, who taking notice of the calumny circulated against the Christians, that they worshipped a mere man, thus repels the charge: “You are greatly mistaken in

to this time, regularly conveying to that generation, like sons from their fathers, the true apostolic doctrine.—Clem. Alex. Strom. lib. i. p. 274, 275. Colon. 1688.—In a similar manner Justin Martyr declares, that he and the men of his own ecclesiastical generation had been instructed, in the joint worship of the Father, and the Son, and the prophetic Spirit, by the catechists of the generation which preceded him, and which itself must inevitably have conversed with St. John. Justin Apol. i. vulg. ii. oper. p. 43. Sylburg. 1593.—Clement flourished about forty years later than Justin. Hence, on chronological principles, Clement, I imagine, must in his *youth* have conversed with the apostolical men whom he notices; just as his partial cotemporary Irenæus describes himself to have conversed with Polycarp.—Iren. adv. hæc. lib. iii. c. 3. § 3.—*Fuber’s Difficulties of Romanism*, p. 61.

ascribing to our religion the worship of a guilty man who was crucified, and in thinking either that a guilty man should, or that a mere man could, be acknowledged by us as God."

Origen, born at Alexandria, A. D. 185, and flourished about A. D. 230, and who was undoubtedly the most learned divine of his day, speaks thus concerning Jesus Christ. "If he is the image of the invisible God, the image itself is invisible.—If he is the likeness of the Father, *no time ever was when he was not*; for when was God, who by St. John was called light, without the splendour of his own glory? That any one should presume to assign a beginning to the Son, before which he was not, let him who dares speak thus, 'there was a time when he was not,' consider what he says, namely, that there was a time when reason, and wisdom, and life were not." The same father remarking on these words of our Lord, Matt. xi. 27, says, "For it is impossible that he who was begotten from eternity, and who was the first born before every creature, should be known as to his real dignity by any but the Father who begat him." Accordingly, Socrates, the ecclesiastical historian, after expressing his wonder how it could have happened that a certain great admirer of Origen should persist in retaining the Arian heresy, gives this reason for his surprise: "That Origen every where confesses the Son to be co-eternal with the Father."

In a creed drawn up by Origen, is the following: "The things handed down to us by apostolical

preaching are these: 1st, There is one God who created all things," &c. In the next article is the following: "Jesus Christ, who came into the world, was begotten of the Father before every creature." "He who was God was made flesh; when he was a man he continued the same God that he was before. They (the apostles) also delivered that the Holy Ghost was joined in the same honour with the Father and Son."

Again, in his commentary on St. John, Origen says, "The Sabellians did not only make the Father and the Son one in essence, (*which the church also did,*) but they carried it so far as to make them one *subject* or *hypostasis*, having only a *nominal*, not a *real* distinction."

Once more, he says, "You confess one God, and assert in the same confession that the Father, the Son, and the Holy Ghost are one God; how perplexed, how difficult, how inexplicable does this seem to the unbelieving. 'How perplexed,' cries he who hears, but hears not with faith, 'how difficult do these things appear,' *because they themselves are in an error.*"

I will give one more extract from this father. "There are some, indeed, who make a declaration concerning the Father, the Son, and the Holy Ghost, but not in sincerity nor in truth. Such are all heretics, who indeed profess the Father, the Son, and the Spirit, but not in a right and believing manner. For they either separate the Father from the Son, that they may ascribe one nature to the Father and

another to the Son; or they erroneously compound them, thinking to make of them a compound God, or by supposing only three different names; but he who rightly confesses the truth, will indeed ascribe to the Father, the Son, and the Holy Ghost, their distinct properties, but confesses there is no DIFFERENCE AS TO NATURE OR SUBSTANCE." This is the testimony of the learned Origen, who lived only 130 years after the apostolic age.*

* "When they (i. e. the catechumens) shall have become firmly compacted in the Spirit, and when they shall bring forth fruit in it; then, as loving the heavenly wisdom, we may safely impart to them the hidden doctrine respecting the ascent of the incarnate Word to the state in which he was with God in the beginning." Orig. Comment. in Johan. p. 9.

It may be useful to remark, that this passage, [of which the above is an extract,] and two other parallel passages in the same commentary, (Comment. p. 49, 52,) have been adduced by Dr. Priestley, for the express purpose of demonstrating, that, in the days of Origen, *the great multitude of Gentile Christians, were generally Antitrinitarians, who rejected with abhorrence the doctrine of our Lord's divinity.* Hist. of Early Opin., book iii. chap. xiii. sect. 2. Works, vol. 6. p. 483.

In a professed historian, such a total ignorance of ecclesiastical antiquity is indeed most lamentable. Dr. Priestley, incredible as such an error may well seem, has actually mistaken a *very peaceable body of primitive catechumens, to whom, in the course of their religious institution, the higher mysteries of Christianity had not as yet been communicated,*—Dr. Priestley has actually mistaken these primitive catechumens, for a *mighty army of strenuous and voluble Antitrinitarian confessors!*

Scarcely less extraordinary is another closely-connected error, which, in the same section of his work, the historian has fallen into, relative to a passage in Tertullian.

Gregory Thaumaturgus flourished about A. D. 235. In his celebrated confession of faith he speaks of

For the avowed purpose of showing, that, *in the time of that father, the majority of the believers were Antitrinitarians, who held the doctrine of the divinity of Christ in abhorrence*; Dr. Priestley adduces a place, in which Tertullian, after tritely remarking that the bulk of believers must, in the very nature of things, be ALWAYS composed of ignorant men, proceeds to censure the then novel heresy of the patripassians. Now, according to Dr. Priestley, the persons censured by Tertullian were *a mighty majority who held the doctrine of Christ's Godhead in abhorrence*. Whereas, in truth, these very persons, *whose majority Tertullian never asserts, absolutely identified the Son with the Father and the Spirit*: and thence contended, that *our Lord, by whatever economical name he might be distinguished, was himself God exclusively*. Hist. of Early Opin., book iii. chap. xiii., sect. 2, Works, vol. 6, p. 486. Tertull. adv. Prax. sect. ii. iii. Oper. p. 406.

The mischief which results from productions of such a stamp as Dr. Priestley's two Histories, is almost incalculable. That author bears a high name among persons of his own religious sentiments; and, by the unlearned, or half-learned of his party, all his strange errors are greedily swallowed without further examination.

Of this indiscriminating appetite we have a remarkable instance afforded us in a small book, lately published under the title of *Letters in Defence of Unitarianism, by another Barrister*.

Full of the most unsuspecting simplicity, the heedless author of this book has implicitly copied from Dr. Priestley, all that historian's mistakes relative to the passages in Origen and Tertullian. With the anonymous Barrister, as with the ecclesiastical historian, Origen's *uninitiated catechumens* are *zealous systematic Antitrinitarians*: while Tertullian's *patripassian worshippers of Christ as God exclusively*, assume the unlooked-for aspect of *persons who held the doctrine of Christ's Godhead in abhorrence*.

Nor is the Barrister the only writer, who has been so unhappily misled by Dr. Priestley. The manifold errors of the unskilful historian have been industriously repeated by various other infe-

the Father, the Son, and the Holy Ghost, whom he styles "A PERFECT TRINITY."

About A. D. 246 flourished Cyprian, that pious and devoted martyr to the truth, whose testimony is as decisive as can be. He speaks thus, "The Lord says, I and my Father are one; and again it is written, *these three are one*; whoever does not hold this unity, does not hold the law of God—DOES NOT HOLD THE TRUTH UNTO SALVATION."

In another place he speaks as follows, "If any one could be baptized among the heretics, he might also obtain remission of sins, and if he obtained the remission of sins be sanctified and made the temple of God: I ask of what God? If of the Creator, he could not who did not believe in him. If of Christ, neither could he be his temple who DENIES CHRIST TO BE GOD. If of the Holy Ghost, *since these three are one*, how could the Holy Spirit be reconciled to him who is an enemy to the Father and Son?" And in proving the supreme divinity of Christ quotes Rom. ix. 5, and falls in exactly with the translation in our version, "Of whom, as concerning the flesh, Christ came, who is over all God blessed for ever."

Novation, who flourished A. D. 250, speaks in accordance with the forementioned fathers, on the subject under consideration. He also left a treatise

rior workmen; and, on the insecure authority of Dr. Priestley, the saying, that, *in the days of Tertullian and Origen, religionists who abhorred the doctrine of Christ's divinity were the greater part of Christians*, is commonly reported among the Unitarians until this day. *Faber's Difficulties of Romanism*, p. 106-108.

expressly on the Trinity, from which I may take occasion to extract hereafter.

Dionysius, bishop of Alexandria, who flourished A. D. 252, is very explicit on this subject. He says, "Christ is uncreated"—the Creator of all things—God by nature—immutable—Lord over all—Lord and God of Israel," &c. &c. Having been charged with saying that there was a time when the Son was not, and that God the Father was not always Father; he repels the charge, and affirms that he "always had acknowledged the co-eternity of the Son." And in the first book of his apology he expressly says, "There never was a time when God was not a Father."

Dionysius, bishop of Rome, lived cotemporary with his namesake, Dionysius of Alexandria, A. D. 255–269. A short extract will show his opinion, "If he (Christ) was made, there was a time when he was not, but he always was."

Theognostes lived at the same time, and delivers the same sentiments on this subject with Dionysius.

Methodius, bishop of Tyre, who flourished A. D. 295, is very decisive on the eternity of the Sonship of Christ. But I hasten to Lucian, a proselyte of Antioch, greatly distinguished as a student of the Scriptures, and also as a martyr to the cause of Christ, who flourished A. D. 300. The following is part of a creed drawn up by him, with which extract I will close the testimony of the fathers. "We believe, agreeably to evangelical and apostolical tradition, in one God, the Father Almighty, Creator and

Maker of all things, and in one Lord Jesus Christ, his only begotten Son, God, by whom all things were made.—God of God, Whole of Whole, Alone of Alone, Perfect of Perfect, King of Kings, Lord of Lords; the Living Word, Wisdom, Life, the true Light, the Way of truth, the Resurrection; the Shepherd, the Door, Immutable, Unchangeable, the exact image of the Godhead, the Essence, Power, Council, and Glory of the Father," &c. Hillary comments upon this creed, and says that it received the sanction of the council of Antioch, which met A. D. 341. His words are, "A synod of ninety-five holy bishops, who intended thereby to establish the catholic faith against the Sabellians and Arians." I have not room to say any thing concerning the testimony of Annolius, or the eloquent Lactantius, tutor to the son of Constantine the great; or of Athanasius,—suffice it to say, that their sentiments on the subject under consideration were the same as those whose testimony has been adduced.*

This then is the testimony of the early fathers. In the substance of this testimony they all concur. No writer can be found, prior to the council of Nice, which convened A. D. 325, who so much as intimates that either he himself denied the divinity of Christ, or of the Spirit, or the trinity, or that the Christian church denied it. The extracts which have been given will serve as a specimen of the manner

* Miller's Letters on Unitarianism, and the Eternal Sonship of Christ. Bishop Bull on the Eternal Generation of Christ.

in which they treat that subject when it comes before them.

We have then their own testimony that the doctrine of Christ's supreme divinity was believed in by the church of Christ, from the days of the apostles until the fourth century. It is needless for me to adduce evidence to prove the fact, that the church after this period held this doctrine, especially as no Unitarian will deny it. But we proceed to adduce additional evidence of the fact that this doctrine *was held* by the church of Christ, in, and immediately after the apostolic age.

CHAPTER VII.

THE ANCIENT JEWS AND PAGANS BEAR TESTIMONY THAT
THE DOCTRINE OF CHRIST'S PLENARY DIVINITY WAS HELD
BY THE PRIMITIVE CHRISTIAN CHURCH.

1. THE Jews bear testimony to this fact.

Every one acquainted with the New Testament knows that the Jews frequently charged Christ with blasphemy because he made himself equal with God. The charge Christ never denied. He was put to death upon the charge of blasphemy, for having proclaimed himself *equal with God*: which (if he was not what he proclaimed himself to be) was a crime of first rate magnitude. Yet did Jesus suffer and die, upon that charge, without so much as even intimating that it was false.

The learned Jews know well that that prayer, which, in Christian countries is called the prayer against the Sadducees, and in other countries the prayer against the Minnim, the Heretics and Apostates, was truly and originally written against the Christians, for being teachers of a trinity and Christ's divinity, and so, as they judged, destroyers of the unity of the Godhead.* This is R. Soloman's sense of that

* When the Jews (whose hatred to Christ and his followers

prayer in his notes on the Talmud. The Jews also know that this prayer was composed under R. Gamaliel, who died A. D. 52, that is eighteen years before the destruction of the temple. Justin Martyr, in his dialogue with Trypho, A. D. 139, mentions this prayer, or rather curse, against the Christians, as already spread and received throughout all the synagogues of the world.

The Tanchuma is a famous book among the Jews ; it has a passage in it, in the *Parascha va-elle Massahe*, which the Italian inquisitors blot out of all those books which the Jews printed by Bomberg, at Venice. But this passage is still preserved, and is to this effect, that "Jesus Christ," whom they call wicked Balaam, "taught that he was God ; and on the contrary, R. Tanchuma argues that he was a mere man."* I could produce much more evidence in confirmation of this fact, but that I may not be unnecessarily tedious, and deeming what has been already adduced sufficient to prove my position true, I forbear ; and pass on to show,

knew no bounds) ascertained that Christ laid claim to the Messiahship, and that the evidence in his favour was demonstrative, their hatred to him was so great that they immediately began to pretend that some of the most remarkable prophecies of Messiah had been corrupted ; because they appeared to be fulfilled in Christ. And finding that Jesus laid claim to Deity, they immediately began to renounce their former notions of the Godhead of the Messiah, and pretended that Christians, by maintaining the deity of Jesus, destroyed the unity of the divine essence.

* Jewish Church against the Unitarians.

2. It is asserted by their heathen cotemporaries that the primitive Christians held the deity of Christ.

After Pontius Pilate had put Jesus Christ to death, he wrote an account of him to the emperor Tiberius. "There was an ancient decree that no one should be received for a deity unless he was first approved of by the senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria, an account of such things as manifested the truth of Christ's divinity, proposed to the senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favour of the motion; but the senate (without whose consent no deification could take place) rejected it, because the emperor himself had declined the same honour. Nevertheless, the emperor persisted in his opinions, and threatened punishment to the accusers of the Christians." This account is given by a learned writer who lived awhile after the apostolic age.

