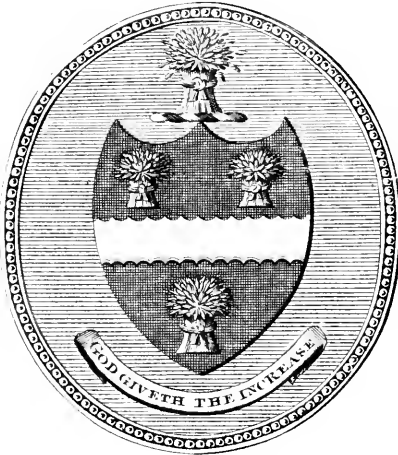


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ARIUS SLAIN,

AND

SOCINUS MORTALLY WOUNDED;

BY

SCRIPTURALLY PROVING A PLURALITY OF PERSONS IN THE GODHEAD; THAT JESUS CHRIST HAS ALL THE DIVINE NAMES APPLIED TO HIM; AND THAT HE IS ESSENTIALLY CHRIST, THE WISDOM AND THE POWER OF THE GODHEAD.

ADDRESSED TO

JOSEPH PRIESTLEY, LL.D. F.R.S.

BY

AN OLD SEAMAN.

(*Captain Tomlin*)

הלח כה דברי כחש נאסידהו.

"Is not" *this* "my word like as fire, faith Jehovah." } JER. xxiii. 29.

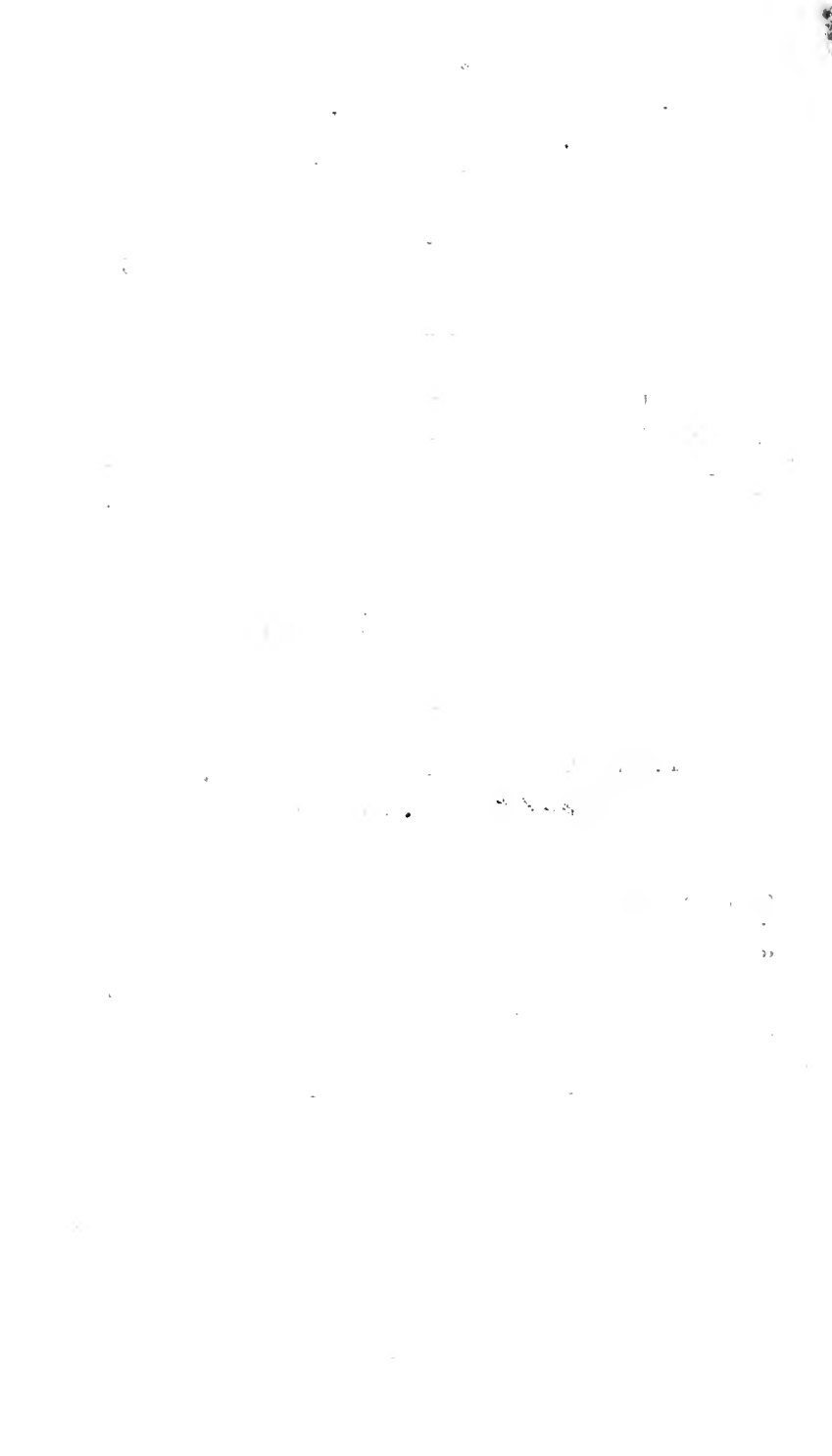
"And then shall that Wicked be revealed, whom the Lord shall consume with
"the spirit of his mouth, and shall destroy with the brightness of his
"coming." 2 THESS. ii. 8.

"The weapons of our warfare are not carnal." 2 COR. x. 4.

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M.DCC.XCII.



CONTENTS.

<i>PREFACE</i> to the reader	—	Page 1
<i>A prayer, recommended to Dr. Priestley, as preparatory to his reading the annexed sheets</i>	— —	9
<i>An apology for altering the translation of some of the texts referred to</i>	— — —	11
<i>INTRODUCTION, addressed to Joseph Priestley, LL.D. F.R.S.</i>		
<i>The present zeal of the Socinians to make converts.</i>	— — —	13
<i>The author's motives for this address</i>	—	14
<i>A digression, respecting those who believe some parts of Scripture, and reject other parts thereof</i>	—	15
<i>The dreadful consequences of ignorance of the holy Scriptures shown</i>	— — —	17
C H A P. I.		
<i>Part of Dr. Priestley's assertions given.—Shown to contradict a great number of learned, pious men; the fundamental principles of all the reformed churches in Europe; and oppose the sacred Scriptures of divine truth.—The old Seaman's assertions stated, and supported by several eminent divines, and other learned gentlemen.—Twelve irrefutable proofs given to show that אלהים is a plural noun</i>		
— — —	— — —	18

C H A P. II.

The meaning of the name, יהוה, Jehovah, given from various learned divines and other learned gentlemen.—A new translation of Gen. iii. 22; xi. 7; xviii. 1, 2, &c. Isa. vi. 1—3, 8; Gen. iii. 24, with a Note respecting the flaming sword there mentioned — Page 35

C H A P. III.

A description of the Cherubim, its signification, import, and end.—The writer's opinions supported by the testimony of the heathen, and the learned, as well as by several parts of the Holy Scriptures — 44

C H A P. IV.

Twelve irrefutable proofs given that Jesus Christ has the incommunicable name, Jehovah, ascribed to him by the inspired writers; and that he is the Lord the Saviour — — — 62

C H A P. V.

Dr. Priestley's testimony in favour of the authenticity of the gospels, the book of Acts, and the epistles of the apostle Paul.—A cavil supposed, stated, and answered.—Seven irrefutable proofs that Jesus Christ is God and Saviour. 82

C H A P. VI.

Gives many proofs that a divine person, who has the names Aleim, Jehovah, and Adoni, became incarnate, agreeable to the prophecies that were given of old concerning him. A note shows, from the testimony of two Pagan historians, that the Oracle at Delphos declared Christ to be "Lord of the gods."—Irrefutably proved that Christ is worshipped by the angels in heaven, and by the primitive Christians on earth. Also incontrovertible proofs given that

that Christ's sufferings were prophesied of, and that even those manifest that he was a Person in Jehovah.— A Heathen supposes Christ to be the " God of nature," from the preternatural eclipse of the sun at the time of his crucifixion — — Page 91

Three strange assertions of Dr. Priestley's stated. 1st. That Christ had not any agony of mind during his sufferings. 2d. That the doctrine of atonement was unknown to David, and other pious persons, named in the Old Testament. 3d. That " the death of Christ is never spoken " of as a sin-offering;" and that in all the books of " Scripture we no where find the principle on which the " doctrine of the atonement is founded. Nay, the con- " trary sentiment occurs every where."—Answered and refuted by such proofs as will be allowed to be conclusive. — — — *106

C H A P. VII.

Another very strange assertion of Dr. Priestley's stated, where he says, that " sacrifices might be of men's in- " vention," and that " they appear easily to fall under " the general notion of gifts, or the more particular one " of entertainments, and furnished at the expence of the " person who was dependant and obliged." Answered and refuted by the testimony and practice of the heathen, universally, as well as those of the Jews, and supported by the holy Scriptures. — — 128

C H A P. VIII.

Another Assertion of Dr. Priestley's stated, where he says, " The pardon of sin is in reality always dispensed by " the free mercy of God, on account of man's personal

* This should have begun a new chapter, beginning at the words, " Since I wrote what precedes," but was omitted by mistake.

" virtue,

“virtue, a penitent upright heart, and a reformed
 “exemplary life, without regard to the sufferings or
 “merit of any being whatever.” Answered, and so
 clearly refuted, as that Dr. Priestley must be constrained
 to acknowledge his inability to repent, or in any degree
 to “serve God acceptably, with reverence, and godly
 “fear;” until regenerated by the Spirit of God. Page 133

C H A P. IX.

Gives the proper signification of the Greek nouns Θεός and
 Κυριος. Shows the confession of faith, for Jews and
 Gentiles, requisite for admission into the communion of
 the faithful, in the days of primitive Christianity. Cor-
 rects several oversights in the common translation of the
 Bible. Also further incontestable proofs of the divinity
 of the Lord Jesus Christ, and points out the manner of
 a sinner’s justification before God.—An assertion of Julian,
 the apostate, stated. Supported by Dr. Priestley; but
 shown to be an inexcusable error. The dreadful end of that
 apostate Emperor (Julian), and the awful consequence
 of his having attempted to rebuild the city of Jerusalem,
 and a third temple — — 154

C H A P. X.

Shows that the divinity of the Lord Jesus Christ was irre-
 futably manifested after his resurrection.—That the ex-
 pression, “God the Father,” frequently means the whole
 divine Trinity, clearly proved; and that the apostle Peter
 preached in Hebrew at Jerusalem.—A note, wherein
 is shown Dr. Priestley’s acknowledgment, that Christ
 raised himself from the dead — — 171

C H A P. XI.

A few texts altered from the common reading; because the
 Arians, &c. support their opinions chiefly on that autho-
 rity;

rity; which texts, when duly translated, make strongly against their notions.—Several of Dr. Priestley's assertions shown to be self-contradictory and remarked upon. Cicero's true character briefly hinted at. Page 178

C H A P. XII.

An answer to Dr. Priestley's denying the doctrine of "original sin." Shown to be insisted upon by the Lord Jesus Christ and his apostles. The doctrine proved by experience, and undeniable matter of fact. 189

C H A P. XIII.

Dr. Priestley's assertion, that "The doctrine of the plenary inspiration of the Scriptures is a great cause of infidelity," is shown to be an assertion destitute of sufficient evidence; and as full testimony, as is requisite to establish any fact, is given to prove that all the canonical books of the sacred Scriptures are of divine inspiration. 193

C H A P. XIV.

Proves the personality and divinity of the Holy Ghost. 212

C H A P. XV.

Proves that there are a Trinity of persons in the Unity of the Godhead who are co-equal and co-eternal; and that the glorious operations of sanctification, and of teaching divine wisdom, are ascribed equally to Father, Son, and Holy Ghost. Also that each of these divine persons is the object of prayer and adoration.—The principles shown whereby a true believer is actuated.—A note on the liturgy and communion of the established church.—Anecdote of the first Lord B———e.—Instance of the blessed efficacy of preaching Christ Jesus as "the only wise God, our Saviour."—Anecdote of Lord Rochester. — — — 213

C H A P. XVI.

A friendly exhortation to Dr. Priestley, with a serious short meditation (from the late learned and pious Rev. Dr. Doddridge), of the unutterable value of one immortal soul. — — Page 234

P O S T S C R I P T.

A hint to persons who may blame a seaman for writing on this subject. A significant apology for so doing on Scripture authority; with a comment on ἀνανήψωσιν, 2 Tim. ii. 26, and the true meaning of the root ἀνανηψω. 238

P R E F A C E

TO THE

R E A D E R.

THE Reader, who favours Dr. Priestley's religious notions, is entreated carefully to remember that he has only that Doctor's own assertions, or those of other fallible men, to support his opinions; while the writer of the following sheets has the testimony of the whole Word of *God*, even that of *all* the inspired prophets and apostles: therefore, whether the evidence of all those is to be taken, or that of a pitiable man, like Dr. Priestley, judge thou impartially and without prejudice; and, at the same time, recollect that the opinions of the wisest and best men of all ages, for more than seventeen hundred years, have been diametrically opposite to that he seems so desirous of propagating and establishing; with this view, among others (I suppose), to rob the humbled Christian of his only sure consolation, by endeavouring to destroy "the truth as it is in Christ," see Ephes. iv. 21; and undeify "the Lord of glory," 1 Cor. ii. 8. But, blessed be God, his artillery is only single-cast, honey-combed with rust, of wicked Cain's
B mold,

mold, therefore in a short time will burst, and destroy the whole crew with an utter and eternal destruction. Also the carriages on which his artillery is mounted are of a nature that must speedily decay, being full of sap, and constructed by a Mr. Human Reason, whose evidence in spiritual things has been little regarded by experienced fathers in Christ, on account of his imbecility and insufficiency for near six thousand years *. Beside, seamen hate sappy timber, because it will not endure the trial of various climates; for when a seaman undertakes a siege, if his artillery be duly proved, and his carriages well constructed of timber that has been thoroughly seasoned, he does not easily relinquish it, especially when his artillery is double fortified, as mine is, by the Old and New Testaments, which have withstood the united batteries of the World, Arians, Socinians, &c. &c. and the Devil, for at least 3280 years, since that excellent founder Moses cast the first parts of this invaluable artillery; by the report and found whereof many thousands have been quickened from a "death in sin unto a life of righteousness;" and it is incorruptible, for "it standeth, or endureth, for ever." See Isaiah xl. 8; 1 Pet. i. 23, 25.

It may here be necessary to apprise the reader, that a Socinian teacher positively asserts that "the divinity of Jesus Christ is no more to be proved from the

* I am very far from endeavouring to invalidate reason, except where it "exalteth itself against the knowledge (or revelation) of God." See 2 Cor. x. 5. See also page 15, note, of these sheets.

“ New Testament than the doctrine of transubstantiation.” How lamentable their blindness! how awfully dreadful their depravity! how abominable their heresy! For Christ says, “ I am in the Father, and the Father in me,” John xiv. 10; also, in John x. 30, Jesus Christ declares, *I and the Father we are One*. And the inspired apostle Paul says, Rom. ix. 5, “ Christ is over all, God blessed for ever. Amen.” Also, 2 Cor. v. 19, “ God was *in* Christ, reconciling the world unto himself.” Again, Coloss. ii. 9, “ In him (Christ) dwelleth *all* the *fulnefs* of the *Godhead* bodily.” Therefore you see the unutterable danger of believing the doctrines of Socinians, or any other sect who deny the divinity of the Lord Jesus Christ; who is called in the margin of our Holy Bible, Acts iii. 15, “ The Author of Life;” and in 1 Cor. ii. 8, “ The Lord of Glory.” From which the reader may perceive that they (the Socinians) have assuredly “ perverted the words of the living God,” Jer. xxiii. 36. Is it not “ for this cause that God hath sent them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth?” See 2 Theff. ii. 11, 12. For it is written, Psalm cxix. 89, “ For ever, O Jehovah, thy word is settled in *the* heavens*.” And the wise king Solomon says, “ Every word of God is pure,” Prov. xxx. 5. And the royal psalmist says, “ By the word of thy lips I am kept † from the paths of the destroyer,”

* Heb. בְּשָׁמַיִם.

† אֲנִי שֹׁמְרָתוֹ 1st Pers. sing. in Kal. not Hithpael.

Pſalm xvii. 4. Alſo, he ſays, “ In God will I praiſe
 “ the Word, in Jehovah will I praiſe the Word,”
 Pſalm lvi. 10 *. Therefore, ſteady Chriſtians will
 take the advice of the inſpired apoſtle, and “ contend
 “ earneſtly for the faith, which was once delivered unto
 “ the ſaints,” Jude, ver. 3; and look for ſalvation
 “ unto a reconciled God *in* Chriſt,” 2 Cor. v. 18,
 “ 19. Who, having exiſted (*υπαρχων*) in the form of
 “ God, he thought (or eſteemed) it no robbery to be
 “ equal with God,” Phil. ii. 6. For which cauſe
 every true Chriſtian will aſcribe, with the apoſtle, “ To
 “ the only wiſe God our Saviour, be glory and majeſty,
 “ dominion and power, both now and ever. Amen.”
 Jude, ver. 25.

I am aware how extremely difficult it is to perſuade
 the men of the world to pay the leaſt ſerious attention
 to religious ſubjects, and that moſt men are offended
 if you attempt to remind them of an eternal ſtate; they
 ſuppoſe it an affront upon their prudence as well as upon
 their underſtanding to conclude that, if they be atten-
 tive to their temporal concerns, they will be unmindful

* The pronoun *his* is not in the Hebrew of this text, nor in
 the Septuagint, but the latter read the laſt clauſe of the verſe,
 “ *επι τω κυριω αινεσω λογον,*” In the Lord will I praiſe the Logos.
 I am therefore of opinion that the verſe ſhould be read, In the
 Aleim will I praiſe the Logos; in Jehovah will I praiſe the Logos;
Chriſt, as a divine perſon *in* the Aleim, conſequently, *in* Jehovah.
 But, as the Hebrew will admit of it, may not the verſe be read
 thus? I will praiſe the Logos in the Aleim, I will praiſe the
 Logos in Jehovah. For though the Pſalmiſt moſt certainly
 eſteemed the written Word very highly, he did not adore it; but
 he did adore the *Meſſiah*.

of those which are of such infinite importance; yet you may see those very men "living in pleasure," following the world, and pursuing its maxims with the utmost avidity; but never giving any proofs of their regard "to the things that are unseen and eternal:" on the contrary, swearing and insisting that "there is no harm in doing so," profaning the holy sabbath of the Lord, and declaring that "God takes no notice of it;" yet all the time supposing that at death their inheritance will be "that weight of glory which God has prepared for them that love him," Miserable depravity! awful delusion! Nevertheless, it is greatly to be feared that such is the state of at least half of the genteel men in this land of light and gospel-liberty. May we not then lament, with the apostle, and say that "light is come into the world, but men have loved darkness rather than light;" which clearly manifests that "their deeds are evil?" Should you question them concerning the impurity of their lives, their answer in general is, "Poh! can you suppose that God takes notice of such actions? He is otherwise engaged than to regard what we do." How then shall "God judge the world in righteousness, or minister true judgment unto the people?" If the kings of the earth are so vigilant in watching over the honour of their laws, will not that *God*, "who searcheth the hearts and trieth the reins of the children of men," be jealous for his laws, and vindicate the honour of his name? Surely he will. Oh! then, "let the wicked forsake his way, and the unrighteous man his

“ thoughts, and let him return to the *Lord*, and he
 “ will have mercy upon him, and to our God, for he
 “ will abundantly pardon.” *Iſaiah* lv. 7.

Should it be asked, why I have not affixed my name to theſe ſheets? I would reply, that my name is not ſufficiently important to recommend them, provided their contents do not recommend themſelves to the Public.—Another reaſon is, that thoſe who would not read them on account of my name, may read them from the peculiarity of the author’s ſignature, who has uſed the ſeas more than forty years, as often as he could get employed, and his health would enable him to ſerve thereon. And he humbly recommends it to every one who has the leaſt doubt of the divinity of the Lord Jeſus Chriſt, to examine the Scriptures hereafter quoted with holy reverence, attention, and impartiality; at the ſame time beſeeching the God of all grace to give him, “ to be filled with the knowledge
 “ of *his* will, in all wiſdom and ſpiritual underſtand-
 “ ing;” *Col.* i. 9. “ *In whom* (Chriſt) are hid *all* the
 “ treaſures of wiſdom and knowledge;” *Col.* ii. 3.

I was alſo induced to write what follows in the annexed ſheets from a perſuaſion that there may be many ſimple-hearted honeſt men, who have been deſtroyed by Dr. *Prieſtley*’s eloquence, rather than by the validity of his arguments or the purity of his doctrines, who, perhaps, may not have leiſure or opportunity to weigh his doctrines properly, nor abilities to confute his opinions, but who wiſh to be ſet right in ſo important a concern. I, therefore, offer to the reader

(free

(free of every degree of pecuniary advantage to myself) a full confutation of his doctrines, and the unutterable danger of living and dying in that Doctor's religious principles; which, I have proved, must infallibly end in utter ruin, and in eternal, irremediable woe, unless Dr. Priestley and his adherents can prove that the Old and New Testaments are a forgery, and not the written "Word of the only living and true God," but the devices of men "of like passions with themselves." But whoever considers the wisdom therein manifested, in the moral precepts set forth;—the holy commandments delivered;—the prophecies that have had their full accomplishment; beside many other excellencies, not to be found (even in a very small degree) in any other book, or from any other authority; he must be necessitated to confess that the holy Bible is of the wisdom of God, and "is able to make us wise unto salvation, through faith which is in Christ Jesus;" 2 Tim. iii. 15. It is also farther asserted by the apostle, Rom. i. 16, That "the gospel of Christ is the power of God unto salvation to every one that believeth."—How?—Ver. 17, "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." See also Habbakuk ii. 4; Gal. iii. 11; Heb. x. 38: and the righteousness there spoken of as God's righteousness, is called, Phil. iii. 9, "the righteousness of Christ." And Jeremiah, prophesying of Christ, chap. xxiii. 6, calls *him* "*Jehovah our righteousness.*" Also, the prophet Isaiah, liv. 17, says, that the righteousness of God's servants "is of me,

“faith Jehovah;” which manifest Christ’s divinity. Nor is there a text in the whole Bible, when taken in connection with its context, but what overturns the foundation upon which the *Arians* and *Socinians* build their hypothesis. So that they reject “the exceeding great “and precious promises” whereby true believers “are made partakers of the divine nature,” 2 Pet. i. 4; but which, instead of being a sweet favour of life unto life, must be unto them a favour of death unto death. May the righteous mercy of God, in Christ Jesus, “turn them from their disobedience to the wisdom of “the just,” for his great name’s sake!

Permit me, candid reader, only to remark, that I have not been so studious to observe order as truth, and to point out the errors of the day wherein many are enveloped, and are inattentive respecting the consequences.

I expect to be as severely animadverted upon by infidels as censorious criticism can invent; but I am very indifferent about that, as I flatter myself every truly serious Christian will approve my labour, and “with” it “success in the name of the Lord.”

I am, &c.

A Grey-Headed SEAMAN.

As the singularity of the title and the peculiarity of the signature of this book may, perhaps, surprize Dr. Priestley a little, that a seaman should presume to doubt his abilities to teach the truth of the Christian religion, or to call in question that system which he has thought proper to adopt, and endeavours with great zeal to propagate, and whereby he may be so far disconcerted as not to be quite in so proper a frame of mind for prayer as he might wish; and, as I suppose that he would not read a book so very opposite to his preachings and publications without fervent supplication, that, if he should be wrong, he may be convinced of it; if right, that the controversy may not warp or mislead him—I have therefore composed a prayer, which appears, to me, suited to the exigence; and, if he should be inclined to use it during his surprize, or until he can compose a better, it is entirely at his service.

A PRAYER,

Preparatory to reading the following Pages.

O Lord God of infinite wisdom, mercy, and goodness, who art the Fountain of all Blessedness, and from whom alone cometh every good and perfect gift; who hast not only encouraged, but also invited us to call upon thy adorable Majesty, in full assurance that “whosoever we ask in the name of Christ we shall receive;” and, as I most sincerely desire that my eye should be single to thy glory, and my heart without guile before Thee, I bow my knees to beg for wisdom, knowledge, and understanding, in what belongs to my eternal peace; most earnestly entreating, that whatever is dark in me, may be illumined; what is low, may be raised;

raised; what I understand not, as I ought, vouchsafe to teach me; what I am unacquainted with, that I ought to know, condescend to make known to me, and guide me by thy wisdom, direct me by thy counsel, and regulate my ideas by thy understanding; for it is written, “If any lack wisdom, let him ask of God,—and it shall be given him*.” I, therefore, humbly claim the gracious promise, and beseech thy divine Majesty to give me “that wisdom which is from above, that is first pure, and then peaceable; that wisdom which is profitable to direct; that wisdom which it is thy prerogative to bestow.” And be further pleased to enable me to read these sheets with impartiality and without prejudice; and give me to see thy mind clearly concerning the Scriptures therein quoted; that, if my opinions and sentiments of religion are, in any degree, contrary to thy blessed will, as revealed in thy holy Word, let me be convinced thereof, be guided into all truth, and be made “obedient to the faith” (Acts vi. 7), in humility, fear, and love; so that, when “the great white throne shall be set—the dead, small and great, stand before God—the books opened, and the spirits of all flesh judged according to what is written therein †;” *I may not be found a deceiver of my own soul, but a faithful minister of thy most sacred Word.* And all that I ask is in the name, and for the alone sake, of thy “dear Son Jesus Christ, our Lord.” Amen.

As the contents of the following sheets are of high import to every one not firmly established in the momentous doctrines of which they treat, it may not be

* James i. 5.

† Dan. vii. 10. Rev. xx. 11 12.

an unnecessary caution to any reader that he should use the same prayer, or some other similar to it; omitting the latter part of the words printed in *Italics*, towards the conclusion of it, by such as are not in the ministry of the gospel; whereby they may receive a benefit from this book which they do not expect. And that they may be so favoured, is the very earnest intercession of the Writer.

I confess that it would be unutterably presumptuous in me to attempt correcting any part of our valuable Bible translation were there not some oversights in it, from causes inexplicable to me; but which are so very apposite to the dispute in question as to render it indispensably requisite (in my opinion) to alter some few texts from the common reading. I, therefore, humbly hope that I shall be excused for doing so, especially as every alteration I have made, not only brings the reading nearer to the meaning of the sacred original, but also accords more strictly with those articles, &c. which are the foundation of our excellent, established, national church.

Could our invaluable reformers and learned translators have foreseen, that Socinianism would have been suffered to rear its baneful head, and stalk through the nation with that confidence which our days present, I am humbly of opinion that those pious and learned gentlemen would have been more guarded in translating those texts which I thought it needful to alter; and, as I have not any other view in so doing, than to make the truth of *God's* most holy Word appear more excellent, I hope that this apology will entitle me to that candour which I have assiduously endeavoured to merit.

The plain English reader, unacquainted with Hebrew and Greek, is entreated not to be discouraged from perusing this book because of the words he may meet with in either of those languages, as I humbly hope that he will find all of them clearly explained; and I have inserted them only with a view to determine the passage that each refers to; for though the validity of my arguments do not depend entirely upon

upon the accurate translation of those texts, yet they are thereby rendered more important by being more convincing and irrefutable.

But should any humbled, believing soul be discouraged by those translations from laying hold of any precious promise suitable to his case, and say, "It is true; this promise would be very precious to me could I be assured that it is rightly translated, but perhaps it is not so—"

To such I would reply, that it is an honour to our valuable Bible that the *promises* are, in general, accurately translated; or, if there be any mistake in them, it is that they do not hold out so great consolation to the sincere humble Christian as the original warrants; so that the true members of either of the churches of England or Scotland may raise a very safe superstructure on the invaluable foundation upon which both of them are founded; for "Jesus Christ is the chief corner-stone" in both those elegant temples, which, in essentials, answer to each other "as face answers to face in a glass."

For instance,

Pfalm xx. 1—4, and xxiii. 1—4, are all promises; and ver. 1st of Pfalm xx. may be read, "Jehovah will hear thee in the day of trouble, the name of the God of Jacob shall be thy impregnable fortress." Also, Pfalm cxli. 4, instead of "Incline not my heart to any evil thing," &c. that verse is a comfortable assurance that God will not incline my heart to any evil. And,

Hebrews xiii. 5, last clause, should be read, "I will never, never leave thee; no, never, never forsake thee."

Or, if we look for elegance of composition in the display of Jehovah's perfections, the original holds them forth much more encouraging and delightful than the translation.

Instance.

Isaiah xlv. 7, "I form the light and concrete darkness, I make peace and cause triumph (or rejoicing)." Also,

Pfalm cviii. 4, "For thy exuberant goodness (kindness or mercy) "is magnified in the highest heavens, and thy truth beyond the conflicting ethers."

INTRODUCTION.

JOSEPH PRIESTLEY, LL. D. F. R. S.

SIR,

I HAVE read part of your writings, which (from one who calls himself a Christian divine) appear to me so very extraordinary, that I cannot resist the impulse I feel to reply to a small part of them; and I am more strongly induced to address you, as those give room for supposition that you are a principal leader, and a chief pillar of the sect of the Socinians; who, I am well informed, are at this day exerting themselves with the utmost diligence to propagate their dreadful heresy through every part of the kingdom; confessing that “whatever zeal any one may have for the doctrine of the Trinity, they have not less for Socinianism; asserting that the divinity of Christ is no more to be proved in the New Testament than the doctrine of Transubstantiation.”

But when you cast your eye upon my signature (which is not a feigned one) you will, probably, disdain me as Goliath of old contemned the stripling David. Indeed, when you recollect the smart, sensible, publication of the Rev. Mr. Shepherd, vicar of Tollar, Dorset; the learned and incontrovertible arguments against your notions of the Rev. Mr. Parkhurst, M. A. and the very ingenious Remarks which the Rev. Mr. Rowles of Chard, Devon, has also published against your writings, in a small pamphlet; together with the important letters of the Rev. Mr. Madan, and the very excellent sermons of the Rev. Caleb Evans, D. D. you and your coadjutors may think it highly presumptuous

tuous in me, an old seaman, to entertain the least hope of confuting Dr. Priestley; and, in truth, so should I, were it not for the following reasons: 1st, I find so much self-contradiction in your published opinions of the holy Scriptures as I never supposed would drop from the lips or pen of any man who pretends to instruct others, and which leads me to suppose that it will not be a difficult task to confute those opinions, and overturn them. 2dly, The reverend gentlemen, whose names I have mentioned above, have omitted many essential portions of the precious word of God, which will afford me the most potent weapons to beat down your supposed irrefutable arguments, and enable, even me, not only to refute the principles of that soul-destructive heresy you maintain, and are endeavouring (alas! with too much success, I fear) to propagate; but also to confute and confound Socinus and all his adherents, except they totally reject the authenticity of the *holy Scriptures*. But it gives me pleasure to understand, Sir, that this is not your unhappiness, and, in some measure, encourages this address; for I learn from one who heard you openly “avow your reception “ of the holy Bible as the Word of God.” Being agreed on this very momentous point, any further introduction is unnecessary; and, as the royal Psalmist says, Psalm xvii. 4—“By the Word of thy lips I am “ kept from the paths of the destroyer;” so, while you believe the sacred Scriptures to be the Word of God, there is some “hope of your end,” because “they are able to make you wise unto salvation, “ through faith which is in Christ Jesus,” 2 Tim. iii. 15.