The first persecution of the Christians was raised by the emperor Nero, A. D. 65, that is, about thirty years after the crucifixion of Jesus Christ. Two Roman historians, viz. *Tacitus* and *Senecius*, speak of this; one extract from the latter is sufficient for my purpose. He says, "The Christians likewise were severely punished—a sort of people addicted to a new and mischievous superstition," i. e. the worship of Jesus Christ.

Pliny the younger was born A. D. 61, or 62, and after holding various and distinguished offices, was sent to the provinces of Bithynia and Pontus, by

the emperor Trajan, A. D. 106–108, as his lieutenant with proconsular power. The persecution of the Christians had commenced under that emperor, A. D. 100; and in that remote country, at this time, there were prodigious numbers of them, against whom Pliny, by the emperor's edict, was obliged to use all manner of severity. Being, however, a person of moderation, he judged it prudent not to proceed to the extreme rigour of the law until he had represented the case to Trajan, and had received his commands concerning it. He therefore wrote him an epistle, A. D. 107, the following of which is an extract: "They affirmed that the whole of their fault or error lay in this, they were wont to meet on a certain day before it was light, and sing among themselves alternately a HYMN TO CHRIST AS GOD." Note.—Here Pliny tells us explicitly that the Christians *avowed* that it was to CHRIST AS GOD that they sung praises.

We will next notice the testimony of Hierocles, president of Bithynia, and afterwards governor of Alexandria; in both of which offices he manifested great zeal against Christianity. In his abridgment of the life of Apollonius Tyanæus, by Philostratus, he undertakes to compare the wisdom and dignity of the heathen with the folly and superstition of Christians. "We indeed," says he, "do not account the person (Apollonius) who has performed such actions GOD, but a man favoured of the gods. But they, because of a few miracles, PROCLAIM JESUS TO BE GOD."

Celsus, who lived A. D. 176, ridicules the Christians for their worship of Christ. He says expressly, that "Jesus was owned by the Christians to be the Son of God," and that "he, being elated with his great powers, DECLARED HIMSELF TO BE GOD." And Origen, in answering Celsus, brings us acquainted with a similar charge. "He objects to us," says Origen, "that we believe Jesus, though possessed of a mortal body, to be God, and that we seem to be serious in this;" which charge, Origen, so far from denying, on the contrary avows that Christians did so esteem and honour the Son of God.

Lucian, who lived cōtemporary with Celsus, was a bitter enemy of the Christians. In one of his dialogues entitled *Philopatris*, there are numerous testimonies to the writings and practices of the Christians; all of which are ridiculed, and especially their belief in the doctrine of the trinity. Personating a Christian instructing a catechumen, he makes the catechumen ask this question: "By whom shall I swear?" The Christian instructor replies, "By the God that reigns on high, the great immortal heavenly God, and the Son of the Father, and the Spirit proceeding from the Father, ONE IN THREE, AND THREE IN ONE." This he did with the intention of ridiculing the doctrines of Christianity. The doctrine was, therefore, believed by the Christians. He elsewhere also directly charges the Christians with "worshipping their crucified imposter," as he blasphemously styles our blessed Lord.

In the work against Christianity which has been

substantially preserved, and which has been regularly answered by Cyril of Alexandria, Julian ridicules the adoration of Christ; the Godhead of Christ; the birth of Christ from the virgin; the conception of Christ by the Holy Ghost; the doctrine that Christ was the Creator of the universe; the doctrine that Christ is the Word of God, the Son of God, God from God of the substance of his Father; and the doctrine of the trinity, which is the basis of Christ's Godhead. These doctrines, therefore, were then believed by Christians.*

* Miller's Letters on Unitarianism. Horne's Introduction to the Critical Study of the Scriptures. Dwight's Theology. Faber's Difficulties of Romanism.

CHAPTER VIII.

THE PRIMITIVE CHRISTIANS HELD THE SUPREME DIVINITY OF JESUS CHRIST, PROVED BY THE FACT, THAT ALL WHO REJECTED IT WERE CONDEMNED BY, AND EXPELLED FROM THE CHRISTIAN CHURCH AS HERETICS.

THE first class of heretics that shall be mentioned is the Cerinthians, so called from Cerinthus, a disciple of Simon Magus, and who lived in the apostolic age.

Without entering into a detail concerning the opinions of this man on other subjects, it is sufficient to state that he denied the supreme divinity of Jesus Christ. He believed that a super-angelic being, or influence, was united to the man born of Joseph and Mary at his baptism, and thereby constituted him the Messiah, or Christ. What kind of reception these opinions met from the Christians of that day the following testimonies will be sufficient to show.

Irenæus expressly declares, that the apostle "John designed by his gospel to remove the error which was sown among men by Cerinthus."

Jerome also says, "Last of all, at the request of the bishops of Asia, John wrote his gospel against Cerinthus and other heretics." Irenæus also states,

that the apostle John, while he resided at Ephesus, once going to bathe, and perceiving that Cerinthus was in the bath, came out again, saying, "Let us flee, lest the bath should fall, while Cerinthus, an enemy to the truth, is within."

The Cerinthians were soon succeeded by the Ebionites, who appeared early in the second century. They took their name from Ebion, a disciple of Cerinthus, who appeared to have adopted all his leading opinions, not only denying Christ's divinity, but teaching that he was but a mere man. Irenæus speaking of this sect says, "Those that say he was but a man engendered of *Joseph*, DIE, continuing in the bondage of former disobedience : having to the last no conjunction with the Word of God the Father, nor receiving freedom through the Son, according to that saying of his own, If the Son shall make you free, ye shall be free indeed ; but not knowing him who is incarnate of the virgin, they are deprived of his gift, which is eternal life." Again, he says, "How can the Ebionites be saved, unless HE who wrought their salvation on earth be God." Jerome also speaks of him as that "HERESIARCH EBION."*

* What, then, can be the value of an argument in favour of Unitarianism, from its having been the "early opinion," of these malignant opposers and gross calumniators of the apostle of the Gentiles, these daring corruptors of the Christian doctrine, these rancorous enemies to the liberty and the spirit of the gospel ?

"Surely," said a judicious and temperate divine to Dr. Priestley ; "surely we may congratulate the *humility*, if we cannot the wisdom of the eighteenth century, so famous for many other interesting and memorable exploits, while we behold its *most ra-*

After the Ebionites, Marcion, an Asiatic, appeared. Being expelled from his father's church for immorality, he went to Rome and espoused the cause of heresy. Like modern Unitarians, Marcion mutilated the whole gospels, and indeed the whole Bible, with great freedom. Accordingly, we find him stigmatized as a heretic, not only by Irenæus, but also Justin Martyr, who formally opposed and refuted his heresies; and also by Tertullian, who wrote several books against him, in which he condemns him as a gross heretic; as having departed from the faith, and church of Christ; and by Polycarp also, who not only denounced him as a heretic, but when Marcion, mortified at Polycarp's treatment of him, said, "Polycarp, acknowledge us;" the holy man of God replied, "I do acknowledge thee as the first born of Satan."

Concerning this heretic, Cyprian writes in the following manner: "Our Lord, after his resurrection, instructing his disciples how they should baptize, says, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Here he gives an intimation of a trinity, in whose sacrament the nations were to be baptized. Does Marcion believe the trinity? Does he believe the same Father the Creator, as we believe in? Does he acknowledge the

tional divines, after struggling for liberty and improving science, commencing, with no small complacency, the obsequious disciples of these obscure, ignorant, *antiapostolic* Nazarenes and Ebionites." —*Smith's Letters to Belsham. Let. 6.*

same only Son, Christ, born of the virgin Mary, who being the Word, was made flesh, and suffered for our sins? Marcion, and all other heretics, held a very different faith."

Towards the close of the second century, Theodotus, the currier, appeared at Rome, and publicly taught that Jesus Christ was a mere man. He was immediately excommunicated from the church, and by all the principal writers of that time, and for several centuries afterwards, who had occasion to speak of heresies: he is denounced not only as a heretic, but as one of the very worst sort.

After Theodotus, appeared Artemon, who adopted a system very much like that of the Byzantine currier; he was immediately condemned as a heretic, and excluded from the communion of the church.

About A. D. 220, arose Noetus of Smyrna, who advanced certain opinions concerning Jesus Christ, which were in a few years afterwards adopted by Sabellius of Africa; from whom, on account of his superior eloquence and conspicuity, the system which he maintained, has since received the name of Sabellianism. Sabellius rejected all the distinction of persons in God, and alleged that the trinity was only nominal, that is, that the Father, Son, and Holy Ghost were only three names, or offices, of one and the same hypostasis or person. He affirmed that Jesus Christ was truly God and man; but, that the one individual Deity was incarnate in him. And hence he and his followers were sometimes called patripassians, because they considered the Father

as incarnate in Christ. This doctrine the pious of that day considered as striking at the foundation of the system of redemption ; and therefore condemned it as a fatal heresy. Noetus was solemnly excommunicated from the church, and his doctrine stigmatized as heretical by two successive synods. And a few years afterwards Sabellius and his opinions received the same treatment.

Beryllus, bishop of Bozrah, about this time adopted a modification of the system of Sabellius. He was immediately opposed by Origen, and excluded from the body of the Christian church. But shortly after, professing to be convinced by the reasoning of his antagonist, he returned to the communion of the church, and his party became extinct.

Praxeas was another heretic. In substance he was a Sabellian, denying that the distinction of persons in the Godhead was any thing more than nominal. He was formally condemned by Zephyrinus, bishop of Rome. In consequence of his condemnation he wrote and signed a recantation of his errors ; but not long after he began to propagate them anew. He was again expelled from the church and opposed by Tertullian, who drove him off the field in triumph.*

The next conspicuous advocate of erroneous opinions concerning the person of our Saviour, was

* I think it very remarkable, that there was not a single martyr among those many heretics who disagreed with the apostolical church, and introduced several wild and absurd notions into the doctrines of Christianity.—*Addison's Evidences*, p. 56, 57.

Paul of Samosata. He was a vain, artful, arrogant, and licentious man; and gave great uneasiness to such of his neighbouring brethren as were favourable to exemplary piety. Paul coincided in opinion almost with modern Socinians. But when his brethren convened to ascertain his sentiments, and give judgment concerning them, he manifested so much skill in the arts of concealment and equivocation, that for a considerable time they could decide nothing in his case. In the first that convened he went so far as to declare on oath that he held no such opinions as were imputed to him; but that he adhered to the apostolical decrees and doctrines. This gave so much pleasure to the members of the council, that before its dissolution they united in singing a hymn, in which they celebrated the praises of CHRIST AS GOD. But it soon appeared that he had acted a disingenuous part, and was beginning again to propagate the opinions which he had disowned. Another council was called,—again he denied and prevaricated. At length Malchion, one of the clergy of the church of Antioch, had the address and fidelity to interrogate him in such a manner, and to press him with such effect that he could no longer escape detection. He was unanimously condemned as a heretic, and deposed from the ministry. The bishops who composed this council addressed an epistle to the bishops of Rome and Alexandria, giving them an account of the opinions and character of Paul for their information and warning, in which they exhibit a shocking picture of his conduct as

well as his principles. Eusebius says of him, that "The leader of the heresy at Antioch was discovered, and by ALL manifestly convicted of another doctrine than that which is preached by the *whole catholic church under heaven.*"

Early in the fourth century arose the celebrated Arius, an eloquent and popular ecclesiastic, who taught that Christ was the most exalted of all creatures, but still a creature : that this exalted creature was united to a human body, and that in the person thus constituted there was nothing more of human nature than the flesh ; the Word or Logos being the soul that animated this body. These notions were no sooner divulged than they made considerable noise ; and Arius being a man, not only of art, acuteness, and eloquence, but of exemplary morals, succeeded in obtaining many friends and advocates. A number of clergymen, and some of no small distinction embraced, and openly taught his heresy. In short, his adherents became so numerous and bold, that measures of a more decisive character than usual were thought necessary by the church of Christ.

Accordingly, A. D. 325, the council of Nice was assembled by command of the emperor, to consider and decide on the case of Arius. This was the first general council that ever convened in the Christian church. Other councils comprising the ministers of large sections of the church, had often assembled before ; and some of them were truly respectable in point of numbers ; but the council of Nice was the

first, in which delegates from the whole Christian church were summoned by imperial authority, to meet on the business of the whole church. In fact it was only about that time that such a measure became practicable ; for it was only in that very year that Constantine, the first Christian emperor, became sole head of the empire.

When the council came together, it was found extremely difficult to obtain from Arius any satisfactory explanation of his views. Like Paul of Samosata, he discovered a strong disposition to evade and equivocate, and actually baffled for some time, the attempts of the most learned and ingenious of the orthodox to specify and bring to light his errors. At length, by adopting some of his expressions, which were thought to be of sufficiently discriminating import, they succeeded in detecting and exhibiting his opinions in their real deformity. These opinions were condemned as heretical by an almost unanimous vote of the council, and the creed drawn up and signed, in substance the same with that which we now commonly call the Nicene creed. Out of more than *six hundred members*, of which this council was composed, only twenty-two or twenty-three dissented from the final judgment ; and of these, twenty finally yielded and subscribed the orthodox synodical creed. Arius and his adherents in the synod, persisting in their refusal to subscribe, were not only condemned as heretics, but deposed from the ministry, and excommunicated from the church.