Here, Sir, I must beg leave to make a digression; because that, although you may receive the holy Bible as “the Word of God,” some may read this address

who believe many parts, and object to other parts of the holy Scriptures; but this is to impeach the wisdom of the Holy Spirit. This is, instead of being “doers of the Word,” to judge and condemn “the Word of the living God*.” Therefore, I would ask such objectors, if the sacred pages of the holy Bible are not allowed to be the chief guide and umpire in every theological disputation, to whom, or to what, shall we appeal? Each to those of our own opinion? This will rather extend the difference than reconcile us. To those called Christians of different persuasions? These, probably, instead of approving either, will condemn both. Should it be said, let the writings of some of the ancients be the arbiters, for (notwithstanding their mistakes in religion) “they were very learned, very sensible, and, in general, moral, good sort of people;” this would be wandering very far from the point indeed, to bring in a number of persons to adjudge a controversy who had never the least acquaintance with the subject they should decide upon. Yet even this, strange as it may seem, would be a shorter way of de-

* A bishop in France, we are told, has lately said, “Religion—is eternal reason, watching over the order of things.” This idea has a kind of beauty that at first sight captivates; but it is only sound. Reason is not religion. Right reason concurs with true revealed religion; and, when reason is truly sanctified, it approves no other religion than that which is founded on the great truths, the glorious doctrines of God’s holy written Word. Every other religion is founded on ignorance, error, superstition, or enthusiasm. The stupid idolatry of which all nations were guilty (Judea excepted) before the publication of the holy gospel, fully proves this. Had that bishop said, “Natural religion is the law of God announced by the voice of reason,” he would have found many supporters of his assertion; but he would have spoken much more laudably had he said, “The Christian religion is the law,” or rather gift “of God, announced by the voice of Revelation.”

termining

termining the dispute than by referring to those who are prejudiced against any part of the holy Scriptures; because it cannot be denied that the heathen (from the earliest antiquity, down to the period when our *Lord* became incarnate) worshipped, as they supposed, one divinity in a plurality of objects. It would also be easy to demonstrate that the Scripture doctrine of the Holy Trinity is so far from being "a Pagan idea, derived from Pagan mythology, as the Arians, &c. assert," that it was preached, believed, maintained, and established, long before that there was so pitiable a being on the earth as either Pagan or Arian. But as many persons conceit that "most of the heathen were saved eternally, on account of their having been moral, good sort of people," I would ask, with whom was that morality to be found? Amongst the lower class? No: Those generally imitate their superiors; and, therefore, what is done by the latter is commonly practised by the former.—Among the philosophers? No: Those not only held opinions, but taught precepts contrary to moral rectitude, as may be seen in Dr. Leland's "Advantage and Necessity of Revelation."—Among their men of genius and learning? No: What the apostle Paul declares of the heathen in general, in that very humiliating Scripture, Rom. i. 27, where he says, "Men burned in their lusts one towards another," was literally verified in a person of the most elevated genius and improved understanding that the Heathen world could boast of, and who lived in an age when mere human learning was at its zenith. I mean Virgil, who was a striking and irrefutable comment on the Scripture just quoted; for he (Virgil) was not ashamed to describe his scandalous and unnatural lust for a youth whom he calls Alexis,

Alexis, in the clearest manner, and by the most emphatic expressions; “for he uses the very words, *Ardeo*, “to burn; and *Uro*, to inflame.” See the whole of his second Eclogue; where lin. 68, 9, runs thus:

“ *Formosum Pastor Corydon ardebat Alexin*
“ *Me tamen urit amor.*”

Nor was this abominable sin peculiar to poets, and other learned men, among the Heathen; even philosophers were not altogether innocent of “the accursed thing.” It also pervaded the court of Tiberius Cæsar, and was fashionable there; for he, himself, set the example, and kept his horrid revellings, in various parts of his empire. I, myself, have been at an island, called *Capria* (i. e. a Goat), delightfully situated, from which is a most enchanting prospect, natural and artificial; but there is also a natural phænomenon, in full view, that the modern Italians call “the mouth of hell;” which, one might suppose, would have been a check to their unbridled, detestable, lusts; but they knew not the sacred Scriptures, nor the purity of that holy, omnipotent, God, therein revealed, therefore they feared not the punishment that their iniquities deserved; for on that island Tiberius Cæsar kept boys for his accursed pleasures, and the remains of their apartments are there to be seen at this day. And it is a natural conclusion, that if the holy Scriptures were as little regarded and esteemed by all men, as they are by such objectors, the world (from the awful examples, even in this nation) would be as dissolute and abandoned as were Tiberius, Virgil, &c. The danger of even lightly esteeming those invaluable sacred oracles is unutterably great; as the revelation they contain, the glorious, invaluable, truths therein set forth, are of the very utmost consequence

to our present peace and happiness, as well as to our eternal felicity: but to deny their authenticity has a tendency to subvert government and disturb the public tranquillity; for take away the righteous denunciations against sin threatened in the sacred writings, and you thereby open a door for the most hardened sinners to commit the greatest enormities; because experience has shewn, that though many have but little dread of human laws, yet, when they have time to reflect, the threatenings of the divine law cause the stoutest hearts frequently to tremble; “which shew the work “of that law to be written in their hearts,” and on their consciences, though they too often stifle the monitor till they be ruined eternally.—The holy Scriptures, therefore, must, for no other writings can (with the least degree of propriety), be the *umpire* in such controversies.

C H A P. I.

Part of Dr. Priestley's assertions given.—Shown to contradict a great number of learned, pious men; the fundamental principles of all the reformed churches in Europe; and oppose the sacred Scriptures of divine truth.—The old Seaman's assertions stated, and supported by several eminent divines, and other learned gentlemen.—Twelve irrefutable proofs given to show that אלהים is a plural noun.

BUT to resume my address:

As you are a philosopher, you know, Sir, that any proposition, that is founded upon a false thesis, will be detected when duly examined, of course its principles will

will be rejected; and if the postulatam has a tendency to produce dangerous errors, or any great evil, the proposer, if he persists in endeavouring to establish his position, will be disregarded, if not despised, by all honest upright men who really esteem truth, probity, and virtue.

Now, Sir, whether or not the following quotation from your writings (exclusive of many other parts that I have omitted) has a dangerous tendency, you will not permit me to determine; nevertheless I have a right, not only to judge for myself, but also to publish my opinion; and likewise to remark upon such opinions of yours as are injurious to our countrymen and fellow citizens; but the position which you endeavour to establish, and the assertion you have made, that I mean chiefly to consider and to animadvert upon, as unutterably dangerous to the best interests of mankind, is as follows:

“ I am persuaded, from the study of the Scriptures, that Christ * is properly a man—a mere man like ourselves, naturally possessed of no other powers than other men have;—the son of Joseph and Mary, capable of misapplying the Scriptures of the Old Testament, naturally fallible, peccable, weak; in short, just like other men.”

Your assertion is positive; but where are your proofs? I am irrefutably certain that such a confirmation, as is indispensably requisite to give your position validity, is not to be found on earth, nor even in hell:

* You cannot mean any other than Jesus Christ, who is called by the apostle, 1 Cor. ii. 8, “ ἰδὲ Κελεύει τῆς δόξης, The Lord of glory.” Whether the Apostle’s assertion, or Dr. Priestley’s, deserves the most credit, will be readily determined by every true Christian.

the former cannot produce the least authentic proof; the inhabitants of the latter dare not attempt it. On the contrary, they voluntarily declared, "We know thee who thou art, " ο αγιος τῆ θεῶν, the Holy One of God," Luke iv. 34. As those devils spake Hebrew, we may suppose that they said (as answering to those Greek words) קדשׁ הַאֱלֹהִים, The Holy One of the Aleim. And they prayed to Christ not to torment them, nor cast them into the Abyss. Could any mere man do that? You know it is impossible. See then how your assertion contradicts, not only the Holy Bible, and the articles of the established Church (which I suppose you formerly subscribed), but it is also adverse to the sentiments of all the truly *evangelical* Dissenters throughout the whole empire. Nor is there any of the reformed churches abroad whose fundamental principles do not militate against you; for which reasons you must produce better authority than any that you have yet advanced, before serious thinking Protestants, evangelical Christians, can possibly be persuaded that you have any other view than to propagate a religion of your own, not founded on the sacred Scriptures, the written word of the holy and ever blessed God; therefore your doctrine is an error that ought to be greatly dreaded; an enthusiastic notion that should be most seriously deprecated. But you acknowledge that this mere man (as you call him) gave sight to the blind, caused the lame to walk, cleansed the lepers, made the deaf to hear, and the dumb to speak, raised the dead, and walked upon the sea; also, "he gives eternal life." And most of these wonderful acts were foretold; as you may see, Isa. xxxv. 4—6, where it is said, that *God* should come and do those great things, and none but God could perform them: yet Christ performed them; therefore he is God.—

But

But more of this hereafter. (Compare Isa. xxix. 18; xxxii. 3, 4; xlii. 7.)

Was I now to continue and advance only flat contradictions to your assertions, I should spend my time unprofitably to myself; and should certainly disappoint those real serious Christians, who may do me the honour to consider my arguments. But it is unavoidably requisite, in order to determine the matter properly agreeable to the strictest, clearest, truth, and the general tenor of the Holy Scriptures, to lay down some method, as well to avoid prolixity, as fully and finally to decide the controversy; though, in so doing, I am constrained to advance an assertion diametrically opposite to that I have already quoted from your publications; which, I confess, would be more uncivil than I wish to be to any one, but that the importance of the subject renders it necessary. For, believe me, Sir, though I abhor your religious principles, I have not the least enmity to your person; on the contrary, I most devoutly beseech the Father of all mercies “to grant you, according to the riches of his glory, to be renewed in the spirit of your mind, that you may be enabled to comprehend,” with every true believer, “what is the breadth, and length, and depth, and height, of the love of God in Christ Jesus;” and that you may be “delivered from the power of darkness and translated into the kingdom of his dear Son;” so that you may have “redemption through his blood, even the forgiveness of your sins.” And as a happy consequence, may you, “through the supply of the spirit of Jesus Christ, approve the things which are excellent, that you may be complete in *him*,” so that “you may be spotless, and without offence, until the day of Christ, and be filled with the fruits of righteousness, which are by Jesus
C 3
“ Christ,

“Christ, unto the glory and praise of the” Aleim.—
And that the reader may behold the contrast at one
view, I exhibit our different assertions in the follow-
ing order.

Dr. *Priestley* asserts,
“I am persuaded, from
“the study of the Scrip-
“tures, that Christ is pro-
“perly a man—a mere
“man like ourselves, nat-
“urally possessed of no
“other powers than other
“men have.” Preface to
Lett. p. 2, 8, 10.—“The
“son of Joseph and Mary,
“capable of misapplying
“the Scriptures of the
“Old Testament, natu-
“rally fallible, peccable,
“weak; in short, just like
“other men.”

An old *seaman* has the
honour to unite in assert-
ing, with many invalua-
ble characters, that *Jesus*
Christ has *all the divine*
names given him; the per-
fections of *Deity* ascribed
to him; the power of *Je-*
hovah manifested in him,
and exhibited by him: and
all those glorious charac-
ters supported by the in-
fallible testimony of the
sacred Scriptures of *divine*
truth. And also, that the
Holy Ghost is a divine and
a distinct person *in* the
Godhead.

As your opinion, Sir, flatly contradicts not only
the express testimony of the Holy Scriptures (see
Matt. i. 21; Luke i. 35), but also militates against
the opinion of a great cloud of the most respectable
names and the most valuable characters this nation
ever produced, no real Christian will admit your as-
sertion, without such proof as you do not even attempt
to produce. I have already shewn that the Sacred
Scriptures *alone* must be the umpire in our contest.
But when I could not find any sufficient proofs of your
opinion in those invaluable records, I said within
myself,

myself, Is it possible that any gentleman of learning, a professed teacher of Christianity, can insist on a proposition so contrary to its express interests; a proposition that can have no other tendency than to subvert entirely the religion of Jesus Christ? For, alas! such tendency, and such only, have the tenor of the theological parts of your late publications. Nevertheless, as you bear the honorary titles of LL. D. and F. R. S. some respect is due thereto. But was you dignified with all the honours that the whole scientific world could confer, and ennobled by the highest title which the crown could bestow, you would appear little and pitiable in the eyes of every intelligent true Christian, so long as you endeavour to overturn the great, the glorious, the invaluable, foundation of our most holy religion, by attempting to destroy that unutterably blessed and comfortable precious doctrine, the divinity of our Lord Jesus Christ. Also, as you are generally esteemed a sensible man, it appears strange to me that you did not consider that thinking men cannot accede to your opinion without the fullest proofs; and, wherein the evidence must be of such nature as to accommodate itself to all ranks of men; for, to acquire their concurrence, there must be that sort of notoriety in the evidence which leads the vulgar, the unthinking, the illiterate; and there must also be such proof as shall determine the ingenious, the inquisitive, the learned. But to my great surprize no such eviſtion is to be found in your writings. I will therefore return to my own assertions, and endeavour to prove each under its respective head. Namely, that Jesus Christ is a divine person in the Godhead, &c. &c. See the preceding page.

But beside those, I have also asserted in my title page,

that there are a plurality of persons in the Godhead; which first claims my attention, and demands proof. The learned Mr. Parkhurst, in his answer to Dr. Priestley, supposes that the doctor "has not much acquaintance with the Hebrew language;" and having explained that Hebrew, comfortable, divine, name אלהים, Aleim, and proved it to be a plural noun, although frequently constructed with singular verbs and pronouns; and also, sometimes, with pronouns and verbs plural; of which he gives instances in Gen. i. 26, 27, and irrefutably proves to every unprejudiced Hebraist, that the word אלהים is a plural noun; it is therefore unnecessary for me to go over the same arguments, especially as I mean to tread on new ground, or endeavour to convince, chiefly by new arguments. But, as that learned gentleman has not given any other translation of those two verses than the common one, it may not be improper for me to give one, that the mere English reader may see clearly that the word אלהים, Aleim, translated God, is a plural noun, and also perceive that it is constructed with both singular and plural verbs and pronouns.—Gen. i. 26. And the Aleim said, we will make man in our image, according to our similitude, and let him have dominion over the fish of the sea, &c. &c. Ver. 27. So the Aleim created the man after *his* external form, according to the image of the Aleim he created him, male and female he created them*.

Farther, the first time we meet with the word אלהים, Aleim, is in Gen. i. 1; and, as already shewn,

* "רמזות is more than צלם; this expresses the general form, or delineation; that the conformity, or resemblance of the Parts."

PARKHURST.

“ is a plural noun,” from the root אלה, Aleh, a curse, or an oath; “ neither is there any other root from whence it can be derived, without offering great violence to the established rules of the Hebrew tongue.” (Sermon on the Right Knowledge of God, by the Rev. William Romaine, M.A.) The late Lord President Forbes says, “ In looking over the radical words of the Hebrew language, one finds the root אלה, Aleh, to mean an oath, or adjuration; the execration made to affect the breaker of a covenant; and the genius of the language certainly admits the word Aleh to be used, from that, to signify a person that hath taken upon him this oath, and Aleim, to denote more persons, become subject to it, or entering into covenant or agreement together; and nothing was more common among the Heathen than the notion, that the supreme God could bind himself by oath; nay they describe, with fictitious circumstances, the particular oath that was immutable; a very extraordinary notion, very far from being deducible by the light of nature, picked up and maintained universally, among the most ancient nations that we know of; which tallies wonderfully with what the Sacred Book (of which they knew nothing) exhibits, and must therefore have flowed from the same original.” *Thoughts on Religion.*

The word Aleim is, in our common Bibles, translated God, when it means the only living and true God; and gods, when it refers to the idols of the Heathen.—Mr. Parkhurst, M. A. says, “ אלהים signifies, the Denouncers of a conditional curse.” And the late Rev. Julius Bate, M. A. says, “ Aleim is a title of the ever blessed Trinity; it means the

“persons under the oath, or binding curse of
 “a covenant.”—Also, the Rev. *Alexander Catcott*
 says, “Aleim signifies Fœderators, or Covenanters,
 “upon oath.”—The late very learned Mr. *Hutchinson*
 says, That אלהים, Aleim, has אלה, Aleh, for its
 root. “In man who takes an oath, it is to imprecate
 “a malediction upon himself, if he performs not th
 “covenant. In Jehovah, or Aleim, it is a conde-
 “scension to the capacity of creatures; he or they
 “call their own attributes to witness, and cannot lie.
 “So אלה, Aleh, is that action which is performed in
 “making a covenant by oath.—But in these אלהים,
 “Aleim, it is not only the confederates among them-
 “selves, the makers of the covenant, the swearers, those
 “who had bound themselves to perform the condi-
 “tions, the witnesses of the oath, the adjurators, but
 “now the Performers of that oath, so that we cannot
 “find any single or compound word to express
 “Aleim*.”

It

* Agreeable to these characters, I find, Gen. xvii. 16, “By
 “myself, have I sworn, saith Jehovah; ver. 18, in thy seed shall
 “all the nations of the earth be blessed” How? or by what means?
 “Jehovah hath sworn in truth,—of the fruit of thy body will I
 “sit upon thy throne;” Ps. cxxxii. 11. Again, Ps. lxxxix. 3,
 “I have made a covenant with my chosen, I have sworn unto my
 “beloved.” Ver. 35, “I have sworn by my holiness; I will not
 “lie unto the beloved.” Here we find Jehovah swearing that he
 will be a king, and sit on David’s throne. In Ps. cx. 4, “Jeho-
 “vah swears to Adoni, and will not repent, thou art a Priest for
 “ever, after the order of Melchizedek” the king of righteousness.
 Here Jehovah swears unto Adoni: who is Adoni? Isaiah tells us,
 vi. 1, “He that sitteth upon the throne, the high and lofty One,”
 who said, ver 8, “Whom shall I send? and who will go
 “for us?” But if there be not more persons in Jehovah than
 one, how could he swear to Adoni? But Isaiah, chap. vi. shows
 who

It would have been unnecessary for me to have taken up so much time to have shewn, from the opinions of others, that the word Aleim is plural, as you, I suppose, must have known or heard that the learned gentlemen above named have published what I have quoted, and much more to the same purpose; but I have given their declarations on that word for the sake of some of my unlearned readers, who may, unhappily, have imbibed part of your sentiments, and who might wish to see my assertion supported by the opinions of such valuable authors as those. But, as I have read that you, and some of your friends, do not admit Aleim, אלהים, to be a plural noun, “but a word “ that has no singular number with a plural termina- “ tion, which sometimes influences the adjunct * in “ opposition to the sense,” I would, therefore, recommend to you, Sir, and others of the same persuasion, to examine the 24th chapter of Joshua, 19th verse, where you will find, “ Ye cannot serve Jehovah (for “ he is, אלהים קדשים, Aleim Kedshim), the holy “ God.”—Kedshim is the adjective (holy), is plural masculine, agreeing with Aleim in gender and number; for, if אלהים, Aleim, had been singular, it would have been קדש, Kadosh, not קדשים, Kedshim,

who Adoni is, and demonstrates, in connection with this Psalm, the plurality in question. But what answer does Adoni make? Pf. cxix. 106, *He* says, “ I have sworn, and will perform, that I “ will keep thy righteous judgments.” With the performance of which Jehovah is delighted; for he says, Isa. xlii. 21, “ that he “ is well pleased for the sake of *his* righteousness; because he “ hath glorified (and) supremely magnified the law.” (See the Hebrew of that text.)

* Adjunct means “ something adherent, or united to another. See Johnson’s Dict.

Again,

Again, in Pſal. lviii. laſt verſe, I find שפטים יִשְׂאֵלֵהֶם אֵךְ, ak iſh Aleim ſhophetim; verily the *Aleim* are *Judges*. Here שפטים, ſhophetim, alſo is a plural noun*, repreſenting the Aleim as a plurality of perſons, and the office (if I may ſo expreſs myſelf) wherein they were engaged.

To ſupport theſe inſtances, and prove incontestably that אֱלֹהִים is plural, I find in Levit. xxi. 7, “Huſ-
“band; for he is holy unto his God.” Hebrew לְאֵלֹהֵי הוּא בְיִקְרָשׁ הוּא, ki kadoſh heva l’Aleiu. Here the word for God is plural, but קֹדֶשׁ, kadoſh, is ſingular, be-
cauſe it agrees with הוּא, heva, *he*, meaning the huſband; which meaning is fully confirmed and illuſtrated by Numb. xv. 40; xvi. 3, in the Hebrew. Before I proceed to the ſecond part of my aſſertion, I will give the true reading of a few more texts to ſhew that Aleim is plural.

Gen. xxxi. 7, laſt clauſe. But the Aleim *they* ſuffered him not to hurt me.

xxxv. 7, middle. Becauſe the Aleim *they were* revealed unto him there.

Exod. xl. 10, two laſt. Thou ſhalt ſanctify *that* altar, and it ſhall be the *altar* conſecrated to the *Holy Ones*.
אֵךְ קֹדֶשׁ קִרְשִׁים †.

* I have ſearched all the texts where the word “judgeth” is elſewhere uſed in the tranſlation, but in every one of theſe places the word is שפט, ſhaphat, not שפטים, ſhophetim; but wherever the word is tranſlated “judges,” there it is always שפטים, ſhophetim.

† Who were theſe *Holy Ones*? Indubitably the divine Perſons in the Aleim; for altars were erected and conſecrated, or ſet apart to Jehovah Aleim *only* (ſee Gen. xxxiii. 20; Joſhua viii. 30), *not* to creatures. N. B. The word קֹדֶשׁ, kadoſh, literally means “to ſeparate, conſecrate, ſet apart.”

Joſh.

Josh. xxii. 22.

Dominus Deorum Deus Dominus Deorum Deus
 אל אלהים יהוה אל אלהים יהוה
 Jehovah gods of God the Jehovah gods of God The
 Montanus. Cognoscit ipse
 הוא ירע.
 knows. he

There is a short text in Deut. vi. 4, which ought to silence every objection to the word אלהים (or, which is the same, אלהי, in regimine, or construction), which seems to be introduced very particularly, as of the utmost importance.

Deut. vi. 4.

שמע ישראל יהוה אלהינו יהוה אחד.
 is. one Jehovah Alei our Jehovah Israel O Hear
 Hear,

* While I was meditating on the subject of these sheets, I accidentally met with two Jews, one of whom understood the English language, for he spake it correctly. I therefore took occasion to ask them how they understood this text (Deut. vi. 4); and how they could read it in the Hebrew without clearly perceiving that there are a plurality of persons in Jehovah. They answered, “אלהים (Elohim), is not always plural, much less אלהי, Elohi:” but gave no reason for their assertion. I am therefore fully satisfied, that this answer (if it is the general opinion of the present generation of Jews), arises from this Scripture proving so clearly and forcibly the plurality of persons in Jehovah, that they cannot possibly resist the evidence in any other way, than by asserting (what they ought to know is) a falsehood; as may be seen from the testimony of their elder brethren, Rabbi Simon Ben Jochai, and Rabbi Limborch; whose testimony is quoted in page 30. And in Psal. xvi. 5, we have the fullest proof that אלהי, Alei, is plural as well as אלהים, Aleim; for it is there said כל-אלהי, all the alei, or gods of the nations, are אלילים, alilim, vain, worthless things of nought. Also Psal. xcvii. 7, “Worship him” כל אלהים, all gods. But if we read the noun אלהים, Aleim, in the singular number, see what nonsense it would make. “Worship him” all god. Also, that אלהים, and אלהי, are synonymous, may be clearly manifested by the Hebrew text of Psal. lix. last

Hear, O Israel, Jehovah our Alei, is one Jehovah. Observe the emphasis which the inspired writer has laid upon the word *one*; and with admirable propriety: because that “ the noun יהוה is singular, and knows “ no plural; therefore to say that Jehovah is One (is “ not plural), would be unnecessary, were it not for the “ plural word אלה, Alei, whereby men might have “ been led into a mistake; to prevent which, this de- “ claration was indispensably necessary: namely, that “ though in Jehovah there be more Alehs (אלה, Aleh, “ is the singular of אלהים, Aleim), than one, yet “ these different Alei were but *one* Jehovah; one ne- “ cessarily existent Essence, which is allowing a plu- “ rality, not of distinct deities, but of distinct Aleim “ in the *same* Essence, Godhead in *Jehovah*, who is *One*.” *Lord President Forbes*. Also “ *Rabbi Simon Ben “ Jochai*, in the Talmudical tract *Zohar*, on the sixth “ section of *Leviticus*, says, come and see the mystery “ of the word *Elohim* (אלהים). There are three de- “ grees, and every degree by itself alone (*i. e.* distinct), “ and yet they are all one, and joined together in one, “ and are not divided one from another.” *Mr. Park- kurst’s Answer to Dr. Priestley*.

Likewise “ the Jewish Rabbi *Limborch* tells us, “ that in the word *Elohim* (or *Aleim*) there are three “ degrees, each distinct by itself, yet all *one*, joined in “ *one*, and not divided from one another.” *Lefly’s Short Method with Deists and Jews*.

last verse. The most scrupulous head, or the most incredulous mind, cannot in reason desire a fuller proof of the words אלהי and אלהים being plural, than these Scriptures afford. Jews, Socinians, &c. must all be confounded here; and may the sovereign unmerited grace of the holy Aleim lead them to true unfeigned repentance, for Jehovah Jesus’ sake. Amen.

“ Is this teaching that God, Elohim (or Aleim), is simply *one*? Or rather does it not teach the distinctions of *three* persons in one divine Essence?” And coming from the Jews, better evidence ought not to be desired to prove that אלהים is a plural noun.

But attend to some other texts of the sacred Scriptures.

1 Sam. iv. 8. Wo unto us! who shall deliver us out of the hand (or from the power) of *these* illustrious *Aleim*? *These* are *those* *Aleim*, the *smilers* of the Egyptians with all the plagues in the wilderness.

2 Sam. vii. 23. And what one nation in the earth is like thy people, even like Israel, whom *they*, the *Aleim*, went to redeem?

Ecclef. xii. 1. Remember now thy *Creators*.

Isaiah liv. 5. Thy *Makers* are thy *Husbands*.

Having shewn from so great a variety of passages that אלהים, *Aleim*, is a plural noun, if you will not be convinced from those (and there are not any other writings extant in the whole world to which we can appeal), I am convinced, that if one whom you knew in the flesh should be permitted, or enabled, to come from the abode of death and declare that truth, you would no longer credit the report than the consternation might last, which so unexpected a visit would occasion; for be assured, Sir, that “ whoever believes not Moses and “ the prophets, would not be persuaded though one “ should appear to them from the dead.” From considering the very respectable characters for learning, whose names I have quoted, with many others that might have been referred to, which for the sake of
brevity

brevity I have omitted, together with twelve Scriptures I have quoted, which incontestably prove that Aleim is plural, we may from those perceive the propriety of the expressions in Gen. i. 26, "Let us make man in *our* image, after *our* likenefs." See also iii. 22; xi. 6, 7; Ifaiah vi. 8. Perhaps it will be said, that in those passages the Aleim is speaking as a king expresses himself when about to do any thing in his magisterial capacity, as if in the name of himself and his privy council. But though a king may say, Let us enact a law, and let us reason upon the advantages which will apparently result to our kingdom from that law, he cannot say (without risking a suspicion that his intellects are disordered), Let us create a horse, much less a man with rational faculties; for although it be admitted that "every spirit can reason, none but the Omnipotent Spirit can create." Beside, it was not likely that infinite Wisdom would adopt the language of earthly kings to express the determination of the divine Aleim, when as yet no man had existence: also, the Hebrew is נַעֲשֶׂה, *we* will make; not, "let us make;" therefore the cavils of Socinians and Arians are so very futile, as to find support from those only who have determined upon their creed without duly considering the holy Scriptures. Lastly, we read of a covenant made by the Aleim, Ifaiah lv. 3, which is expressed by the inspired writer thus: "Incline your ear and come unto me, hear and your soul shall live," because I have made *for* you an everlasting covenant (see the Hebrew of this text), "even the sure mercies of David." Which St. Paul, Acts xiii. 34, declares to be Christ. And David says, to those that fear him (Jehovah), "he will shew them his covenant;" or, as the margin has the sentence, "he will

“ he will make them to know his covenant.” Again, Pſal. lxxxix. 3, we have *בְּרִיתִי לְבַהֲרֵי*, I have made a covenant for my elect. Ver. 34, “ My covenant “ will I not break.” Ezek. xx. 37, “ I will bring “ you into the bond of the covenant.” When was this covenant made in behalf of God’s elect? The apoſtle tells us, Ephes. i. 4, “ Before the foundation of the “ world.” See as unutterably important 2 Tim. i. 9; Titus i. 2; 1 Pet. i. 20; Rev. xiii. 8.—It naturally follows, to aſk with whom this covenant was made? With angels? No. With men? There were not any created. But it is ſhewn with whom: for “ it is “ now made manifeſt by the Scriptures of the pro- “ phets, and the preaching of Jeſus Chriſt according “ to the revelation of the myſtery which had been kept “ ſecret ſince the world began, according to the com- “ mandment of the everlaſting God.” Rom. xvi. 25, 26. What have the prophets declared? That “ in the “ ſeed of Abraham all the nations of the earth ſhould “ be bleſſed.” See Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4. The apoſtle Peter, Acts iii. 25, and the apoſtle Paul, Gal. iii. 8, 14, 16—18, refer thoſe promiſes to Chriſt. But the very nature of a covenant requires at leaſt two parties, otherwiſe no covenant can be made; in conſequence there are more perſons in the Aleim than *one*, or the Aleim could not have entered into that covenant; therefore the noun *Aleim*, אלהים, *muſt be plural*.

But to put this aſſertion out of all doubt, and render it incontestably certain that Aleim is a plural noun, behold, Sir, with reverence and holy attention, what is written Pſal. lxxxii. 6, *אני-אמרתי אלהים אתם*. And compare this with the Greek of John x. 35, where

you will find that he renders the word אֱלֵיִם, Aleim, Θεοί. And the whole passage, Ἐγὼ εἶπα Θεοὶ ἐστε, “ I have said ye are gods.” Then adds, “ If he called “ them θεοί, gods,” &c. But please to remember that they are the words of the *Lord* Jesus Christ, and only recorded by John as his amanuensis. Do you object to the testimony of this inspired apostle and evangelist, and demand another evidence? This is not difficult to procure; and *that* as impartial an one as you, or the most incredulous (even an apostate Julian), could reasonably have demanded: I mean the Septuagint; who have translated the above-quoted Hebrew text, Ἐγὼ εἶπα Θεοὶ ἐστε; which is exactly as St. John reads it. Must not Jews, Socinians, &c. give up the argument here, or prove (which is impossible) that the Septuagint is a forgery, and that the beloved apostle was not inspired; or that he did not faithfully record the words of his divine Master; nor understand his mother tongue; nor comprehend the difference between Theos and Theoi; though it must be confessed that he lived and preached many years among the Greeks. Also Exod. xxxii. 1, reads Aleim; but Acts vii. 40, where Stephen quotes it, says Theous (accus. plur.), gods.

The next Scripture which demands our attention, namely Gen. iii. 22, has, I humbly suppose, something of more importance in the original against the opinions of Arius and Socinus than the common translation holds out. Gen. iii. 22, “ And (Jehovah, “ Aleim) the *Lord* God said.” Here is a new name in addition to that mentioned in Gen. i. 26, neither is it found in any part of that chapter; but before we proceed, it may be necessary to understand its signification, as well to illustrate the argument as to avoid misconceptions

ceptions of what may be advanced thereupon. What has been already said in page 29, on Deut. vi. 4, might suffice; but I will give the meaning of that word from other authors, for the satisfaction of those who are unacquainted with the Hebrew, and who may wish for the fullest testimony.

C H A P. II.

The meaning of the name, יהוה, Jehovah, given from various learned divines and other learned gentlemen.—A new translation of Gen. iii. 22; xi. 7; xviii. 1, 2, &c. Isa. vi. 1—3, 8; Gen. iii. 24, with a Note respecting the flaming sword there mentioned.

THE JEWS term this word יהוה, Jehovah, “Shem Hemphoreih, the sole incommunicable name;” and in reading their prophets, wherever they meet with it they always pronounce it Adanoi, for אדני, Adoni; “from which the Greeks took their Dios, and the Syrians their *Adonis*; and from Jehovah Sabaoth, it is probable that the Greeks gave their Jupiter the name Jovis Sabasion: but the true meaning of יהוה, is “the essence existing, or self-existent essence.” See a very valuable and important sermon “upon the Right Knowledge of God,” by the Learned and Rev. William Romaine, M. A. wherein those divine names Aleim and Jehovah, are most excellently illustrated*.

I might

* Dr. Priestley says (in his Letters to a Philosophical Unbeliever, Letter xii. p. 195), “I dislike the phraseology of Dr.

I might here produce the assertions of the late learned Professor Robertson, John Hutchinson, Esquire, Dr. Adam Littleton, Lord President Forbes, Mr. Spearman, Mr. John Parkhurst, M. A. &c. but those quotations would swell this little Tract far beyond the limits I mean to give it. Yet the observations of the learned Mr. Parkhurst are so much to my purpose on the name Jehovah, that I cannot excuse myself from quoting them; as some of my readers who cannot purchase that gentleman's valuable works may have the satisfaction of perceiving his attention to whatever might enrich his *lexicons* beyond what such books generally contain. On the word יְהוָה, *shaddi*, he refers to Exod. vi. 3, "I appeared to Abraham, to Isaac, and to Jacob, בְּאֵלֵי שְׂדֵי, as the Lord all bountiful, but by my name יְהוָה, Jehovah, I was not known to them."—"That the name יְהוָה itself, was known to Abraham, Isaac, and Jacob, is certain from Gen. xii. 8; xiii. 4; xxvi. 25; xxviii. 13, 16; and many other passages; but God was not experimentally known, or had not displayed himself to them under the character of *Jehovah*—as he was now about to do in a train of astonishing miracles for the deliverance of his people and the destruction of their enemies. Compare ver. 6—8, which last concludes *I am Jehovah.*"

In Gen. iv. 26, we find קָרָא בְּשֵׁם יְהוָה, to call on

"Clark, when he sometimes speaks of necessity being the cause of the Divine Existence." So do I; but there is a self-existent Essence who calls himself Jehovah, of whose infinite and eternal Existence we have no proper conceptions, who is necessarily self-existent, but the necessity of his existence is not the cause of it. See Mr. Cruden's definition of the words God and Lord, in his very excellent Concordance.

the name *Jehovah*. “ This expression, when applied to
 “ men, signifies not only to invoke the true God, but
 “ to invoke him by his name *Jehovah*, thereby ac-
 “ knowledging his necessary existence, essential perfec-
 “ tions, and infinite superiority over all created be-
 “ ings.”—“ It seems highly probable that by this
 “ time (A. M. about 231) the name אלהים was be-
 “ come equivocal, being applied both by the believ-
 “ ing line of Seth and by the idolatrous one of Cain,
 “ to their respective gods; and that therefore believers
 “ to distinguish themselves invoked God by the name
 “ *Jehovah*. Thus in after times, when idolatry pre-
 “ vailed, we read of Abraham’s (Gen. xii. 8), and
 “ of Isaac’s (Gen. xxvi. 25), קרא בשם יהוה, calling
 “ on the name *Jehovah*. (Compare 2 Kings v. 11.)
 “ And in that solemn contest between Elijah and the
 “ prophets of Baal, 1 Kings xviii. Elijah saith to the
 “ people, ver. 21, If *Jehovah* be God (Heb. האלהים,
 “ *The Aleim* or Saviours), follow *him*, but if Baal,
 “ then follow him; and ver. 24, to the prophets of
 “ Baal, Call ye on the name of your gods (Heb.
 “ אלהיכם, your Aleim), and I will call on the *name*
 “ *Jehovah*, which they accordingly did respectively.
 “ Compare ver. 26, 36, 37.” And ver. 38 shews
 the event; ver. 39 the people’s confession; for “ they
 “ all fell prostrate on their faces, and they said, *Je-*
 “ *hovah be the Aleim, Jehovah be the Aleim.*”—“ That
 “ this divine name *Jehovah* was well known to the
 “ heathen there can be no doubt. Diodorus Siculus,
 “ lib. i. speaking of those who attributed the framing
 “ of their laws to the gods, says, Para tois Joudaiois
 “ Mofén istoroufi ton ΙΑΩ epikaloumenon Theon.
 “ Among the Jews they report that Moses did this to
 “ the God called *Jao.*”

“ Varro, cited by St. Austin, says, ‘ Deum Jude-
 “ orum esse Jovem. Jove was the God of the Jews.’
 “ And from יהוה, Jehovah, the Etruscans seem plainly
 “ to have had their Juve or Jove; and the Romans
 “ their Jovis or Jovis-pater, *i. e.* Father Jove, after-
 “ wards corrupted into Jupiter. And that the idola-
 “ ters of several nations, Phenicians, Greeks, Etruf-
 “ cans, Latins, and Romans, gave the incommuni-
 “ cable name יהוה, with some dialectical variation, to
 “ their false gods, may be seen in an excellent Note in
 “ the Ancient Universal History, Vol. xvii. p. 274,
 “ &c.”—“ From this same divine name the Greeks
 “ had their exclamation of grief, *Ιου*, as *Ιου, Ιου Δυστυχε;*
 “ and the Romans theirs of triumph, *Ιο, Ιο triumphe,*
 “ both of which were originally addresses to Jehovah.”
 I have dwelt so long on the divine names *Aleim* and
Jehovah, that the unlearned readers (for whose sakes
 chiefly I write) may be enabled to comprehend the
 arguments more clearly I mean to bring forward, to
 prove the accursed heresy Dr. P. is endeavouring (I
 hope ignorantly) to propagate.

I now return to the consideration of Gen. iii. 22,
 wherein, as I before observed, there is something of
 much greater importance in the original, to overturn
 the opinions of Arius and Socinus, than the common
 translation leads us to understand; which I humbly sup-
 pose ought to be read as follows:—And Jehovah Aleim
 said, Behold the man hath been as *one* from *us*, who
must experience good and evil*.

Again,

* Behold the man—היה (Montanus reads it *fruit*), hath been—
 כמנוח, as one,—ממנו, *mimenu*, *who* from *us*,—מנו, would have
 been sufficient to have signified or expressed, “ from us;” but as the
 the

Again, Gen. xi. 7, Come *we* will descend, and *we* will confound there their language (perhaps their religious sentiments). Hebrew שִׁפְתָּהּ. Lip*.

Gen. xviii. 1, 2, And Jehovah again appeared unto him, in the grove of oaks, near Mamre, as he sat in a tent-door about the heat of the day. Ver. 2, When he lifted up his eyes, and looked, and behold three men hovering † above him, and he feared (or revered),

the word seems a compound of מִי and מָנוּ, I understand it to have an additional signification; and that the first מ, is an abbreviation of the pronoun מִי, *who*; the י, jod, being omitted as in Isa. xlvi. 17, where I find the מ prefixed, and translated “which” (*i. e.* who) twice. The Masorites have also pointed that מ in Gen. iii. 22, with hirc parvum; לָרֵעַת, the infinitive of רָעַע, to experience, &c. with ל, lamed, prefixed;—must experience. And as a proof of this being proper, I refer to Judg. i. 19, where ל is rendered “could;” 1 Chron. xv. 2, “ought;” Esther. iv. 2, “might;” Ecclef. iii. 14, “can;” 1 Chron. xxii. 5, “must.” See Mr. Parkhurst’s Heb. and Eng. Lex. under ל, p. 317. Beside, the common reading has not any thing to recommend it; for surely the sin of Adam had not assimilated him to the Deity that man should have thereby become as one of the Aleim, therefore the common translation requires amendment, and I humbly hope that which I have given is agreeable to the divine original.

* The plural number is here so indubitably expressed in the translation I have given it, which is the true reading, that it would be an insult to every common understanding to attempt to prove it by any comment.

† If מַחֲבֵיבִים be a participle, as a renowned Hebraist hath rendered it (but I confess both the marks of a participle are wanting), then hovering may be very proper. Neither is it a verb, as the translators have rendered it; but it most certainly has all the marks of a noun plural, from the root מַחֲבֵב; and if rendered aright in 1 Sam. x. 5, and 2 Sam. viii. 6, 14, garrisons, then it signifies stationed soldiers; which implies defenders, protectors. In Gen. xxxii. 2, the visible appearances of the Aleim are called Mahanaim, “campers;” therefore, these, agreeable to the construction of

renced), but hasted to meet them from the tent-door, and bowed himself to the earth*.

In Isaiah vi. 1, “ In the year that king Uzziah
 “ died, I saw also the Lord (Hebrew, *Adoni*); he sat
 “ upon the throne high and lifted up, and his train
 “ filled the temple.” Ver. 2, Around him † stood the
 seraphim;

נֹצְבִים, in Samuel, may justly be rendered three men protectors, or defenders; because garrisons are places of protection and defence.

* The word נֹצְבִים, which I have rendered hovering, is in 1 Sam. x. 5, 2 Sam. viii. 6, 14, rendered “ garrisons;” and it is highly probable that the word here may imply, that the three men were suspended above Abraham in appearance, so united as if but one. If they had been standing by Abraham he would have had no occasion to run to meet them. But the first verse says, Jehovah appeared to him; and the second verse says, this appearance of Jehovah was that of three men; and it should be remarked, that after Abraham had paid obeisance to them, he addresses them as *one* in essence, though the real number of persons were *three*: for he says, ver. 3, “ My Lord, Heb. אֲדֹנָי, *Adoni*, if now I have found favour in *thy* sight,” I pray *thou* wilt not pass away from *thy* servant. Ver. 4, A little water shall now be brought, and wash *ye* your feet, and recline *ye* under this tree. Ver. 5, I will fetch a morsel of bread, and comfort *ye* your hearts, after that pass *ye* on; for therefore came *ye* to your servant. And *they* said, So do as thou hast spoken. Ver. 9, And *they* said unto him—Ver. 10, I will certainly return unto thee according to the time of life; and lo! Sarah thy wife shall have a son. And Sarah heard—Ver. 12, “ Therefore Sarah laughed.”—Ver. 13, Then Jehovah said unto Abraham, Wherefore did Sarah laugh?—Ver. 14, Is any thing too hard for Jehovah? At the time appointed I will return unto thee, “ and Sarah shall have a son.”—Is it possible that any sensible man can read this xviiiith chap. of Genesis, and not see that there are a plurality of persons in Jehovah, incontestibly expressed by the word *Aleim* in other places of the Holy Scriptures?

† “ *Around him* stood the seraphim, &c.” In taking the liberty to alter the common reading so essentially, it is requisite that I should assign a proper reason. 1st, The Septuagint render the passage

seraphim; each had six wings, with twain hiding his faces *, with twain concealing his feet, and with twain flying swiftly †. Ver. 3, And they proclaimed one concerning

sage “*κυκλω αυτου*,” round about of it, or him. 2. The Hebrew is *לְמַעַל לוֹ*. It must be confessed, that if the words had been designed to have signified no more than “upon it,” or “above it,” *לְמַעַל לוֹ* would have sufficiently expressed that; but as the *מ* is doubled, it is reasonable to suppose that it has a different meaning: for *לְמַעַל* is sometimes rendered “lifting up, &c.” and *מ*, when prefixed, “before, in the presence of, &c. &c.” I am also of opinion, that “stood,” in ver. 2, is not the literal meaning of *עָמְדוּ*; it perhaps may mean their standing, or station, a plural word in regimine, agreeing with seraphim, with the *מ* postfixed as a pronoun. It is rendered Psal. cxlviii. 6, “established;” Judg. xvi. 25, “pillars;” also 1 Kings vii. 15, &c, “pillars.” Therefore I reasonably suppose, that the passage may be read, The seraphim in their standing (or station) *surround:d him*; for observe, He is the *high and lofty one*. (See Hebrew of Isa. lvii. 15, which are the very same words as are rendered in the first verse of this chapter, “high and lifted up.”) Therefore the seraphim were not “above him.” *Adoni sat upon the throne*, for which reason *לְמַעַל לוֹ* cannot with the least propriety be read, “upon it,” because the throne was already occupied; therefore, around him, seems to me the best reading of the words, and as such I have rendered them.

* “The two wings that covered the feet (says Mr. Parkhurst) signified the secrecy and inscrutibility of the divine proceedings; two, their energy or rapidity; and those covering the seraphs’ faces, denoted that *they* whom the seraphs represented were in wrath, hiding their faces (compare Isa. liv. 8; lix. 2; lxiv. 7), from the Jewish people.” But we never read of Jehovah’s hands or ears being covered. No: his hands are always open to protect his people, and to supply their wants; and his ears are ever open to their cries; so that whatever they ask in faith, agreeable to his revealed will, they are sure to receive; for if he has bestowed six mercies, the prayer of faith shall obtain the seventh; that is, a full supply of all their need, as far as shall be for his own glory and their good.

† The word *עָמְדוּ*, is a participle benoni, or active; where the *מ* being doubled, shews the repetition or intenseness of the action; therefore

cerning another, and said, Holy, holy, holy Jehovah of Hosts! the whole earth is full of his glory.—Ver. 8,
 “ Also I heard the voice of (Hebrew, Adoni *) the
 “ Lord, saying, whom shall I send, and who will go
 “ for us?” וְסִי יִלְךְ-לְכֹוּ.

I am of opinion that there is a proof of the plurality of the divine persons in the Godhead, in Psalm xxxiii. ver. 6, which is much obscured by the translation of our Bibles. I humbly suppose it should be read as follows:

Pfal. xxxiii. 6, By the *Word Jehovah* the heavens were made, and all their host, בְּדִוַּח פִּי, by the command † of his *Spirit*.

Before

therefore I have rendered the word, *flying swiftly*; and כִּסְפָה, is third person singular, future, and would require to be translated, he shall cover; but as the participle benoni signifies “intermediate,” I have rendered the verbs in the present tense.

* *Adoni*. Here we have another of the adorable names by which the Godhead have been pleased to make themselves known in the Holy Scriptures. “ אֲדֹנָי, Adoni, from the root אָדָן, with a formative נ and י; and signifies a Ruler, Director, Sustainer, Lord; from whence, most probably, the idol Adonis had his name.”—Here I beg leave to remark, that “ names in the Hebrew Bible were not given arbitrarily as among us; they always denoted some quality or character of the persons or things to which they referred, or on which they were imposed.”

† פִּי is a noun in regimine, and as such denotes command or order; for פִּי, is translated commandment, Gen. xiv. 21; Exod. xvii. 1; Ecclef. viii. 2. I suppose that not any person will exclude the Father in the creation, because it is written, Isa. lxiv. 8, “ But now Jehovah thou art our Father, we the clay, and thou our *Former*, “ and we all are the work of thine hand.”—With respect to the word Jehovah, Psal. xxxiii. 6, it undoubtedly means the Logos (Christ); for the Septuagint read it, “ Το λογος του κυριου οι ουρανοι εσθεταθησαν. By the Logos of the Lord (Jehovah, Heb.) the heavens were established.

After

Before I enter upon the *proofs* of the divinity of the Lord *Jesus Christ*, it may be necessary to observe, that there was a piece of sacred furniture erected by the express command of *Jehovah*, both in the tabernacle of Moses and in the temple of Solomon, which seem to have been hieroglyphic emblems of the divine *Trinity*, with the manhood comprised; and the overlooking of this, or not duly attending to it, leaves much obscurity on many important texts, which that may lead to the comprehension of; I mean the *cherubim*.

The first mention made of it is in Gen. iii. 24. But as that text is not accurately translated, I will endeavour to give a better reading of it, as follows:

Gen. iii. 24, So he expelled the man, and placed the cherubim eastward of the garden Eden, and an emblematical instrument of fire turning itself to direct the way to the tree of lives*. See Exod. xxv. 22; Num. vii. 89; Ps. lxxx. 1; xcix. 1.

CHAP.

After all these proofs, surely no one that believes the Holy Bible to be the *word of God* can any longer doubt that there are a plurality of persons in the Godhead.

* The Hebrew words, translated "a flaming sword," in our Bibles, are להט החרב, they are both nouns singular; and להט (in the plural להטים,) is translated, Exod. vii. 11, "enchantments," which imply something hidden under what appears; i. e. mystical, or emblematical. — Also the ה, before the noun חרב, is only emphatic in this place; and the root חרב, as a verb, signifies "to drain off, dry up, lay waste, destroy, consume, make desolate, &c. And as a substantive, any diminishing, wasting, or desolating, instrument; as a sword draining the body of its blood; Gen. xxvii 40; xxxiv. 25. A knife; Josh. v. 2, 3. Aagger; Jud iii. 21, 22. An axe; Ezek. xxvi. 9." All these significations, considered, lead me to suppose that we may justly translate these two substantives, להט החרב, lahat hacherch, an emblematical destroying instrument, or an instrument of fire; and, possibly, was figurative of the instrument whereon the blood of the divine *Jesus* was to be drawn

C H A P. III.

A description of the Cherubim, its signification, import, and end.—The writer's opinions supported by the testimony of the heathen, and several learned gentlemen, as well as by several parts of the Holy Scriptures.

HAVING given my reasons for altering the 24th verse of Gen. chap. iii. it is now requisite to consider why such a figure was made, or such a representation erected, as the cherubim; for as it was there placed by

drawn from his most blessed body, a cross, †; and in that representation might point as a directory to the *cherubim*, first spoken of in this text; Gen. iii. 24. For as it is described, as turning itself every way, I know not of any figure which could be formed that would turn more easily upon its base, or in its turning, so naturally and constantly (at every point of view) direct to the object it was intended as a directive to; namely, the *cherubim*, which was the temporary habitation of Jehovah, as may be seen by comparing Exod. xxv. 22, with Num. vii. 89; Psal. lxxx. 1; xcix. 1; and, perhaps, might be designed as a perpetual memorial to the church, prior to Christ's incarnation, that they should observe *this* (the cherubim) as a mean of leading to the true knowledge of the tree of life (rather lives, for the Hebrew word חיים is plural), and may imply life spiritual; life eternal. I should also observe that להט, as a noun, signifies "flame, or ignited matter;" therefore if it should not be allowed that *lahat hachereb* will admit of being translated an emblematical (it cannot be denied that it means an) instrument of fire. Also, המתחמטת, *hammathapeket*, is a participle benoni, in hithpael; and, לישמר, *lifsamar*, is translated as a verb; Psal. cxix. 5, "directed;" whereby, I am countenanced in translating the word in the infinitive, as it has, ל, the sign of the infinitive prefixed. Should Dr. P. or any other gentleman, dislike the translation I have given of Gen. iii. 24, he may oblige the public by giving a better, as the common one is most certainly inaccurate.

Perhaps,

by Jehovah himself, it was indisputably set up for some great and important end. Although the prophet Moses has omitted to give a description of the cherubim in this place, Ezekiel has supplied the deficiency, and given a very particular representation of their figure; chap. i. ver. 4—11. We have also their dimensions and place in the Mosaic tabernacle; Exod. xxv. 18, 20. And their position; Exod. xxxvii. 7—9. Also their enlarged dimensions, &c. in Solomon's Temple; 1 Kin. vi. 23—29. Again, their end and intention are shewn; 1 Kin. viii. 6, 7; 2 Chron. v. 7, 8; namely, to protect and establish the everlasting covenant. For those manifest that the covenant of the Elohim, or Aleim, is under the immediate continual

Perhaps, it might be read, He (Jehovah) dwelt, or tabernacled in the cherubim, on the east of the garden Eden, and an instrument of fire, turning itself, directed the way to the tree of lives; for the very same word שָׁכַן is rendered, Gen. xix. 27, he shall dwell. See also Gen. xvi. 12; Deut. xxxiii. 12, et al.

I beg leave only to add, that the late learned and Rev. Mr. Catcott says, "The root שָׁכַן, *fecen*, signifies to dwell, or inhabit; and the first time it occurs in Scripture, is in Gen. iii. 24, and "is there spoken of the *residence* of the *divine presence* in the *cherubim*. And we read, Exod. xxv. 1, 8, Jehovah spake unto Moses, saying, ver. 8, Let them make *me* a sanctuary, וְשָׁכַנְתִּי, *veshakanti*, that I may dwell, or tabernacle, among them." When he quotes, John i. 14, "The *word* was made" (rather became) "flesh, and dwelt (*ἐσκήνωσεν*, *eskenosen*, tabernacled) among us." "The Jews, when disputing with the primitive Christians, could not get clear of the true meaning of the words of this text, Gen. iii. 24, without confessing that they lead to the idea of a Trinity of persons, and to Jehovah's incarnation; but not being willing to allow that, in its fullest and proper signification, they have since persuaded themselves, that the word cherubim signifies *angels*;" which strange notion too many have given into that ought to know better.

inspection

inspection of the divine Persons represented by the cherubim. See Pf. xci. 4; cvi. 45.—In Ezek. xli. 18—20, 25, we have an abridged account of the cherubim, somewhat differing from the others; and which might have been so placed for the following purpose: that, wherever they cast their eyes when worshipping in the temple, it might lead them to him whom the young lion and man represented, Christ; so that the palm-tree between the face of the lion and the face of the man, might prefigure the peace which Christ should make for man. It may therefore be necessary, first, to inquire what this cherubim represented, and the probable meaning of the representation.—The first time we find the cherubim mentioned, after this, is in Exod. xxv. 18, where Jehovah commanded Moses to make two cherubim of gold of beaten work; and ver. 19th informs us, that they were to be made כַּרְיִימֵי הַכֹּפֶרֶת of the matter of the propitiatory, or mercy-seat, and to be placed at the two extremities thereof; and the 20th verse directs that their wings should cover the mercy-seat, and their faces were to look one to another. (Compare Exod. xxxvii. 8, 9; and 2Chron. iii. 13.) Toward the mercy-seat shall be the faces of the cherubim; and ver. 22 says, “*There I* “ will meet with thee, and I will commune with thee, “ from above the mercy-seat, from between the two “ cherubim.”—“ And when Moses was gone into “ the tabernacle—then he heard the voice of *one* speak- “ ing unto him from off the mercy-seat—from be- “ tween the two cherubim.” Num. vii. 89. Here we have not any description of the figures of the cherubim; only that by having faces they were plural; nor does it appear that the workmen had any pattern

to make them by, as they had of the other parts of the sacred furniture, recorded Exod. xxv. xxvi.; in which, at the 8th verse, we find “they wrought che-
 “rubim in the curtains of the tabernacle of fine twisted
 “linen, in colours of blue, purple and scarlet;” from which we may suppose that the figures of the cherubim were well known to the artificers. I believe it is generally acknowledged that the Teraphim, mentioned Judg. xvii. 5; xviii. 14, 20; Hof. iii. 4; (and in the Hebrew of Gen. xxxi. 19, 34, 35, improperly translated “images”), were a portable representation of the cherubim; because, in Gen. xxxi. 30, 32, Laban calls those images (Heb. Teraphim) his gods; תרפים; and, as among the Heathen, both in very ancient times and later, they had many compound images; “so we find that the Teraphim were in use among
 “believers, as the above texts shew; they were also in
 “use among unbelievers, as may be seen in the Hebrew of 2 Kin. xxiii. 24; Ezek. xxi. 21; Zech. x. 2; and
 “seem to have been their penates, or household gods, as
 “the Tyrians, Virgil, *Æn.* iv. lin. 21, who burned
 “incense to them, *Æn.* i. lin. 708; the Trojans, *Æn.*
 “i. lin. 382, from whom the Romans derived their’s.
 “The Trojan penates, according to Virgil, *Æn.* ii.
 “lin. 510, &c. were placed in the open air, near a great
 “altar, and under the shade of an ancient laurel; and,
 “after being saved from the conflagration of Troy by
 “Æneas, we find them surrounded with a *glory*, and
 “giving him oracular directions. *Æn.* iii. lin. 148, &c.
 “Compare Jud. xviii. 5, 6; Ezek. xxi. 21; Zech. x.
 “2.” See Parkhurst’s Heb. and Eng. Lex. p. 646.

The next Scripture account we have of the cherubim is in 1 Kin. vi. 23—35. Here also we have no particular description of their figure; so that, when
 the

the Jews erected the second temple, in the time of the prophets Ezra and Nehemiah, they were so much unacquainted, not only with the meaning, but also the figure of the cherubim, that, if it had not been for Ezekiel's visions, we should not have had any knowledge respecting them. But as the clear comprehending of these figures was of high import, it pleased God to shew to that prophet, by repeated visions, the figure of those emblems which he has carefully recorded in the 1st and xth chapter of his prophecy; and, though the Jews believe Ezekiel to have been a true prophet of God, and his writings to have been inspired, they did not pay that attention to those visions that might have been naturally expected; and which seem to have been given the prophet, on purpose to remind the Jews of the necessity of their having their place in the holy of holies, in the temple they were about to build, as in that of Solomon, which some of their old men must have remembered; and it is the more surprising, as the Jews agree to this day, that "those visions contain the most important mystery; and, in the description of them, the prophet has been so very particular as to render it almost impossible to mistake the great outlines of it. In chap. i. 1, the prophet describes his situation "among the captives by the river of Chebar;" when "the heavens were opened, and he saw" by visions the *Aleim*.—Verse 2, "In the fifth day of the month, "in the fifth year of King Jehoiakim's captivity—" Ver. 3, The word Jehovah came expressly unto "Ezekiel the *priest*.—Ver. 4, And behold a whirlwind came out of the north, a great cloud and a fire "infolding itself, and a brightness was about it, and out "of the midst thereof as the colour of amber out of the "midst of the fire.—Ver. 5, Also out of the midst thereof
" came

“ came the likenefs of four living beings, and this was
 “ their appearance, *they had the likenefs of a MAN*—Ver.
 “ 6, And every one had four faces, and every one
 “ had four wings.—Ver. 8, And they had the hands
 “ of a *man* under their wings, on their four fides.—
 “ Ver. 10, As for the likenefs of their faces, they four
 “ had the face of a *man*, and the face of a lion on the
 “ right fide, and they four had the face of a bull on
 “ their left fide, they four alfo had the face of an eagle.
 “ —Ver. 11, Thus were their faces, and their wings
 “ were fretched upwards, two wings of every one
 “ were joined one to another, and two covered their
 “ bodies.—Ver. 26, And above the firmament, that
 “ was over their heads, was the likenefs of a throne,
 “ as the appearance of a faphire ftone, and upon the
 “ likenefs of the throne was the likenefs as the appear-
 “ ance of a *man* above upon it.” In the tenth chapter
 the prophet gives a fimilar description of the cherubim,
 as in the firft chapter, and in verfe 17, laft clause
 (Hebrew), becaufe the *ſpirit of life* was *in* them. But
 the 20th verfe is very remarkable. “ *This is the liv-*
 “ *ing*” being “ that I ſaw” in the place “ of the *God* of
 “ *Iſrael*, by the river of Chebar, and I knew that *they*
 “ were the cherubim.” If there was no other proof
 that the cherubim, a compound figure, was meant to
 repreſent *one* living being, ſurely the 20th verfe (taken
 in connection with the other parts of the chapter)
 ought to determine it; and, as I obſerved before, is
 an intelligible representation of the perſons in the divine
Trinity, with the manhood comprifed. St. Paul, Heb.
 ix. 5, deſcribing the furniture in the holy of holies,
 mentions “ the cherubim of glory.” And we find the
 18th verfe of Ezek. chapter x. mentions that “ the
 “ glory of *Jehovah* ſtood over the cherubim.”

“ Knowing thus from Ezekiel the form of the cheru-
 “ bim, and knowing the usage of the most ancient
 “ nations, particularly the Egyptians, of forming
 “ compounded figures of this kind, for hierogly-
 “ phical or symbolical purposes, from the remains of
 “ their antiquities, still extant,” we cannot entertain
 any doubt that this representation was highly signifi-
 cative; and that the cherubim, compounded of bull,
 man, lion, and eagle, were intended to signify several
 characters, powers, or persons, united together in *one*.
 Nor were the Egyptians singular in compounding the
 figures of their deities. “ The Italian Janus had two
 “ faces, sometimes four; Diana at Ephesus had three;
 “ and many Egyptian monuments shew two, sometimes
 “ three, heads of different creatures to one body.” “ In
 “ vast numbers of Gems, particularly those called
 “ Abraxa’s, human bodies have the heads, sometimes
 “ of dogs, sometimes of lions, sometimes of eagles, or
 “ hawks, &c.” and it can scarcely be doubted “ that
 “ each of those representations was symbolical.” *Lord*
President Forbes. If it should be asked how the Egyp-
 tians, &c. first conceived the idea of forming those
 strange compounds, as the building of the tabernacle
 was not so early as to give rise thereto? It should be
 remembered that the cherubim was immediately ex-
 hibited upon man’s expulsion from Paradise, and was
 so well known, when the Israelites left Egypt, that the
 workmen fashioned the figures of it without any direc-
 tion, as already observed, page 46. May we not there-
 fore safely infer, that “ the compound figures of the
 “ ancients, to represent their deities, had no other ori-
 “ ginal but that at the entrance of the garden of Eden?”
 Nevertheless, in process of time, “ they separated
 “ those symbols, supposed the different figures to be
 “ different

“ different deities, and at last worshipped them apart.” For instance, “ the Egyptians had their Apis, the “ bull;” “ the Persian Mithras was in all the devices “ of the worshippers of that idol, pictured a lion, or with “ a lion’s head; and the Egyptian Sphinx, which stood “ at the entrance of their temples, had only two of the “ cherubical figures joined in a strange manner, the “ head of the man put upon the body of the lion.” “ The eagle was to the Greeks and Romans an em- “ blem sacred to Jupiter, or Jovis, their great god, “ whom they pictured like a man;” therefore, “ from “ the application made by the ancient Pagans to each “ of the figures in the cherubim to signify a different “ deity, we may with reason conclude that they under- “ stood that particular figure in the cherubim, which “ they choose for their protector, or deity, represented “ in the hieroglyphical usage of the early times, the “ power, the thing, or person, that they intended to “ serve.”

“ Thus, for example, if the curled hairs and horns “ in the bull’s head were, in hieroglyphical writing, “ made the emblem of fire in general, or fire at the “ orb of the sun, those who took material fire for “ their deity, would set up that emblem and wor- “ ship it.”

“ If the lion’s piercing eyes,” his mane, his colour, or, &c. occasioned “ that animal to be the emblem of “ light in general, or of light issuing from the body of “ the sun, such as took light” for the object of their worship, might esteem the lion a proper emblem.

Or, “ if the eagle’s soaring flight, and commerce “ thereby with the air, brought that bird to be the em- “ blem of air, such as imagined a divinity in the air, in

“ clouds, in winds, would take that bird to represent
“ their deity.”

And the *human figure* in the cherubim must, one should suppose, be the most natural occasion of that universal mistake which all the Heathen, at length, dropped into of picturing their gods with human bodies, and the very earliest gave some countenance to, in joining parts of the human body, to, almost, all their representations of their gods. “ We know” (says Lord President Forbes) “ from many texts of Scripture, “ and from many passages in Heathen historians and “ Mythologists” (relators or expositors of the ancient fables of the Heathen), “ that the objects of the earliest Pagan adoration, after losing the idea of the true “ God,” and his determined incarnation (which the cherubim was, most probably, intended to keep in remembrance), “ were the powers in the heavens that “ were supposed to maintain this system, the sun, moon, “ and stars, the host of heaven, the queen of heaven; “ fire, which was supposed to be one of the chief agents, “ in supporting the motion of the universe; light, issuing from fire; and the air, clouds, winds, &c. which “ had infinite force, and were supposed to act a very “ considerable part in the government and preservation of the material world.—In particular we know “ that fire, at the orb of the sun, was worshipped by “ the ancient Egyptians, who made use of Apis, the “ bull, for their emblem; and that the worshippers of “ Baal, the heifer, believed their god had the command “ of fire,” as may be gathered from 1 Kings xviii. 22—39. “ Therefore it is no rash conclusion that “ the bull’s head was the hieroglyphical emblem of “ fire, perhaps fire at the orb of the sun.”

“ There

“ There were several temples in Egypt and Canaan
 “ to the light of the sun; and in Egypt, as well as in
 “ Persia, the lion was a sacred emblem. Wherefore,
 “ it seems highly probable, the lion was used as the
 “ symbol, or emblem of light, as the bull was made
 “ use of as the emblem of fire.”—“ It is also well
 “ known that the earliest Heathen took the air, wind,
 “ *that* which in the ancient languages is expressed by
 “ a word signifying, promiscuously, wind and spirit,
 “ that invisible agent which we feel, and which per-
 “ forms so many considerable effects in nature without
 “ being seen;” *this* they also held as “ a deity, and
 “ to *it* they ascribed inspiration. Their sibyls,” that is,
 “ deliverers of oracles,” “ were inflated. Futurities, the
 “ will of their god, was discovered by the countenance
 “ of clouds, and the flight of birds, which were reli-
 “ giously observed by Augurs (in the Hebrew,
 “ cloud-mongers). Thunder was the voice of their
 “ god, which was portentous and much observed.
 “ Thunder was ascribed to the great Jove, the thun-
 “ derer; and the eagle, with the thunderbolt, was his
 “ ensign. Whence we may pretty safely conclude, that
 “ the eagle, to the worshippers of the air, represented,
 “ hieroglyphically, *air, wind, spirit.*”

“ If the deity, to give some idea of himself from a
 “ sensible object, had made choice of the heavens as
 “ that sensible object, from which to take the imperfect
 “ idea of his immensity, personality, manner of exist-
 “ ence, and operation; if, by the vastness and extent of
 “ them, his immensity was to be represented; if, by
 “ *fire* the first named person, necessarily and continually
 “ generating and sending forth *light* the second named
 “ person, and constantly and necessarily supplied by
 “ *air* or *spirit*, the third named person; the *Trinity* co-
 “ existing,

“ existing, and co-operating, for the support of the
 “ whole, and in aid of each other, was to be repre-
 “ sented; then, upon discovering this to mankind, the
 “ heavens would become the type of *Jehovah*, the divine
 “ essence; fire would become the type of the first named
 “ person; light of the second; and air or spirit of the
 “ third; so that whatever *emblems*, in hieroglyphical
 “ writing,” or representations, “ were used to express
 “ these, as the names of the one, would or might be
 “ used for the appellations or names of the other.”
 “ From all which we may perceive, that if this resem-
 “ blance, or representation, should be expressed in stone,
 “ wood, or metal, the emblems of fire, light, and air,
 “ or spirit; that is, from what has been said, the bull,
 “ the lion, and the eagle, ought to be conjoined toge-
 “ ther into the form of one animal; then every body,
 “ who understood the hieroglyphical emblems, would
 “ be immediately led to think on the heavens which
 “ they represented; and, from thence, raise to himself the
 “ intended image of the *Trinity* in the divine essence.”

“ It calls for very particular attention, that the first,
 “ and the grand mistakes in religion, proceeded from
 “ taking literally, what was meant figuratively, or em-
 “ blematically only; and so denying in effect the sym-
 “ bolical meaning; for whatever pretence a revela-
 “ tion, recorded in words by writing, might have to
 “ be so (literally) understood, sure it was extremely
 “ perverse to take pictures only for the original
 “ things, or persons designed to be exhibited by those
 “ pictures.”