This creed, as drawn up and ratified by the council, was originally as follows: "We believe in one God Almighty, maker of all things visible and invisible, and in one Lord Jesus Christ, the Son of God, —begotten of the Father,—the only begotten that is of the substance of the Father, God of God, Light of Light, very God of very God,—begotten, not made,—consubstantial with the Father.—By whom all things in heaven and earth were made,—who for us men, and our salvation, came down from heaven, and was incarnate;—and made man, and suffered,—and the third day rose again, and ascended into heaven, and shall come again to judge the quick and the dead.—And in the Holy Ghost.—And the catholic and apostolic church anathematizes those who say that there was a time when the Son of God was not, or that he was not before he was born; or, that he was made out of nothing, or of another substance or essence, or that he was created or mutable."*

In estimating the degree of importance to be attached to this creed, let it never be forgotten that we are by no means to consider it as expressing the

* Dr. Priestley, and those who copy after him, tell us that the primitive Christian church was Unitarian. Is it not astonishing then, that when the Christians first began to get into the error of Trinitarians, (and they must soon have commenced after the apostolic age, as the whole church was Trinitarian about the close of the third century, Unitarians themselves being judges;) not a voice was raised against this "monstrous" error; and not a Trinitarian was condemned for heresy?

individual opinions of a few ecclesiastics; but the digested, solemn judgment of the whole church, by its representatives assembled for the express purpose of considering and deciding the controversy to which it relates.

We have, therefore, the creed of the whole Christian church, on the point in question, professed and stated in a single document. Those who are acquainted with the history of the Nicene council, well know how deeply the subject was discussed, and with what peculiar care, and mature advisement, the strong language of their creed was selected and adjusted. And every such impartial person cannot fail of seeing in it evidence amounting to demonstration, that the doctrines of the divinity and personality of the Son and Holy Ghost, and of the trinity of persons in the Godhead were universally deemed, at that time, as essential parts of Christian faith.

In support of the proposition laid down at the commencement of this chapter, I deem it unnecessary to adduce further evidence; but before I close, I will briefly notice the testimony of those times to the distinct personality and deity of the Holy Ghost.

A few years after the Arian heresy had been condemned by the council of Nice, Macedonius, bishop of Constantinople, denied the personality of the Holy Ghost,* maintaining that what was called

* Mr. Jared Sparks, (*Inquiry*, p. 155,) observes, "As for a trinity of persons, nothing is heard of it, *till the deity of the Holy*

by this name in Scripture was only a divine energy diffused throughout the universe, and nothing properly distinct from the Father and the Son. Macedonius was deposed as a heretic by a council convened at Constantinople, A. D. 360, and his opinions still more solemnly examined and condemned by the second general council convened at Constantinople, by order of Theodosius, A. D. 381. Here is another instance in which we see, not merely a distinguished individual, but THE WHOLE CHRISTIAN CHURCH deliberating on a new form of heresy, and solemnly deciding that the divinity and personality of the Holy Ghost, and, by consequence, the trinity of per-

Ghost was decreed by the council of Constantinople, near the close of the fourth century." This, truly, is a *luminous emanation*. This person does not appear to know that if the whole Christian church had not held the personality and deity of the Holy Ghost, they would not have condemned Macedonius, (*the only man who then denied it,*) for discarding it. That this question was never before agitated, can only be accounted for on the supposition that the doctrine of the personality and deity of the Holy Ghost was *universally received*.

Quere. Did Mr. Sparks know that there had been such a council as the council of Nice, held A. D. 325 ; and that, thirty-five years *before the time* in which *he says the doctrine of the trinity was first heard of*, the *whole Christian church* had, by their representatives, professed their belief in this doctrine ?

He has fallen into another singular error. He says that the council of Constantinople was held, "*near the close of the fourth century.*" when it was held A. D. 360. I have too much charity for the man to believe that he said this designedly, while he knew at the same time it was not so.

sons in the Godhead were to be considered as fundamental articles of the Christian faith.*

I now consider the position as clearly established, that the Christian church in the times of Christ and his apostles, and immediately after, held the supreme divinity of Jesus Christ. The heathen testimony, or that of either the Christian or Jewish church, is of itself sufficient to establish the point in dispute. But when they all harmoniously unite in testifying to the truth of this same fact, the evidence amounts to nothing short of demonstration that the doctrine of the supreme divinity of Jesus Christ, was a doctrine believed in by the primitive Christian church.

* See Miller's Letters on Unitarianism, and Mosheim's Ecclesiastical History.

PART III.

ADDITIONAL EVIDENCE IN FAVOUR OF THE DOCTRINE OF THE TRINITY.

CHAPTER I.

SCRIPTURAL EVIDENCE OF A PLURALITY AND TRINITY IN THE GODHEAD, EXCLUSIVE OF THOSE PASSAGES WHICH SPEAK ONLY OF THE DIVINITY OF CHRIST, AND OF THE HOLY GHOST.—THE TRINITY IN UNITY.

THE deity of Jesus Christ, and of the Holy Ghost, being now established, we might without further remark here rest the subject; as the doctrine of a trinity in the divine essence must follow as a matter of course. Notwithstanding, I will adduce a few additional evidences, *first* of a plurality, and *secondly*, of a trinity in the Godhead.

But before I proceed to adduce these evidences, perhaps it is necessary that I should briefly state the subject under discussion. I have observed, that, in disputing with Unitarians on this subject, it has been always necessary to state the precise point in dispute, as they can seldom apprehend what it is, with-

out it is plainly stated ; and even then, they frequently mistake it for something else.

I would briefly observe then, that the point in dispute is not whether there be ONE GOD ; for in this we are agreed. Neither is the point whether there be THREE GODS ; for in this we are likewise agreed. But it is, whether or not there be in the divine essence ONE, or THREE, hypostases, or (for want of a more suitable word) persons. Here we affirm, and they deny.*

* Professor Norton, of Cambridge, Mass. says, “Now there is no dispute that the Father is God ; and it being thus proved, that the Son and Spirit are each also God, it is *inferred*, not that there are three Gods, which seems to us the proper consequence, but that there are three persons in the divinity.” See his *Desultory Remarks on Professor Stuart's Letters to Dr. Channing*.—*Christian Disciple*, vol. 1., p. 384. But as the learned Professor *appears* to have forgotten it, I hope he will not be offended with me for telling him that he has left out of the argument an essential part of the premises. He should have stated it thus :—Now there is no dispute *that there is one God* : and it is also admitted that the Father is God ; and it being proved that the Son and Spirit are each also God, it is *inferred*, not that there are *three Gods*, which does not appear to be the proper consequence ; but, that there are three persons in the divine essence.

Speaking in reference to the same subject, that is, when about to prove the doctrine of the trinity false, the learned Professor likewise says, (p. 403,) “We shall endeavour, and we hope not without success, to be as clear as possible ; but the subject necessarily involves statements, remarks, *reasonings*, and criticisms of such a character, that *they may not be apprehended with perfect ease* ; nor their *force and correctness at once perceived*.” As the former of these quotations is a fair specimen of the learned Professor's “*reasonings*, and criticisms,” I am obliged to confess myself of the number who cannot “*with perfect ease*,” apprehend “*their force and correctness*.”

But in order to render the subject as clear as possible, I will present the reader with an extract from Dean Swift's sermon on the doctrine of the trinity, contained in vol. 2d, of his works.

“The word *trinity*, is indeed not in Scripture ; but was a term of art, invented in earlier times, to express the doctrine by a single word, for the sake of brevity and convenience. The doctrine, then, as delivered in Holy Scripture, though not exactly in the same words, is very short, and amounts only to this : that the Father, the Son, and the Holy Ghost, are each of them God, and yet there is but one God.” “God commands us to believe there is a union, and there is a distinction ; but what that union, or what that distinction is, all mankind are equally ignorant ; and must continue so, at least, till the day of judgment, without some new revelation. Therefore, I shall again repeat the doctrine of the trinity as it is positively affirmed in Scripture : that God is there expressed in three different names, as Father, as Son, and as Holy Ghost ; that each of these is God, and that there is but one God. But this union and distinction are a mystery utterly unknown to mankind. This is enough for any good Christian to believe, on this great article, without inquiring any further. And this can be contrary to no man's reason, although the knowledge of it is hid from him.” “It is highly probable that if God should please to reveal unto us this great mystery of the trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless

he should at the same time think fit to bestow on us some new powers or faculties of the mind, which we want at present, and which are reserved 'till the resurrection to life eternal. For 'now,' as the apostle says, '*we see through a glass darkly, but then face to face.*' Reason itself is true and just; but the reason of every particular man is weak and wavering, perfectly swayed or turned by his interests, his passions, or his vices."

To the above I will add the following. Mr Boswell observes, (Tour to the Hebrides, p. 70,) that he put to Dr. Johnson the following question:—"Would not the same objection hold against the trinity, as against transubstantiation?" To which he replied, "Yes, if you take *three* and *one* in the same sense. If you do so, to be sure, you cannot believe it; but the three persons in the Godhead are *three in one sense*, and *one in another.*"

We are not required to believe *how* God is *one* in one sense, and *three* in another, but simply that he is so. We are only required to give our assent to these plain propositions, viz. *That God is one*: and that the Father is God, and that the Son is God, and that the Holy Ghost is God.

I will here add a remark or two, upon the unfairness of the Unitarian mode of controversy with Trinitarians.

1. They treat Trinitarians as if they were Tritheists, or held the existence of more Gods than one. This they do in several methods. Particularly, the

name Unitarian is designed to denote that they, among Christians, exclusively hold the existence of one God. The very name itself, therefore, is intended to declare that Trinitarians hold the existence of more Gods than one. An imputation which they well know every Trinitarian rejects with abhorrence.

Again, In arguing with Trinitarians they customarily undertake to prove that the Scriptures, in a great variety of passages, assert there is but one God. As if this were the very point, or at least one point, in debate between them and Trinitarians. Accordingly, when they have proved this point, which a child can easily do, they commonly triumph, and appear to consider the dispute as ended, and their antagonists as overthrown. In this way they insinuate that Trinitarians hold the existence of more Gods than one, and that all their arguments are intended to support this doctrine. Whereas, every Unitarian perfectly well knows that the unity of God is as entirely, and as professedly, holden by Trinitarians as himself: that none of their arguments are directed against it, and that this point has never been, and never can be, in debate between him and them. That the doctrine of the trinity involves, or infers, the existence of more Gods than one, every Unitarian has a right to prove, and may with perfect fairness prove if he can. But to insinuate that Trinitarians believe the existence of more Gods than one, or to treat them as if they thus believed, when it is perfectly well known that every

Trinitarian disclaims such belief with indignation, is conduct which can admit of no justification.*

Because the doctrine of the trinity is a mysterious doctrine, many of our opponents think it unnecessary to enter into an examination of the evidences for or against it. Because if it is mysterious (say they), we cannot understand it, and it is impossible to believe what we do not understand. This objection has been so often, and so ably refuted, that it is unnecessary for me to waste time and paper in showing its absurdity;—suffice it to remark, that the individual who will believe nothing but what he can understand, is in great danger of becoming an unbeliever in his own existence.†

But with regard to mysteries in religion, I will request my reader to attend to the following truly excellent remarks extracted from a sermon of James Conybeare, A. M., preached before the University of Oxford, October 21st, 1722.

“The term *mystery* hath a *relative* sense, and implies a respect to that person’s understanding to whom the thing is mysterious. It will appear from

* Dwight’s Theology.

† Of the doctrine of the trinity, Priestley makes short and easy work. “If it had been found there,” that is, in the Scriptures, “it would have been impossible for a reasonable man to believe it; as it implies a contradiction which no miracles can prove.” Hence, the Socinians might save themselves all trouble in wresting the Scriptures, and the Trinitarians might be left to themselves, since their great error consists in believing that which “it is impossible to believe.”—See *Douglass’ Errors Regarding Religion*, p. 170.

hence, that a doctrine is so far to any man *mysterious*, as he cannot, or does not, comprehend it. And if a mysterious doctrine be therefore false, these consequences will follow: that the knowledge of the most *ignorant* person is the standard of truth; that there can be no *real* difference in men's intellectual attainments; and no real progress made in knowledge.—For if every mysterious doctrine be *false*, and if every doctrine not comprehended by the most *ignorant* person be *to him* mysterious; then every *such* doctrine is false. It follows, that *all* truth is by him comprehended, i. e. that *his* understanding is the measure of truth; that no one man can be *really* more knowing than another; and no man *really* more knowing at one time than another. So fruitful is one absurdity of many more.”*

But I proceed with the Scriptural evidences. I will produce, 1. Some passages which speak simply of a plurality in the divine essence. 2. Some which speak of a trinity. And, 3. A few of the evidences of the trinity in unity.

1. That there is a plurality in the Godhead is evident from Gen. i. 1, “In the beginning God (Elohim) created the heavens and the earth.” The Hebrew name so often used in the Old Testament which we have translated by the word God, is Elohim, a noun

* The quibble of Unitarians that “it is impossible for a mysterious doctrine to be part of a revelation from God; for if revealed it is no longer mysterious,” is scarcely worth noticing. It is the *truth* of the proposition, or doctrine, that is revealed;—the manner, *how* it is true, is not revealed.

substantive of the *plural number*, regularly formed from its singular, and very frequently joined with verbs and plural adjectives, to express a plurality in the divine nature ; though for another reason it is generally constructed with verbs and pronouns of the singular number. The Jews would persuade us not to consider this word as a plural noun but on some occasions. But whoever will be at the pains to examine their reasoning, will find it to be very childish, and wholly owing to their hatred against the divinity of Christ, and their notion of a trinity. But when the Jew is become a Christian, and the stumbling-block of the cross removed out of his way, he can allow the name Elohim, to be plural as readily as other men, and it is *one of the principal points he chooses to insist upon* to convince the world that his eyes are open, and he is sincere in his profession of the Christian religion.

John Xeres, a Jew converted to Christianity some time ago, published a sensible and affectionate address to his unbelieving brethren, wherein he lays before them his reasons for leaving the Jewish religion and embracing the Christian. "The Christians (says he) confess Jesus to be God ; and it is this that makes us look upon the gospels as books that overturn the very principles of religion, the truth of which is built upon this article, *the unity of God*. In this argument lies the strength of what you object to in the Christian religion." Then he undertakes to prove that the unity of God is not what he once understood it to be, an unity of *person*, but

the essence under which more persons than one are comprehended; and the first proof he offers is the name Elohim. "Why else (says he) is this frequent mention of God by nouns of the plural number, as in Gen. i. 1, where the word Elohim, which is rendered God, is of the plural number, though annexed to a verb of the singular number, which demonstrates as evidently as may be, that there are several persons partaking of the same divine nature."*

* In opposition to the above argument for a plurality in the Deity, Unitarians quote what they term "*a rule*," from the Hebrew grammar, which is as follows: "Words that express dominion, dignity, majesty, are commonly put in the plural."

On this I observe, 1. This "*rule*," if it *be* one, is not a rule of *common* application. It is found neither in Parkhurst, nor in Pike, nor in some other grammars.

2. All the instances adduced of the application of this rule, *in which the reference is to Jehovah*, must be set aside as not at all in point. It is from these that *we* derive our evidence; and therefore, to bring forward these, as exemplifications of a rule, which is alleged to subvert this evidence, is to beg the question in dispute. The rule, if established, must be established from other cases.

3. Had the rule in question been a *common* idiom of the language, we might very reasonably have expected to find it in application, in the case of such words as king, prince, ruler, and many others of a similar description, which convey the idea of dominion, dignity, and majesty. No such instances, however, are adduced by our opponents.

4. While the *commonness* of this rule or idiom is far from being established by the facts in the practice of the language, I almost wonder that it should not; because it appears to me, that an idiom of this kind, would find an origin so natural, in the very circumstance in the name of one God in three persons *having a*

R. Judah Monis, another Jew converted to Christianity about 1720, in his book in defence of the trinity, addressed to the Jewish nation, for proof of the plurality in the divine essence refers them to the following passages in particular, Gen. i. 1 ; i. 26 ; xviii. 2, 3 ; xx. 13 ; Exod. iii. 14 ; Deut. iv. 7 ; vi. 4 ; Josh. xxii. 22 ; 1 Sam. iv. 8 ; 2 Sam. vii. 23 ; Jer. xxiii. 36 ; Prov. xxx. 4 ; Ps. ii. 7 ; lviii. 12 ; Isa. vi. 3 ; Mal. i. 6.*

The next argument for the plurality of the Deity is taken from Gen. i. 26, "And God said, Let *us* make man in our own image after *our likeness*."

No sensible reason can be given why God should speak of himself in the plural number, unless he consists of more persons than one. 'Tis true, our adversaries tell us that it is a figurative way of speaking only to express the dignity of God, not to denote any plurality in him ; and they observe, it is customary for a king, who is only one person, to plural form. In him are concentrated all the ideas we can form, and infinitely more, of dominion, dignity, and majesty. And, in these circumstances, it might have been highly natural for the Hebrews to give a plural termination to other words in their language, expressive of similar qualities and attributes.

It is well worthy of notice, that almost invariably, when the plural name *ALEIM* is used to signify *false gods*, the verb connected with it is *plural* ; but when it is a designation of *God himself*, the verb is *singular*.

See this subject treated at some length, by the Rev. Dr. Wardlaw, (a gentleman of whom the Unitarians are in no way fond,) of Scotland, in his work entitled, "*Unitarianism Incapable of Vindication*," pp. 78-98. See also Jones on the Trinity.

* "Nothing but the Truth," by R. Judah Monis.

speak of himself in the same style. But how absurd is the supposition, that God should borrow his way of speaking from a king, before a man was created upon the earth;—and yet granting this to be possible, yet the cases will not agree; for although a king, or governor may say *us* and *we*, there is certainly no figure of speech that will allow any person to say *one of us*. It is a phrase that can have no meaning, unless there are more persons than one to choose out of; yet this is the style in which God has spoken of himself.*

The next passage is Gen. iii. 22, “And the Lord God said, Behold the man is become *as one of us*.” The Jews are greatly perplexed with this passage. They endeavour to put it off by telling us that God must here be understood to speak of himself and his council made up of angels, &c. To which there needs no answer but that of the prophet, “Who hath known the mind of the Lord, or who hath been his counsellor?” Is. xl. 13, Rom. xi. 34.

The following passages are to the same purpose, Gen. xi. 6, 7, “Go to, let *us* go down and there confound their language.” Isa. vi. 8, “I heard the voice of the LORD saying, Whom shall I send, and who will go for *us*.”

* The Unitarian, Mr. Noah Worcester, in his “Bible News,” on Gen. i. 26, admits that God spake in this passage “*to some other person*.” If so, then, “*some other person*” was engaged with God in the work of creation. But according to himself, *this “some other person,”* was a creature—and *ergo, a creature can be a creator!*

Another argument in favour of a plurality in God is taken from Dan. iv. 26, "And whereas *they* commanded to leave the stump of the tree, roots," &c. At the 13th verse of this chapter we read of only one Watcher or Holy One coming down from heaven, of whom it is said, "He cried—leave the stump of his roots in the earth." Yet the number is here very remarkably changed from *he said* to *they commanded*. And though the words of the curse upon Nebuchadnezzar were pronounced by a Watcher or Holy One in the singular, nevertheless, at the close of the speech this matter is declared to be by the decree of the *Watcher*, and the command by the holy ones. (ver. 17.) Now it is very certain that the judgments of God are not founded upon the decree or word of angels, or of any created beings. Consequently this Watcher could be no created angel, but a person in the Lord Jehovah, who condescended to watch over his people, (Jer. xxxi. 28,) and is called the keeper of Israel that neither slumbereth nor sleepeth. The change of these verbs and nouns from the singular to the plural can be accounted for upon no other principle. It is a case, of which there is no parallel in any language; and such as can be reconcilable only to the being of God, who is one and more. We are to collect from it, that, as in every act of the Godhead there was a consent and concurrence of the persons in the trinity; and though there was one only that spake it, it was the word and decree of all.

There is an instance of this sort in the New Tes-

tament. The disciples of Christ were commanded to baptize "in the name of the Father, and of the Son, and of the Holy Ghost;" and without doubt, the baptism they administered, was in all cases agreeable to the prescribed form. Nevertheless, we are told of some who were commanded to be baptized in the name of the Lord, (Acts x. 48,) and particularly in the name of the Lord Jesus, (Acts viii. 16, and xix. 5.) So that there was a strange defect either in the baptism itself, or in the account we have of it; or the mention of one person in the trinity must imply the presence, name, and authority of all.

The next argument which shall be adduced to prove the plurality of God, is taken from Dan. v. 18, 20, "The Most High God gave Nebuchadnezzar a kingdom, and majesty, and glory, and honour—and THEY took his glory from him." Here again the word *they*, is a plain relative to the Most High God. Nor can it be otherwise agreeable to the sense of the history, or the thing itself considered as a matter of fact. For who was it that *took away* the glory of the king? It was not the work of men, but a supernatural act of the Most High God, to whom Nebuchadnezzar himself hath ascribed it. "Those that walk in pride HE is able to abase."

In conclusion of this part of the subject I will here add a few other of the numerous passages in the Old Testament wherein God is spoken of, or speaks of himself as of more persons than one. Gen. xix. 24, "The Lord rained upon Sodom and Go-

morrah brimstone and fire from the Lord out of heaven." Ps. cx. 1, "The Lord said unto my Lord, sit thou on my right hand," &c. Dan. ix. 17, "Now therefore, O Lord our God, hear the prayer of thy servant—for the Lord's sake." Is. x. 12, "When the Lord hath performed his whole work upon Jerusalem, I will punish," &c. Is. xiii. 13, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Is. xxii. 15, 17, 19, "Thus saith the Lord God of hosts—Behold the Lord will carry thee away with a mighty captivity.—And I will drive thee from thy station, and from thy state shall he pull thee down." Is. lxiv. 4, "Neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Hosea i. 7, "I will have mercy upon the house of Judah, and I will save them by the Lord their God." Zech. ii. 10, 11, "I will dwell in the midst of thee, saith the Lord, and many nations shall be joined unto the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."*

But we proceed, 2. To prove that this plurality in the Godhead is a precise trinity. The first text which we shall adduce to establish this, is Is. xlvi. 16, "And now the Lord God and his Spirit hath sent me." The speaker in this verse can be no other than Christ, who at verse 12th calls himself "the

* See Jones on the Trinity.

First and the Last," and does here declare himself to be sent not only by the Lord God, but by the Spirit,—which should be particularly noticed, as our adversaries have objected to the equality of the Son to the Father, because he is said to be sent by him. But if this should prove the inferiority of Christ to the Father, it will also follow that he is for the same reason inferior to the Spirit, which, they say, is a non-entity.

The next text is Ps. xxxiii. 6, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Here then is a precise trinity, the Word, the Lord, and the Breath, (or Spirit, as it is in the original,) of his mouth. The Breath or Spirit does undoubtedly mean the third person of the trinity, who is called in Job xxxiii. 4, "The Spirit of God and Breath of the Almighty."

The next text is found in Is. xxxiv. 16, "Seek ye out of the book of the Lord and read—for my mouth it hath commanded, and his *Spirit* it hath gathered them." In these words, there is one person speaking of the Spirit of another person, so that the whole trinity is here included. Whether God the Father, or God the Son is to be understood as the speaker, is immaterial.

The next text is found in Numbers iv. 24, "The Lord bless thee and keep thee,—the Lord make his face to shine upon thee, and be gracious unto thee,—the Lord lift up his countenance upon thee, and give thee peace." After this form the High Priest

was commanded to bless the children of Israel. The name of Jehovah or Lord, is here repeated three times. And parallel to this is the form of Christian baptism, wherein the three personal terms of Father, Son, and Holy Ghost are not represented as so many different names, but as one name; the one divine nature of God being no more divided by these three, than by the single name Jehovah thrice repeated.

If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of the Father, the Son, and the Holy Ghost. The Father is the author of blessing and preservation; grace and illumination are from the Son, by whom we have the light of the knowledge of the love of God, in the face of Jesus Christ. Peace is the gift of the Spirit, whose name is the Comforter, and whose first and last fruit is the work of peace.

Petrus Alphonsi, a learned and eminent Jew, converted in the beginning of the twelfth century, wrote a learned treatise against the Jews, wherein he presses them with this Scripture as a plain argument that there are three persons to whom the great and incommunicable name of Jehovah is applied.*

In 2 Cor. xii. 13, the apostle Paul invokes a blessing upon the Corinthians from the triune God: "May the grace of our Lord Jesus Christ, the love

* Jones on the Trinity.

of God, and the communion of the Holy Ghost be with you all, Amen."

The same apostle also says to the Corinthians, "There are diversities of gifts, but the same Spirit, (here is the third person of the trinity mentioned,) there are diversities of administration, but the same Lord, (here is the second,) and there are diversities of operations, but it is the same God, (or first person of the trinity,) that worketh all in all."

Once more.—The same apostle in his prayer for the Thessalonians directs his devotions to the ever blessed trinity. "Now God himself, even our Father, and our Lord Jesus Christ, direct our way unto you: and the Lord (i. e. the Holy Ghost) make you to increase and abound one toward another." For that, by "the Lord," we are here to understand the Holy Ghost, is evident from the next verse, "To the end that he may establish your hearts unblamable before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Here then is a plain enumeration of the three persons of the trinity in this passage.

The great apostle to the Jews begins his first epistle general to his dispersed brethren with a declaration of the same article, when he calls them "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." For there, we may observe, that the three persons are not only expressly named, but their distinct employments with reference to man's salvation, are parti-

cularly specified, while the Father is said to elect, the Spirit to sanctify, and the holy Jesus to shed his blood. Thus it appears, then, that there are three very often occurring in Scripture, under the different appellations of Father, Son, and Holy Ghost.*

One more argument deduced from Scripture, shall close this part of the investigation. In Isaiah vi. 1-10, we read as follows: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphims: and one cried unto another, and said, holy! Holy! holy! is the Lord of hosts; the whole earth is full of his glory. Then said I, Wo is me! for mine eyes have seen the king, the Lord of hosts. 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; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." The apostle John, speaking of Christ, refers to this vision and says, "These things said Esaias when he saw his glory and spake of him," John xii. 41. The apostle Paul, referring to the same vision of the prophet, says to the unbelieving Jews, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go to this people, and say, hearing ye shall

* Dr. Wilson's Selected Notes in Ridgley's Divinity.

hear and not understand ; for the heart of this people is waxed gross," &c. Acts xxviii. 27. Now it is admitted by all, that the Father appeared in this vision, worshipped by the seraphims and styled Jehovah of hosts, who spoke to the prophet ; John says it was Christ, and Paul, the Holy Ghost. This passage, therefore, thus illustrated by divine authority, is a full proof, that Jehovah, who was seen sitting upon a throne and worshipped by the seraphims, was the triune God.*

* With respect to 1 John v. 7, I have said nothing in the above argument : notwithstanding, I am fully satisfied that it is genuine. To present the reader with any thing like a satisfactory view of the argument for and against it, would require more space than I think proper here to occupy for such a purpose ;* though I will solicit his attention to the following observations, extracted from Dr. Brownlee's review of the argument for its authenticity.

The most strenuous opposers of its authenticity are, generally speaking, as decided in their faith in the most Holy Trinity, and in the divinity of our Lord, as those who advocate its authenticity. "There are," says Griesbach, one of the ablest opponents of this verse, "there are so many arguments for the true deity of Christ, that I see not how it can be called in question." [See his Pref. vol. ii. of his First Crit. Edit. of the Greek Test.]

And, indeed, such is the extent and force of the evidence of the doctrine of the trinity, that were this verse relinquished and expunged, it would remain *unshaken* in all its beauty and vigour. For instance, nothing can be more clear than the scriptural evidence that there is one God. And nothing can be more clear than this, that the Father sent the Son ; and that, therefore, the Father and the Son are distinct : that the Father and the Son sent the Holy Ghost : and that, therefore, the Father, the Son, and the

* The subject is fully discussed in Horne's Introduction, vol. iii. See also "Magazine of the Reformed Dutch Church," vol. 1.

But we proceed, 3. To remark upon the trinity in unity.

If there be any diversity of nature, or any essential

Holy Ghost, are distinct persons : that each of these distinct persons is *called* God ; and being *called* God, in the language of inspiration, each of them *is* the *one God*.

That this is true of the Father, no one yet has expressed a doubt. He is true God : “ *The only true God,*” John xvii. 3. But the Socinian idea has no foundation here. It is only a quibble. It is not said, as they charge the text with saying, *he only* is the true God. But he is the *only true God*. For there is *only one God*.