“ The first who wandered from the truth mistook
 “ the heavens, fire, light, and air, or spirit, for what
 “ they were intended to represent, the invisible holy
 “ *Trinity*; and as such worshipped them, using the
 “ figures

“ figures of the bull, the lion, the eagle, only as hiero-
 “ glyphical representations of those powers which they
 “ truly were intended to be. But, in process of time,
 “ their successors forgetting the supposed influence of
 “ those powers in the air or heavens, and observing
 “ religious service paid to the forms of those animals,
 “ made a second mistake; looked no more to the hea-
 “ vens, as their gods, but stupidly imagined a deity to
 “ be inherent in those graven or molten images which
 “ they worshipped and served, and from whom they
 “ looked for favour and protection.” See Exod. xx.
 4, 5. “ It was also taking symbols for realities that
 “ led men to suppose a purifying quality in the blood
 “ of beasts, which also led them to fancy that Heca-
 “ tombs, slaughtered, appeased the Deity; and that
 “ God was delighted with the smoke which arose from
 “ the fat of burnt-offerings.” But though the Heathen
 fell into those absurd and abominable mistakes, it may
 be fully and clearly proved, from holy Scripture, that
 the cherubim were intended for the most valuable pur-
 poses of information; and, when first placed at the gar-
 den of Eden, their symbolical meaning was indisput-
 ably explained to Adam, and by him to Eve; or else
 they might have supposed those symbols set up as ob-
 jects of worship, and paid adoration to them as such.
 But when he was told that the bull, the lion, and the eagle,
 were the symbols of fire, light, and air, or spirit, having
 been made acquainted with the powers and use of
 each of those elements, as he had been of all the pro-
 perties of nature, as appears from his understanding
 the properties of all the creatures, so as to give them
 names applicable to their nature, he would easily com-
 prehend how those emblems might be symbolical of
 the characters or persons in the divine essence; for,

“ whatever occasion man might have had for the
 “ knowledge of the distinction of persons in the Deity,
 “ before the *fall*, it seems certain the manner of his
 “ salvation, after his defection, could not have been
 “ imparted to him without revealing that truth”
 (namely the distinction of persons in the Godhead),
 “ undiscoverable by the light of nature. He could
 “ not possibly know by what means, or upon what
 “ account, his sins were to be pardoned, and himself
 “ reinstated in the favour of God, without being told
 “ that the Deity consists of *three* persons; that, of those
 “ three, pursuant to a covenant made *before* the crea-
 “ tion *, the second” named “ was to take on him
 “ flesh, and in the form of man to suffer, and thereby
 “ atone for the sins of mankind; and that the third”
 named “ was to keep a communication with the souls
 “ of men for their guidance and comfort; and man
 “ could not possibly keep up, with any certainty, the
 “ memory of this revelation without some memorial,
 “ some symbolical act or thing to preserve it; or look
 “ upon such symbol (knowing the sense of it) without
 “ gratefully confessing his obligations to those divine
 “ persons to whom he owed his *being*, his *comfort*, his
 “ *salvation*.”

“ A *Christian*, the most important article of whose
 “ creed it is, that the Deity was joined to the humanity,
 “ that the Word was made flesh, that a person in Je-
 “ hovah became the son of man, and a man, born of

* We read, Ephes. i. 4; 2 Tim. i. 9; Titus i. 2, “ of a *choice*; ” persons chosen in Christ before the world began;” and in Gen. ix. 9, of God’s establishing *his* covenant with Noah, which implies it had been made *before*. And the Psalmist says, Psal. lxxiv. 20, “ Have respect unto *the* covenant.” And Isa. liv. 10, “ Neither shall the *covenant* of my *peace* be removed, saith Jehovah.”

“ a virgin, become the Son of Jehovah, will not dis-
 “ credit when he is told, that in the representation of
 “ the Deity exhibited under symbols in the cherubim
 “ for the instruction and comfort of mankind, the fi-
 “ gure of a man is added to those that represent the
 “ Trinity; that this figure of a man is placed at the
 “ right hand of that emblem which represents the Fa-
 “ ther, the first named person, the fire; and that it is
 “ in a particular manner conjoined with the lion, the
 “ second named person, the light; but will then firmly
 “ believe what these figures thus explained represent;
 “ and must think it agreeable to the great condescen-
 “ sion and merciful goodness of God, to acquaint man
 “ from the beginning with what so nearly concerned
 “ him, and what without revelation he could not pos-
 “ sibly have any idea of.” *Lord President Forbes.*

It is not only the hieroglyphical representation in
 the cherubim that deserves particular consideration,
 from the figures of which it was compounded, but also
 the rank the cherubim had in the tabernacle and in So-
 lomon's temple.

I have already shewn from various Scriptures, that
 the cherubim were to be made out of the matter of the
 mercy-seat, which they were to cover with their wings,
 and that, standing at each extremity of that mercy-seat,
 their faces were to look towards each other, and to-
 wards the mercy-seat, and that from thence Jehovah
 would commune with Moses, Exod. xxv. 22; and from
 Numb. vii. 89, it appears he did speak to Moses
 agreeable to that promise. Nor was his residence there
 confined to the days of Moses; for we find in Psalm
 lxxx. 1, the prophet says, “ Give ear, O thou Shep-
 “ herd of Israel, thou that leadest Joseph like a flock;
 “ thou that dwellest between the cherubim, shine forth.”

See

See also Pſal. xcix. 1. From which (Scriptures) it appears, that the ſpace between the two cherubim is deſcribed particularly as the place of the reſidence of the Deity, and of his appearance, and from thence to make his will known. “ Beſides this, there was a
 “ ſtated ſolemn ceremony to be performed once a year,
 “ on the day of expiation, *before* the mercy-feat; the
 “ high prieſt was to bring within the vail the blood of
 “ the ſin-offering, and with that to make atonement
 “ for all the people by ſprinkling of the blood upon
 “ the mercy-feat, and ſeven times before it; and the
 “ blood ſo ſprinkled is ſaid to expiate.” Alſo a charge
 was given, “ that the high prieſt (Levit. xvi. 12, 13)
 “ ſhould take a cenſer full of burning coals of fire from
 “ off the altar *before* the face of Jehovah, and his hand
 “ full of ſweet incenſe beaten ſmall, and bring them
 “ within the vail; and he ſhall put the incenſe upon
 “ the fire before the face of Jehovah, that the cloud
 “ of the incenſe may cover the mercy-feat which is
 “ above the teſtimony, that he die not.”

Why is the mercy-feat to be covered? Becauſe Jehovah ſays, ver. 2, “ I will appear in the cloud upon
 “ the mercy-feat.”

“ The atoning blood, in this higheſt and moſt ſo-
 “ lemn act of the Moſaical inſtitution, was ſprinkled
 “ on that part of the mercy-feat towards which the
 “ ſeveral faces of the cherubim were directed; and if
 “ they were to ſee, they had not any object to look
 “ at on this ſolemn day of expiation but the prieſt in
 “ the holy garment, the emblem of the ſecond named
 “ perſon, the light, ſprinkling the blood on and to-
 “ wards the mercy-feat; which could hardly fail to
 “ raiſe the idea, that the blood ſo ſprinkled was the
 “ object that the divine perſons whom theſe figures
 “ (in

“ (in the cherubim) represented, looked upon as the
 “ propitiation, the ransom, the atonement.” “ And
 “ if it was necessary towards making this emblem fully
 “ perfect to represent all the persons as looking upon
 “ and accepting *this* blood, then it was requisite to
 “ make two several complete cherubim, and to place
 “ them, as the prophet describes, at the different ex-
 “ tremities of the mercy-seat, that the faces of each
 “ figure (or cherub) might be directed towards the
 “ very spot whereon the blood was to be sprinkled;
 “ because, had there been no more than one repre-
 “ sentation of the figures in the cherubim, two only of
 “ the four faces could have been directed to the place
 “ on which the blood was to be sprinkled,” and Je-
 hovah could not have dwelt between them. “ Be-
 “ sides, whoever believes that the covenant (from
 “ which the appellation Aleim arose) was made, or
 “ entered into by the Aleim from the beginning, and
 “ was intimated to Adam upon the fall, or when the
 “ purpose of mercy was first revealed; and when, for
 “ explaining and recording that purpose of grace, the
 “ whole emblematical institution was appointed, and
 “ the cherubim exhibited, he will readily admit that
 “ the position of the two compound figures with their
 “ faces looking towards each other, and at the mercy-
 “ seat, where the blood of atonement was to be sprin-
 “ kled, might represent the Aleim as parties in the act
 “ for making a covenant, looking and relying on each
 “ other for the performance, and regarding the *blood*,
 “ which was the emblem of the consideration for
 “ which man was to be redeemed; and this opinion
 “ he will the more readily consent to when he recol-
 “ lects that the ark which supported the mercy-seat
 “ and the cherubim, the principal emblems of the

“ Jewish religion, is commonly called “ the ark of
“ the covenant.”

If it should be asked, what the faces of the other figures in the cherubim were supposed to be looking at while their consociates were viewing the person sprinkling the blood before and upon the mercy-seat? I would reply, that as the cherubim extended their wings from side to side of the holy of holies (see 2 Chron. iii. 11—13), so those whose faces are represented as being outwards, may be supposed to have been “ extending “ their gracious, compassionate, benevolent attention “ to the whole earth.” It must be confessed, that the account given us by Moses of the publication of the gospel after the fall, is very short and concise; “ The seed of the woman shall bruise the serpent’s head.” Yet it is highly probable, that the revelation made to Adam and Eve was in itself very full and explicit; for hopes of mercy are so far recorded in that single sentence, as to have preserved them from despair and self-destruction until the cherubim was exhibited and explained, which appears to have been immediately on the expulsion of our first parents from Paradise; when, doubtless, our most merciful and gracious Creator would, in the explanation of the cherubim, reveal all, or perhaps more than was afterwards made known to Moses, respecting the meaning thereof: for whoever duly considers what has been said above, unless he wilfully shuts the eyes of his intellectual faculties against truth, and what ought to be esteemed demonstrative testimony, he must, from what has been advanced, be constrained to acknowledge, that the cherubim led to a clear unequivocal idea, if not to a demonstration, that there are three persons in the Godhead; “ whereof

“ one became bound to join himself to humanity, per-
 “ form complete righteousness, and give the fullest
 “ satisfaction for the sins of mankind; one became
 “ bound to assist man thus redeemed, to believe in,
 “ and lay hold upon this glorious redemption,” and
 then to sanctify his whole soul and body after the image
 of his Creator, in righteousness and true holiness; and
 “ one became bound to accept of that satisfaction, and
 “ upon receiving it, to admit man to fellowship and
 “ favour;” and whoever is convinced of these precious
 truths will be led to confess, that even “ before the
 “ creation a covenant was made to this purport be-
 “ tween the sacred *Tbree*, in the event of man’s fall-
 “ ing;” and will with more pleasure acknowledge it
 when he reflects upon several passages of Scripture
 which have an immediate tendency to confirm the text;
 particularly Gen. vi. 18, ix. 9, where it is said, “ I
 “ will establish my covenant;” which supposes a cove-
 nant to have pre-existed as a promise of mercy, &c.
 David says, 2 Sam. xxiii. 5, “ He hath made for me
 “ an everlasting covenant.” Psal. lxxiii. 20, the pro-
 phet says, “ Have respect unto the covenant.” Ezek.
 xvi. 60, last clause, “ I will establish unto thee an
 “ everlasting covenant.” Zech. ix. 11, “ As for thee
 “ also, by the blood of thy covenant I have sent forth
 “ thy prisoners out of the pit where is no water.” Isa.
 lv. 3, “ I *have* made *for* you an everlasting covenant,
 “ the sure mercies of David.” Heb. xiii. 20, “ The
 “ blood of the everlasting covenant.”

After what has been said, I think it needful only to
 observe, that “ whatever religious act was done under
 “ the Mosaic dispensation, was directed to be where
 “ the Deity was to reside, to dwell, to appear in the
 “ midst of the people, in the place where he was to
 “ put

“ put his name; the place where, and where only, in
 “ exclusion of all others, sacrifice was to be offered,
 “ the altar was to be set up, and every other ceremo-
 “ nial or emblematical act of their religion was to be
 “ performed;” and more particularly the highest al-
 ready spoken of, the sprinkling of blood upon the
 mercy-seat before the cherubim; “ therefore whatever
 “ was there done is said to have been done before *Je-*
 “ *hovah*; in the Hebrew, always before the *faces* of
 “ *Jehovah* :” now, if the several faces of the cherubim
 are taken to represent the persons in the Deity, and
 therefore to be called the *faces* of *Jehovah*, the reason of
 this phraseology will be obvious, as the phrase itself
 will be significant.

C H A P. IV.

Twelve irrefutable proofs given that Jesus Christ has the incommunicable name, Jehovah, ascribed to him by the inspired writers; and that he is the Lord the Saviour.

ADAM and Eve being thus fully instructed in the meaning of the cherubim, and learning from thence, that in the fulness of time a person in Jehovah should (agreeable to the everlasting covenant, see 2 Sam. xxiii. 5; Isaiah xxiv. 5; Heb. xiii. 20, and agreeable to the name *Aleim*) become man, we may justly account for Eve's exclamation upon bringing forth her first-born, *Cain*, when she says, Gen. iv. 1, אֶת־יְהוָה, את־יהוה, *kaniti*, I have gotten, אִישׁ אוֹ אִשָּׁה, a person, eth

eth Jehovah, of the Effence existing*.” Does not this text lead us naturally to conclude, that God preached to Adam and Eve before he expelled them from Paradise (or perhaps when he was pleased to explain the meaning of the cherubim to them), that *Jehovah* was to become incarnate? But Eve not knowing when, and having brought forth a man child, she would naturally utter the sentence under consideration, with that earnest eager *joy* by which a man expresses

* קניתי, first person sing. Indic. preter. in kal; from the root קנה, to get, possess, &c. איש, a noun, with a formative א, signifying “ a being, or thing subsisting or existing.” It is sometimes translated “ a man;” but in Numb. xix. 18; 1 Sam. xvi. 18; 2 Sam. iv. 9, it is rendered “ person.” יאה, a particle, denoting “ nearness, approach; also the very substance of a thing; “ the; the very.” יהוה. Perhaps some persons would translate those words, “ I have gotten a man the Lord.” But it should be remembered, the word is יהוה, Jehovah; not אדני, Adoni; and therefore ought (in that case) to be read, I have gotten a man, the — Jehovah; not “ from Jehovah;” as there is not any word or letter in that Hebrew text which signifies, *from*. Besides, יהוה, Jehovah, is a compound word, as I have already shewn, p. 35. And the late learned John Hutchinson, Esq; says, that “ יהוה, is compounded of יה, the essence, and the participle הוה, existing by “ some virtue, power, or action, necessarily and voluntarily in it- “ self; supporting or sustaining its existence personally, in manner, “ in virtue, in power, in strength, in action, in wisdom, &c.” Again, he says, “ The word יה, expresses simply the essence; the “ word הוה goes further; implies every person, power, and man- “ ner which is in, or with the Essence, &c.” See his *Moses’s Sine Principio*, p. 22, 23. And as this learned gentleman’s opinion is supported by others, enumerated p. 36, I have translated the passage, I have gotten a *person* of the Essence existing. Mr. Hutchinson himself has rendered those words in his Introduction to *Moses’s Sine Principio*, p. 202, “ I have got a man, the very Je- “ hovah.” Had the word been אדני, Adoni, instead of Jehovah, it might have been rendered, I have got a man, the Lord, the Ruler, the Governor, &c.; but as the word is יהוה, Jehovah, I humbly conceive it should be read as I have translated it.

himself

himself when he has with much pains and attention accomplished or obtained something that he most earnestly desired.—Instance.—When Themistocles the Athenian admiral deserted to the king of Persia, that king was so exceedingly elated, that he would frequently cry out when he awaked from his sleep, “Thank the gods! I have gotten Themistocles the Athenian.” So Eve, in a rapturous transport of joy,—*Kanithi aish eth.*—Jehovah! I have gotten a person of the Essence existing! And why this ecstasy? Because she had experienced a state of holiness, and had also felt the bitter evil and baneful consequences of sin. She therefore longed for that *Deliverer* who was to come from her seed, that should “bruise the serpent’s head, destroy sin, and him that had the power of sin, that is, the devil.” And as she was first called “אשה, *ashah*, a woman;” she wanted to experience that her new name, “חַוָּה, *chavah*, the manifest,” should be fulfilled; * and that she might behold “God manifest in the flesh,” 1 Tim. iii. 16, to take away her sins, to redeem her from all iniquity, and that she might be created anew “in righteousness and true holiness, and be thereby enabled to live to the praise of the glory of his grace.”

Having clearly and incontestably proved in the preceding pages, from the fullest evidence which ought to be required by any person (who is not determined to resist *all* evidence, and dispute against the clearest proof), that there are a plurality of persons in the

* “Adam calls her name *Eve* (Hebrew חַוָּה, *chavah*, “manifest”). See John i. 4; xi. 25; Col. ii. 3; iii. 4; and particularly 1 John i. 2, where in the expression, “the life was manifested,” the apostle plainly alludes to the very name given to Eve, and the reason of it.” *Parkhurst.*

Aleim, or Godhead; and that the cherubim seems to have been erected, partly to keep that great truth in remembrance, as well as to teach that the manhood was to be taken into the Godhead, in consequence of an antimundane covenant which the word Aleim leads to the idea of, as already shewn, p. 26 and 40.

I now come to prove that Jesus Christ has the names of God given him; and as Gen. iv. 1, is so full to the purpose, and is of so very early a date, I shall begin with that. Gen. iv. 1, “*Then Adam knew Eve his wife,*” “*when she conceived, and bare Cain, and said,*” *I have gotten a person of the Essence existing**. Proof first, that Jesus

* It strikes me, that while our first parents were in a state of innocence Adam had not any carnal knowledge of his wife; possibly had no inclination, or perhaps the short time of their continuing in that state (with the purity of their thoughts) might scarcely afford them an opportunity; for it is probable, that Adam had all the knowledge imparted to him of which he was so eminently possessed, prior to the woman’s creation; and it appears by Gen. ii. 19, 20, that “*Adam gave names to every living creature, to all*” “*cattle, to the fowls of the air, and to every beast of the field*” “*(agreeable to their natures, which manifested his wisdom); but*” “*as to Adam, there was not found an help-meet for him.*” Now if Adam had been in carnal connexion with his wife while in a state of innocence, she might have conceived then as well as she did afterwards. In that case, must not the child have been holy? But after they had sinned, and the curse was denounced, fear might be so powerful a restraint upon their inclinations as to prevent such commerce; but when the promise was clearly understood by the exhibition and explanation of the cherubim, they would be naturally led to indulge their inclinations, as by that means they hoped for a speedy accomplishment of the promise, “*Thy seed shall*” “*bruise the serpent’s head.*” I have therefore translated the first ו, vau, in the verse as a connective particle, *then*; as in Gen. iii. 5; Eccles. iv. 7; and the ו before תהרר, *when*; as in 1 Sam. xii. 12; Prov. iii. 28; and as an additional reason to those already given, for translating the last clause of the verse, “*I have gotten a per-*”
F “*son*

fus Christ is Jehovah, or a person in the Essence existing.—In Exod. xxiii. 20, it is written, “ Behold I will send the angel before thee.”—Ver. 21, “ Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions, because *my name is in him.*” Who was this angel? The proto-martyr Stephen, speaking of Christ, proving him to be the Messiah before the Sanhedrim, or great coun-

“ son of the Essence existing;” I find the Septuagint have rendered that clause, “ Ἐκτησάμλος ἀνδρῶπων δια τῆ θεῶ,” I have gotten a man of God. Had the Hebrew been agreeable to their translation, it would have been אִישׁ אֶת־יְהוָה, instead of אִישׁ אֶת־יְהוָה; and then Moses might as well have claimed the Messiahship as the blessed Jesus Christ; for he is called, Psal. xc. in the title, אִישׁ אֶת־יְהוָה, a man of God; but blessed be the Lord, the sacred original is Aish, eth—Jehovah; and must (to do it justice) be read as I have translated the clause, or as Mr. Hutchinson reads it, “ I have got a man, the very Jehovah;” or, I have gotten a person of the Jehovah; therefore this is a proof that Jesus Christ is a divine person, or a person in the Godhead. Had there been a ם, mem, prefixed to the particle אַת, ath, then it might indisputably have been read, I have gotten a man from the Lord, or from Jehovah; but as the Old Testament, as well as the New, was so admirably indited by the Holy Spirit of infinite Wisdom, that there is not a letter superfluous nor a letter omitted; because “ every word stands for some material and sensible object, which God created to represent and to give us ideas of some correspondent and spiritual object.” “ Also, the Hebrew language, like a striking picture, generally describes the passions by the effects they have on the body.” Therefore, that letter ם being wanting, prevents the clause being read as our translation has given it, and demands to be read as above translated; and it is as easy a clause to translate as any in the whole Hebrew Bible; because the words follow each other: and there are no difficult grammatical inflections or variations, so as to render it possible to mistranslate it, unless that be done wilfully, or from prejudice against the doctrine it holds forth. Montanus reads it, “ Acquisivi virum cum Domino,” I have gotten a man with the Lord; and in the margin he reads it, “ per Dominum,” by or through the Lord.

cil of the Jews, fays, Acts vii. 38, " This is *he* that
 " was in the church in the wildernefs, with the angel
 " which fpake to him in Mount Sina *."—Ver. 35,
 " The angel which appeared to him in the bufh,"
 who is called, Exod. iii. 2, " The angel Jehovah;"
 who, in ver. 6, fays, " I am the Aleim of thy father,
 " the Aleim of Abraham, the Aleim of Ifaac, and the
 " Aleim of Jacob. Then Mofes hid his face, for he
 " was afraid to look upon God." Stephen calls him,
 Acts vii. 31, " Φωνη Κυριου, the voice of the *Lord*." The
 very fame word which the Septuagint fubftitute
 always for Jehovah. But it fhould be ferioufly re-
 marked, that if that angel is not Jehovah he could
 not *pardon*, and therefore the expreffion would have
 been abfurd; but admit him to be Jehovah, as he
 moft certainly was, and then both the charge and the
 reafon for giving it appear juft, requifite, and proper.
 Alfo, in chap. xxxiii. 14, Jehovah fays (for he is the
 fpeaker), " My prefence fhall go with thee, and I will
 " give thee reft." Therefore it was the angel Je-
 hovah, or Chrift, as appears by comparing the feveral
 texts quoted in this page. Here is a *fecond proof* that
 Chrift is Jehovah. And in chap. xxxii. 31, " Mofes
 " returned to Jehovah, confefled that the people had
 " finned a great fin;" then fays, ver. 32, " Yet now,
 " if thou wilt forgive their fin; but if not, blot me, I
 " pray thee, out of thy book which thou haft written." Ver. 33,
 Then Jehovah faid unto Mofes, " Whofoever
 " hath finned againft me, him will I blot out of *my*
 " *book*." But I find, Rev. xxi. 27, calls it, " The
 " Lamb's book of life." Alfo, Rev. xiii. 8, calls it,
 " The book of life of the Lamb flain from the founda-

* St. Paul fays, 1 Cor. x. 4, " That fpiritual rock which (mar-
 gin) attended them was Chrift."

tion of the world." Who was this Lamb? John the Baptist says, pointing to Christ, John i. 29, "Behold the Lamb of God." Also, ver. 36, "And looking upon Jesus as he walked, he saith, Behold the Lamb of God." And St. John calls him, Rev. v. 5, "The Lion of the tribe of Judah, the Root of David." And in chap. xxii. 16, "I Jesus—am the Root and Offspring of David." Also this Lamb is represented (Rev. v. 6), "standing as a lamb that had been slain, having seven horns (to denote his omnipotence), and seven eyes" (to declare his omniscience); and to manifest his divinity, the hierarchies of heaven, the elders, the angels, and the spirits of the justified who were "made perfect in glory," to the number of "ten thousand times ten thousand, and thousands of thousands (but no Socinians among this great multitude), sung," ver. 9, "a new song of praise unto him;" and ver. 12, they say "with a loud voice, Worthy is the Lamb that was slain;" and ver. 13, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Now, Sir, these were not fallible men, but the whole army of heaven that ascribed the same glory to the Lamb as to him that sat upon the throne. Again, chap. vii. 9, 10. The innumerable multitude of the redeemed that were "clothed with white robes (to denote their complete justification), and with palms in their hands" (to shew their complete victory over Arius, Socinus, sin, death, the grave, and the powers of hell). Ver. 10, And they cried with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and to the Lamb." Furthermore, the prophet, describing "the holy Jerusalem" in chap. xxi. says, at ver. 22, "I saw no temple therein; for the Lord God Almighty
" and

“ and the Lamb are the temple of it.” Ver. 23,
 “ And the city had no need of the sun, neither of the
 “ moon to shine in it; for the glory of God did *en-*
 “ *lighten* it, and the *Lamb* is the *light* thereof.” Here
 the Lamb is expressly said to be “ the glory of God,
 “ and the light of the holy city, the new Jerusalem.”
 Also chap. xxii. 1, “ And he shewed me a pure river
 “ of water of life, clear as crystal, proceeding out of
 “ the throne of God and of the Lamb.” Again, ver. 6,
 “ The Lord God of the holy prophets sent his angel
 “ to shew unto his servants the things which must
 “ shortly be done.” But in ver. 16, “ *I Jesus* have
 “ sent mine angel to testify unto you these things in the
 “ churches.” Therefore “ Jesus is the Lord God of
 “ the holy prophets.”

Put these Scriptures together, consider them well,
 Sir, and remember that God hath positively declared,
 Isaiah xlii. 8, “ I am Jehovah, that is my name, and
 “ my glory will I not give to another.” Yet the apostle
 to the Hebrews, chap. xiii. 21, says, “ Through Je-
 “ sus Christ, to whom be glory for ever and ever.
 “ Amen.” And he repeats the declaration, to make
 it indisputably sure, Isaiah xlviii. 11, “ I will not give
 “ my glory unto another.” Yet the same glory is
 given to the Lamb as to him that sat upon the throne.
 Here is a *third* irrefutable proof that Jesus Christ, the
 Lamb, is Jehovah.

Again, Isai. xlvi. 6, “ Thus saith Jehovah the 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.” Again, chap. xlvii. 4, “ As for our Re-
 “ deemer, the Lord of Hosts is his name, the holy One
 “ of Israel.” Again, chap. xlviii. 12, “ Harken unto
 “ me, O Jacob, and Israel my called; I am he, I am

“ the first, I also am the last.” But I find in Rev. i. 10, the prophet says, “ I was in the Spirit on the Lord’s day, and heard a voice behind me as of a great trumpet.” Ver. 11, “ Saying, I am Alpha and Omega, the first and the last.” Ver. 12, “ I turned to see the voice that spake to me, and being turned, I saw”—ver. 13, “ the likeness of the Son of man.” Ver. 17, “ And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.” And chap. xvii. 13, “ I am Alpha and Omega, the beginning and the end, the first and the last.” Proof *fourth* that Jesus Christ is Jehovah.

In Exod. xvii. 2, “ Wherefore the people did chide with Moses—who said unto them, Why do you chide with me? Wherefore do ye tempt Jehovah?” Ver. 7, “ He called the name of the place Massah, i. e. temptation—because they tempted Jehovah.” See Numb. xxi. 5, “ And the people spake against God and against Moses; Wherefore have ye brought us up out of Egypt to die in the wilderness?—there is no water.” Ver. 6, “ And Jehovah sent fiery serpents among the people, and they bit the people, and much people of Israel died.” St. Paul, speaking of these insults, &c. 1 Cor. x. 9, says, “ Neither let us tempt *Christ* as some of them also tempted, and were destroyed of serpents.” A *fifth* proof that Christ is Jehovah.

I now come to a passage which so fully and clearly proves the angel (spoken of Exod. xxiii. 20—22, as I have already shewn in the preceding page) to be Christ, I am naturally led to suppose, that not only Arians, but Socinians, must be confounded and put to silence, so as no longer to erect their horrid blasphemies against
 “ the

“ the Prince (or it may be read Author) of life,” Acts iii. 15; and “ Lord of glory,” 1 Cor. ii. 8 *. The passage is in Joshua v. 13—15, “ And it came to pass when Joshua was by Jericho, that—behold there stood a *man* over against him with his sword drawn in his hand; then Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? Ver. 14, “ And he said, nay:” שר צבא יהוה כִּי אֲנִי, for I am *Prince* of the host *Jehovah*. “ Then Joshua fell on his face to the earth and” worshipped him: and “ said unto him, What faith my Lord unto his servant?” Ver. 15, Then spake the Prince of the host Jehovah unto Joshua, “ Loose thy shoe from off thy foot,” because the place which thou didst stand upon it (is) consecrated; “ and Joshua did so.” What can you (or the Jews) say to this, Sir? For I hope neither you nor the Jews will say, I have not given it a proper translation! If *this man* was not Jehovah, Joshua was guilty of shameful idolatry; such

* I would here advertise the reader, that he may probably observe some texts of Scripture quoted more than once, and may blame it as tautological prolixity; but I request him to consider, that I myself intend to raise objections, such as, I suppose, the Socinians would advance in argument; whereby I hope to show that each of those texts which I have repeated, is an answer to several of their objections. I shall also manifest, that Jesus Christ has all the divine names, viz. Aleim, Jehovah, and Adoni, given him; and in proving this, perhaps it may be requisite to quote the same texts, either to prove those points or to support other portions of Scripture that correspond therewith; because, as they (the Socinians) do not allow the plenary inspiration of the canonical books, it may be necessary to confirm the point by the testimony of various prophets or apostles; and in so doing it may possibly be requisite to repeat the same text more than once, especially as I have thought it needful to reply to several of Dr. Priestley’s negations of the doctrines contained in the holy Scriptures.

as Jehovah would not have excused in a prophet, which Joshua *was* beyond contradiction. For if he had been only a man, he could not have been the captain of the host; because Joshua was eminently so by God's appointment. Had he been only an angel that Jehovah had sent before Israel, or with them, and his created glory had led Joshua to suppose that he was one of the divine persons of the Aleim, when Joshua prostrated himself to worship him, he would most assuredly have said to Joshua as the angel that shewed John the great things he beheld, "When I had heard and seen, I fell down to
 " worship at the feet of the angel (compare Rev. xix.
 " 10), which shewed me these things. Then saith he
 " unto me, See thou do it not, for I am thy fellow-
 " servant, and of thy *brethren* the *prophets*—worship
 " God." Rev. xxii. 8, 9. From which we may safely conclude, that the person whom Joshua worshipped was not an angel; he dared not to have taken the glory due to his divine Master alone: had he been only a man, Joshua would not have worshipped him; therefore he was the *God-man*, Christ Jesus, who frequently appeared in the human form, and that Joshua knew well; because he had ministered to Moses many years, had been his constant attendant, was with him in the Mount forty days, and abode continually in the tabernacle as the servant of Moses, or his minister. See Exod. xxxiii. 11. Beside, read his solemn declaration before the whole congregation of Israel, Joshua xxiv. After briefly enumerating the mercies that God had conferred upon them as a peculiar people, from Abraham's time to that day, he says, ver. 15, "If it seem
 " evil unto you to serve Jehovah, choose ye this day
 " whom ye will serve, whether the gods which your
 " fathers served that were on the other side of the
 " flood,

“ flood, or the gods of the Amorites in whose land ye
 “ dwell; but as for *me* and *my house* we will serve *Je-*
 “ *hovah.*” For all these reasons Joshua was the most
 unlikely man upon earth to worship any creature, even
 the most exalted of the heavenly host; therefore the
man whom he worshipped was *he* to whom divine wor-
 ship is justly due, the *God-man Christ Jesus*. Here is a
 sixth proof that Jesus Christ is Jehovah.

In the Book of Judges, chap. xiii. we have another
 incontestable proof that the angel who was with the
 church of Israel at this time also, was the *God-man*, as
 may be clearly seen from the following verses, of which
 I have given a just translation. Ver. 3, “ And the angel
 “ Jehovah appeared unto the woman” (Manoah’s wife.)
 Ver. 6, “ Then the woman came and told her hus-
 “ band, saying, a man of God (the Hebrew is אלהים
 “ איש, a man, or rather a person of the Aleim) came
 “ unto me,—but I asked him not whence he was,”
 neither did he tell me his name. Ver. 7, “ But he said
 “ unto me, Behold, thou shalt conceive and bear a son
 “ —the child shall be a Nazarite to God from the
 “ womb to the day of his death.” Ver. 8, “ Then
 “ Manoah entreated Jehovah, and said, O my Lord,
 “ let the” Man of the Aleim (or the Person of the
 Aleim) “ whom thou didst send, come again to us, &c.”
 Ver. 9, “ And the Aleim hearkened to the voice of
 “ Manoah, and the angel of the Aleim came again,
 “ &c.” Ver. 15, “ Then Manoah said unto the angel
 “ Jehovah, I pray thee let us detain thee until we shall
 “ have made ready before thy faces a kid of the goats.”
 Ver. 16, “ If thou wilt offer a burnt-offering thou
 “ must offer it unto Jehovah, for Manoah knew not
 “ that he *was*” the angel Jehovah. Ver. 17, And
 Manoah said unto the angel Jehovah, What is thy
 name?

name? that when thy words come to pass we may do thee honour. Ver. 18, And the angel Jehovah said unto him, Why askest thou after my name, seeing it is exceeding wonderful *? Ver. 19, So Manoah took a kid with a meat-offering, and offered it upon a rock unto *Jehovah*, and *he* did wonderously; and Manoah and his wife looked on. Ver. 20, For it came to pass, when the flame went up from off the altar toward the heavens, that the angel Jehovah ascended in the flame of the altar; but Manoah with his wife looking on, then fell on their faces to the ground. Ver. 21, But the angel Jehovah did no more appear to Manoah or to his wife; then Manoah *knew* that *he* was the angel *Jehovah*. Ver. 22, And Manoah said unto his wife, Dying we shall die, because we have seen *God* (Hebrew, *Aleim*). See also Judg. vi. 11—24, which correspond so exactly with the passages in chap. xiii. quoted in this page, that to deny this angel being a person of the *Aleim*, and of the Essence-existing, is to confess an understanding so weak as not to comprehend the meaning of two circumstances that have the most perfect resemblance to each other; for ver. 23 positively asserts the person speaking to Gideon to be Jehovah, to whom Gideon built an altar, and called it “Jehovah-shalom,” “Jehovah is reconciled.” Compare attentively ver. 14, 16, 22, 23, and you must inevitably perceive that that angel was the *Lord God*. See also Numb. xxii. and compare ver. 9, 20, 35, and 18, 32, to shew that “the angel of the Lord” is *Aleim*, and Jehovah.

A due reflection upon the verses above quoted will naturally lead to a conclusion something similar to what

* פלאי, plural, implies more than wonderful; and perhaps might be justly rendered *exceeding comprehension*. The same word, only singular instead of plural, is rendered “wonderful.” Isaiah ix. 6.

follows.

follows. If this angel, as he is called (Hebrew, מלאך), was not the angel of the covenant, and a person in the Aleim, Manaoah and Gideon intended to worship a creature, and consequently to become idolaters; for they must have known that the blessings then and there promised to them could only come from Jehovah. Observe, that in ver. 18 of chap. xiii. his name is exceeding wonderful; and in ver. 19, it is said, Jehovah did wonderously; and in ver 20, that *he* ascended in the flame of the altar; and in consequence of that glorious but awful sight, Manoah and his wife fell on their faces to the ground; being then assured, ver. 21, that he was the angel Jehovah; and it appears from ver. 22, that Manoah expected a speedy death, because, says he, “we have seen *God*.” A proof that this was *Jehovah Jesus* “who was in the church in the wilderness, &c.” Acts vii. 38. But it should be remarked, that the word *God* in ver. 22, is in the Hebrew Aleim; and the woman says in ver. 23, “If *Jehovah* was inclined to have slain us, *he* would not have received a burnt-offering and a meat-offering at our hands, neither would *he* have shewed us, nor would *he* at this time have *told* us all these things.” From whence it appears, by comparing ver. 22, and 23, that this *angel* was *Jehovah Aleim*; also that Manoah and his wife saw (what the apostle asserts 1 Cor. iv. 6) “The *glory of God* in the *person of Jesus Christ*.” And as Manoah said when he saw the glorious angel of the covenant, “We have seen the Aleim;” that is, “the *fulness of the Godhead*;” so the apostle Paul says, “In *him* (Christ) dwelleth all the *fulness of the Godhead* bodily,” Colof. ii. 9. A *seventh* proof that *Jesus Christ is Jehovah*.

A very learned gentleman, whose writings are an honour

honour to this nation, reads, 2 Sam. vii. 28, “ And now Adoni of the *Essence*-existing, thou thyself art of the Aleim, and thy words shall be established.” If this be a true reading of the sacred text (and I believe it would puzzle all the Arians and Socinians on earth to prove the contrary), here is another proof of the plurality of persons in the Godhead; and it seems as if Christ Jesus was that divine person whom the king-prophet is addressing under the names Adoni Jehovah.

In Psalm xxiv. I find words expressive of great joy; such as might be sung on the triumphant return of some royal mighty conqueror, who had vanquished all his enemies by a complete victory over them.—Attend, Sir, to their rapturous language, and suppose that you hear their melodious accents. Ver. 7, “ Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! and the King of glory shall come in.” Ver. 8, “ Who is this King of glory? *Jehovah* strong and mighty; *Jehovah* mighty in battle.” And the celestial armies seem impatient for his arrival, as if their bliss was not perfectly complete in his absence; for they repeat their strains of joy. Ver. 9, “ Lift up your heads, O ye gates, ” and be highly elevated “ ye everlasting doors, for * “ the King of glory” cometh in.

* I persuade myself that the Hebraist will not censure me for the alteration I have made in ver. 9; because אשא, signifies “ elevation, exaltation, rising, swelling, &c.” as well as to “ lift up;” and the polite English reader will perceive a difference that will rather please than offend. Also, I hope to be excused for having altered the verb in the last clause from the future to the present tense; because, if the King of glory was not upon the point of entering, there would not have been any necessity for the importunity which seems to be manifested for the immediate aperture of the celestial gates, the doors of eternal bliss. The word is “ ויבא, va-
“ jabo;”

in. But upon finding the heralds so very importunate, it is again demanded, Ver. 10, "Who is this King of glory?" The same answer is repeated with an additional epithet. "The *Lord of Hosts*, he is the King of glory. Selah." *It is established.* Take particular notice (as if the prophet had said), all ye who deny that Christ is Jehovah.—For if a person *in Jehovah* had not descended to perform that great salvation (ascribed justly to Christ), why that elevation of the portals of heaven? why that expansion of the avenues and entrance to the celestial mansions of glory? Or upon what other occasion did a person in Jehovah ever descend, to which this divine song is so properly applicable as to Christ on his ascension? And it is said, Psalm xlvii. 5, "God is gone up with a shout; Jehovah with the sound of the trumpet." Therefore, as the armies of heaven celebrated the arrival of this glorious triumphant conqueror in such high strains of praise, when he "ascended up on high, and led captivity captive," and hail *him* "the Lord of Hosts, and the King of glory,"—shouting aloud, "Sing praises to God, sing praises; sing praises to our King, sing praises," Psa. xlvii. 6; surely these high encomiums were given as a just tribute of praise to *him* who died for our "sins, and rose again for our justification;" "who having spoiled principalities and powers, he made" public exhibition "of them, triumphing over them" by himself; Colos. ii. 15. "And is set at the right hand of God, far above *all*

"jabo;" first person future, with *vau* conversive; but as the sense of the passage will not allow it by any means to be translated in the preter; and from what I have advanced above, it does not seem to be at any distant period, I have rendered it in the present tense, as best corresponding with the context.

"principality

“ principality and power, and might and dominion)
 “ and every name that is named, not only in this
 “ world, but also in that which is to come;” Ephes. i.
 20, 21. And this agreeable to the strictest rules of
 equity; because “ all thrones, dominions, principali-
 “ ties, and powers, and things in heaven, and things
 “ in earth, were created *by him* and *for him*;” Colof. i.
 16. And “ *he* is the head of *all* principality and power;”
 Colof. ii. 10.—Also the idea I have given the above
 Scriptures is confirmed fully by the apostle, where he
 says, “ Had they known, they would not have cruci-
 “ fied the *Lord of glory*;” 1 Cor. ii. 8. Here is the
eighth proof that Jesus Christ is Jehovah.

Again, Pfal. lxxxix. 8, 9, “ O *Lord God of Hosts*
 “ (Heb. Jehovah Alehi tsabbaoth), who is like to
 “ thee the strength of the *Essence!*”—Ver. 9, “ Thou
 “ rulest the raging of the sea; when the waves thereof
 “ arise” thou wilt calm them. And in Isaiah li. 15,
 I am Jehovah thy God, stilling the sea and the rollings
 of its waves; Jehovah of Hosts is his name. Also in
 Jer. xxxi. 35, “ Thus saith” Jehovah—who stoppeth
 the motion of the seas, and the roarings of their waves,
 the Lord of Hosts his name. Here are three Scrip-
 tures, wrote by different prophets, each one of whom af-
 ferts, that *he* who stilleth or stoppeth the motion of the
 sea is truly *Jehovah*. Now I find in the Gospel by St.
 Mark, iv. 37—39, as follows: “ And there arose a
 “ great storm of wind, and the waves beat into the
 “ ship so that it was now full; but he (Christ) was in
 “ the after-part of the ship, asleep on a pillow, when
 “ they awake him, and say unto him, Master! carest
 “ thou not that we perish? Then he arose, and re-
 “ buked the wind, and said unto the sea, *Peace, be still*;
 “ and the wind ceased,” and it became a profound *calm*.

Matt. viii. 23—27; Luke viii. 23—25, contain the substance of this miracle. If we consider these passages merely as an authentic history only, the most determined against the divinity of Christ must here submit, and confess that he is undeniably Jehovah; of which this is the *ninth* proof.

Again, Psalm xcvi. 5, "All the gods of the nations are idols; but Jehovah made the heavens." Also in Nehem. ix. 6, "Thou, even thou, art Jehovah alone; thou hast made" the heavens, the heaven of heavens, with all their host; the earth and all that is upon it; the seas and all that are in them; "and thou preservest them all:" also the host of the heavens prostrate themselves before thee. And Isaiah xliii. 24, "Thus saith Jehovah thy Redeemer—I am Jehovah that maketh *all* things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." Now here are three positive assertions from the pens of the inspired writers, that "Jehovah made the heavens;" and the prophet Amos says, iv. 13, "He that formeth the mountains and createth the winds, &c.—the *Lord* (Jehovah) *God of Hosts* is his name." But I find that the apostle John says, chap. i. 3, "*All things* were made by him (Christ), and without him was not any thing made that was made." Ver. 10, "He was in the world, and the world was made by him, but the world knew him not." Also Colos. i. 16, "By him (Christ) 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* were created by him and for him." Ver. 17, "And he is before all, and by him *all*" these "consist or subsist." This is a *tenth* proof that *Christ is Jehovah, and God of Hosts.*

Again,

Again, Psalm cvi. 21, "They forgot God their Saviour." Isaiah xliii. 3, "I am Jehovah thy God, the Holy One of Israel, thy Saviour." Ver. 11. "I, even I, am Jehovah; and beside me there is no Saviour."—Is. 16. "Thou shalt know that I Jehovah am thy Saviour and thy Redeemer."—Hosea xiii. 4, "I am Jehovah thy God;—there is no Saviour beside me."—And the apostle Paul (in company with the apostle Barnabas, whose silence strengthens and confirms Paul's assertion) says, Acts xiii. 23, "Of this man's (David's) seed hath God, according to his promise, raised unto Israel a Saviour, *Jesus*."—Titus ii. 13, "Looking for the glorious appearance of the great God, *even* our Saviour Jesus Christ*."—1 Tim. iii. 16, "God was manifest in the flesh."—"Is now made manifest by the appearing of our *Saviour* Jesus Christ;" 2 Tim. i. 10. And the apostle Peter, 2 Epistle i. 1, says, "The righteousness of our God and Saviour Jesus Christ." Ver. 11, "The everlasting kingdom of our Lord and Saviour Jesus Christ." Chap. iii. 18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to *him* be glory both now and for ever. Amen." "God will not give his glory to another;" therefore if Christ be not a divine person in the glorious Godhead, the apostle was guilty of idolatry; but rather than allow this, I would say, that the Socinians are guilty of blasphemy. These

* To prove that the word I have rendered "*even*," is proper, compare 1 Tim. vi. 13—16; 2 Tim. iv. 1, 8; 1 Pet. i. 7. But "when Titus iii. 4, is read as it runs literally in the original, the matter will be put out of all doubt. But when the kindness and philanthropy appeared of the *Saviour* our God.

produce the eleventh proof that Jehovah is Jesus Christ the Saviour, our God.

It is also written, Isa. lx. 16, "Thou shalt know that *I* Jehovah am thy Saviour and Redeemer; the mighty one of Jacob." Here the Saviour and Redeemer is expressly called *Jehovah*. Is not your soul inflamed, Sir, with holy rapture, at the sacred declaration? And are you not ready to cry out with holy fervent desire, Oh! let me know, even *me*, that thou Jehovah art *my* Saviour and *my* Redeemer, as well as "the mighty one of Jacob?" And, as a blessed consequence, enable me "to rejoice greatly in (thee) the Lord," cause "my soul to be joyful in thee my God;" believing, assuredly, that thou hast "clothed me with the garments of salvation, and hast covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her Jewels." See Isa. lxi. 10.—For, "doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, Jehovah, art our Father, our Redeemer; thy name is from everlasting." Why the last clause, if the whole does not refer to Christ? For no one doubts that the Father "is from everlasting." See Isa. lxiii. 16.

And, to prove that the divine person called by the prophets Isaiah and Jeremiah *Jehovah*, is *Christ*, attend to what the apostle Paul says, 2 Cor. v. 21, For *he* (Christ), not having known sin, was made sin for us, that we might be made the *righteousnesses* of God in *him*. I have written this as it is literally in the Greek; the common reading in our Bibles is imperfect. In 2 Pet. i. 1, The apostle writes thus, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained

“ like *precious faith* with us” in the righteousness of our *God and Saviour Jesus Christ*. Greek is, “ ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.”—Isa. viii. 13, 14, It is written, “ Sanctify the *Lord of Hosts himself*. Ver. 14, And *he shall be for a sanctuary*, but for a “ stone of stumbling and for a rock of offence to both “ the houses of Israel.” St. Paul applies this to Christ, Rom. ix. 32, 33; and St. Peter in 1st Epistle, chap. ii. 8. Those prove *Christ to be Jehovah of Hosts*. Here is a *twelfth* proof that Jesus Christ is Jehovah. The 1 Cor. i. 30, is much to my purpose, in the Greek; and I might have quoted it here to support the others I have cited; but I reserve it for another occasion, when I will give it the proper literal translation.

C H A P. V.

Dr. Priestley's testimony in favour of the authenticity of the gospels, the book of Acts, and the epistles of the apostle Paul.—A cavil supposed, stated, and answered.—Seven irresistible proofs that Jesus Christ is God and Saviour.

HAVING now manifested, by twelve irrefutable proofs, that the holy Scriptures declare Jesus Christ to be Jehovah, I proceed to shew that they also positively declare him to be *Alcim*.

It is written, Exod. iii. 6, “ I am the God of thy “ father, the God of Abraham, the God of Isaac, and “ the God of Jacob. And Moses hid his face, for he “ was afraid to look upon God.” I have already shewn that St. Stephen says, This God was Christ, in

7th chap. of Acts: who, when *he* gives Moses his commission, to go unto the children of Israel in Egypt, Ver. 13, “Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, “The God of your fathers hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them? Ver. 14, And *God* said unto Moses, *I am that I am.*” Please to remember, Sir, that you have publicly declared from the pulpit, that you “believe the Bible to be the word of God:” and you have declared from the press, “It is either a “misunderstanding of the nature and object of true “revealed religion, or an inattention to the nature “of its evidence, that is the cause of the present unbelief.” Letters to William Tayleur, Esq. 1787. And in Letters, No. vii. and viii. to that gentleman, *you* (in the most forcible and expressive terms) give the fullest evidence that can be desired for the genuineness and authenticity of the gospels, the book of Acts, and the epistles of St. Paul. Well then, Sir, *God* says, Exod. iii. 14, “*I am that I am;*” and Christ says, John xviii. 5, 6, *Εγω ειμι—οτι εγω ειμι. I am that I am.* A divine power also accompanied his declaration; for, as soon as he had spoken those words, they that heard him “went backward, and fell to the “ground.” But, as the blessed Jesus spake in Hebrew to those people, it is highly probable that he made use of the very words that the *Aleim* made use of to Moses, *אֲנִי אֲשֶׁר אֲנִי*, which had much the same effect, even upon Moses; “he hid his face, for he was “afraid to look upon God.” Also, I find in John viii. 24, “If ye believe not, *οτι οτι εγω ειμι, That I am,* “ye shall die in your sins.” The septuagint read the passage, Exod. iii. 14, *Εγω ειμι ο̅ς Ην. I am the Being.*

But in John viii. 58, Jesus says, "Before Abraham was made (or created), *I am*. Also I find that, in the three following Scriptures, viz. Matt. xiv. 27; Mark vi. 50; John vi. 20; the Greek is "εγω ειμι," *I am*, though they are translated, "It is I." But, had this been the proper reading, I suppose the Greek would have been, εμαυτον εστι; οτι εστιν εμαυτον. Again, I find, Luke xxiv. 39, "Οτι αυτος εγω ειμι;" which is not (what the common translation reads it) "That it is I myself;" but, literally, *That I am he*. This is another of the divine appellations that Jehovah hath given to himself in Isa. li. 12, lii. 6, כִּי־אֲנִי־הוּא. Here is *one* irrefutable proof that Jesus Christ is *God*.

If you should attempt to bring John x. 34, 35, as an answer to this proof of Christ's being a person in the Godhead, you will please to remember that I have given *twelve* proofs that he is Jehovah, and in that very chapter, ver. 30, Christ says (in the Greek), *I and the FATHER, we are ONE*. And in ver. 38, last clause, "The *Father* is *in me* and *I in him*."

Again, Pf. xlv. 6, "Thy throne, O God, is for ever and ever." The apostle, writing to the Hebrews, says, chap. i. 1, "God, who at sundry times and in divers manners spake of old unto the Fathers by the prophets, ver. 2, hath in these last days spoken unto us *in the Son*." Of whom, he saith, ver. 6, "Let all the angels of God worship him." Why? because, ver. 8, "To the Son, he saith, Thy throne, O *God*, is for ever and ever." Here is a *second* proof that *Christ* is *God*. And whoever attends to the matter of the lxxii. Psalm, must (if not spiritually blind) confess that it is an address to Christ, under the character of wisdom; for, by a due attention to the 11th, 15th, and 17th verses, it will appear that they are

are not applicable to King Solomon, David's son and successor; therefore applicable to none but Jesus Christ.

Again, Pf. lxxviii. 35, "They remembered that *God* was their *rock*, and the *high God* their *Redeemer*." Ver. 56, "Yet they tempted and provoked the most high God." Pf. xviii. 31, "Who is God, save the Lord? Or who is a *rock*, save our *God*?" Deut. xxxii. 15, "He forsook *God* who made him, and lightly esteemed the *rock* of his salvation." The apostle Paul says, 1 Cor. x. 4, "They drank of that spiritual *rock* that followed them (margin, more properly, "went with them), and that *rock* was *Christ*." Here is a *third* proof that Christ is God.

Again, Isa. xlv. 15, "Verily thou *God* hidest thyself, O *God* of Israel the *Saviour*." Or perhaps it may be rendered, Verily thou art a strong hiding place, O *God* of Israel the *Saviour*. Luke i. 47, "My spirit hath rejoiced in God my *Saviour*." Acts xiii. 23, "God hath, according to his promise, raised unto Israel a *Saviour Jesus*." Phil. iii. 20, "The *Saviour* the Lord Jesus Christ." 1 Tim. iv. 10, "We trust in the living God, who is the *Saviour*." Titus i. 3, "According to the commandment of God our *Saviour*." ii. 10, "Adorn the doctrine of God our *Saviour* in all things." iii. 4, "The kindness and love of God our *Saviour* toward man appeared." 2 Pet. i. 11, "An entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and *Saviour Jesus Christ*." Jude, ver. 25, "To the only wise God our *Saviour* be glory and majesty, dominion and power, both now and ever. Amen." Colos. iii. 3, "Your life is hid with Christ in God."

Here is a *fourth* incontestable proof that Jesus Christ is *God*, from eleven testimonies.

Again, Isa. xlv. 22, "Look unto *me*, and be ye saved all the ends of the earth; for I am *God*, and there is none else*." John v. 18, "The Jews fought the more to kill him, not only because he had broken the Sabbath," (How? By healing a man, who had been lame 38 years, by the word of his mouth?) "but said also, that God was his Father, making himself *equal* with *God*." And, xix. 7, "The Jews answered him (Pilate) we have a law, and by our law he ought to die, because he made himself the Son of God." Where had Christ declared his equality with the Father? I answer, in many parts of the gospel by St. John. iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ver. 17, "That the world through him might be saved."—2dly, chap. v. 37,

* A very sensible anonymous writer, in the Gentleman's Magazine for May 1752, endeavours to disprove (though his arguments do not appear to me conclusive in the least degree, and, which, I humbly suppose are clearly and fully confuted by p. 27, 28, of this Tract) that the noun אלהים is plural; yet he says of Ps. xlv. 6, 7, Thy throne, O Elohim, is for ever and ever; this (says he) "is indubitably meant of the single person of the Son, in distinction from the Father." I would also remark, that the hymn which the angels sung at our Lord's nativity, recorded, Luke ii. 14, was in Hebrew; otherwise, we may suppose that those poor shepherds could not have understood them; and therefore they doubtless ascribed "glory to the Aleim in the highest;" and though I do not assert that this was an ascription of praise to the Son (Messiah) only, yet I run no risk of being confuted in saying it was not addressed to the Father only, but to the holy, adorable, co-equal, and co-eternal divine *Trinity*.

"The

“ The Father hath borne witness of me.” Where? Matt. iii. 17, Mark i. 9, Luke iii. 22, “ This is my “ beloved Son, in whom I am well pleased.”—3dly, John vi. 40, “ That every one that seeth the Son, and “ believeth on him, may have eternal life, and *I will* “ raise him up at the last day.” How? Because, ver. 57, “ I live *in* (ἐν) the Father;” and xiv. 10, “ The Father that dwelleth *in me*, he doth the “ works.” Ver. 20, “ Ye shall know that I am in “ my Father.” Chap. viii. 16, “ I am not alone, “ but *I* and the *Father* that sent me.” Ver. 42, “ I “ proceeded forth and came from God.” Ver. 58, “ Jesus said unto them, Verily, verily, I say unto you, “ before Abraham was *I am*.”—4thly, chap. x. 15, “ As the Father knoweth me, even so know I the “ Father.” Ver. 27, “ My sheep hear my voice, “ and I know them, and they follow me.” Ver. 28, “ And *I give* unto them *eternal life*.” How could he give them eternal life? Because, ver. 30, *I* and the *Father, we are one*. “ Ego kai o Peter ἑν εἰςμεν.”—5thly, ver. 38, “ The Father is in me and I in him.”—6thly, chap. xii. 44, 45, “ Jesus cried and said, “ he that believeth on me, believeth not on me, but “ on him that sent me. And he that seeth *me*, seeth “ *him* that sent me.”—7thly, chap. xiv. 1, Ye believe in *God*, therefore *in me* ye believe. See the Greek. Ver. 7, “ If ye had known *me* ye should “ have known my Father also, and from this present “ time ye *know him* and have *seen him*.” Ver. 8, “ Philip saith unto him, Shew us the Father, and it “ sufficeth us.” Ver. 9, “ Jesus saith unto him, “ Have *I* been so long time with you, and yet hast “ thou not known *me*, Philip? He that hath seen *me* “ hath seen the *Father*.” Thus it is manifested that

the Lord Jesus Christ declared himself to be in the Father and the Father in him; for which cause "the Jews took up stones *again* to stone him." Chap. x. 31, Why? ver. 33, "For a good work we stone thee not, but for blaspheming, and because thou being "a man makest *thyself* God." This is a *fifth* proof that *Jesus Christ* is *God*, except you can prove that St. John's gospel is a forged lie, which I believe is as impossible for you, and all of your opinion, as it is for you to walk upon the sea in a hurricane, carrying a first rate ship of war upon your shoulders.

Again, Isa. xlv. 21, "I Jehovah, there is no *God* else beside me, the *just* God and the *Saviour*, there is none beside *me*." Here the declaration is doubled to shew the certainty of the assertion; and that there is not any God, or any Saviour, beside Jehovah. Yet I have given twelve proofs that Jesus Christ is Jehovah, five proofs that he is God, and one proof (of which more might be added) that he is "Jehovah of Hosts."

The evangelist Matthew, chap. xvii. 27, proves Christ to be Omniscient, which, you know, is one of the perfections that belongs to none but Jehovah Aleim. He says to Peter, "Go thou to the sea, and cast an hook, and take up the fish that *first* cometh up; and when thou hast opened his mouth thou shalt find a stater (στατρηρα)," the exact sum, a double didrachma, not a farthing under or over; "that take and give unto them for me and thee." See Mark xiv. 13.

But as perhaps some of those gentlemen, whose tenets I controvert, may be instructed to reply to me, you sail so uncommonly fast that your ship has outrun your dead-reckoning; and, having had dark

cloudy weather for several days, so as to prevent your celestial observations, you are "lost in mazes intricate," and are in danger of running yourself upon "Terra incognita;" for either you do not know, or else you strangely forget, that Christ is called "the Son of Man," in many passages of the New Testament, and that he is also represented as praying to the Father, and says, John xiv. 28, "My Father is greater than I."

A reverend and truly learned pious gentleman, whose writings are an honour to his cloth, and to the age and country in which he wrote, answers that objection as follows.—"I acknowledge the truth of this remark, and assign this clear and obvious reason; because it was the peculiar office of the second named person of the Trinity to humble himself, to unite himself to flesh and blood, and to be made in all things like unto us, sin only excepted. Had not the blessed Jesus been clothed with our nature, and partook of our innocent infirmities, we should never have heard any such account as his yielding obedience, or praying to another greater than himself. This results not from his essential, but his assumed nature; nor is it at all repugnant to reason, to be inferior in one character, and at the same time absolutely equal in another. His majesty, King George, may be inferior to the emperor in the capacity of Elector of Hanover; he may be subject to the imperial authority, as he is a prince of the Germanic body; and yet equal to the most illustrious monarchs, obnoxious to no earthly jurisdiction, in his more exalted character of King of Great Britain, France, and Ireland. This seems to be a very easy and natural solution of the difficulty."

Should

Should it be said, “the Head of Christ is God.”— This is saying that “the Deity is the Head of the “Mediator.”—“As the members are conducted by “the head, and subservient to the head; so Christ “Jesus, in his human capacity, acted in subordina- “tion to the Godhead; obeying the significations of “his will, and referring all his administrations to his “glory. This exposition” (after the many irrefutable proofs I have given of the divinity of the Lord Jesus Christ) ought to stop the mouths of gainsayers, especially as “the context corroborates, and the scope of “the apostle’s arguing is consonant thereto.”
Hervey.

For my own part, I esteem it our glory that Christ was truly a man, as well as that he is “very God;” and therefore I will shew presently that this *Lord God of Hosts* became incarnate; or, as the apostle expresses it, *σὰρξ ἐγένετο*. John i. 14, He became *flesh*; and that having “all the *fulness* of the *Godhead* dwelling *in him* bodily” (Colos. ii. 9), he accepted the voluntary homage, which was occasionally offered him as the divine Logos, the Messiah, *in whom all the fulness delighted to dwell*; as the original of Coloss. i. 19 expresses it.

Was I to bring all the proofs from the Scriptures, which those divine records would furnish me with, concerning Christ’s divinity, I might quote many more in addition to those already produced; but, as I suppose that to be unnecessary, I will therefore proceed to shew that *Jehovah* became incarnate, of which the holy Scriptures will afford ample proof*.

C H A P.

* The idea that God should become incarnate “was an ancient “opinion among the Gentiles (who, no doubt, derived it from the “real

C H A P. VI.

Gives many proofs that a divine person, who has the names Aleim, Jehovah, and Adoni, became incarnate, agreeable to the prophecies that were given of old concerning him. A note shows, from the testimony of two Pagan historians, that the Oracle at Delphos declared Christ to be "Lord of the gods."—Irrefutably proved that Christ is worshipped by the angels in heaven, and by the primitive Christians on earth. Also incontrovertible proofs given that Christ's sufferings were prophesied of, and that even those manifest that he was a Person in Jehovah.—A Heathen supposes Christ to be the "God of nature," from the preternatural eclipse of the sun at the time of his crucifixion.

I HAVE already shewn, page 27, that Adam and Eve expected that event (viz. Jehovah's incarnation), as did Moses, King David, &c. But Isaiah is very clear, and says, chap. vii. 14, "Behold a virgin shall conceive and bear a son, and shall call his name *Emmanuel*." And, Jer. xxxi. 22, "A woman shall compass a man." Again, Isa. ix. 6, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father,

"real appearances of Jehovah under the Old Testament. See Gen. xviii. xxxii. 24; Jud. 7. 17; xiii. 6, 22). that their gods used to visit the earth under a human form. And when the apostle Paul heard the incantation against Lystra, the people lift up their voices saying, The gods are come down to us in the likeness of men." Acts xv. 11.

Particular.

"the

“ the Prince of Peace.” The evangelist Matthew confirms the fulfilment of those prophecies, ch. i. 20, “ The Angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.” Ver. 21, “ And she shall bring forth a son, and thou shalt call his name *Jesus*” (a *Saviour*), “ for he shall save his people from their sins.” (Compare Luke i. 31, 35.)

But there is a most significant passage to prove that the *Saviour* is the *Lord God* in Hosea i. 7, middle clause; where it is positively declared, “ *I will save them by the Lord their God.*” Hebrew, by Jehovah their Aleim.

“ Now all this was done that it might be fulfilled which was spoken by the prophet, saying, ver. 23, “ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, *God with us.*” Here are two prophets foretelling a fact which the evangelist Matthew declares came to pass several hundred years afterwards; and St. Luke, another evangelist, confirms it. Their evidence therefore must be confuted, or else they prove that *Jesus Christ* is “ Emmanuel, *God with us* ;” therefore this is a sixth proof that *Christ is God**.

Again,

* I have read, that “ When Augustus Cæsar sent to the Pythia at Delphos, desiring to know who should succeed him as emperor, not having a son; the Oracle replied, “ A Hebrew child, Lord of the gods, has commanded us to return to hell, and you must not expect any further answers.” And my author says, “ that this is recorded by Dion Cassius and Suetonius,” two Pagans.

Again, I have read, Pſal. cxxx. 7, “ Let Iſrael hope
 “ in Jehovah; for with Jehovah there is mercy, and
 “ with him is plenteous redemption. Ver. 8, And *he*
 “ himſelf, וְהוּא יִפְדֶּה, ſhall redeem Iſrael from all his
 “ iniquities.” St. Matthew ſays (as before ſhewn),
 chap. i. 21, “ Thou ſhalt call his name *Jeſus*, for *he*
 “ ſhall ſave his people from their ſins.” As our Lord’s
 name, Jeſus, ſignifies a Saviour, it muſt alſo prove
 that he is Almighty; for none but God can ſave any
 one from their ſins, much leſs redeem them from *all*
 their iniquities. Therefore Jeſus Chriſt is the Om-
 nipotent Jehovah. Acts iv. 12, “ Neither is there
 “ ſalvation in any other.” xxvi. 18, “ That they
 “ may receive forgiveness of ſins—by faith that is *in*
 “ *me*.” Here is a *thirteenth* proof that Jeſus Chriſt
 is *Jehovah*, and a *ſeventh* proof that *he* is *God*.

Again, Iſa. xlv. 23, “ I have ſworn by myſelf, the
 “ word is gone out of my mouth in righteouſneſs, and
 “ ſhall not return, that unto *me* (Jehovah) every knee
 “ ſhall bow, every tongue ſhall ſwear.” Here is not
 only a ſolemn declaration from Jehovah, but alſo an
 oath, that to him “ every knee ſhould bow, and every
 “ tongue ſhall ſwear;” that is, I humbly ſuppoſe, to
 Jehovah alone all worſhip ſhould be paid, all praiſe
 given, and that *he*, and *he* only, ſhould be acknow-
 ledged as the God of power and mercy, faithfulneſs
 and benevolence, truth and righteouſneſs. For, ſays
 he, Ezek. xxxix. 25, “ Thus faith the Lord *God*,—
 “ I will be jealous for my holy name.” And, Iſa.