Nor should the least doubt be expressed relative to the Son and the Holy Spirit, when we have these decisive texts ; “ The Word was God.” “ The Word was made flesh and dwelt among us.” To “ lie unto the Holy Ghost is to lie unto God.” (John i. 1-14, Acts v. 3, 4.) And the same one who is the “ Jehovah” of the inspired Isaiah, is the Holy Ghost of the inspired Paul. (Compare Is. vi. 8 and 9, with Acts xxviii. 25.) So evidently is it taught, that each of these persons is the one God. And this unity and trinity is distinctly recognized in 1 Cor. xii. 4-12. “ There are diversities of gifts, but the same Spirit : there are diversities of ministrations, but the same Lord : there are diversities of operations, but *it is the same God that worketh in all.*” No human intellect could devise language more plain to express this fact held out, that the *distinct persons, the Spirit and the Lord, are the same one God.* *Vid. ut supra.*

And I would solicit my reader’s attention to this fact: *There is no more difficulty in the phrase, “ these three are one,” than there is in another phrase, in a verse which no man has had the hardihood to challenge, “ I and my Father are one,”—or I and my Father, we, are one ;* Εγώ και ὁ Πατήρ ἐν ἑσμεν.

If it be proper, at all, to use the word *difficulty* on such a subject, we must say that it is just as difficult to comprehend how two distinct persons (distinct in one sense) can be one in another sense, as it is to conceive three distinct persons to be one. And it is certain that there is no more mystery—nor any thing more

subordination in the persons of the Godhead, it must be revealed to us either in their names or their attri-

objectionable, in three distinct persons being one in essence, than there can be in two being one!

We arrive now at this conclusion, that there is nothing more in this verse under discussion, to excite prejudice, than is to be found in other authentic passages in God's book.—Nay, it is worthy our devout attention, and serious consideration, that that which is compressed in 1 John v. 7, "there are three," &c. is contained in John's gospel—with this difference, that it is spread out there at great length. The following contrast will show this.—1. "The Father bears record in heaven." Compare with this John v. 37, &c. "The Father himself hath borne witness of me." 2. "The Word beareth witness in heaven." Compare with this John viii. 14, 18, "I bear record of myself—my record is true." "I am one who beareth witness of myself." 3. The "Holy Ghost beareth record in heaven." Compare with this John xv. 26. "The Comforter—the Spirit—he shall testify of me." And in reference to the last clause of our verse, Christ says, "*I and the Father are one.*"—Not *ἓς*—unus; but *εἷς*—*ἓν* θεῶν,—one Deity—one substance: or in the words of Paul, "the same God."

The learned opponents of this text, (1 John v. 7,) lay down this sweeping assertion: "*This verse is not found in a single Greek manuscript written before the sixteenth century.*" Yet these very individuals grant, both that there are but about 400 MSS. collated, and that there are thousands in existence which the eye of the critic has never seen. The Paris library has 202, of which but 49 have been collated. The number in the Vatican library, it is allowed by all the learned, is great, only 34 of which have been collated. And, to say nothing of other libraries, in the Grand Ducal library at Florence alone, *there are, at least, 1000* Greek MSS. of the New Testament. And of these only 24 have been collated!—But this is not all: few, very few of the most ancient Greek MSS. now exist. In Diocletian's time, many thousands were sought out and burned, by the bloodhound's of persecution. And in the great fire at Constantinople, A. D. 476, there

butes, or their acts, for it is by these only that they are, or can possibly be, made known to us in this life. If the Scripture has made no difference in any of these, further than that of a personal distinction, (which we all allow,) we are no longer to doubt that there is a natural or essential unity in the three persons of the Father, the Word, and the Holy Ghost. I shall therefore proceed to show, that these persons have the same names, the same attributes, the same council or will, and all concur after an ineffable manner in the same divine acts. So that what the Scripture is falsely supposed to have ascribed to God in one person, will appear to be ascribed, by the same authority, to God in three persons. That, therefore, these persons are but one God; they are three distinct agents, yet there is but one and the same divine agency. "That which we believe of the glory of the Father, the same are we to believe of the Son, and of the Holy Ghost, without any difference or inequality."

1. The trinity in unity is the one Lord, the Creator of the world. Ps. xxxiii. 6, "By the word of

perished in the flames 120,000 valuable manuscripts. So that the number collated bears a very small proportion to those which have perished, and those that remain to be searched. And yet from these few remains, our learned antagonists gravely draw their dogmatical conclusion, *that this verse under discussion, is not found in a single Greek MS. written before the sixteenth century!!* It is sincerely to be hoped, that, in order that no more discredit may be brought on criticism and learning—that they may no longer expose themselves to ridicule, they will give up the whole argument as utterly irrelevant.

the Lord were the heavens made, and all the host of them by the breath of his mouth." The whole trinity, therefore, created the world; yet this trinity is but one Lord, for it is written, Is. xlv. 24, "I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spread abroad the earth by myself." It follows, therefore, that the Word and Spirit did not make the heavens, or that the Father with his Word and Spirit are *alone* Lord and Creator of all things.

2. The trinity in unity is one supreme Being or Nature, distinguished from all other beings by the name Jehovah. For the Scriptures give us the following position: "The Lord our God is one Jehovah," Deut. vi. 4; and again, Ps. lxxxiii. "Thou, whose name alone is Jehovah, art the Most High over all the earth." Yet Christ is Jehovah, Jer. xxiii. 6, "This is the name whereby he shall be called, Jehovah our Righteousness." So also is the Spirit, Ezek. viii. 1, "The Lord Jehovah put forth the form of a hand and took me—and the Spirit lift me," &c. Therefore the Father, the Son, and the Holy Ghost are the one Jehovah. They are three persons, yet they have but one name, and one nature. And it is the great advantage of this argument, that the name Jehovah is not capable of any such equivocal interpretations as that of God; it has no plural, is not communicable to any created or derived being, and is peculiar to the divine nature, because it is descriptive of it. The opposers of the doctrine of the trinity, endeavour to avoid the force

of this argument by pretending that there are two Jehovahs, one a distinct being from the other ; but if there are two, then it is false that there is a " Most High over all the earth, whose name alone is Jehovah."

3. The trinity in unity is the Lord absolutely so called. Rom. x. 12, " The same Lord over all is rich unto all that call upon him." Luke ii. 11, " A Saviour, who is Christ the Lord." Rom. xi. 34, " For who hath known the mind of the Lord, or who hath been his counsellor ;" which Lord, we learn from the prophet from whence this quotation is made, is the Spirit ; for it is written, Is. xl. 13, " Who hath directed the Spirit of the Lord, or being his counsellor hath taught him." That the person of the Spirit is the Lord, is also plain from 2 Cor. iii. 18, " Now the Lord is that Spirit." The trinity in unity is therefore Lord absolutely.

4. The divine law, and consequently the authority upon which it is founded, is that of a trinity in unity. Rom. vii. 25, " I myself serve the law of God." Gal. vi. 2, " Fulfil the law of Christ." Rom. viii. 2, " The law of the Spirit of life." The divine law, then, is the law of God, Christ, and the Spirit of life. " There is one Lawgiver, who is able to save and to destroy." Therefore these three are one. And here we have the true reason why the Scripture has represented the whole trinity as tempted and resisted by the disobedience of man. For sin being the transgression of the law, which being derived from the undivided authority of the Father,

the Son, and the Holy Ghost, every breach of it is an offence against the trinity. Therefore it is written, Deut. vi. 16, "Thou shalt not tempt the Lord thy God." 1 Cor. x. 9, "Neither let us tempt Christ." Acts v. 9, "How is it that ye have agreed together to tempt the Spirit of the Lord?"

5. The power of God is the power of a trinity in unity. Eph. iii. 7, "The grace of God given to me by the effectual working of his power." 2 Cor. xii. 9, "That the power of Christ may rest upon me." Rom. xv. 19, "Signs and wonders by the power of the Spirit of God." The Scripture, therefore, has ascribed divine power, and that in the same exercise of it, (the ministry and miracles of St. Paul,) to Christ and the Spirit in common with God the Father. So that when all glory and power is ascribed to the only wise God, what God can that be but the trinity? Upon this principle the Scripture is easily reconciled; upon any other it is unintelligible.

6. The trinity in unity is eternal. Rom. xvi. 25, "The ministry made manifest according to the commandment of the everlasting God." Rev. xxii. 13, "I (Jesus) am the first and the last." Heb. ix. 14, "Who through the eternal Spirit."

5. The trinity in unity is omnipresent. Jer. xxiii. 24, "Do not I fill heaven and earth, saith the Lord?" Eph. i. 22, "The fulness of him (that is Christ) that filleth all in all." Ps. cxxxix. 7, "Whither shall I go from thy Spirit?—If I go up into heaven thou art there; if I go down into hell, thou art there."

8. The trinity in unity created mankind. Ps. c. 3, "The Lord he is God, it is he that hath made us," John i. 3, "By him (i. e. Christ) were all things made." Job xxxiii. 4, "The Spirit of God hath made me."

9. The trinity in unity quicken the dead. John v. 2, "The Father raiseth up the dead and quickeneth them." John v. 2, "The Son quickeneth whom he will." John vi. 63, "It is the Spirit that quickeneth."

10. The trinity in unity sanctify the children of God. Jude 1. "To them that are sanctified by God the Father." Heb. ii. 11, "He that sanctifieth and they who are sanctified are all one, for which cause he is not ashamed to call them brethren." Rom. xv. 16. "Being sanctified by the Holy Ghost."

11. The trinity in unity give a commission and authority to preach the gospel. 2 Cor. iii. 5, 6, "Our sufficiency is of God, who hath made us able ministers." 1 Tim. i. 12, "Jesus Christ—counted me faithful, putting me into the ministry." Acts xx. 28, "Take heed therefore—to all the flock over the which the Holy Ghost hath made you overseers."

12. The trinity in unity reveal to us the divine will. Phil. iii. 15, "God shall reveal even this unto you." Gal. i. 12, "Neither was I taught it, but by revelation of Jesus Christ." Luke ii. 26, "It was revealed unto him by the Holy Ghost." So again, Heb. i. 1, "God who spake unto the fathers by the prophets." "Ye seek a proof of Christ, speaking

in me." Mark xiii. 11, "It is not ye that speak, but the Holy Ghost."

13. The trinity in unity raised the body of Christ from the grave. 1 Cor. vi. 4, "God hath both raised up the Lord, and will also raise us up by his own power." John ii. 29, "Destroy this temple, and in three days I will raise it up." 1 Pet. iii. 18, "Christ—being put to death in the flesh, but quickened by the Spirit."*

Much more might be said on this subject; and very many other scriptural arguments advanced in support of the doctrine of the trinity, but what has been already advanced is deemed sufficient to establish it from Scripture.

* Jones on the Trinity.

CHAPTER II.

THE PRIMITIVE CHRISTIANS BELIEVED AND TAUGHT THE
DOCTRINE OF THE TRINITY.

IN support of this proposition we observe, 1. That their writings declare that they held this article of faith.

The reader who has attentively perused Chapter V. Part II. of this work must have observed that this is the fact. Nevertheless, to save my reader the trouble of re-perusing that chapter, I will briefly notice some of the instances wherein it appears that they thus believed.

Ignatius advises his followers to “study to be conformed to the pattern of our Lord and of his apostles, that they may prosper both in body and in spirit, and in faith and charity in the Father, and in the Son, and in the Holy Ghost.”*

Theophilus speaks thus, “When the Father said, Let us make man in our image after our likeness, he spake to no other but to his own Word, and his own Wisdom, that is the Holy Ghost.” These he styles expressly “A trinity in the Godhead.”

Clemens Alexandrinus speaks as follows; “Let

* This passage, I find, was not before quoted.

us give thanks to the only Father and Son, to the Son and the Father, to the Son our Teacher and Master with the Holy Ghost ; one in all respects ; in whom are all things, by whom all things are ; one by whom is eternal existence, whose is the glory and the ages, who is perfect Good, the perfect Beauty, all-wise, all-just ; to whom be glory now and for ever. Amen.”

Tertullian, in his treatise against Praxeas, speaks clearly and pointedly of a trinity in unity, of the Father, Son, and Holy Ghost, yet one God. And he declares, not only that those around him believed this, but that it obtained from the beginning, before any former heretics, and much more antecedently to Praxeas, who was of yesterday. The following is a small specimen of his language. “The Father is God, the Son is God, and the Holy Ghost is God, and every one of them is God ; the name of the Father is Most High, Lord of hosts, and God Almighty, &c. and these names belong to the Son likewise.”

Origen says, “When you confess one God, and say in the same confession, that the Father, the Son, and the Holy Ghost are one God, how perplexed, how inextricable does this seem to the unbelieving ; how difficult do these things appear, because they themselves are in an error. But do thou hold fast, nor entertain a doubt concerning this faith, knowing that God hath showed this way of faith unto thee.” And speaking of the ordinance of baptism, he says, “When we come to the grace of baptism,

renouncing all other Gods and Lords, we acknowledge one God only, the Father, the Son, and the Holy Ghost." Once more, "I believe that faith of the Father, the Son, and the Holy Spirit, which is *believed by all who are united to the church of God.*"

If this testimony is not sufficient to satisfy the reader, let him turn back to Chapter V. Part II. and read, in addition to the above, the testimony of Cyprian, Lactantius, and Gregory Thaumaturgus.

I will here add the testimony to this doctrine deduced from the "*Ascension of Isaiah*,"* an apocryphal work, which, as well as the book of Enoch before mentioned, were rescued from utter oblivion by the persevering researches of the Rev. Dr. Laurence. It was written by some Jew, who may have been a convert to Christianity about the close of the year, A. D. 68, or the beginning of 69. In matters of faith it is indeed of no value, but having been written so early, it is good evidence of the practice, worship, and opinions, which existed at the era of its composition. Though these, like all other opinions, must ultimately be brought to the test of Scripture and rational criticism. Thus the author of this production has distinctly spoken of the miraculous incarnation of Jesus Christ, and of his prior existence with the Father, and the Holy Ghost, in the same manner as the universal church of Christ has ever done. The ninth chapter is particularly worthy of notice on account of the testimony which

* See Horne's Introduction, vol. 1.

it affords of the divine worship of Jesus Christ and of the Holy Ghost, by Christians, only thirty-seven years after the resurrection and ascension of our Saviour. In this chapter there is a very particular relation of a vision which the author represents the prophet Isaiah to have had of the Lord Christ, whom a host of saints and angels were in the very act of worshipping and glorifying; and the prophet, who had before been forbidden to worship an angel, is, by the angelic conductor of the scene, expressly directed to worship Christ. Nor is an inferior degree of exaltation ascribed to the Holy Spirit. Him, as well as Jesus Christ, (who in this tract is called the Beloved, the Elect, and the Son of God,) all the saints and angels are said to approach, worship, and glorify. The following extract, continuing from the twenty-seventh to the forty-second verse of the chapter referred to, will furnish at once the evidence and the proof of the preceding remarks; "Then I beheld one standing whose glory surpassed that of all; whose glory was great and wonderful. And while I was contemplating him, all the saints and angels whom I had seen, advanced towards him; Adam, Abel, Seth, and all the saints of old approached, worshipped, and glorified him, all with united voice. I myself also glorified with them, and my glorifying resembled theirs. Immediately all the angels approached, worshipped, and glorified. He then became changed, and appeared like an angel. When instantly that angel, who was conducting me, said, Worship him! And I worshipped. The angel add-

ed, THIS IS THE LORD OF ALL GLORY, (i. e. Jesus Christ,) WHICH THOU HAST BEHELD. And while I was still conversing, I beheld another glorious being, who was similar to him in appearance, and whom the saints approached, worshipped, and glorified, while I myself also glorified with them. Immediately also the angels approached and worshipped. Then I beheld the Lord, and a second angel, both of whom were standing; the second which I saw was upon the left hand of my Lord. I asked who this was? My conductor said to me, Worship him, for this is the angel of the Holy Spirit who speaks by thee, and other saints. Then the eyes of my soul being opened, I beheld a great glory; but immediately became incapable of seeing, as well as the angel who was with me, as well as all the angels whom I had before seen worshipping my Lord. Nevertheless, I perceived that the saints with great strength beheld that glory. My Lord now approached me, and the angel of the Spirit, and said, Behold, it has been permitted thee to see God, and on thy account strength has been given to the angel who is with thee." In another part of the same work, where Isaiah and the rest of the prophets are represented as hearing the voice of the Holy Spirit, it is added, (chapter vi. 8, 9.) "And immediately when they heard it, they all worshipped the voice of the Holy Spirit, all worshipped upon their knees, and glorified the God of righteousness, the exalted one who exists in the world above; him who dwells on high: the holy

One, him who resides in the saints. Giving glory to him, because he had thus graciously granted an entrance to another world, had graciously granted it to man." On the preceding passages the learned editor of "the Ascension of Isaiah" remarks, with equal force and truth, that, "should not even these extracts satisfy those who, in support of a favourite hypothesis, advance every thing, but retract nothing, proof still more convincing may be adduced. For the Son and the Holy Spirit are distinctly recognized as objects of adoration in heaven jointly with the Father. It is said, that "all invoked the first, the Father, and his beloved, the Christ, and the Holy Spirit, with united voice." Stronger and more decisive testimony it is impossible to adduce for the fact, that the first Christians did adore the Lord Jesus Christ and the Holy Spirit, as well as God the Father.

II. The Jews, supposing the primitive Christians to be tritheists, were accustomed to dispute with them and to charge them with believing in more Gods than one. In answering them, the Christians were used to reply that they did not believe in three distinct Gods, but that in the Godhead there were three distinct Hypostases, and they proved this by nine arguments deduced from the Old Testament. They are the following,—Gen. i. 26, xi. 7, xxxv. 7, where Elohim, that is, the Gods appeared to Jacob, and Deut. iv. 7, "What nation has the Gods so near them?"

2 Sam. vii. 23, "What nation is like Israel, whom the Gods went to redeem?"

Dan. vii. 9, "Till the thrones or seats were set, and Ancient of days did sit," &c.

Exod. xxiv. 1, When God bid Moses to come up to the Lord.

Exod. xxiii. 21, When God, having promised to send his angel, bids them beware of him, because he would not pardon their transgressions, for God's name was in him.

And, Gen. xix. 24, "The Lord rained upon Sodom, fire from the Lord."

The manner in which the ancient Jews answered these objections is of no importance to us in this place. The object for which I have produced them is to show, that, according to the testimony of the Jewish church, the primitive Christians held a plurality in the divine essence; and this appears when we consider that in the apostolic age, the Jewish doctors were divided amongst themselves, as to the manner in which these objections should be answered.

We find R. Eliczer, who lived under Trajan, giving directions how to answer the objections (which the Christians urged against the Jews) drawn from the Old Testament.

R. Meir endeavours, in his sermons, to answer the objection taken out of Gen. xix. 24, which the Christians made use of against the Jews. Now R. Meir was born under Nero.

They forbade those who were not well acquainted with the controversy, to dispute with the Christians. Their directions were, "Let him dispute with heretics that can answer them. But if a man cannot answer them, let him forbear disputing." For R. Eliezer, who lived under Trajan, had observed that the reading of the Old Testament made the Jews turn heretics, i. e. Christians; himself was suspected of inclining that way.* According therefore to the testimony of the Jewish church, the primitive Christians held a plurality and trinity in the Godhead.

In support of this proposition we also observe, in the III. place, that the ancient heathen writers give testimony that the primitive Christians held the doctrine of the trinity. I will here mention but one instance, and refer the reader to Part II. Chapter VI. of this work. The testimony is that of Lucian, who lived seventy-six years after the apostolic age. His testimony is very explicit. Personating a Christian catechising a catechumen, he makes the catechumen ask, "by whom shall I swear?" The Christian instructor replies, "By the God that reigns on high, the great immortal heavenly God, and the Son of the Father, and the Spirit proceeding from the Father, one in three and three in one."

And again. "Thou art teaching me arithmetic," says Critias, when the secret of the mysteries is imparted to him; "thy oath is purely arithmetical:

* Jewish Church against the Unitarians, chap. 20.

verily, in the science of numeration, thou rivalest Nicomachus the Gerasenian. I know not what thou art saying. 'One, three; three, one!' Certainly thou art dealing with the tetractys, or the ogdoad, or the triad of Pythagoras."

It is certain that this could not have been objected by Lucian, and other adversaries of the Christian religion, if the doctrine of the trinity had not been believed in, and taught by, the primitive Christians.

But IV. and lastly, we observe, that all who did not hold the doctrine of the trinity were condemned by the primitive Christian churches as heretics.

For particulars, that I may not be unnecessarily tedious, I must refer the reader to Part II. Chapter VII. of this work, and to the commencement of this chapter. I shall barely notice the principal heretics. The first is Marcion, who in positive terms denied the doctrine of the trinity. Concerning him, the eloquent Tertullian says, "he departed from the faith and the church of Christ." He was also condemned by Irenæus, Justin Martyr and Polycarp. Cyprian also wrote concerning him in the following manner: "Our Lord after his resurrection, instructing his disciples how they should baptize, says: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Here he gives an intimation of the trinity, in whose sacrament the nations were to be baptized. Does Marcion believe the trinity? Does he believe the same Father, the

Creator as we believe in?—Marcion and all other heretics held a very different faith.”

Noetius, and after him Sabellius, rejected the distinction of persons in the Godhead, and avowed that the names of Father, Son, and Holy Ghost were only three names of one and the same person. 'Tis needless to say they were immediately expelled from the church, and their doctrines stigmatized as heretical.

Beryllus, bishop of Bozrah, whose sentiments were nearly the same as those of Noetius, received the same treatment.

Macedonius, bishop of Constantinople, denied the personality of the Holy Ghost, and by consequence the trinity of persons in the Godhead, for which he was deposed and condemned as a heretic, and a few years afterwards, by a general council convened by order of Theodosius, his sentiments were still more solemnly examined and condemned.

CHAPTER III.

THE JEWISH CHURCH, BOTH BEFORE AND AFTER CHRIST,
HELD A PLURALITY AND TRINITY IN THE GODHEAD.

IN Chapter IV. Part II. sufficient has been said to show that the ancient Jews believed in a plurality in the divine essence; and I must request the reader to take particular notice of one argument there advanced, viz. that the name Jehovah, according to the Jewish commentators and paraphrasts, properly belongs to the Word or Logos (λογος); yet according to the same testimony, the ~~Word~~ Jehovah is not communicable to any creature. Nevertheless I will add a few other testimonies to the same point.

The Chaldee paraphrasts ascribe the creation of the world to the Word: and that Abraham believed the Word, and it was imputed to him for righteousness; that the Word brought Abraham out of Chaldea, Gen. xv. 7, and commanded him to sacrifice, Gen. xv. 9, and gave him the prophecy, ver. 13.

In the Targum of Onkelos on Exodus, the like notions are to be found. He says that "It was the Word that redeemed the children of Israel out of Egypt," Exodus xv. 2. And that it was the Word against whom Israel murmured in sin, Ex. xvi. 8.

The Jerusalem Targum says, the Word made man after his image, Gen. i. 26.

The sentiments of Philo are already known. (See Chapter IV. Part II.) The Chaldee paraphrasts paraphrase the text, Gen. iii. 8, "And they heard the voice of the Lord God walking in the garden," thus, "They heard the Word of the Lord God walking," &c. Several of the Jewish commentators say that "It was the voice which was walking." They paraphrase Ps. cx. 1. "The Lord said unto his Word," instead of "my Lord," as it is in the original.

The Jewish commentators say, "There are three degrees in the mystery of Aleim, or Elohim (in English, God), and these degrees they call persons. They say, "they are all one, and cannot be separated." Deut. vi. 4, is thus rendered by the author of the Jewish book Zohar, "The Lord, and our God, and the Lord are one." In his commentary on this passage the author says, "The Lord or Jehovah is the beginning of all things, and the perfection of all things, and he is called the Father. The other, our God, is the depth or fountain of sciences, and he is called the Son. The other or Lord, he is called the Holy Ghost, who proceeds from them both. Therefore he says, Hear, O Israel, that is, join together this Father, the Son, and the Holy Ghost, and make him one essence, one substance; for whatever is in the one is in the other.

He hath been the whole, he is the whole, and he will be the whole.”*

The book of Enoch, quoted by the apostle, Jude 14, 15 verses, is very explicit on this point. In chap. lx. 13 and 14 verses, allusion is made to the Messiah or elect One, and also to another divine person or power, both of whom, under the joint denomination of Lords, are stated to have been over the water at the period of the creation. The words are as follows: “He, (the elect One) shall call to every power of the heavens, to all the holy above, and to the power of God; the cherubim, the seraphim, and the oraphim, all the angels of the power, and all the angels of the Lords, namely, of the elect One, and the other power, who upon the earth were over the water on that day, shall raise their united voice,” &c. In this passage, an obvious reference occurs to the first verse of Genesis, in which it is said, that “the Spirit of God, moved upon the face of the waters.” Here then we have, not merely the declaration of a plurality, but that of a precise and distinct trinity of persons under the supreme appellation of Lords; two of whom, denominated the elect One, and the other (divine) power, are represented as not less engaged than the Lord of Spirits himself in the formation of the world. And it should be added that upon these, as upon more immediate agents in the work of creation, a particular class of

* “Dwight’s Theology,” and “Jewish Church against the Unitarians.” R. Judah Monis’s “Whole Truth.”

angels is mentioned as appropriately attendant. There is no allegory here; but a plain, clear allusion to a doctrine, which, if it had not formed part of the popular creed at the time, would not have been intelligible. Three Lords are enumerated; the Lord of the elect One, and the Lord of the other power; the two latter of whom, as well as the former, are described as creators. An enumeration which evidently implies the acknowledgment of three distinct persons participating in the name and the power of the Godhead. Such, therefore, from the evidence before us, appears to have been the doctrine of the Jews respecting the divine nature, antecedently to the rise and promulgation of Christianity.*

To these explicit and unquestionable testimonies I shall now add a collection of others of a different nature, but scarcely less decisive. In the concise history of creation, Moses says, more than thirty times, *Aleim*, that is, Gods created. The noun being plural, and the verb singular in every instance. These, the Jewish paraphrasts explain by *Jehovah*, his Word, that is, his Son, and his Wisdom, or Holy Spirit; which they call three degrees. These three, they assert, are one, and declare them to be one inseparable *Jehovah*. This doctrine the Jews have exhibited in a variety of methods clear, convincing, and impressive. These I shall now exhibit after having premised a remarkable sentence from Rabbi *Judah Hakkadosh*, or *Judah the Holy*, in which the

* Horne's Introduction, vol. i.

doctrine of the Jewish church is declared in the most explicit manner. The sentence is this, "God the Father, God the Son, and God the Holy Spirit, three in unity, one in trinity."*

With this preface I observe, 1. That the form of blessing is prescribed in Numbers vi. 24—26, "Jehovah bless thee," &c. This blessing, according to Rabbi Manachen, was pronounced in a different accent, during the utterance of each part. And, according to an account given by two other Rabbies, with the hand lifted up, and the three first fingers of the hand extended, the little finger at the same time closed. This they say was done to express a triad or trinity in the Godhead.

2. The Jews anciently used a solemn symbol of

* Mr. Jared Sparks, (*Inquiry*, p. 152,) "*full of the most unsuspecting simplicity,*" and taking for granted that all which has been asserted by his *venerable fathers* in Unitarianism is *strictly true*, uses the following language. "No history, either sacred or profane, acquaints us with a single fact, from which it can be inferred that the Jews had any knowledge of a threefold nature in the Deity. On the contrary, all history is against such an inference; and the demonstrable certainty, that these people, for whose light and improvement the Old Testament was expressly designed, never had the remotest suspicion of such a doctrine being contained in their sacred books, is the clearest possible evidence, that it is not plainly taught there, whatever may be now deduced from types, and shadows, and dark sayings, and Hebrew idioms, and double meanings."

Rev. Wm. Kinkade, another half-learned Unitarian before mentioned, in his "*Bible Doctrine*," p. 65, likewise copies nearly the same language from his *great progenitors*.