Pagans. It is an indifputable fact, that, at the time of Chriſt’s
 incarnation, the Gentiles univerſally expected the birth of a child,
 who was to be the Monarch of the world, as much as the Jews
 then expected the appearance of the Meſſiah; though, when he
 did really come, they rejected him.

xlii. 8, (as before quoted) "I am Jehovah, that is
 " my name, and *my glory* will I not give to *another*." Also, chap. xlviii. 11, "I will not give *my glory* to
 " *another*." But the apostle Paul says, "That at the
 " name of Jesus every knee should bow," both celest-
 " tial, terrestrial, and subterranean; Phil. ii. 10. Now
 attend to what Jesus Christ says, John v. 23, "That
 " *all men* should honour the *Son*, even *as* they honour
 " the *Father*; he that honoureth not the Son, honour-
 " eth not the Father." Also, chap. xii. 26, "If
 " any man serve *me*, him will my Father honour." How can that be consistent? Because the apostle Paul
 says, 2 Cor. v. 19, "God was in Christ."—"Theos
 " εν Christo." Also, 1 John v. 20, (the original
 reads) "*Jesus Christ*; he is the *true God* and the *life*
 " *eternal*." And the apostle Thomas says to Jesus
 Christ, when he appeared to the eleven after his resur-
 rection, "My *Lord* and my *God*." Recollect, Sir,
 what you have read in the preceding page, "Jehovah
 " hath sworn that to him every knee should bow,"
 &c.; and also that he "will not give his glory to
 " another;" because, "he is jealous for his holy name." Yet, in six places quoted above, he claims an equality
 with the Father; and suffers one of his apostles to call
 him *Lord* and *God* after his resurrection. St. Paul
 and St. John both bear testimony to his divinity in
 their epistles, as shewn above. The author to the
 Hebrews declares that "*all the angels of God*" were
 commanded to "worship him" (*Christ*), and pro-
 claims honour and glory to *him*, with the psalmist, by
 saying, "Thy throne, O *God*, is for ever and ever, a
 " scepter of *righteousness* is the scepter of *thy kingdom*,"
 &c. See Psal. xlv. 6, and compare Heb. i. 1—9.

Again, as the apostle Paul was converted by the

Lord Jesus Christ in person, after his ascension to heaven, and to the glory which he had with the Father before the world was," John xvii. 5; and who (Paul) finished his spiritual education in "the third heaven," 2 Cor. xii. 1—7; he surely would not presume to declare that Christ was equal with God, or recommend divine homage to be given to him (as Jehovah is so exceedingly jealous of his glory), except he was co-equal with the Father and co-eternal. Yet he does declare the former and recommend the latter; for the apostle says, Phil. ii. 6, "He thought it not robbery " to be equal with God;" but you, Sir, have thought proper to render the words " οὐκ ἀρπαγμὸν ἠγήσατο " τὸ εἶναι ἰσὰ Θεῶν," " did not covet to be honoured " as God." I envy not your learning, nor your religious principles, if they lead to such delusions. See page 105, of this Tract, for a true reading of those words. And at the 10th verse, "That at the name " of *Jesus* every knee should bow, of those in heaven, " of those in earth, and under the earth; ver. 11, " And that every tongue should confess that Jesus " Christ is *Lord* (εἰς) in the glory of God the Father. In Psal. xcvi. 13, The prophet says, " Jehovah com- " eth,—he cometh to judge the earth, he shall judge the world in righteousness." And the apostle says, " God the judge of all;" Heb. xii. 23. Also the prophet Isaiah says, " Jehovah is our judge, chap. " xxxiii. 22. Jehovah is our king, he will save us." But the apostle Paul says, " We shall *all stand* before " the judgment-seat of *Christ*," Rom. xiv. 10; " We " shall all appear before the judgment-seat of Christ," 2 Cor. v. 10. " I charge thee before God, and the " Lord Jesus Christ, who shall judge the quick and " the dead at his appearing;" 2 Tim. iv. 1. " Be-
" hold

“ hold the Lord cometh with, &c. to execute judgment upon all;” Jude 15. Therefore Christ is *God* and *Lord*. Here are such a multitude of proofs that Jesus Christ is *Lord* and *God*, that I will not weary my reader’s attention with more, as I suppose it altogether needless.

But there is another name by which the great and glorious Lord God was known to his people of old, viz. אֲדֹנָי, *Adoni*. This I will prove is one of the names which is ascribed to the Lord Jesus Christ, and then, lastly, prove from a variety of Scriptures that Jehovah was incarnate.

And we have the most clear and determinate proof of this in Isa. vi. 1. “ In the year that King Uzziah died, I saw also (Hebrew, Adoni) the Lord sitting upon the throne.” Ver. 8, “ Also I heard the voice of the Lord (Hebrew, Adoni), saying, Whom shall I send, and who will go for us? Then I said, here am I, send me.” Ver. 9, “ And he said, Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not.” Ver. 10, “ 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 heart, and convert and be healed.” St. John xii. 40, 41, expressly applies this to Christ, and says, Ver. 41, “ These things said Esaias when he saw *his* (Christ’s) *glory* and spake of him.” Sometimes he is called Adoni Jehovah; as in Gen. xv. 2; Josh. vii. 7; Judg. vi. 22; xvi. 28; 2 Sam. vii. 18—20, 28. And sometimes Jehovah Adoni, as Psal. lxxviii. 20; cxl. 7; cxli. 8. This is so very full to the purpose, and so incontestable a proof, that Jesus Christ has the divine name *Adoni*, as to render any further

further proof of it impertinent rather than necessary; especially as I have said so much upon this word p. 40.

I now come to prove that a person in this unutterably great and glorious Aleim Jehovah Adoni, in the fulness of time became incarnate, in consequence of a covenant made between the divine Persons "before the foundation of the world *;" which incarnation was repeatedly foretold by the prophets, from Adam to Malachi †. And to confirm *that*, as clear an exhibition of the fact as was necessary, or as could well be represented, was given in the figures of the cherubim, as I have shewn p. 43—62. Beside the many texts referred to in the notes below, there is a remarkable one Psal. cx. 4. "Jehovah hath sworn, and will not repent; thou art a priest for ever after the order of Melchisedek" (that is, king of Righteousness). And it seems that when this oath was made to Christ as God-man, Mediator, the conditions were, that he should "magnify the divine law, and make it honourable." Isa. xlii. 21. Then Christ also swears, Psal. cxix. 106, "I have sworn and will perform, that I will keep thy righteous judgments." And in Psal. xviii. 21, he says, "I have kept the ways of the Lord, I have not been deficient in the presence of my Aleh." Ver. 23, "I was also perfect before him."

* See Gen. vi. 18; ix. 9; Ezek. xvi. 60, 62; 2 Sam. xxiii. 5, (only instead of with read *for*, which the Hebrew requires.) Isa. xxiv. 5; Heb. xiii. 20. See also page 26, 33, and 35, of this Tract.

† See Gen. xxii. 16—18; Psal. lxxxix. 3, 35. David signifies the beloved (Christ.) Isa. vii. 14; ix. 6; Psal. cxix. 106; cxxxii. 11; Jer. xxxi. 3; Mic. vii. 20.

See the Hebrew of these texts. xl. 8, "I delight to do thy will, O my Aleh, yea thy law is within my heart." Also Jehovah says by the prophet Zechariah, chap. vi. 13, Thou hast advised peace, thou shalt be between them both. (See the Hebrew of this clause.) Both! Of whom? Jehovah and man. Therefore "he took not on him the nature of angels; but he took on him the seed of Abraham." And "he was made like unto his brethren, that he might be a merciful and faithful high priest" of what respects God; "to make reconciliation for the sins of the people." See Heb. ii. 16, 17. And, as an argument to favour this, I further quote the author to the Hebrews, who says, chap. iv. 14, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Chap. vi. 20, "Jesus, made an high priest for ever after the order of Melchizedek." These Scriptures prove, as well as several others which might be quoted, that Jehovah was speaking to Jesus Christ, whom the Psalmist calls Adoni; for, says he, Psal. x. 1, Jehovah said unto Adoni, "Sit thou at my right hand." Ver. 4, "Thou art a priest for ever, after the order of Melchizedek." No one can read the Epistle to the Hebrews attentively without perceiving the force and energy with which the Apostle endeavours to impress upon his readers the meaning and substance of Psalm cx. and whereby he desires to prove that Jesus Christ is the great high Priest, the Adoni, the Melchizedek, king of Peace, spoken to in that Psalm. Also Psal. cxxxii. 11, so clearly demonstrates Jehovah's incarnation, that it needs no further introduction, nor any comment to illustrate or explain it,

It. “The *Lord* (Heb. Jehovah) hath sworn in truth “unto David, he will not turn from it; of the fruit “of thy body will I set upon thy throne.” Compare Luke i. 31—33, Acts ii. 30; wherein St. Peter expressly declares, that the Jehovah spoken of by the Psalmist in said Psal. cxxxii. 11, was Christ. *Fifteenth proof that Christ is Jehovah.*—And, as the Jews look upon the names Adoni and Jehovah to be synonymous as to the Being meant by each of those names (as may be fully proved by Psal. lxxxvi. and xcvi. 5, and other texts), it is an incontestable proof that Jesus Christ is Adoni, the *Lord* of all things. Since I wrote what precedes I have met with Ezek. xiv. 11, in which chapter the prophet addresses Israel with very dreadful threatenings, prophets as well as people, to deter them from idolatry, &c.; and, that they may be assured of pardon for their past offences, he graciously promises them that “they shall be his people, and “he will be their Aleim, saith Adoni Jehovah.” Again, in chap. xxxvii. 26, “Moreover” I will cut off for them the reconciling Purifier; he shall be unto them an everlasting Purifier, “and I will place them, “and multiply them, and set my sanctuary in the midst “of them for evermore.” Ver. 27, And I will tabernacle with them (or I will be an inhabitant among them), “yea, I will be their Aleim, and they shall be “my people.”

St. John i. 14, confirms the translation I have given. Ver. 27, where the Apostle says, “The *Logos* became “*flesh* (και εσκηνωσεν), and *tabernacled* among us, and we “beheld *his glory*” (see Mat. iii. 17; xvii. 2—10; Mark ix. 2—8; Luke ix. 28—36; 2 Pet. i. 17), “the “glory as of the only begotten of the Father, full of “grace and truth.” (See p. 45.) These prove Christ

to be Adoni Jehovah, Aleim. But I will also give some proofs from the Scriptures which fully demonstrate that the manhood was taken into the Godhead, or that Jehovah became incarnate; for I glory in that “he was very man as well as truly God.”

I have already shewn (p. 62—66) that Adam and Eve understood from that text, Gen. iii. 15, that “the woman’s seed” was to be a Person in Jehovah, assuming the human nature; and both Jews and Christians, in general, have understood that the promises repeated and reiterated to Abram, and to Abraham, Gen. xii. 3; xviii. 18; xxii. 16, 18, “In thee shall all the nations of the earth be blessed,” was a promise of the Messiah, from his seed; and in the last of those Scriptures it is confirmed by an oath. Ver. 16, “By myself have I sworn, saith Jehovah;” ver. 18, “In thy seed shall all the nations of the earth be blessed.” The apostle Peter, Acts iii. 25, refers this to Christ: “Ye are the children—of the covenant which God confirmed to our, &c.,” and the apostle Paul, Gal. iii. 8, does the same. Even the heathen, in very early times, expected a Saviour of a miraculous conception; and, to keep that in remembrance, they built a city and called it “Beth-haran,” Num. xxxii. 36, that is, “the temple of conception.” (See Mr. Bate *in loco*.) Also the malice which the heathen ever manifested toward the Israelites was because of that tradition, and other reasons which they had for believing that the original promise given of a Saviour was then confined to Abraham’s seed. See Pſal. lxxxiii. and compare Pſal. ii. and Pſal. cxxxvii. to prove this.

The children of Israel’s dwelling in booths was to that people an annual memento that Jehovah was to become incarnate; and was kept at that season of the year

year in which he did actually appear in the flesh. The tabernacle made under the direction of Moses in the wilderness, by the special command of Jehovah, typified the same as did the temple of Solomon. The shew-bread also typified "Christ Jesus, the Bread of Life;" and the Manna which was given the Israelites in the wilderness did the same: for Jesus saith, John vi. 35 and 48, "I am the Bread of Life." And, ver. 41, 50, "*I am the living Bread which came down from heaven.*"

In Psal. xl. 6, "Burnt-offering and sin-offering" (or rather sacrifice and oblation) thou hast not delighted in. (See the Hebrew.) Ver. 7, "Then said I, behold! I come." That this means Christ is indubitable, when we consider ver. 15, (which may be read), 'They that say unto me, Aha! Aha! shall be desolate, and their end shame. See Psal. lxx. 3, and compare Mark xv. 29. In Mat. iii. 11, 12, John the Baptist bears testimony to the incarnation and divinity of Christ. For he says, ver. 11, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Ver. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but will burn up the chaff with unquenchable fire." These are the alone prerogatives of God which the Baptist ascribes to Christ.

In Isa. ix. 6, there is a text that will puzzle the genii of all the Socinians to refute, and confound them at last. I have already quoted it to prove the Godhead of Christ; I now cite it to prove that God assumed human nature, and that "God and man became one Christ." "Unto us a Son is born, unto

“ us a child is given, and the government shall be upon
 “ his shoulders; and his name shall be called Won-
 “ derful, Counsellor, the mighty *God*, the Father of
 “ eternity, the Prince of Peace.” I make no remark
 upon this text, because it is too clear to be misunder-
 stood; and so fully manifests God’s incarnation, that to
 attempt any illustration would be a debasing of it, and
 an insult to the reader’s understanding. Again, chap.
 xxv. 6, “ In this mount (Zion) shall the Lord of
 “ Hosts make unto all people a feast of fat things, a
 “ feast of wines on the lees, of fat things full of mar-
 “ row, of wines on the lees well refined.” Ver. 9,
 “ And it shall be said in that day, Lo! this is our *God*;
 “ we have earnestly waited for *him*, and *he* will save
 “ us.” This is *Jehovah*; we have anxiously expected
him, we will *exult* and *rejoice* in *his* *salvation*. These
 texts prove that the prophet foretold the incarnation of
 Aleim Jehovah; for he says, they earnestly waited for
God; and they anxiously expected *Jehovah* on mount
 (Zion) to give them the delicious feast promised ver.
 6 (see the Hebrew), namely salvation from the domi-
 nion of sin here, and from the punishment due to sin
 hereafter. And if you expect this great salvation
 wholly, or in part, from any other source, or in any
 other way than *through faith* in the incarnation of Je-
 hovah Jesus, “ satisfying the Divine justice and mag-
 “ nifying the Divine law” in your stead, and on your
 account, you will most assuredly be deprived of the
 blessing; and therefore I recommend to your perusal
 and serious attention, the late Rev. Mr. James Her-
 vey’s Theron and Aspasio, with his Letters to the
 Rev. Mr. John Wesley; which author, though he be
 dead, by his writings, invites, woes, compassionately
 beseeches, and earnestly entreats you, even you, to con-
 sider,

sider, that “there is none other way whereby sinners
“can possibly escape the punishment due to their trans-
“gressions.”

Having proved that Jehovah became incarnate, before I shew his sufferings and death, agreeable to the prophecies published several hundred years prior thereto, it may be requisite to take notice of his Herald or Harbinger’s appearance in Judea, and his testimony concerning Christ, agreeable to what the prophets Isaiah and Malachi had foretold. Ifai. xl. 3, “The
“voice of him that crieth in the wilderness, Prepare
“ye the way of Jehovah, make straight in the desert a
“highway for our *God*.” And Malachi iii. 1, “Behold I will send my Messenger, and he shall prepare
“the way before *me*, and the *Lord*, whom ye seek,
“shall suddenly come to *his* temple, even the Messenger* of the covenant whom ye delight in; behold,
“he shall come, saith the *Lord of Hosts*.” Whoever compares the first of these two Scriptures with Mat. iii. 3; Mark i. 3; Luke i. 16, 17; iii. 4; John i. 23, must be convinced that the passage refers to Christ, who by the prophet Isaiah is there expressly denominated *Lord* (Heb. Jehovah) and *God*. And the other (viz. Mal. iii. 1) refers to Christ’s incarnation, by a substantive that I do not remember to have met with in any part of the Hebrew Bible, nor does my Concordance give it me. The word is, אֲדֹנָי, “from,” דָּן, “to direct,” “rule, judge,” with a formative א aleph, and ו vau inserted, denoting “a Ruler, Director, Lord;” and, being a substantive singular, must denote a Person in Adoni assuming flesh; and, when compared with Mat.

* מלאך, the very same word that is translated angel (Jehovah), and angel (Alein), in very many texts of the Old Testament.

xi. 10; Mark i. 2; Luke i. 76; vii. 27, you must either give up your Bible, or confess that Christ Jesus is *Lord* and *God*.

To these John the Evangelist gives his testimony, chap. i. 14, "The Logos became flesh, and dwelt among us; and we beheld his glory." And the Apostle to the Hebrews says, chap. i. 3, "He is the brightness of the glory (of God), and the express likeness of his Person."

Having proved that a Person in Jehovah became incarnate, I now proceed to shew that in his sufferings he is the Jehovah prophesied of in the Old Testament. As Jesus Christ knew when the hour of his sufferings would come, and also that it was prophesied of him, Zech. ix. 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," that this was prophetic of Christ cannot possibly be denied, when we consult Mat. xxi. 5; John xii. 15. Therefore the prophecy was accomplished in him, as those two texts manifest. See also Isai. lxii. 10—12; Mark xi. 2—11. It is impossible duly to consider the liiid. chapter of Isaiah, and seriously attend to the sufferings of Christ Jesus, as related by the four Evangelists, and by 1 Pet. ii. 21—24, and not see that he was the sufferer referred to. And also by comparing Zech. xi. 12, 13, with Mat. xxvi. 15, and xxvii. 3—10, it may be irrefutably proved that Jesus Christ is Jehovah. "If ye think good, give me my price; and if not, forbear; so they weighed for *my* price thirty pieces of silver." Ver. 13, "And Jehovah said unto me, Cast it unto the potter; a goodly price that *I* was prized at of them. And
" I took

“ I took the thirty pieces of silver, and cast them to
 “ the potter in the house of the *Lord*.” Observe, it is
 Jehovah who says, “ a goodly price that I was prized
 “ at of them.” But St. Matthew refers this to Christ
 in so simple, easy, and natural a manner, as must prove,
 even to the Socinians, when they consider it properly,
 that he is the person whom the prophet calls “ Jeho-
 “ vah.” And, as a further proof of this, *Jehovah* of
Hosts calls a *man* his equal. Zech. xiii. 7. Who could
 this be? except Christ. “ Awake, O sword, against
 “ my Shepherd, and against” the excellent *Man*, my
Confociate (or my *Equal*), “ saith the Lord of Hosts;
 “ smite the shepherd, and the sheep shall be scattered.”
 Perhaps it may be asked, by what authority I give the
 text this reading? I answer, that the word נבר, trans-
 lated man, in its primary import signifies prevalence,
 excellence, &c. and the particle על with which it is
 united by maccaph, is derived from a root that implies
 superiority. But this is not all; Christ himself says,
 in the original of John x. 30, as before repeated, “ I
 “ and the *Father* we are *one*.” And in chap. xiv. 9—
 11, “ He that hath seen *me*, hath seen the *Father*.”—
 “ The *Father* that *dwelleth in me*, he doth the works.
 “ Believe me that *I am in the Father* and the *Father in*
 “ *me*.” And the apostle Paul says of Christ, *Who*
having existed (υπαρξων, a participle, 2d aorist) *in the*
form (or fashion, or similitude) of *God*, he esteemed it
 “ no robbery (or usurpation) to be *equal with God*.”
 See the Greek text of Philip. ii. 6. The sword did
 then awake against the *God-man*; “ he was smitten and
 “ the sheep were scattered:” also the manner in which
 he was smitten, and the depth of his affliction and suf-
 ferings are wonderfully delineated by the Psalmist in
 Psal.

Pfal. xxii. and lxix. and by Ifaiah, chap. liii. fo fully and clearly, as not to admit of any miftake who was meant by thofe prophets. They are too prolix for me to copy; your Bible will declare the awful fcene, of which the fun was afhamed *, the earth trembled, the rocks were rent, and the adamantine heart of the heathen “centurion, and thofe that were with him,” were fo convulfed that “they feared greatly,” and were neceffitated to confeß, “Truly this was the Son of “God.”

I have now gone through as much of the Old Teftament as my original defign led me to; namely, to prove that “Jefus Chrift has the names of *God* given “him” in the holy Scriptures; and I have thereby fhown, that what the prophets, under the Mofaic difpenfation, foretold concerning Chrift, the Apoftles and Evangelifts affure us was accomplished under the new difpenfation, at the time, and in every refpect agreeable to thofe predictions. I have alfo fhown in feveral places, that the perfections of Deity are afcribed to him, and that “the power of Jehovah was manifested in him and exhibited by him.”

Since I wrote what precedes, I have read that in your “History of the Doctrine of Atonement, “Vol. I. p. 212, ” you have faid, that “He (meaning Chrift) went through the fcene of his trial with

* “Dionysius the Areopagite, when he was in Egypt (to get “knowledge), faw an eclipfe of the fun *contrary* to nature, at the “time of the paffion of our Saviour, Chrift; when he cried out to “his friend Apollophanes, Aut Deus naturæ patitur, aut mundi “machina diffolvetur. Either the God of nature fuffereth, or the “frame of the world will be diffolved.” See Dr. Adam Littleton’s Dictionary, under Dionysius.

“wonderful

wonderful composure, and without the least appearance of any thing like *agony* of mind. His saying, "My God, my God, why hast thou forsaken me!" was probably nothing more than his reciting the first verse of the twenty-second Psalm, to which he might wish to direct the attention of those who were present, as it contained many things peculiarly applicable to his case*." Is it possible that you can have read attentively Psal. xxii. and lxix. with chap. liii. of Isaiah, and make such a bold assertion, as that, Christ was "without the least appearance of any thing like *agony of mind.*" Surely "the eyes of your understanding" are strangely obscured; so that the holy Scriptures are to you "as the words of a book that is sealed" (Isai. xxix. 11), in the fullest sense.

In Psalm xxii. the prophet describes the sufferings of Christ, the taunts and insults he should meet with, the particular circumstances attending his crucifixion, even "to the dividing of his garments," as perfectly as if he had written that Psalm the day after the Lord Jesus was crucified; though you know that it was wrote a thousand years, at least, before the event. For he there complains, ver. 7, "All they that see me, laugh me to scorn, they shoot out the lip, they shake the head; saying," ver. 8, "He trusted on Jehovah that he would deliver him, let him deliver him, see-

* I cannot find "many things" either expressed or implied in Christ's saying, "My God, my God, why hast thou forsaken me?" It clearly expresses the depth and weight of his affliction as a man, and a very pathetic lamentation of his Godhead (in a great measure) forsaking him; that the anguish of his sufferings should manifest his exquisite pangs, dolour, and misery to be such as that "there never was sorrow like unto Christ's sorrow, in the day wherein Jehovah afflicted him in his fierce anger." See Lamentations of Jeremiah, chap. i. 12.

"ing

“ing he delighted in him.” Compare Mat. xxvii. 39, 43, where you will find the very words literally referred to Christ’s sufferings. And ver. 14, “I am poured out like water, and all my bones are out of joint; my heart is like melted wax in the midst of my bowels.” Ver. 15, “My strength is dried up like a potsherd, and my tongue cleaveth to my jaws.” Ver. 16, “They pierced my hands and my feet.” Ver. 17, “I may tell all my bones.” Ver. 18, “They part my garments among them, and cast lots upon my vesture.” Ver. 19, But thou, Jehovah, my strength, wilt not be far off*, making haste to succour me †. Ver. 20, Causing deliverance of my (נפשי) breathing-frame from the sword ‡; יחידתי of my united one ||, from the power of the dog.

Also, by Pſal. lxxix. 17, His agony appears to have been ſo extreme, as to lead him to claim the conditions of the everlaſting covenant §.—“Hide not thy face from thy ſervant, for I am afflicted (or in anguiſh, or diſtreſſed) make haſte (ענני) to answer

* Heb. אל-חרחק, ſecond perf. fut.

† Heb. חוש, part. ben. from אש.

‡ I have rendered נפשי, my breathing-frame (as the word ſignifies), becauſe the ſword could not touch the ſoul.

|| I have alſo rendered יחידתי, *my united one*; the margin of the Bible reads it “my only one.” The root יחר, ſignifies primarily “to unite, make one, &c.” Should it be aſked, what the prophet meant by “my united one?” Undoubtedly the human nature of Chriſt united to the ſecond named Perſon in the divine Trinity.

§ I do not conſider ver. 19, 20 (of Pſal. xxii.) as a prayer, when the ſacred original is duly attended to; but as claiming the promiſe in the antimundane covenant; called 2 Sam. xxiii. 5; Zech. ix. 11; Heb. xiii. 20; et al. “The everlaſting covenant;” and “the blood of the everlaſting covenant;” becauſe it was to be ratified by blood. Therefore I have altered the common reading to what is nearer the Hebrew text, and more agreeable to its meaning.

“me.”

“me.” But ver. 20, 21, clear the matter fully, and prove his torments, his agony, to have been unutterable. Read, Sir, the pathetic, the distressful language of his afflicted soul. Ver. 20, “Reproach hath broken my heart, and I am full of heaviness; I looked for pity, but there was none; and for comforters, but I found none.” Ver. 21, “They gave me gall for my meat, and in my thirst they gave me vinegar to drink.” Compare this with Mat. xxvii. 34; Mark xv. 36; Luke xxiii. 36; John xix. 29, 30, and you may have the clearest evidence that those afflictions belonged to Christ, to him alone, and not to any other person. Isaiah also says, chap. lii. 14, “His visage was so marred more than any man, and his form more than the sons of men.” Again, chap. liii. 3, “He is despised and rejected of men, a man of sorrows and acquainted with griefs.” Ver. 7, “He was oppressed, and he was afflicted.”

Although a due attention to the Scriptures here quoted, would have convinced you of your dreadful error, in asserting what I have cited from your writings in the preceding page; yet you have gone further, and say, in your “History of the Corruptions of Christianity,” Vol. I. p. 158, “If the doctrine of atonement be true, it cannot be pretended that David, or any other pious person in the Old Testament, was at all acquainted with it; and therefore the belief of it cannot be necessary to salvation, or indeed of much consequence.”

Awful declaration! Bold assertion! Dreadfully dangerous insinuation! How do you read the verses quoted above, from Psal. xxii. and lix. and from the prophecy of Isaiah? Were not the former penned by David, who must have known, as a prophet, that they could

could not have reference to any other than the Messiah? and we know for a certainty, that they were literally accomplished in the person of the Lord Jesus Christ; exactly at the time, and in the very manner that those and other prophecies declared they should be fulfilled; and, being confirmed by that “evangelical prophet, Isaiah,” your assertion must be invalid, and the doctrine you depreciate so unutterably, must be necessary to salvation, and therefore of the utmost consequence.

But, alas! what I have already quoted from your writings is not all; for you say, p. 184, “Though the death of Christ is frequently mentioned, or alluded to by the ancient prophets, it is never spoken of as a sin-offering. For the propriety of our translation of Isai. liii. 10, may be doubted; or, if it be retained, it cannot be proved to exhibit any thing more than a figurative allusion.” Nor even is this dreadful, unsupported, and insupportable confident affirmation all; for you assert, Vol. I. p. 155, “Is it not surprising, that in all the books of Scripture we no where find the principle on which the doctrine of the atonement is founded? Nay, the contrary sentiment occurs every where.”

Before I reply to this four strand cord of Socinian delusions, or confute their soul-ruining principles, I will remark on what you say respecting ver. 10, of Isai. liii. and then invalidate your supposition by a literal translation of that verse.

First, your doubt respecting the common translation, tacitly implies that the original is authentic and divine. 2dly, Your saying, “It may be doubted,” gives room to suppose, that you yourself cannot determine the point; because, if you have any knowledge of

of the Hebrew, you might easily have satisfied yourself and your readers in that particular; for its translation is not difficult; and, I humbly suppose, should be read thus. Yet it pleased Jehovah to crush him with piercings; seeing that thou wilt make his breathing-frame a *sin-offering*, he shall see the seed, he shall prolong the days, and the pleasure of Jehovah shall prosper in his hand *. Now it is of very little signification in this argument, whether that text be read as I have wrote it, or as the common translation reads it; for when taken in connection with ver. 4, 5, 6, and the last clause of ver. 8, 11, the idea of atonement is not only understood, but expressed. For to what end were immolations, sacrifices, oblations, except that they were considered as atoning, or rather as types of the great atonement?

I will now proceed to confute those four extremely dangerous assertions, as far as they respect the doctrine of atonement; because, in proving the truth of that comfortable doctrine, the other parts of those assertions fall to the ground.

Dr. Priestley says, “ If the doctrine of atonement
“ be true, it cannot be pretended that David, or any
“ other pious person in the Old Testament, was at all
“ acquainted with it; and therefore the belief of it
“ cannot be necessary to salvation, or indeed of much
“ consequence.”

If sacrifices were not vicarious, as types of the great atonement which Christ made, what are we to understand by Lev. i. 3, 4, particularly ver.4? which reads thus. “ And he shall put his hand upon the head of
“ the burnt-offering, and it shall be accepted for him,

* □. פָּקַדְתָּ, are both in the conjugation hiphil; and the first lit. Thou wilt cause to be made; the second, He will prolongation.

“to make atonement” (עֲלִי) instead of him (or rather on his account). Compare Lev. iv. 15—35, of which latter verse the last clause may be read (and in many other texts) *thus* “shall the priest make an atonement for him*,” and the sin which he hath sinned shall be forgiven him. Also, Lev. xvii. 11, “The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.” But Exod. xii. and Levit. xvi. so accurately prefigure the Lord Christ as our atonement, that they demand very particular attention; because the delineation is so very explicit as not to admit of a mistake, when taken in connexion with the other parts of the sacred volume; for “among all the sacrifices instituted by Moses, none more circumstantially typified the blessed Jesus, or more positively expressed the benefits of his oblation, than the paschal lamb, and the sin-offering on the day of atonement.”

“The paschal lamb was without blemish. Such was the *Lamb of God*; free from all taint of original sin, and from every spot of actual transgression.—A lamb of the first year, in all the sprightliness and floridity of youth. Christ also laid down his life, not

* That the particle וּ vau, should be read *thus*, in this place, the context manifests. And וּ vau, is so translated Gen. vi. 22; xx. 16; Lev. xv. 31, et al. therefore I am justified in the alteration. But if that וּ vau, must be read “and,” then it must be understood of Christ, “the great High-priest of our profession,” and of him only; as no other priest ever considered himself, under the Mosaic dispensation, as capable of making an atonement in any other way than by the sacrifices which God had appointed, as types of the divine sacrifice, Christ Jesus.

“when

“ when worn with age, or debilitated with sickness; but
 “ in the prime of his days. The lamb was to be slain
 “ so as to occasion the most copious effusion of his blood,
 “ And was not this very exactly fulfilled in our suffer-
 “ ing Saviour? His blood flowed out in vast abundance
 “ by the amazing sweat in the garden; by the rending
 “ lashes of the scourge; by the lacerating points of the
 “ thorns; by the dreadful nails which cleft his hands
 “ and his feet; by the deadly spear which ripped open
 “ his side, and cut its way to his heart. Though the
 “ blood was to be so liberally spilt, a bone of the lamb
 “ was not to be broken. And you cannot but recol-
 “ lect the wonderful interposition of Providence to ac-
 “ complish this emblematical prediction. When the
 “ soldiers had received a command to break the legs
 “ of the three crucified persons; when they had actually
 “ broken the legs of the two thieves which hung on
 “ the right hand side of our *Lord*, and on the left,
 “ they left all his bones unhurt.”

“ The Lamb was to be killed before the whole as-
 “ sembly. And did not the whole multitude of the
 “ Jews conspire against Christ to put him to death?
 “ Did they not all cry out, as with one voice, crucify
 “ him! crucify him! Was he not put to death at one
 “ of their grand festivals, and in the sight of the whole
 “ assembled nation?” Therefore the paschal lamb was
 an instructive type of him whose blood “ should take
 “ away the sin of the world.” John i. 29.

But “ the sin-offering seems to have been the most emi-
 “ nent sacrifice, and the most comprehensive; because it
 “ shadowed forth not only the death of Christ, but also his
 “ resurrection from death, and his ascension into heaven.
 “ —As the various actions of some illustrious personage,
 “ which cannot be exhibited by the painter in a single

“ draught, are displayed in several compartments; yet all
 “ constitute one and the same grand historical picture; so
 “ these glorious events, incapable of being represented
 “ by any single animal, were typified by two kids of the
 “ goats; which, nevertheless, were reputed but as one
 “ offering. These goats were brought to the door of the
 “ tabernacle, and there presented before Jehovah.—
 “ Christ also presented himself before the *Lord* when he
 “ went up to Jerusalem, that all things written by the pro-
 “ phets concerning him might be accomplished. Luke
 “ xviii. 31. The goat, on which *Jehovah's* lot fell,
 “ was devoted to death. Christ also, being delivered
 “ by the determinate counsel and foreknowledge of
 “ God (Acts ii. 23), was crucified and slain.—The
 “ body was *burnt* without the camp. And did not
 “ this point at the very place, and picture out the very
 “ nature, of our Lord's sufferings? For he suffered
 “ without the gate (Heb. xiii. 12); was there exposed
 “ to the rage of men, and the fierce wrath of God;
 “ under the most exquisite pains of body, and the ut-
 “ most distress of soul. All significantly typified by
 “ the flame of a devouring fire; than which nothing is
 “ more fierce, more penetrating, or more severely
 “ tormenting.”—“ As the animal, which was slaugh-
 “ tered, shewed forth the Redeemer dying for our sins;
 “ that which escaped prefigured the same *Saviour* rising
 “ again for our justification.—The high priest put his
 “ hands upon the head of the scape-goat, and with
 “ great solemnity confessed the sins of the whole con-
 “ gregation. The import of this ceremony is expressly
 “ declared in the sacred canon. Ver. 22, “ The goat
 “ shall bear upon him all their iniquities.” And the
 prophet Isaiah says, “ Jehovah hath caused to meet
 “ upon *him* the iniquities of us all.” And the Hebrew
 word

word (שׂוּ) is used in both places, which signifies to
 “ bear sin, as an offender, and vicariously,” &c.