The reader will deduce the inference for himself, and make his own comments.

the Deity, which they called Sephiroth, a word commonly signifying enumerations, but used by their learned men to denote splendours. These are sometimes exhibited in the form of a tree with its branches extended, and sometimes by ten concentric circles; that figure being the symbol of perfection. All these perfections are represented as issuing from the supreme and infinite source, as light from the sun. Of this tree Rabbi Schabte says, "There are three degrees, the Root, the Stem, and the Branches, and these three are one." By these he intends that the infinite source and the other two degrees are one and inseparable. In the symbol of the circles, the three superior circles are called the Crown, the Wisdom, and Understanding. These, Rabbi Isaac, a famous and learned Jew, says, "are the highest enumerations that possess one throne, on which sits the holy, holy, holy Lord God of hosts." Two other celebrated Jewish doctors say, "These are the Voice, the Spirit, and the Word, and these are one." And Rambam, the most learned of them all, says, "The crown is the primordial Spirit of the living Aleim, and his wisdom is a Spirit from the Spirit and the understanding waters; from the Spirit and between these, though thus distinguished, there is no distinction; because the end is annexed to the beginning, and the beginning to the end, and the middle is comprehended by them."

The ancient Jews applied the three first letters of the incommunicable name Jehovah, to denote the three superior splendours, viz. Jod, He, Vau; and

the second He, or the last letter denoted, according to them, the two natures of the second splendour or person.

3. The ancient Jews wrote the name of God symbolically, by including three Jods within a circle, and subscribing under the Jods and within the circle, the vowel Kametz. The circle was the figure denoting perfection, the three Jods were the beginning letter of the word Jehovah thrice repeated, to denote the three persons in the Godhead. The Kametz was the point of perfection, and denoted the same thing with the circle, and the unity of the divine essence.

4. Another method used by the Jews to denote God, was to include in a square three radii, or points, disposed in the form of a crown. The crown seems to have denoted the dignity and supremacy of the object designed; and the number three, the three persons in the Godhead.

5. The letter Schin was another emblem of the Most High in use among the Jews. This letter, which is the first in the word Shaddai, the Almighty, one of the scriptural names of God, is formed of three branches alike in size and figure, especially as written in the ancient or Samaritan character, and united in one stem. This letter was distinctly written on those phylacteries which the Jews wore on their heads.

6. The equilateral triangle with three small circles at the angles, and the letter Jod inscribed over against the upper angle, was another Jewish sym-

bol of the Deity. The three sides indicated the three persons of the Godhead ; and the three equal lengths of their sides, their equality ; while the Jod was a direct proof that Jehovah was intended by the emblem. The three circles probably denoted the perfection of the persons. The Jews also delineated the sphere, or representation of the universe as holden by three hands, two at the sides and one at the bottom. Near the hands were inscribed the three Hebrew letters Aleph, Daleth, and Schin ; the initials of the three Hebrew words for truth, judgment, and peace. The same letters were also inscribed immediately above the sphere.

Such is the testimony of the Jewish church concerning this subject : composed on the one hand by direct declarations, and on the other of symbols equally definite and certain, especially as explained by their own commentators. These prove beyond a reasonable debate, that the Jewish church held uniformly the doctrine of the trinity. The later Jews have, indeed, denied it ; but to this denial they have been led, merely, by their hatred to Christianity.*

It cannot be reasonably urged against what has been said with respect to the testimony of the ancient Jewish church, that the Jews have formal disputes against the doctrine of the trinity. For we must remember, 1. That all their disputes with the Christians are built on this wrong bottom, that the

* Dwight's Theology.

Christians are tritheists, and deny the unity of God. 2. That almost all those who dispute with the Christians on this head, contradict themselves in their writings that are not polemical, but are drawn up in cool blood, out of the heat of dispute ; of which Saadiah Haggaoon is a proof. 3. The study of their rites having been the great business of the Jews for many centuries, it hath happened that their greatest authors have applied themselves but little to the study of the tradition concerning their doctrines. In Maimonides, one of the greatest men the Jews ever had, we have an example of it. He tells us, that it was towards the declension of his life before he could turn himself to study their traditions ; and he laments his misfortune, in that he could not begin this study sooner. This is related by R. Elias Chaiin, who says he had it from a letter of Maimonides to one of his scholars.*

* Jewish Church against the Unitarians.

CHAPTER IV.

THE HEATHEN NATIONS IN ALL PARTS OF THE WORLD HELD
THE DOCTRINE OF A TRIAD IN THE DIVINE NATURE.

THIS is an important point. For if they had a knowledge of this doctrine, (and it shall soon appear that they had) they must have received that knowledge from revelation; because, they could never have discovered it by the light of nature, our opponents "themselves being judges."

Dr. Priestley in his "*Comparison of the Institutions of Moses with those of the Hindoos*," section 1. page 7, has the following quotation from the celebrated infidel Mr. Langles; "Many thousand years before these people (among which are included the Egyptians, Jews, and Chinese,) formed themselves into societies, or even thought of forming a religion, the civilized Indians adored the Supreme Being, eternal, almighty, and all-wise, divided into three persons." The doctor very justly observes that this was said by Mr. Langles, evidently to undervalue the religion of the Jews, and he shows that the oldest accounts of the Hindoo nation go no farther back than the deluge mentioned in the books of Moses; and consequently their religious institutions must be posterior to that event. The reader will not sus-

pect me of having adduced the above quotation, because I believe the whole of Mr. Langles' assertion ; I have produced it for the purpose of showing that in the opinion of this distinguished infidel, the ancient Hindoos worshipped a triune God.

But to proceed 1. It is clear that the Hindoos have, from the most remote antiquity, holden a triad in the divine nature. The name of the Godhead among these people is Brahme. The names of the three persons in the Godhead are Brahma, Veeshnu and Seeva. Brahma they considered as the Father, Veeshnu as the Mediator, whom they assert to have been incarnate, and Seeva as the destroyer and regenerator ; destruction being, in their view, nothing but the dissolution of preceding forms, for the purpose of renewing the same being in new ones. The three faces, of Brahma, Veeshnu, and Seeva, they always formed on one body having six hands, or two to each person. This method of delineating the Godhead is ancient beyond tradition, universal, uncontroverted, and carried every where in their places of worship ; particularly in the celebrated cavern in the island of Elephanta.

2. Equally well known is the Persian Triad, the names of which were Ormusd, Mither, and Ahri-man ; called by the Greeks, Oromasdes, Mithras, and Arimanius. Among them, as well as among the Hindoos, the second person in the triad is called Mediator, and regarded as the great agent in the present world. In the oracles ascribed to Zerdush

or Zoroaster, the famous Persian philosopher, are the following declarations. "Where the eternal Monad is, it amplifies itself and generates a duality." "A triad of Deity shines forth throughout the whole world." "And the Father said, that all things should be divided into three, whose will assented, and all things were divided." "And there appeared in this triad, Virtue, Wisdom, and Truth, who knew all things." "The Father performed all things and delivered them over to the second mind, whom the nations of men commonly suppose to be the first." The third person speaking of himself says, "I Psyche or Soul dwell next to the paternal mind, animating all things."

3. The Egyptians from the earliest antiquity likewise acknowledged a triad, whom they named Osiris, Cneph, and Phtha, and afterwards Osiris, Isis, and Typhon. These persons they denoted by the symbols of light, fire, and spirit. They represented them also on the doors and other parts of their sacred buildings in three figures, of a globe, a wing, and a serpent. Abenephus, an Arabian writer, says, that "by these, the Egyptians shadowed God in three forms." One of the Egyptian fundamental axioms of theology, as given by Damascius and cited by Cudworth, is, "There is one principle of all things praised under the name of unknown darkness, and this thrice repeated." In the books ascribed to Hermes Trismegistus is the following passage. "There hath ever been one great intel-

ligent light which hath always illumined the mind, and their union is nothing else but the Spirit, which is the bond of all things." Here light and mind are spoken of as two persons, and the Spirit as the third, all declared to be eternal.

4. The Orphic Theology, the most ancient recorded in Grecian history, taught the same doctrine. In the abridgment of this theology by Timotheus the Chronographer, are found its most important and characteristical doctrines. Of these the fundamental one is, that "an eternal incomprehensible being exists, who is the Creator of all things." This supreme, and eternal Being is styled in this theology, Light, Counsel, Life. Suidas, speaking of these three, says, "They express only one, and the same power." Timotheus says further, that Orpheus declared "all things to have been made by one Godhead in three names, or rather by these names of one Godhead." Proclus, a Platonic philosopher, says, that Orpheus taught "the existence of one God who is the ruler over all things; and that this one God is three minds, three Kings; he who is; he who has, or possesses; and he who beholds." These three minds he declares to be the same with the triad of Orpheus, viz. Phanès, Uranus, and Chronus.

5. The Greek philosophers, also, extensively acknowledged a triad. Particularly Pythagoras, who styled God, the Unity, and that which is alone, and also the good. "From this eternal Monad," says Pythagoras, "there sprang an infinite duality;" that is, from him who existed above, two proceeded,

who were infinite. Plato also held a triad; and named them "the Good; Mind, or Word; and the Soul of the World." Parmenides, the founder of the Eleatic philosophy says, "The Deity is one and many." Simplicius, commenting on Plato's exhibition of the doctrines of Parmenides, says, that "these words were a description of the true, or original existence," and Plotinus says, that Parmenides acknowledged three divine unities subordinated. The first unity he calls the most perfectly and properly One; the second One Many; and the third One and Many." Plotinus further says, that Parmenides acknowledged a triad of original persons. Plotinus speaks of God as being, "the One, the Mind, and the Soul," which he calls the original or principal persons. Aurelius calls these persons three Kings, and three Creators. Numenius, a famous Pythagorean philosopher, acknowledged a triad. The second person, he calls the son of the first, and the third, he speaks of as also descending from the first.

6. In the empires of Thibet and Tangut, a triune God is constantly acknowledged in the popular religion. Medals, having the image of such a God stamped on them, are given to the people by the Delai Lama, to be suspended as holy around their necks, or otherwise used in their worship. These people also worshipped an idol which was a representation of a threefold God.

7. A medal, now in the cabinet of the emperor of Russia, was found near the river Kempstschyk, a

branch of the Janisea, in Siberia, of the following description. A human figure is formed on one side, having one body and three heads. This person sits upon a cup of lotos, the common accompaniment of the Godhead in various eastern countries, and on a sofa in the manner of eastern kings ; on the other side is the following inscription : “ The bright and sacred image of the Deity conspicuous in three figures. Gather the holy purposes of God from *them*, love HIM.” A heathen could not more justly or strongly describe a trinity.

8. The ancient Scandinavians acknowledged a triad, whom they styled Odin, Frea, and Thor. In the Edda, the most remarkable monument of Scandinavian Theology, Gangler, a prince of Sweden, is exhibited as being introduced into the hall, or palace of the Gods. Here he saw three thrones raised one above another, and on each throne a sacred person. These persons were thus described to him by his guide. “ He who sits on the lowest throne is Har, or the lofty One. The second is Jafn Har, or equal to the lofty One. He who sits on the highest throne is Thridi, or the third.”

9. The Romans, Germans, and Gauls, acknowledged a triad, and worshipped a triad in various manners. The Romans, and Germans worshipped the Mairiæ ; three goddesses inseparable and always united in their worship, temples, and honours. The Romans also, together with the Greeks, worshipped the Cabiri, or three Mighty Ones. The Diana of the Romans, is stamped on a medal as having three faces, or three distinct heads, united to one

form; on the reverse is the image of a man, holding his hand to his lips, under whom is this inscription, "Be silent, it is a mystery." The German goddess Trygla, was drawn in the same manner. The Gauls also united their gods in triple groups, in a manner generally similar, as is evident from sculptures either now, or lately remaining.

10. The Japanese, and Chinese, anciently acknowledged a triad. The great image of the Japanese is one form, with three heads, generally resembling that of Brahma, Veeshnu, and Seeva, already described as worshipped by the Hindoos. The Chinese worshipped in ancient times one Supreme God, without images or symbols of any kind. This worship lasted until after the death of Confucius, about 500 years before Christ. Lao Kiun, the celebrated founder of one of the philosophical, or religious sects in China, delivered this as the great leading doctrine of his philosophy. "The eternal Reason produced one; one produced two; two produced three; and three produced all things."

11. The American nations also have in several instances acknowledged a triad. The Iroquois hold, that before the creation three Spirits existed; all of whom were employed in creating mankind. The Peruvians adored a triad, whom they styled "the Father and Lord Sun, the Son Sun, and the Brother Sun." In Cuquisaco, a province of Peru, the inhabitants worshipped an image named Tangatanga; which, in their language, signifies, one in three, and three in one.

Thus have I finished this numerous collection of testimonies to the great scriptural doctrine of the trinity. In a serious mind it cannot, I think, fail to produce, not conviction only, but astonishment and delight, to see the wonderful manner in which God has diffused and perpetuated the evidence of this doctrine throughout the successive periods of time. The testimonies of the Jewish and Christian churches are complete and irresistible. We are not to expect that, amid all the ignorance of heathenism, correct and unobjectionable ideas of God should be found in any nation.

But when we consider that the doctrine of a triad has been so evidently received without a question, in all the four quarters of the globe, and by so many different nations; that it was received among almost all those who were ancient; that it was received independently of the Scriptures; that it was expressed in so many forms, and those completely decisive as to the real meaning; that the scheme in all these forms was, unanswerably, the union of three divine Beings, or persons in one; and that this scheme was so often, and so definitely explained, in multiplied and very various modes of expression,—modes of expression, too, which are incapable of being misconstrued; we cannot, I think, fail to determine, that the doctrine of the trinity was originally revealed to the human race, and has almost every where been conveyed down, both in their worship and their sacred traditions.*

* Dwight's Theology.

CHAPTER V.

OBJECTIONS AGAINST THE DOCTRINE OF THE TRINITY
ANSWERED.

AN objection, and, as I conceive, the fundamental one, on which Unitarians place their chief reliance, is, *that the doctrine of the trinity, or of three persons in one God, is self-contradictory.*

In the preliminary observations at the commencement of this volume, I have already noticed this objection, and shown its irrelevancy. But it may not be amiss to give it a more particular answer.

Those who make this objection to the public, express themselves in such language as the following : “ The Father, according to the Trinitarian doctrine, is God ; the Son is God ; and the Holy Ghost is God. Three cannot be one, three units cannot be one unit.” Were this objection made professedly, as it is actually, against the inconsistency of *tritheism* with the unity of God, it would be valid and unanswerable. Equally valid would it be against the *Trinitarians*, if they admitted the existence of three Gods ; or if their doctrine involved this as a consequence. But the former of these is not true ; and

the latter has not been, and, it is presumed, cannot be shown. Until it shall be shown, every *Trinitarian* must necessarily feel that this objection is altogether inapplicable to his own case; and, although intended against *his* faith, is really aimed against another, and very distant object. Until this be shown, this objection will, I apprehend, be completely avoided in the following manner.