Did not that service express something like this, when the offender laid his hands upon the sin-offering?
 “ Lord, I confess myself guilty. Punishment and death
 “ are my due. But let them fall, I beseech thee, on
 “ my victim; that thy justice being glorified, and thy
 “ law satisfied, thy mercy may be honourably displayed
 “ in thy forgiveness of my transgressions.”

Milton, upon this subject of sacrifices, and with reference to their principal design, calls them,

————— Religious rites

Of sacrifice; informing men, by types

And shadows, of that destined seed to bruise

The serpent, by what means he shall achieve

Mankind’s deliverance*.

Book xii. ver. 231.

Having shown that not only priests and Levites, but the whole congregation of Israel considered sacrifices as atoning, I come now to prove that both *David* the king, and *other* pious persons, mentioned in the Old Testament, did understand the doctrine of atonement.

Indeed it is scarcely possible that any man, who

* The savage inhabitants of Madagascar use sacrifices when they would supplicate the Deity in their distresses. Upon which Mr. Ives, in his Travels through Persia, observes, that “ he saw
 “ many circumstances in the Madagascan sacrifice, so exactly
 “ resembling those which are mentioned in the Old Testament as
 “ offered up by the Jews, that he could not turn his thoughts back
 “ to the original without being sensibly struck at the exactness of
 “ the copy.” Ives’s Voyage, p. 16. See *Horæ Solitariæ*. Introduction, p. 6.—I had not the happiness to see any part of those valuable essays, until these sheets were completed, or they would have greatly facilitated my feeble attempt to overturn Socinianism.

reads the holy Scriptures with proper attention, can avoid perceiving that the doctrine of atonement for sin was not only declared, but the great Antitype clearly prefigured, both in the paschal lamb, and by the goats on the great day of atonement, already spoken of; but, that this important doctrine should be kept in perpetual remembrance, you may see, by consulting Exod. xxix. 38—42, that there should be morning and evening sacrifices, or burnt-offerings; and at each, a lamb of one year old was to be a part of the immolation, which was to be consumed by fire; and it is again repeated, Numb. xxviii. 1—8, with an additional injunction respecting the extraordinary offering on the Sabbath day, mentioned, ver. 9, 10. Also they were enjoined to make an increase of their offerings at the beginning of their months; at the passover; on the day of the first-fruits; at the feast of trumpets; on the day of afflicting their souls; and on the eight days of the feast of tabernacles; for all which you may see a particular mandate in Numb. xxviii. xxix. and there you will find those called sin-offerings (as well as burnt-offerings) which were to make an atonement for the people; and if you consult Dan. ix. 20—27, you may, perhaps, see that those oblations were really typical of the Messiah, or Christ.

I humbly hope I have shewn, p. 62—65, that Adam and Eve believed in the atonement of Christ, and expected salvation from it; and that Abel, Seth, and all the antediluvian believers hoped for that blessing on the same principle, I cannot see any reason to doubt; and that Noah was possessed of “precious faith” appears clearly, when we duly consider Gen. viii. 20, 21. But so depraved is human nature, in consequence of original sin,
that

that in the course of 400 years, that is, from the deluge to the patriarch Abraham's time, there was so astonishing a proof of human depravity, that the whole race of mankind were gone astray from the true worship of God, and were totally given to idolatry; so that, in order to prevent the continuation of this awful defection, Jehovah condescended to *select* Abraham from all the families of the earth, and to promise that "in his seed all the nations of the earth should be blessed." Gen. xviii. 18; xxii. 18. That Isaac, Jacob, and Joseph, expected salvation from an atonement will not be controverted, I suppose, by any true Christian, when their history is duly attended to. But from the time of Joseph, to the deliverance of Israel from Egypt, there appears to have been another dreadful falling away, as may be seen by consulting the sacred history of that time; until the prophet Moses is sent of God to instruct them concerning his will, and the first object to which he leads the attention of the people of Israel (after he had given them the fullest proof of his divine mission, by the astonishing miracles that were wrought of Jehovah, agreeable to Moses' prediction) is, the passover; of which I need not say any thing here, as I have already been so copious thereon in the preceding pages; but you know that there was a man in the land of Uz named Job, whose history is allowed to have been "written by Moses, while he was among the Midianites, before Christ's circumcision 1520 years." This patriarch believed in that great atonement of Christ; for he represents the Aleim as saying, "Deliver him from going down to the pit, I have found, כפר, an atonement," as the margin of our Bibles properly reads; and is the very same word used in Levit. xvi. 16, 30, &c. &c. And being

persuaded of this invaluable truth, he also declares his faith in the Redeemer, and of his assurance of a resurrection, as you may see chap. xix. 25—27. And as none of Job's three friends, Eliphaz, Bildad, or Zophar, attempt to contradict him, we may conclude that they were either confirmed in the same opinion before, or else were convinced of the doctrine from his asserting it; for they were very ready to contradict him in whatever differed from their own sentiments. And though Elihu heard Job's faith in the atonement declared, and confesses, chap. xxxii. 8, "That the inspiration of the Almighty giveth man understanding," yet he does not contradict Job in those grand fundamental doctrines, though he reproves him severely for his murmuring and self-righteousness, &c.

That the prophet Joshua was established in the same faith with Moses cannot reasonably be doubted, when we consider that Joshua ministered unto Moses, was with him in the mount forty days, and was so fully assured that the Angel of the covenant was Jehovah Jesus, that "he worshipped him, falling on his face to the earth," in the deepest self-abasement. See Josh. v. 14. See also page 71. That Gideon and Manoah (in Judges vi. xiii.) believed the invaluable truth, I flatter myself is fully proved, page 73, 74. And if you consult 1 Sam. vii. 9, 10, I suppose you will admit that the prophet Samuel was a partaker of the same "precious faith." That is, I mean, they all believed in, and were persuaded of, the doctrine of atonement, or else why should Samuel, for instance, offer a burnt-offering, a lamb, but because that Israel had been repeatedly sorely smitten by the Philistines on account of their idolatry; therefore Samuel takes the appointed mean of reconciling them to the true

Aleim, by offering a lamb as a sacrifice, the type of that Lamb "which taketh away the sin of the world." John i. 29. That Jehoshaphat, Hezekiah, and Josiah, kings of Judah, firmly believed the doctrine of atonement cannot be well doubted, when their various histories are duly attended to, as recorded in the books of Kings and Chronicles. In 32d Psalm the royal prophet is describing ver. 1, the blessedness of those whose sins are (כסוי) covered (or have a covering). But in ver. 5, "I said I will confess my sins unto Jehovah; and " *thou* didst bear away (נשא) the iniquity of my sin." Selah. Also, Psal. lxxxv. 2, we have the very same word used in the same signification. How were all these sins and iniquities borne away? Isaiah tells us, chapter liii. ver. 6. And you may know who the *him* there spoken of means by consulting Mark ix. 12; Rom. iv. 25; 1 Cor. xv. 3; 1 Pet. ii. 24.

When King David says, Psal. xl. 6, "Sacrifice and " offering thou didst not desire." (See Isa. i. 10—15; lxvi. 3; why sacrifices were no longer pleasing to Jehovah.)—Ver. 7, "Then said I, Lo! I come; in the " volume of the book it is written concerning me."—Did David speak here of himself? I am persuaded you know better. Then who was to come and do that which sacrifices and burnt-offerings (of beasts) were inadequate to? The apostle to the Hebrews, chap. x. informs us, and shows to be Christ; therefore, if King David had given us no other proof, in his writings, this ought to suffice. But David says, Psal. li. 7, "Purge me,—wash me, and I shall be clean." Here I would observe, that the Hebrew word translated, "Purge me," is תחטאני, 2d person sing. fut. and the root is חטא, which signifies "To expiate, cleanse, " or purify, by a *sin-offering*." And where a sin-offering

offering is made, *זָבַח* is the word that expresses it in Exodus, Leviticus, &c. therefore, it is manifest, that David looked forward to the great atonement, Christ, or the Messiah; for, in Psal. xxxii. he is assured of pardon for the iniquities of his sins; but he also knew, that though “the blood of bulls and of goats, &c. “ might sanctify to the purifying of the flesh, yet he “ knew that *none* but the blood of Christ could purge “ the conscience.” Heb. ix. 13, 14. Who, by his own “ blood—obtained eternal redemption for us.” So that, as the psalmist beautifully expresses it, “ Mercy “ and truth are met together, righteousness and “ peace have embraced each other.” Psal. lxxxv. 10. And God can be faithful and just, even while he justifies the ungodly that believe in Jesus. Faithful, because he has promised; *just*, because his justice has been fully satisfied, and his holy law unutterably magnified, by the complete obedience and death of our Emmanuel.

To this King Solomon sets his seal. 1 Kin. viii. 62, Then the king, and all Israel with him, offered sacrifices before the faces of Jehovah. Ver. 63, Also Solomon offered the sacrifice of peace-offerings which he slew before Jehovah. Here King Solomon himself does not presume to enter into the presence of the holy One of Israel without the blood of the sacrifice; the type of the great Antitype; and who the prophet Micah calls, “The Ruler, in Israel, whose “ goings forth have been from of old, from everlasting,” Chap. v. 2. And, in ver. 4, the prophet says, “And he shall stand and *rule* in the strength of “ Jehovah, in the majesty of the name Jehovah his “ Alehi.” Ver. 5, *והיה זה שלום*, And *this* (man) shall be the *peace*. And as St. Paul beautifully expresses

presses it, "Ye, who sometimes were far off, are made nigh by the blood of Christ; for he is our peace." Isaiah calls Christ "The Prince of Peace."

Again, Zechariah says, "The *Branch* (Christ)—he shall be the Counsellor (רֵעֵךְ) of Peace." From all which, I think, we may safely conclude that King Solomon had an eye to the Lord Christ, as his atonement, in those sacrifices.

I should now bring the testimony of Isaiah, but no one that reads chap. lii. 13—15; liii. and consults the many explanatory Scriptures referred to in the margin, but must be convinced that Christ's most precious blood was poured out as an atonement for the iniquities, transgressions, and sins, of all who "believe to the saving of their souls;" and that Christ Jesus is the glorious personage spoken of, as *Jehovah*, whose garments were not only "sprinkled and stained," but also dyed red "with blood;" so he was "their Saviour." Or, "Thus he was to them for salvation." See Isa. lxiii. 1—8*. And the apostle says, "Being justified by his (Christ's) blood, we shall be saved from (τῆς οργῆς) that "wrath through him."

But there is a very remarkable expression in Isa. xxxii. 2, "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land" (rather a land of fatigue, from its heat, &c.). And Jehovah will create upon every

* The fury, vengeance, and wrath, mentioned in those verses I humbly conceive to be against sin, and the sinners who reject Christ's atonement and righteousness. But ver. 9 refers to true believers.

dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the splendor of fire flaming by night; but upon all that glory shall be a vail. Yet there shall be a pavilion, for a shadow in the day time, from the heat; and for a place of refuge, and for a covert from the storm and from the rain. (Isa. iv. 5, 6.) Who is this glorious personage that shall be the glory, and yet the cloud-covering pavilion, &c. to Mount Zion and her assemblies? The prophet informs us, chap. xxv. 1, "O Jehovah, thou art my God, I will exalt thee, I will praise thy name, because thou hast done wonderful things;" Ver. 4, "For thou hast been strength to the poor, strength to the needy in his distress, a refuge from the storm, a shadow from the heat." And the prophet, as you may see, calls him, אִישׁ and יְהוָה, a man; yet Jehovah. Therefore all these Scriptures show that Jesus Christ is the refuge from the fury and vengeance threatened, Isa. lxiii. 1—8, which manifest that *he* is the atonement.

But does Jeremiah bear no testimony to the truth of the doctrine of atonement? He says, chap. xvii. 5, "Thus saith Jehovah, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." Ver. 9, "The heart is deceitful above all things, and desperately wicked." And chap. xxxi. 22, "Jehovah createth" a new thing in the earth. A "woman shall compass a man." For, "Behold the days come, saith Jehovah, that I will raise unto David a *righteous Branch*."—Chap. xxiii. 5, 6, "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *Jehovah our Righteousness*." I therefore conclude, that as this prophet depended upon the

the

the righteousness of Christ Jehovah for his acceptance before the throne of the Aleim, and denounces an awful curse upon all that trust in themselves; he indisputably looked also for atonement to “the blood of the covenant.” (See Exod. xxiv. 8; Zech. ix. 11; Heb. x. 29; xiii. 20.)

Ezekiel also looked for a *cleansing* from Jehovah; for we find, chap. xxxvi. 25, *Jehovah—Adoni Jehovah* says (See ver. 23, to shew that he is the speaker), “I will sprinkle upon you” purifying waters, and ye shall be purified; from all your pollutions, and from all your idols, will I purify you. How? Water, of itself, could not purify from the pollution of sin; it would be ridiculous to suppose it; therefore we are naturally led to conclude, that this purification is the same as the apostle to the Hebrews refers to where he says, chap. x. 10, “We are sanctified through the once offering of the body of Jesus Christ.”

We now come to the prophet Zechariah, who speaks so very plain to the point, that it will require a great deal of sophistry to make any man (however prejudiced) believe that the great atonement, made by Christ, is not there referred to. That prophet says, chap. ix. 11, “As for thee also, by the blood of thy” (ברית*, which signifies, purifier, purification, and) “purification-sacrifice, “I have sent forth thy prisoners out of the pit wherein is no water.” Also, chap. xiii. 1, “In that day there shall be a fountain opened

* ברית is used in this sense, that is, as a purification-sacrifice, (though not expressed in the Bible translation), Gen xv. 18; Exod. xxiv. 8; Jer. xxxiv. 18; and Psal. l. 5. Compare Heb ix. 20; 1 Pet. i. 2. But “it is particularly applied to Christ as the real purifier, and antitype, to all the sacrificial ones, Isa. xlii. 6; xlix. 8;” as well as in Zech. ix. 11.

“ to the house of David, and to the inhabitants of Jerusalem, for *sin*” (actual transgression) and for uncleaness.” (Perhaps legal, or involuntary impurities.) Is it possible to read this verse, and not perceive that an atonement is clearly meant; and that such an atonement as no blood could make but the “ blood of Christ, who, through the eternal Spirit, offered himself without spot to God.”

Lastly, Nehemiah, who was the latest writer of any of the canonical books, except Malachi, bears his testimony also to the blessed important doctrine of atonement. Chap. x. 33.—“ The sin-offerings to make an atonement for Israel.” Here כפר is used, as well as in many other places, where atonement is mentioned.

Thus I have given the testimony of a great cloud of witnesses; even of inspired prophets, bearing witness to the certainty of the truth of the doctrine of atonement in the Old Testament, though you positively assert, that “ it cannot be pretended that David, or any other pious person in the Old Testament, was at all acquainted with it.”

And I might also show that all the synod of the “ holy apostles,” Ephes. iii. 5, understood the sacrifices as typical of the precious sacrifice of Christ, “ bearing our sins in his own body on the tree;” 1 Pet. ii. 24. Agreeable to what St. Paul says, Heb. ix. 13, “ If the blood of bulls and of goats sanctifieth “ to the purifying of the flesh;” Ver. 14, “ How much more shall the blood of Christ purge your conscience.—Ver. 22, “ And almost all things are “ by the law purged with blood; for without shedding “ of blood is no remission.”—Ver. 26, “ Now, once in “ the end of the world, hath *he* (Christ) appeared to
“ put

“ put away sin by the sacrifice of *himself*.”—Ver. 28,
 “ So Christ was once offered to bear the sins of many.”
 And, because Jehovah had no pleasure in the offerings
 or sacrifices under the law; (see Psa. xl. 6; Heb. x.
 1—9.) then says Christ, ver. 9, “ Lo I come to do
 “ thy will” (O my Aleh), “ O my God.”—Ver. 10,
 “ By the which will we are sanctified through the of-
 “ fering of the body of Jesus Christ.”—Ver. 19,
 “ Having therefore, brethren, boldness to enter into
 “ the holiest by the blood of Jesus;—“ Who, though
 “ he knew no sin, was made sin (or a sin-offering)
 “ for us, that *we* might be made the *righteousness* of
 “ *God in him*.” 2 Cor. v. 21. The same apostle also
 declares, Rom. v. 8, “ God commendeth his love to-
 “ wards us, in that, while we were yet sinners, Christ
 “ died for us.”—Ver. 6, “ In due time Christ died
 “ for the ungodly.”

The apostle Peter also bears his testimony further to
 this blessed truth. 1 Pet. i. 18, “ Ye were not re-
 “ deemed with corruptible things;” ver. 19, “ But
 “ with the precious *blood* of *Christ*.”—Chap. ii. 21,
 “ Christ also suffered for us.”—Ver. 24, “ Who, his
 “ own self, bare our sins in his own body on the tree;”
 —“ by whose stripes ye were healed.”—Chap. iii.
 18, “ Christ also hath once suffered for sins, the just
 “ for the unjust, that he might bring us to *God*.”
 Also St. John sets his seal to this invaluable truth.
 1 Epist. i. 7, “ The blood of Jesus Christ, his Son,
 “ cleanseth us from all sin.”—Rev. i. 5, “ Unto him
 “ that loved us and washed us from our sins in his own
 “ blood.”—Chap. vii. 14, “ These are they which
 “ came out of great tribulation, and have washed their
 “ robes, and made them white, in the *blood* of the
 “ *Lamb*.”

Again,

Again, it appears from Acts x. 43, "To *him* (Christ) give *all* the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." "Neither is there salvation in any other." Acts iv. 12.

Should you say, Oh! you make salvation very easy indeed.—To make a profession of the faith in Christ, I confess, is not difficult; but to be a partaker of *that* faith which "purifies the heart, Acts xv. 9; and "bringeth salvation," is called, Ephes. ii. 8, "The gift of God;" and Col. ii. 12, "The faith of the operation of God." So that to whomsoever this faith is given, that person is "justified from all things, from which he could not be justified by the law of Moses." Acts xiii. 39. Nor is this all, for they that are "justified are also sanctified," 1 Cor. vi. 11; and are "made meet to be partakers of the inheritance of the saints in light." Col. i. 12. And being justified, and sanctified, they have the fullest assurance that they shall be "glorified." Rom. viii. 30. For being a "purchased" and "redeemed people, not with corruptible silver and gold, but with the precious blood of Christ," they strive earnestly "to shew forth the praises of him who hath called them out of darkness into his marvellous light." 1 Pet. i. 18, 19; ii. 9.

Thus, I humbly hope, I have incontestably proved that sin required an atonement by blood, and the death of the sacrifice; and that, according to the types and prophecies above set forth, "*Christ* our passover was sacrificed for us." 1 Cor. v. 7. "Who died for our sins, according to the Scriptures." Chap. xv. 3. And "that his death was a full and a proper atonement for the sins of all that truly believe in him."—"Whom
" God

“ God fore-ordained to be a *propitiation*.” (See Rom. iii. 25, margin). So that it must be an incontestable fact, that “ there remaineth no more *sacrifice* for “ sins*.”

Permit me now, Sir, to call your serious attention to what follows. Here is the evidence of at least sixteen *prophets*, and three highly favoured and peculiarly distinguished *apostles*, whose testimony would overturn that of the finest genius; the most learned philosopher; yea, if he were even the greatest *emperor* that the world ever produced.—How pitiable then must your case be in the eyes of every serious Christian when they read your vague, insupportable, assertions, and consider the immutable declaration of the God of truth: “ He “ that despised Moses’s law died without mercy, under “ two or three witnesses! Of how much sorer punish- “ ment, suppose ye, shall he be thought worthy who “ hath trodden under foot the *Son of God*, and hath

* There are two remarkable Scriptures that lose much of their important signification by the common reading, viz. Jer. xxxiv. 18; of which the learned Mr. Parkhurst has given us the following translation. “ The men who have not performed, דברו ברית, the terms “ of the purification-sacrifice, which, כרתו, they cut in pieces “ before me, העניל, the calf which, כרתו בשנים, they cut in two. “ Here, says he, the calf is plainly called, כרית, the purifier, or “ purification sacrifice ”—“ So, Psa. l. 5, כרתי בריתי עלי זבח, who “ have cut in pieces my purifier, or purification-victim in sacri- “ fice.” See his Hebrew and English Lexicon, page 310, under כרת, where he shews that “ The custom of, כרת ברית, cutting in “ pieces a purification sacrifice was used both by believers and “ heathen at their solemn leagues; at first, doubtless, with a view “ to the great sacrifice who was to purge our sins in his own “ blood,” &c. And he brings in proof of it, Homer, Virgil, Dionysius Halicarnassus, and Livy. And it is observable that “ Homer’s phrase is, ορκια τεμασιου, to cut off, or in pieces, the oath- “ offerings, which he expressly says, Il. iii. lin. 245, 246 (comp. “ lin. 269), were, Αρνε δαμα, two lambs.”

“ counted

“ counted the *blood* of the *covenant* an unholy thing!” Heb. x. 28, 29.—“ It is a fearful thing to fall into the “ hands of the living God.” Ver. 31.—“ When the “ *Lord Jesus* shall be revealed from heaven, with his “ mighty angels, in flaming fire, taking vengeance on “ them that know not God, and that obey not the “ gospel of our Lord Jesus Christ.”—The question here naturally occurs, What is that gospel we must experience eternal destruction for (see Mark xvi. 16), except we believe and obey it? The answer is very short. “ If ye believe not (*ὅτι ἐγώ εἰμι*) *that I am,*” “ ye shall die in your sins.” John viii. 24.

C H A P. VII.

*Another very strange assertion of Dr. Priestley's stated, where he says, that “sacrifices might be of men's in-
“ vention,” and that “they appear easily to fall under
“ the general notion of gifts, or the more particular one
“ of entertainments, and furnished at the expence of the
“ person who was dependant and obliged.” Answered
and refuted by the testimony and practice of the heathen,
universally, as well as those of the Jews, and supported
by the holy Scriptures.*

BUT it seems as if you were determined to leave none of your ideas untried whereby your followers might be brought into the utmost depths of infidelity and absurdity; for, in Vol. I. p. 189, you suppose that “sacrifices might be of men's invention,” and that “they appear easily to fall under the general
“ notion

“ notion of gifts, or the more particular one of entertainments, and furnished at the expence of the person who was dependant and obliged.” Indeed, Sir, your ideas respecting the holy Scriptures are so very strange and unaccountable, that in general they excite pity for you; but here my risible faculties can scarcely be restrained from exerting themselves highly.—What! “ Sacrifices, gifts!” To whom? If you do not mean to Jehovah, to whom else could they be given? Read Psalm l. 9—13, and you will see the absurdity of that supposition. And as to “ sacrifices being entertainments” of Jehovah, the idea is too ridiculous to merit a serious reply *. Were they intended as entertainments

* Will not every attentive reader be led to suppose, that a judicial blindness has been sent upon those gentlemen who manifest such very strong prejudice against the *divinity* of the Lord Jesus Christ, and appear so exceedingly strenuous to propagate their unaccountable delusions? Surely in them the Apostle’s awful declaration is literally fulfilled, 2 Thes. ii. 11. But whether their notions or opinions deserve any, even the least attention (unless it be with a view to excite ridicule), the above assertion of Dr. Priestley’s may solve the question; especially if taken in connection with what follows.

In reading the learned and Rev. Mr. Parkhurst’s (M. A.) excellent treatise on “ The Divinity and Pre-existence of our Lord and Saviour Jesus Christ,” p. 162, 163, I find a Mr. Gilbert Wakefield, A. B. vindicating Socinianism, who, perhaps, may have no objection to be esteemed a pillar in that heresy; and who seems to have racked his invention to find objections against the doctrine of the Holy Trinity (all which objections Mr. Parkhurst has replied to and confuted); but Mr. Wakefield, not appearing to be fully satisfied with his own discoveries, has recourse to the unutterably stupid Targum (or paraphrase) of a poor, abandoned, pitiable, ignorant Jew; who represents the Almighty, in Gen. i. 26, and xi. 7, speaking “ as if he were in consultation with a consistory of angels.” And Mr. Wakefield says, “ It is worthy of observation, that the Targum of Jonathan Ben Uziel paraphrases the
K “ former

tainments of the sacerdotal order in general, or only for those, who more immediately officiated at the altar and in the sanctuary? If for the first, the daily sacrifices were unspeakably too scanty; if for the latter only, they were exuberant. But, not to multiply words unprofitably, the sacrifices were, in the opinion of all true and well informed Christians (beyond all doubt) to shadow forth the sufferings of the divine Emmanuel, the Lord Jesus Christ; as, I flatter myself, I have already demonstrated. But I shall also quote the opinions (in the subsequent pages) of a few learned gentlemen, where you will find the idea of sacrifices being atoning and propitiatory, among the most learned and enlightened heathen nations, prior to our Lord's incar-

“ former text as follows: And *Jehovah* said to the angels who minister before him:—and the latter thus, Come, said *Jehovah* to the seventy *angels* who stand before him. And *this* appears to me a very *satisfactory* explanation of the passages in question.” Mr. Parkhurst then gives two other instances what an “ admirable “ Targumist” that same Jonathan Ben Uzziel is, who paraphrases Gen. i. 16, as follows. “ And Jehovah made two great lights, “ and they were equal in glory one and twenty years, bating six “ hundred and seventy-two parts of an hour, and afterwards the “ moon brought against the sun a false accusation, and was made “ less.” And on ver. 27, he says, that “ Jehovah created man “ in his likeness, in the image of Jehovah created he him, with “ two hundred and forty-eight members, and three hundred and “ sixty-five nerves.” “ Now (says Mr. Parkhurst) is not this a “ most curious astronomer, calculator, and anatomist, and a most “ satisfactory expositor of Scripture?” Is it possible to demonstrate more forcibly the very awful delusion the Socinians are under, than that one of their pillars, supposed to be a man of learning, should have his intellectual faculties so darkened as, for the sake of endeavouring to maintain an unsupportable hypothesis, he should give his countenance to such palpable absurdities? Does it not appear that any stupid assertion is satisfactory to a Socinian which attempts to overthrow the blessed doctrine of the holy divine *Trinity*?

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nation. Moreover, that Jehovah *in* Christ was the glorious person who was our atonement, our propitiatory sacrifice, the following passage ought to determine absolutely, and end the controversy.

In Zech. xii. 10, Jehovah says, “ I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon *me* whom they have pierced.” Who is the speaker? Jehovah. Then Christ *is* Jehovah: because St. John xix. 37, expressly refers to this passage when speaking of Christ being pierced by the Roman soldiers with a spear.

Perhaps you may say, O! this point is given up by Mr. Parkhurst, M. A. an unspeakably better scholar than you; and who admits, that אֱלֹהִים, in that verse, should be read אֱלֹהֵי. I am sorry that valuable gentleman has done so; for though I pay the highest respect to his abilities, and bow with proper deference to his very superior attainments, in every sense of the word, yet I am not willing to give אֱלֹהִים up, without a strict examination and a critical discussion; because Mr. Parkhurst is a mere man, and I am persuaded that he does not desire to be considered as a prophet, or &c. therefore he is fallible; and, either through an oversight, or perhaps fatigued with study, he may not have so fully considered the two passages, viz. Zech. xii. 10, and St. John xix. 37, as he may hereafter. However that may be, I will not give it up for the following reasons. First, I find the word printed אֱלֹהִים, in the Hebrew text, as well in the Bibles that the Jews have, as in those of Christians. Second, I find the Greek of St. John xix. 37, is “ Οψομαι εις ον εξεκεντησαν,” They shall look upon *whom* they have pierced. So that in this Greek text there is not any word either for *me* or *him*. And

I cannot help concluding, that the varying of the expressions, "they shall look upon *me*;" and "they shall mourn for *him*;" is a beautiful metonymy*: the former pronoun referring to the divine, the latter to the human nature of the *Lord Jesus Christ*; for the prophet is foretelling how the Jews should be brought to repentance, and shewing the happy effect of the "Spirit of grace, &c." being poured upon the ungodly. Namely, that they should look unto *Jehovah-Jesus*, as the *me* spoken of, the promised Messiah; and the latter shews the way, or mean whereby they should obtain pardon; that is, by looking unto *him*, the *man Christ Jesus*, pierced, bleeding, and dying, as their atoning sacrifice, agreeable to this prophecy and others; and as the great antitype of all their Mosaical sacrifices. Also, the Hebrew text reads, "They shall look upon *me*" (*Jehovah*), therefore I prefer that to all mere men's opinions; and, notwithstanding Dr. Kennicott's "forty ancient manuscripts, which read *that* pronoun *אֵלַי*," they might be such as some Socinian zealot (probably under the protection of the apostate emperor *Julian*) might have forged; for it is well known that that sect abounded in Asia, Africa, and the South-easternmost parts of Europe, in the early ages of Christianity, and other zealots of the same persuasion might have eagerly copied it. Beside, the Septuagint read, "ἐπιθέψονται πρὸς με," They shall look upon *me* with reverence; and "καί κόψονται ἐπ' αὐτὸν," They shall wail or lament for *him*. I would therefore set this in opposition to those manuscripts, as being at least as ancient an

* "Metonymy." It may be necessary to inform some of my readers, perhaps, that the word is "a rhetorical figure by which one word is put for another."

authority as those, and probably better attested. Likewise, as the preposition εἰς governs the accusative in John xix. 37, I humbly suppose, that, if it should be read, "They shall look upon *him*," the preposition would have been ἐπὶ, and the pronoun αὐτον (ἐπ' αὐτον), and not "εἰς ὄν," agreeable to what the Septuagint have wrote the words, and as they are written or printed, Mat. xii. 18, John i. 32, &c.

Since I wrote my own opinion on this head, I find that you not only doubt the truth of the doctrine of atonement, and deny that the principle on which it is founded is any where to be met with in the books of Scripture, but you likewise assert, that "atonement for the sins of men by the death of Christ is another cause of infidelity."

It is natural to suppose, that every man of learning knows, who has but a slight acquaintance with the heathen mythology, how "strongly and universally they retained the tradition of an atonement, or expiation for sin; although they expected it from a wrong object and by wrong means."

But, lest it should be supposed that my opinion on the doctrine of atonement may be erroneous, I will beg the reader's patience while I advance the opinions of a few gentlemen, whose learning and abilities have very few equals; and who support this doctrine so effectually, as to make it of very little signification whether Dr. Priestley holds or rejects it.

"We find (says Mr. Parkhurst, A. M.) a tradition of the doctrine of atonement, or expiation for sin, expressed in very clear terms among the Romans, even so late as the time of Horace." Ode II. lin. 29, "Cui dabit partes scelus expiandi Jupiter?"

“ And whom, to expiate the horrid guilt, will Jove appoint?
The answer by the poet is,

“ Apollo, the second person of the heathen trinity.”

“ And Herodotus informs us (Book ii. ch. 39), different animals (says he) were sacrificed in different countries; but one common and general ceremony was observed in all sacrifices, viz. the laying of hands upon the head of the victim, loading it at the same time with imprecations, and praying the gods to divert upon that victim all the calamities which might threaten Egypt.” Compare Levit. i. 1—4. Mr. Rollin also makes it appear, in his Ancient History, that “ the whole world, from the earliest times, used nearly the same rites and religious institutions for placating the Deity, averting wrath, procuring favour, returning thanks by sacrifices, burnt-offerings, and blood.” “ Means (says the late Lord President Forbes) that in nature have no sort of connection with the end proposed, and therefore could not possibly have had their origin from reason or natural light; and as these observances, &c. prevailed among *mankind*, without any support from, but rather contrary to, reason, it is a just conclusion, that the authority for such a belief, and such observances, must have been exceeding high and strong; and men cannot think of any sufficient authority which could have produced that universal faith short of divine revelation.” “ Also, the doctrine for the remission of sins, and expiation by blood, is, till the secret be explained by revelation, so destitute of any foundation in reason, and apparently so contrary to it, that no reasoner would have thought of it; or, if he had, no one could have given credit to it without some

“convincing proof for the authority of that doctrine; therefore the universal reception of it is a demonstration in itself, that it had divine authority.”

Here I might produce a great number of instances wherein sacrifices were considered as atoning and making expiation: but that would lead me too far, and make this Tract too voluminous. “When Iphigenia was slain at the altar, what was the import of that memorable action?” Was it not intended “to appease the indignation of the superior powers, and to obtain a propitious gale for the wind-bound fleet, and confederate forces of Greece?”

“Sanguine placasti ventos, et virgine cæsa.”