1. *The admission of three infinitely perfect beings does not at all imply the existence of more Gods than one.*

This proposition may, perhaps, startle such persons on both sides of the question, as have not turned their attention to the subject, but can, I apprehend, be nevertheless shown to be true. It is clearly certain, that the nature, the attributes, the views, the volitions, and the agency of three beings infinitely perfect, must be exactly the same. They would alike be self-existent, eternal, omniscient, omnipotent, and possessed of the same boundless moral excellence. Of course, they would think exactly the same things, and do the same things. There would, therefore, be a perfect oneness of character and conduct in the three; and to the universe of creatures they would sustain but one and the same relation, and be absolutely but one Creator, Preserver, Benefactor, Ruler, and Final Cause. In other words, they would be absolutely one God. This radical objection therefore is, even in this sense, of no validity.

2. *The doctrine of the trinity does not involve the existence of three infinite beings; and therefore this objection does not affect it.*

The scriptural account of JEHOVAH, as received by every Trinitarian, is, *that He is one perfect Existence, underived and unlimited; and that this one perfect Existence is in the Scriptures declared to be the Father, the Son, and the Holy Ghost.* These, in the usual language of trinitarians, are styled *persons*, because in the Scriptures, the three personal pronouns *I, thou, and he*, are on every proper occasion applied to them. As this is done by the Father and the Son, speaking *to each other*, and *of the Holy Ghost*; and by the Holy Ghost, speaking of the Father and of the Son; we are perfectly assured, that this language is in the strictest sense proper. Still, no Trinitarian supposes that the word *person*, conveys an adequate idea of the thing here intended: much less that, when it is applied to God, it denotes the same thing as when applied to created beings. As the Father, Son, and Holy Ghost are distinguished; some term, generally expressing this distinction, seems necessary to those who would mark it, when speaking of the three together. This term, therefore, warranted in the manner above mentioned, has been chosen by *Trinitarians* as answering this purpose, so far as it can be answered by human language.

If I am asked, as I probably shall be, what is the exact meaning of the word *person* in this case, I answer, that I do not know. Here the Unitarian usu-

ally triumphs over his antagonist. But the triumph is without foundation or reason. If I ask in return, "what is the human soul?" or, "the human body?" he is obliged to answer, that *he* does not know. If he says, that the soul is organized matter endowed with the powers of thinking and acting, I ask again, What is that organization? and what is that matter? To these questions he is utterly unable to furnish any answer.

Should he ask again, to what purpose is the admission of the term, if the signification is unknown? I answer: To what purpose is the admission of the word *matter*, if its signification is unknown? I further answer, that the term in dispute serves to convey briefly and conveniently, the things intended by the doctrine; viz. that the Father is God, the Son is God, and the Holy Ghost is God; that these are three in one sense, and one in another. The sense in which they are three, and yet one, we do not, and cannot, understand. Still we understand the fact; and on this fact depend the truth and meaning of the whole scriptural system. If Christ be God, he is also a Saviour; if not, there is no intelligible sense, in which he can sustain this title, or the character which it denotes.

In addition to this he is asserted in the Scriptures to be God, in every form of expression and implication, from the beginning to the end, as plainly as language can admit, and so fully and variously, that, if we deny these assertions their proper force, by denying that he is God, we must, by the

same mode of construction, deny any thing and every thing which the Scriptures contain. If the declarations, *In the beginning was the Word, and the Word was with God, and the Word was God; and Christ, who is over all things, God blessed for ever;* do not prove Christ to be God; the declaration, *In the beginning, God created the heavens and the earth,* does not prove that there was a creation; or that the Creator is God. The declaration, *All things were made by him, and without him was not any thing made which was made,* is as full proof that Christ is the Creator, as *that* just quoted from Genesis, that the Creator is God. An admission or denial of the one ought, therefore, if we would treat the several parts of the Bible alike, and preserve any consistency of construction, to be accompanied by a similar admission or denial of the other. Here, then, is a reason for acknowledging Christ to be God, of the highest kind, viz. *that God has declared this truth in the most explicit manner.*

The *mysteriousness* of the truth thus declared, furnishes not even a shadow of reason for either denial or doubt. That God can be one in one sense, and three in another, is unquestionable. Whatever that sense is, if the declaration be true, and one which God has thought it proper to make in the Scriptures; and one, therefore, to which he has required our belief, it is, of course, a declaration incalculably important to mankind, and *worthy of all acceptation.*

The futility and emptiness of this fundamental objection of Unitarians, as applied to the doctrine

of the trinity, is susceptible of an absolute and easy demonstration ; notwithstanding the objection claims for itself the character of intuitive certainty. It is intuitively certain, or, in other language, self-evident, that no proposition can be seen to be either true or false, unless the mind possess the ideas, out of which it is formed, so far as to discern whether they agree or disagree. The proposition asserted by *Trinitarians*, and denied by *Unitarians*, is, *that God is tri-personal*. The *ideas* intended by the words *God*, here denoting infinite existence, and *tri-personal*, are not, and cannot be possessed by any man. Neither *Trinitarians* nor *Unitarians*, therefore, can by any possible effort of the understanding, discern whether this proposition be true or false ; or, whether the ideas denoted by the words *God and tri-personal*, agree or disagree. Until this can be done, it is perfectly nugatory, either to assert or deny this proposition as an object of intellectual discernment, or philosophical inquiry. Where the mind has not ideas, it cannot compare them ; it cannot discern their agreement or disagreement ; and, of course, it can form out of them no proposition, whose truth or falsehood it can at all perceive. Thus this boasted objection is so far from being conclusive, or even formidable, that it is wholly without force or application.

After all that has been said, it may still be asked, “ Why, if this proposition be thus unintelligible, do *Trinitarians* adopt it as an essential part of their creed ?” I answer, “ Because God has declared it.” Should it be asked, “ Of what use is a proposition,

thus unintelligible?" I answer, "Of inestimable use;" and this answer I explain in the following manner. The unintelligibleness of this doctrine lies in the nature of the thing which it declares, and not in the fact declared. The nature of the thing declared is absolutely unintelligible; but the fact is, in a certain degree, understood without difficulty. *What God is*, as one, or as three in one, is perfectly undiscernible by us. *Of the existence*, thus described, we have no conception. But the assertions, *that he is one*, and *that he is three in one*, are easily comprehended. The propositions, *that the Father is God*, *that the Son is God*, *that the Holy Ghost is God*; and *that these three are one God*; are equally intelligible with the proposition, *that there is one God*. On these propositions, understood as facts, and received on the credit of the divine Witness, and not as discerned by mental speculation, is dependant the whole system of Christianity.—The importance of the doctrine is therefore supreme.

The utmost amount of all that can be said against the doctrine of the trinity *is, that it is mysterious, or inexplicable*. A mystery, and a mystery as to its nature wholly inexplicable, it is cheerfully acknowledged to be by every *Trinitarian*: but no *Trinitarian* will, on that account, admit, that it ought to be less an object of his belief. Were the faith, or even the knowledge of man, usually conversant about objects which are not mysterious,—mysteriousness might, with a better face, be objected against the doctrine of the trinity. But mystery envelopes al-

most all the objects of both. We believe, nay, we know, the existence of one God; and are able to prove him self-existent, omnipresent, omniscient, almighty, unchangeable, and eternal.—But no more absolute mysteries exist, than in the being, nature, and attributes of God. The soul of man, the body of man, a vegetable, an atom, are all subjects filled with mysteries; and about them all a child may ask questions, which no philosopher can answer. That God, therefore, should *in his existence* involve many mysteries, inexplicable by us, is so far from violating, or stumbling, a rational faith, that it ought to be presumed. The contrary doctrine would be still more mysterious, and far more shock a rational mind.

“As to the doctrine of the trinity,” says a writer* of distinguished abilities and eloquence, “it is even more amazing than that of the incarnation;—yet prodigious and amazing as it is, such is the incomprehensible nature of God, that I believe it will be extremely difficult to prove from thence, that it cannot possibly be true. The point seems to be above the reach of reason, and too wide for the grasp of human understanding. However, I have often observed, in thinking of the eternity and immensity of God; of his remaining from eternity to the production of the first creature, without a world to govern, or a single being to manifest his goodness to; of the motives that determined him to call his creatures into being; why they operated when they did, and

* Skelton. Deism Revealed, Dial. 6.

not before ; of his raising up intelligent beings, whose wickedness and misery he foresaw ; of the state in which his relative attributes, justice, bounty, and mercy, remained through an immense space of duration, before he had produced any creatures to exercise them towards ; in thinking, I say, of these unfathomable matters, and of his raising so many myriads of spirits, and such prodigious masses of matter, out of nothing ; I am lost, and astonished, as much as in the contemplation of the trinity. There is but a small distance in the scale of being between a *mite* and *me* ; although that which is food to me is a world to him, we mess, notwithstanding, on the same cheese, breathe the same air, and are generated much in the same manner ; yet how incomprehensible must my nature and actions appear to him ! He can take but a small part of me with his eye at once ; and it would be the work of his life to make the tour of my arm ; I can eat up his world, immense as it seems to him, at a few meals ; he, poor reptile ! cannot tell, but there may be a thousand distinct beings, or persons, such as mites can conceive, in so great a being. By this comparison, I find myself vastly capacious and comprehensive ; and begin to swell still bigger with pride and high thoughts ; but the moment I lift up my mind to God, between whom and me there is an infinite distance ; then I myself become a mite, or something infinitely less ; I shrink almost into nothing. I can follow him but one or two steps in his lowest and plainest works, till all becomes mystery, and matter of amazement.

to me. How, then, shall I comprehend himself? How shall I understand his nature, or account for his actions? In *these*, he plans for a boundless scheme of things; whereas I can see but an inch before me. In *that* he contains what is infinitely more inconceivable than all the wonders of his creation put together; and I am plunged in astonishment and blindness, when I attempt to stretch my wretched inch of line along the immensity of his nature. Were my body so large, that I could sweep all the fixed stars, visible from this world in a clear night, and grasp them in the hollow of my hand; and were my soul capacious in proportion to so vast a body; I should, notwithstanding, be infinitely too narrow-minded to conceive his wisdom when he forms a fly: and how then should I think of conceiving of himself? No; this is the highest of all impossibilities. His very lowest work checks and represses my vain contemplations; and holds them down at an infinite distance from him. When we think of God in this light, we can easily conceive it possible, that there may be a trinity of persons in his nature.”*

As the above objection appears to be the fundamental one which the opposers of the doctrine of the trinity urge against it, it may not be amiss to give it a more particular consideration. The objection as stated by Faustus Socinus runs thus:

“No one is so stupid as not to see that these things are contradictory, that one God, the creator

* See Dwight's Theology, Ser. 39.

of heaven and earth, should be *one only* in number and yet be three, each of which is one God. For as to what they affirm that one God is one in number, in respect to his essence, but threefold in regard to persons; here again they affirm things which are self-contradictory, since two or three persons cannot exist, where there is numerically only one individual essence; for to constitute more than one person, more than one individual essence is required. For what is person, but a certain individual, intelligent essence? Or in what way, I pray, does one person differ from another, unless by the diversity of his individual or numerical essence? This implies that the divine essence which is numerically one, and divine person, are altogether identical." (Off. tom. I. P. 697.)

Here, however, it is obvious that the whole weight of the objection lies in an erroneous use of the words *person* and *essence*. Socinus attaches to them a sense which Trinitarians do not admit. How then can Trinitarians be charged with inconsistencies, in propositions which they do not make?

Of the same tenor with the objection of Socinus, is the objection mentioned by the famous Toellner, (Theolog. Untersuchungen, B. I. P. 29.) which to save time I shall merely translate, without subjoining the original. "The most considerable objection (against the doctrine of the trinity) is this," says he, "that the Father, Son, and Holy Ghost are each a particular substance endowed with understanding; and at the same time, neither of them is

said to have his separate being, his separate understanding, his separate will, his separate power of action; but all three together have only one being, one understanding, one will, one power of action. As it appears then, it is affirmed that there are three real beings, truly separate; each consequently, having his own individual power of action, and not having it; three *separate* persons, and three persons *not separate*."

All the difficulty, which this masterly writer has, in his usual way, so strikingly portrayed, lies merely in the representations of those Trinitarians, who have expressed themselves on this subject so incautiously, as to be understood to affirm, that there are three separate beings (persons in the *common* sense of the word) in the Godhead, with distinct powers, volitions, &c. If there be any now, who defend such a statement of this subject, I must leave them to compose the difficulty with Toellner as they can.

The following objection comes from Taylor, and was inserted in the English Theological Magazine, vol. I. No. 4. p. 111. 1770.

"There can," says Taylor, "be no real distinction between the Father and the Son, unless they so differ from each other, that what is peculiar to the Father, is wanting in the Son; and what is peculiar to the Son, is wanting in the Father. Now that property which belongs exclusively to the Father, or the Son, must be numbered among the perfections of God; for in the divine nature no imperfections can exist. It follows then, that some

perfection is lacking, both in the Father and in the Son, so that neither is endowed with infinite perfection, which is essential to the divine nature. It must be conceded then, that the essence of the Father and the Son is not one and the same."

Ingenious and specious as this is, still I am unable to see that it settles the point in debate. The essence and attributes of God, so far as they are known to us, are *numerically one*. If by "*perfection*," Taylor means *all* which belong to the Godhead; then I answer merely by saying, it is essential to the perfection of the Godhead, that the distinction between the Father and Son should exist; for that otherwise there would be imperfection. My right to make such a statement, is just the same as his to make the assertion, that the distinction between the Father and Son, involved an imperfection in each. The very distinction between Father and Son, is essential to complete divinity; and did not these exist, something would be wanting to complete the perfection of the Godhead. I acknowledge this is assumption; but so is Taylor's statement: and an argument, which is built on an assumption, may surely be opposed by another argument, which has the same foundation.*

* See Professor Stuart's Letters to Dr. Channing.