Seneca says, alluding to the custom of sacrifices, and the prevailing opinion concerning them, “Fuerim tantum nunquam amplius dolituræ domus piacmentum.”—“What we are to understand by *piacmentum*, the author himself explains in the preceding clause: “Quicquid matri dolendum fuerit, in me transferit; quicquid aviæ in me. To which his judicious commentator Lipsius, from an extensive knowledge of antiquity, adds, *καθαρμια*, five piacularis victima.” Sen. ad Helv.

The same writer, in the same consolatory epistle, has another sentence still more to our purpose: “Nobilatur omnium carminibus, quæ se pro conjuge vicariam dedit.”—“Juvenal, relating this very fact, expresses himself in very remarkable language; such as shews us, with the utmost clearness and precision, what the ancients meant when they affirmed of a suffering or dying person, that he gave himself for another.”

——Speclat fubeuntem fata mariti
Alcetiim, et similis si permutatio detur. SAT. VI.

There is a passage in Livy which most of all deserves our notice, as it seems to imply a popular belief of the dignity, the more than human dignity, of the *sacrifice* which was necessary to *appease* the *wrath* of *heaven*. It relates to Decius devoting himself for the public good: "Conspectus ab utraque aciæ, aliquanto "augustior humano visu, sicuti cælo missus, piaculum "omnis deorum iræ." Lib. viii, cap. 9.

Now, if he who "took away sin by the sacrifice of "himself," "who was made sin for us (though he "knew no sin), that we might be made the righteous of God in him," 2 Cor. v. 21, was only "a "frail peccable man like ourselves," how came Horace by his idea quoted in the preceding page, and how came Seneca, Juvenal, and Livy, by the ideas I have quoted, except from a very ancient tradition among the nations?

You know, Sir, that expiatory sacrifices were very common, not only among the Greeks and Romans, but also amongst the Carthaginians; "and the Mexicans had a similar custom." They all offered even human sacrifices as expiatory; "who were loaded with "curses, affronts, and injuries, in their way to the altars at which they were to bleed. These wretched "victims were called *Καθαματα*, as their death was "esteemed an expiation: and when their ashes were "thrown into the sea, the very words, signifying, Be "thou a propitiation, *Γινε Περιψημα*, *Γινε Καθαρμα*, were "used in the ceremony." Also, some of the idolaters, in more ancient times, called their idols "Baal Berith, *i. e.* "Baal the Purifier." From all this my readers, I hope, will be persuaded that your doctrines are mere notions, not worthy of the least attention; as they are not countenanced, much less supported, by either the

holy Scriptures or the practices of even any of the ancient nations, but flatly contradicted by the testimony of both, not only in theory, but also in practice. And I recommend to you the third Dialogue, in the late learned, pious, and Rev. Mr. James Hervey's Theron and Aspasio; where you cannot fail to receive suitable information on this most momentous subject. See also the Rev. Mr. Parkhurst's Gr. and Eng. Lex. p. 456, and his Heb. and Eng. Lex. p. 66, 253, 310, 345, 348.

After having so fully proved that atonement for sin (agreeable to the economy of the covenant of grace) was indispensably requisite, and that Jehovah has not appointed any other way of salvation (in his revealed word) whereby all his perfections can be glorified in the justification of a sinner; can you, as a sinner, any longer refrain from prostrating yourself in the deepest self-abasement? crying out, "Lord I have sinned," and deserve nothing from thee but to be abhorred and forsaken by thee;—and, in this awful situation, to whom shall I go? whither shall I betake me?—Oh, for ever blessed be thy holy name, thou hast invited "all that are weary and heavy laden to come unto thee," in full assurance that "they shall find rest unto their souls!"—I am therefore encouraged to bow my knees at thy footstool, making mention of the name, of the atonement, and of the righteousness of Jesus Christ only: for though I, alas! have sinned, Jesus Christ, the righteous, hath suffered—though I have transgressed, he hath obeyed; though I have broken the divine law, he hath fulfilled it, and magnified it, and made it unspeakably honourable; so that with thee, the Lord, there is righteous mercy, and with thee, O God, there is plenteous redemption; for thou canst be just, and yet "the justifier of the believer in Jesus."

C H A P.

C H A P. VIII.

Another Assertion of Dr. Priestley's stated, where he says, "The pardon of sin is in reality always dispensed by the free mercy of God, on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever." Answered, and so clearly refuted, as that Dr. Priestley must be constrained to acknowledge his inability to repent, or in any degree to "serve God acceptably, with reverence, and godly fear," until regenerated by the Spirit of God.

I no sooner turn to another part of your writings, but the humble hope which I lately entertained, that you might be convinced of the necessity of flying to the great atonement for the pardon of your sins, is frustrated: for in Vol. I. p. 207, of your History of Corruptions of Christianity, you say, "The pardon of sin is in reality always dispensed by the free mercy of God, on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever."

Where do you read this, Sir? Not in the sacred volumes of divine truth, I am certain; for they bear the most express testimony to the contrary every where, "and have concluded all under sin," Gal. iii. 22. Should you ask, "Wherefore then serveth the law?" Do you mean to destroy its holy precepts, and to annihilate its sacred obligations? "God forbid!" I most earnestly desire to be obedient thereto in all things myself,

self, and pray that it may be magnified and made unspeakably honourable; but neither I nor Dr. Priestley shall ever be able to accomplish this valuable end by our own performances, because that "the law is holy and spiritual, but I am carnal." "The commandment is holy, just, good, and exceeding broad;" therefore I have no ability to honour it; for "when I would do good, evil is" too often "present with me." See Rom. vii. 12, 14, 19. The law, we are assured, was given "because of transgression, till the promised seed should come." "It was a schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. iii. 24. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. But, as it appears to me, that you only admit the validity of the New Testament where you think it favours your own opinions, it would be needless to multiply quotations from that part of God's holy word, should men in general submit to your determination: but the major part cannot be persuaded to hold so dangerous an opinion; for, if they read your publications with attention, they will perceive that, when you want to bring Atheists or Deists into your notions, you recommend the Scriptures something like a Christian minister; but when you are desirous of establishing Socinianism, such precious invaluable portions as prove the *divinity* of the Lord Jesus Christ, and the *personality* of the Holy Ghost, are slighted; and then your unmasked opinion is, that "the Scriptures are to be considered as faithful records of past transactions, &c." "No Christian is answerable for more than this." Therefore it may be requisite to determine, first, what the true signification of the word repentance is, on which you lay so great a stress, and endeavour to put in the place of Christ;

Christ; and thereby render his precious atonement of no value, as you positively deny the doctrine. And, as I do not find any definition of this word (so frequently mentioned by very many, but so little attended to in its right important signification), in any part of your writings that I have seen (not even in your Catechism), I will endeavour to give its meaning as it stands in the word of God.

It is expressed by the inspired writers of the New Testament, by the word *μετανοια*; and signifies, 1st, "Change of mind;" 2d, "The returning to a right understanding;" 3d, "To think on any thing past with sorrow." *Johnson*.—The first implies error, having been embraced through ignorance or folly, or both. The second implies, that the judgment is better informed, and, in consequence, the conduct is changed. And Dr. Johnson's idea implies contrition. So, "to give repentance," Acts v. 31, signifies "to offer terms of peace and reconciliation."

The first impulse then which is indispensably necessary to repentance, is to be convinced of sin; for if we be not transgressors, we have not any thing to repent of. But it is incontestable, that "all have sinned, and come short of the glory of God;" Rom. iii. 23. Therefore all stand in need of that "godly sorrow which worketh repentance unto salvation, not to be repented of."

Here it may be requisite to ask, Against whom have we transgressed? Against a finite creature, like ourselves? Then we might possibly, on some future occasion, be capable of making an adequate recompence, beside manifesting a real concern for the offence we have given, or the transgression whereof we have been guilty; because man, being in a mutable state, the
highly

highly exalted among men may be abased; and the man of low degree may be highly elevated. But the transgressors under our present consideration have sinned against "Jehovah; the high and lofty One that inhabiteth eternity, the Creator of the heavens and of the earth," who is holiness in the abstract, and cannot look upon iniquity without the utmost abhorrence and detestation. And, as he is the same yesterday, to-day, and for ever, we cannot have any well founded idea of ever being able to make him the least recompence for any one of our sins, much less for the innumerable transgressions whereof the very best of us have been guilty: for the first revelation of his divine will is, "In the day that thou eatest thereof (*i. e.* that thou transgressedst), dying thou shalt die." מוֹת. תָּמוּת. Gen. ii. 17. Dying temporally, thou shalt be subject to eternal death. Therefore it is as impossible to do any works meet for repentance, in our own ability merely, without the grace of God preventing us, as it is for any of us to remove a mountain by the bare word of our lips. And it is written, "Thus saith Jehovah, Cursed be the man that trusteth in man," Jer. xvii. 5. And St. Paul says, "As many as are of the works of the law are under the *curse*," Gal. iii. 10. "Think not this contrary to the holiness of God, as though he did not hate sin. No: but *such* dishonour the perfection of God's law by bringing down its purity and spirituality to a level with their imperfect works and shattered obedience. Pride and self-exalting is at the bottom. And, as they appeal to the law, they must be judged by the law; whose irreversible sentence to all such is, Cursed is every one that continueth not in all things written in the book of the law to do them;" Gal. iii. 10. And, whether you be

" lieve

lieve it or no, “in (you, or) me, dwelleth no good,” Rom. viii. 17. Ask the great Apostle of the Gentiles concerning this, and he tells you, that “he delights in the law of God after the inward man; but when I would do good, evil is present with me;” Rom. vii. 21, 22. How then is he to glorify God? His answer is, “The life which I now live in the flesh, I live by the faith of the Son of God.” Let *us* endeavour to do likewise. See Gal. ii. 20, 21.

But, to prove this irrefutably, it may be necessary to hear what the ancient Scriptures have left upon record concerning this matter; and which record will be found true when “the globe itself and all that it inherit shall dissolve, and, like the baseless fabric of a vision, leave not a wreck behind.” Or, to use the more emphatic and important language of the apostle Peter, When “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.” Then, Sir, even in that dread hour, shall the testimony I am about to produce be found unutterably glorious, because unalterably true.

First, What is the testimony of the infinitely wise and holy Jehovah on this head? “God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually,” Gen. vi. 5. Should you say, admitting this to have been the true state of the case, that world was destroyed, and men are quite different to the antediluvians; then let us see what is Jehovah’s account of them more than a thousand years after the deluge. “Jehovah looked down upon the children of men, to see if there were any that did understand to seek God;” Psa. xiv. 2. Ver. 3, “They are all gone
“afide,

“ aside, they are altogether become filthy, none doeth good, no not one.” Pſal. v. 9, “ For no faithfulneſs is in their mouth, their inward part is very wickedneſs; their throat is an open ſepulchre, they flatter with their tongue;” that is, “ uſing deceit.” See Rom. iii. 13. “ They have ſharpened their tongues like a ſerpent, adder’s poiſon is under their lips;” Pſal. cxl. 3. “ His mouth is full of curſing, and deceits, and fraud, under his tongue is miſchief and iniquity;” Pſal. x. 7. “ Their feet run to evil, and they make haſte to ſhed innocent blood; their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths. The way of peace they know not;” Iſai. lix. 7, 8. “ There is no fear of God before their eyes;” Pſal. 36. 1. Should you ſay, “ Surely theſe are poor” that are ſo fooliſh, for “ they have not known the way of Jehovah, nor the judgment of their Aleim; I will get me to the great men, and will ſpeak unto them, for they have known the way of the Lord, and the judgment of their God;” Jer. v. 4, 5. Did the prophet find this ſuppoſition verified? Oh, no. See his answer. “ *Theſe* have altogether broken the yoke, and burſt the bonds.” Laſt clause of ver. 5.

Iſaiah i. 23, ſays alſo, “ Thy princes are rebellious, and companions of thieves.” And the Pſalmiſt, lxii. 9, “ Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity.” Alſo the Lord by the prophet Micah ſays, “ The godly man is perished out of the earth, and there is none upright among men. They do evil with both hands earnestly; the beſt of them is as a brier, the moſt upright is ſharper than a thorn hedge;” Mic. vii. 2

—4. And ver. 5 and 6 shew, that man is so unutterably depraved, that he will break through ties of blood rather than he will be withheld from iniquity. And, as a confirmation of all the rest, the *Lord*, by the pen of Jeremiah, adds, chap. xviii. 9, “The heart is deceitful above all things, and desperately wicked.” And the Psalmist seems to have been terrified at considering the iniquity of mankind, and cries out (as distressed at the thought), “Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty;” Psal. lxxiv. 20. Such is the incontrovertible testimony of the all-wise God respecting man’s state, and this is confirmed by the experience of all the sanctified ones, the excellent of the earth in all generations. Behold the testimony that many of those have given.

In Gen. xviii. 27, we find Abraham, the father of the faithful, confessing his unworthiness to speak to Jehovah, even in devout intercession; ver. 27, “Behold now, I have taken upon me to speak unto the *Lord*, which am but dust and ashes;” and, in ver. 30, and 32, he seems to feel his great unworthiness of interceding with the God of holiness, and repeats, “Oh, let not the *Lord* be angry, and I will speak! Also, we find Isaac and Rebecca in bitterness of Spirit (see the margin of chap. xxvi. 35), on account of their son Esau having married among the Hittites: which was so weighty a concern, that Rebecca cries out in the anguish of her soul, “I am weary of my life because of the daughters of Heth.” Why? Because of the iniquity wherein they abounded; so that she dreaded the consequence of her son’s being united to such, fearing lest they should be drawn aside to idolatry, and lightly esteem “*God* their Saviour.” In chap. xxxii.

xxxii. 10, we find Jacob confessing his unworthiness, saying, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant." And it is enough to make even religious parents tremble for their children, when they read the horrid abominable iniquities wherein the sons of Jacob were found; arising, we may justly suppose, from the sinfulness of their nature, and their connections with their idolatrous neighbours; which manifest that neither precept nor example can avail without the special grace of God actuating our hearts, and guiding us by his blessed influence.

Job, who lived the nearest to those times (of any of the worthies we read of), experienced the unutterable depravity of the human heart from what he found in himself, and observed of others. In chap. iv. 17, his friend, Eliphaz, had probably been pluming himself in the rags of his own righteousness, and attempting to justify himself before Jehovah; when, we are told, ver. 15, "A Spirit passed before his face."—Ver. 16, "And he heard a voice, saying," Ver. 17, Shall mortal man be just before God? Shall a mighty man be pure before his Maker? (See the Hebrew of that text.) And Job himself says, chap. ix. 2, Who shall justify fallen man before God? Ver. 20, "If I justify myself, my own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." And in chap. xlii. 5, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee." Ver. 6, "Wherefore I abhor myself, and repent in dust and ashes."

As the world grows older, and men more experienced, is there less cause for lamentation? By no means; the whole book of Judges, &c. shews the depravity

pravity of human nature, and what cause to lament its corruption, before God, for the space of four hundred and fifty years. (See Acts xiii. 20.)

Again, hear David's confession, "Behold, I was
" shapen in iniquity, and in sin did my mother con-
" ceive me." Psal. li. 5. And in his latter days, when age and long experience had matured his judgment, he prays, "Enter not into judgment with thy
" servant, O Lord, for in thy sight shall no man living
" be justified;" Psal. cxliii. 2. Also, to shew the futility of being justified without the atonement and perfect obedience of the blessed Jesus, Solomon, the king, says, "Who can say, I have made myself clean, I am
" pure from my sin?" Prov. xx. 9. And he adds, "There is not a just man upon earth that doeth good
" and sinneth not." Eccles. vii. 20.

Again, Isa. lxiv. 6, "We are all as an unclean
" thing, and all our righteousnesses are as filthy rags." To the same purport, see Jer. x. 24; Dan. ix. 5—11.

The worthies in the New Testament all make the same humiliating confession, as I suppose you know; even the great apostle of the Gentiles calls himself "the chief of sinners," 1 Tim. i. 15. It is also declared, that repentance is the gift of God; 2 Tim. ii. 25. If it be a gift, and cometh from God only, then it is not of ourselves, nor attainable by ourselves, but through the medium of the prayer of faith, "looking unto Jesus, the author and finisher of our faith," "who is exalted, a Prince and a Saviour, to give repentance to Israel, and remission of sins;" Acts v. 31. *Q. How cometh he is God, or a divine person in the Godhead, and it is by his divine power you can be enabled to repent, as he is lifted up, or exalted, for that very reason we refer the invaluable blessing.* Thus, Sir,
I have

I have proved, that “all have sinned and come short of the glory of God;” Rom. iii. 23. And in all their best services there is so much acknowledged depravity cleaves to them, that it is fully manifested we must be “justified freely by grace, through the redemption that is in Christ Jesus;” Rom. iii. 24: because we have no personal virtues to recommend us to God; for though many may be amiable in the sight of men, yet remember what the holy prophet Isaiah says, chap. lxiv. 6, above quoted; namely, “*All our righteousnesses are as filthy rags.*” Notwithstanding this solemn declaration, you say, “The pardon of sin is always dispensed by the free mercy of God on account of man’s personal virtue, a penitent upright heart, and a reformed exemplary life,” &c. But I have already shown, that man is so far from having an upright heart, that the God of infinite wisdom, who searcheth the heart and trieth the reins, has said, that “The heart is deceitful above all things, and desperately wicked;” Jer. xvii. 9. And the prophet Ezekiel, chap. xvi. having set before Israel their multiplied iniquities, promises them mercy, but not for their personal virtue, or penitent heart, &c. but on account of the *everlasting covenant*, and for which, and *that* only, Adoni Jehovah would be pacified towards them, as you may see, ver. 60—63. And in chap. xxxvi. 25—30, we have the manner described whereby sinners should be “turned from darkness to light, and from the power of Satan unto God:” and in ver. 31, 32, the blessed, the unspeakably blessed, effect thereof; “Then shall ye remember your own evil ways, and your doings that were not good, and shall *loathe* yourselves in your *own* sight for your iniquities and for your abominations.” Now, Sir,

observe what follows, ver. 32, "Not for your sakes do I this, saith the Lord God (Hebrew, Adoni Jehovah), be it known unto you; be ashamed and confounded for your own ways, O house of Israel." How diametrically opposite this to your assertion quoted a little above; this cuts up pride by the roots, and destroys such vain boasting, and proves that all our salvation is of God, through Christ Jesus; "that no flesh should glory in his presence," 1 Cor. i. 29. But your scheme supposes a power in man to turn to God, and perform *every duty* required of him perfectly. But I have shown already that this opinion is contrary to the declarations of God, and the experience of his *Bible saints* in all ages; and you shall plead guilty to the solemn charge; for, in spite of every subterfuge that you can flee to, *those questions* will constrain you to confess your impotence, or confound you; may God (of his infinite righteous mercy in Christ Jesus) cause it to humble you!

The last time that you administered (what is commonly understood by) the sacrament of the Lord's Supper to your congregation, was your whole soul engaged in the solemn duty? Had you no wandering thought of any kind? But was your heart and mind *solely* and invariably fixed and intent upon the important solemnity wherein you was engaged? I answer for you, that your mind was drawn off from what you was seeming to perform; your heart was wandering after other objects, and your soul was, for a few moments at least, attached to something relative to time and sense*; so that "Christ and him crucified; his
"perfect

* Possibly your darling topic might even then intrude, and a thought strike you how (in your opinion) you might overturn the doctrine

“ perfect obedience, even unto death;”—“ his amazing great love, wherewith he hath loved us,” did not wholly and invariably engage the “ spirit of your mind;” Ephes. iv. 23. (N^oo; “ the mind, as including the affections, the understanding, and the will.”) Where then was your merit in this highest and most solemn act of the Christian religion? Was there aught in you, at that time, for which God, the holy, pure God, could look down upon you with complacency? Or did you, even then, manifest any personal virtue inherent, or acquired, for which he could (consistent with the attribute of his justice) accept your person, or your services? Would he not rather reject both, with the utmost contempt, and say, “ Who hath required this” lip-service “ at your hands?” For it is written, “ Cursed is every one that continueth not in all things written in the book of the law to do them.” See Deut. xxvii. 26, and Gal. iii. 10. And, as your declaration shews that you suppose yourself to be a free agent, where were the unrestrained powers of your soul in those moments?—If you can prove the fullest and freest exercise of your mind by pure words, and manifest it by invariable, unremitting, holy actions (which you must allow is your bounden duty, and without the least deviation, even in thought), all of which are the indisputable privileges of free agents; then it necessarily follows that

doctrine of Christ’s divinity; and this at the very moment you was in the solemn act of commemorating his passion, his bloodshedding, and his death. But, if he was only “ a mere man like yourself,” why honour him so highly, in so sacred, so solemn, an institution? Especially if “ he only came to set us” such “ an example,” as he perfectly knew that we should never be able to come up to; would not this look like tantalizing us?

(if you had power to restrain such wanderings) you was acting the hypocrite's part, and insulting the most high God *wilfully*. Is this your "personal virtue?" Does this manifest that you have such "a penitent, "upright, heart," as the holy, heart-searching, God will accept you for? On the contrary, does it not irrefutably prove that your heart is estranged to God, and far from righteousness? Your best services, and moral attainments, are no better than what Isaiah calls, ch. lxiv. 6, "filthy rags." Would not the confession in 2 Cor. iii. 5, have been infinitely more suitable to your very imperfect state? It was the acknowledgment of one, who had every advantage to enable him to draw a right conclusion, where he says, "That we are not "sufficient of ourselves to think any thing as of our-
 "selves; but our sufficiency is of God." Also a learned pious doctor of divinity, whose sublime genius is greatly admired, and who was a cotemporary with us, made this one of his devout requests to God,
 ' Look down, great God, with pity's softest eye upon
 ' a poor breathing particle in dust—my crimes for-
 ' give; forgive my virtues too—those lesser faults,
 ' half converts to the right.' *Dr. Young's Night Thoughts*. "Flee then, Sir, to the hope that is set
 "before you," Heb. vi. 18, to Christ Jesus; for there is no salvation "in any other," Acts iv. 12; and "to him give all the prophets witness, that
 "through his name, whosoever believeth in him
 "shall receive remission of sins," Acts x. 43; who
 "gave himself a redemption-price instead of all"
 (ὕπερ πάντων), 1 Tim. ii. 6. Therefore, if you expect salvation in any other way, you are "resting the wel-
 "fare of your immortal soul, not on the foundation of
 "a rock, but on the point of a dagger. You are
 "hastening

“ hastening to the decisive tribunal, flushed with the
 “ fullest hopes; yet loaded with a set of glittering sins;
 “ going, like poor deluded Uriah, not with any valid
 “ credentials,” but with the sure testimonials of judgment to death eternal. For it is written (may you rightly consider it), “ By the deeds of the law there shall no flesh be justified in his sight;” Rom. iii. 20. —Why? Because the law is declared to be “ the ministration of *death* and *condemnation**;” 2 Cor. iii. 7, 9.
 Having

* I flatter myself that I have now fully and clearly proved the absurdity of supposing that you, or any other person, can possibly hope for “ pardon of sin,” “ on account of” his, or your “ personal virtue;” or, &c. (as stated, page 138.) And, as Jehovah himself has pointed out the way of reconciliation and acceptance with him, I will here copy it. “ Israel shall be saved *in* Jehovah with an everlasting salvation;” Isa. xlv. 17. “ Look
 “ unto me, and be ye saved all the ends of the earth, for I am
 “ God, and there is none else;—the just God and the Saviour,
 “ there is none beside me.” See ver. 21, 22 —Again, “ Harken
 “ unto me, ye stout-hearted, that are *far* from righteousness; I
 “ bring near *my* righteousness;” Isa. xlv. 12, 13. And in Zech. xii. 10, Jehovah says, “ I will pour upon the house of David,
 “ and upon the inhabitants of Jerusalem, the Spirit of grace and
 “ of supplications; and they shall look upon *me* whom they have
 “ pierced, and they shall mourn for *him*, as one mourneth for an
 “ only son, and shall be in bitterness for him, as one that is in
 “ bitterness for a first-born.”—From all which it appears that, when any soul desires salvation, he is to look unto Jehovah *in* Christ, “ who was wounded for our transgressions, and bruised for
 “ our iniquities;” when, by looking unto him with faith, and depending upon the promise, he shall be enabled both to pray and to repent with that godly sorrow which will lead him to hate sin, to love holiness, and to walk before God, as becomes those who profess godliness; and, every day, something like this will be the earnest breathings of his soul; Lord “ pour upon me the Spirit of
 “ grace and of supplications,” that I may worship thee in spirit and in truth; enable me “ to look upon thee,” whom my sins have pierced, and give me grace to mourn, on account thereof, with
 L 4 holy

Having replied to, and I humbly hope refuted, some of your favourite dangerous tenets, I come now to consider the New Testament for further proofs on the important heads of my title page. And, as you admit the authenticity of the history of that invaluable volume, I flatter myself that I shall be enabled to throw some new light on several passages; which, instead of being subterfuges or expedients for Arians and Socinians to flee under (and by which they are held in worse than Egyptian darkness, more dreadfully bound than if fettered with the heaviest chains of iron, and more confined than if immured by walls of Adamant, elevated as the summit of the lofty Alps), I will show that those very texts are as strong proofs of the divinity of that glorious Being whom you endeavour to degrade to a level with unholy, impure, sinful, creatures, as any that has yet been adduced; for it is

holy mourning, to sorrow with godly contrition, and to be in bitterness, because of my transgressions, as one that is in deep distress for the loss of an only child, even of a first-born; and, as I can find nothing in myself for which thou canst pardon or accept me (consistent with thy glorious perfections as revealed in thy word), oh! condescend to lead me to that "fountain opened for sin and for uncleanness;" for, though many despise and reject it, I desire to be washed therein, that I may be cleansed from all my defilements, and purified from all my uncleanness; for it is "the blood of the everlasting covenant;" it is the precious blood of "the Lamb of God which taketh away the sin of the world;" yea, it is the most precious "blood of Jesus Christ which cleanseth us from all sin." Oh! then, "let it now cleanse me, and, sprinkled therewith, may my poor soul be presented before thy glorious throne with kind acceptance; for, this is *all* my salvation, I plead nothing but this," that "Jesus died for my sins, and rose again for my justification;" and that he hath been made unto me "the wisdom of God, and also righteousness, sanctification, and redemption." Let my glorying therefore be in *him*, and in *him* only, "whom to know is *life eternal*."

demonstrable,

demonstrable, that Jesus Christ is the sum and substance of the holy Scriptures, as well in the writings of the prophets, as in the Mosaical economy and the New Testament. For do we ask, Who is the Creator of the heavens and of the earth, with all this glorious system of nature, that we behold? St. John says, chap. i. 3, "All things were made by *him* (Christ), and "without him was not any thing made that was "made" (or created). St. Paul says, Colof. i. 16, "By him (Christ) were all things created, that are in "heaven and that are in earth, visible and invisible, "whether (they be) thrones or dominions, or principa- "lities or powers, *all these* (*τα παντα*) were created "by him, and for him."—And as the Creator, he is worshipped in heaven; for the angelic host "cast their "crowns before his throne, saying, Thou art worthy, "O *Lord*, to receive glory and honour and power, "for thou hast created all things, and for thy pleasure "they are and were created;" Rev. iv. 11. And the prophet Isaiah says, chap. xl. 28, "Hast thou not "known? Hast thou not heard, that the everlasting "God, the *Lord*, the Creator of the ends of the earth, "fainteth not, neither is weary?"—Also the prophet Amos iv. 13, "Lo! he that formeth the mountains, "and createth the wind, and declareth unto man what "is his thought" (see Matt. ix. 4; Luke xi. 17), "Jehovah, the God of Hosts, is his name." Here are the testimonies of two apostles, of two prophets, and two evangelists, which, when compared, incontestably prove that Jesus Christ *is* "the Lord "God of Hosts."—Do we admire the order, the harmony, the unutterable beauty, of the universe? And are we astonished how they are upheld and continued in that regular disposition? "*He* (Christ) is be-
"fore

“fore all things, and by him all things consist;” Col. i. 17. “He upholdeth all things by the word of his power;” Heb. i. 13. “In him are hidden all the treasures of wisdom and knowledge;” Colof. ii. 3. So that, if we believe in him and rely upon him, *he is to us* “the wisdom of God, and also righteousness and sanctification, and redemption;” 1 Cor. i. 30. See also Psal. cii. 24—27; and compare Heb. i. 10—12.

C H A P. IX.

Gives the proper signification of the Greek nouns Θεός and Κύριος. Shews the confession of faith, for Jews and Gentiles, requisite for admission into the communion of the faithful, in the days of primitive Christianity. Corrects several oversights in the common translation of the Bible. Also further incontestable proofs of the divinity of the Lord Jesus Christ, and points out the manner of a sinner's justification before God.—An assertion of Julian, the apostate, stated. Supported by Dr. Priestley; but shewn to be an inexcusable error. The dreadful end of that apostate Emperor (Julian), and the awful consequence of his having attempted to rebuild the city of Jerusalem, and a third temple.

Now, before I can proceed with propriety, there are certain words in the New Testament that require to be duly understood, and a just definition given of them; and those are Θεός and Κύριος, translated God and Lord.

But what does Θεός express, or imply? And from whence

whence is it derived? I cannot find that it has any derivation, any more than Deus; nor could I find, until lately, that either of those words have any import or signification, except that each of them is translated, “God;” which is derived from a Saxon word, signifying “good;” but neither Θεός (Theos), nor Deus (upon a transient view of the words), implies so much; and it is only from the declarative, and manifested perfections of Jehovah, in his word and providence, from whence we are enabled to understand that he is worthy of being entitled *good*; not so from the word *God*.—

However the learned and ingenious Mr. Parkhurst, M. A. says, that “Various are the derivations proposed of this word (Θεός). “The most probable seems to be that which deduces it from the verb, θέω, to place; and adds that, “Phornutus, the stoic, in the reign of Nero, wrote a philosophical explanation of the heathen worship and ceremonies; in which he plainly refers them all to the different parts of material nature; as, for instance, to the heavens, air, ether, sun, moon, stars, &c.—

“This philosopher, in his chapter περι ορατων (concerning heaven), says, it is probable that Θεοι, the Gods, were so called from θέσις, position, or placing;—

“these, then, are Gods (Θεοι) which are the disposers (θετηνοεις) and formers of all things.” “In this view the word Θεός, or Θεοι (for the ancient Greeks used it both in the singular and plural to express their god, the heavens) will have much the same radical meaning as the Heb. שמים, the heavens (derived in like manner from שם to place”); which, “as a participial noun, masc. plur.” signifies, “literally, the disposers, placers (in which sense the word is plainly used, Isa. v. 20; Mal. ii. 2). This is a

“descriptive

“ descriptive name of the heavens, or of that immense
 “ celestial fluid, subsisting in the three conditions of
 “ fire, light, and spirit, or gross air, which fills every
 “ part of the universe, not possessed by other matter,”
 “ Nor was that species of idolatry confined to the
 “ Greeks, Romans, and Asiatics only, or even to the
 “ old world. The inhabitants of the new world, or
 “ America, who had any religion at all, were, when
 “ first discovered, universally addicted to it. Some
 “ of the West Indian heathen, among their other
 “ physical gods, had in particular their Chemems, or
 “ Chemim, that is, with little variation,” שמיים, She-
 mim, “ whom they represented by idols of such a
 “ compound form, as appears an evident, though
 “ monstrous, perversion of the cherubic emblems, and
 “ may, in some measure, serve to confirm the expla-
 “ nation above given thereof.” See Mr. Parkhurst’s
 valuable Greek and English Lexicon, under Θεοι; and
 his Hebrew and English Lexicon, under שם.

I have given the above quotation to show that the
 heathen had the strongest idea of a plurality of Per-
 sons in the Godhead; but, if you consult that gentle-
 man’s Hebrew and English Lexicon, under כרב, page
 296—304, you will find that the heathen representa-
 tion of their gods was always compounded of more
 figures than one, sometimes only of two, but fre-
 quently of three; some way or other expressive of their
 ideas of fire, light, or air; of which I have shewn, in
 the preceding pages, that the animals in the cherubim
 were emblems with the man taken in.

The next word necessary to be duly understood is
 Κύριος; which is every where substituted, by the Sep-
 tuagint, for Jehovah; and it is written, Philip. ii. 11,
 “ And that every tongue should confess (ὅτι Κύριος Ἰησοῦς
 Χριστός),

Χριστος), "that Jesus Christ is *Lord*," εἰς δόξαν, "in the
 "glory of God the Father." Also, 1 Cor. xii. 3, "No
 "man can say that *Jesus* is the *Lord* but by the *Holy*
 "*Ghost*." These names, thus defined, may prevent
 misunderstandings, and lead to the comprehending
 some sentences that may be hereafter quoted, so as to
 save the multiplying of words to explain my meaning.

I have already considered several texts in the gospel
 by St. Matthew, preceding chapter ix. that I have
 quoted to confirm those prophecies to which they had
 a reference. I shall not therefore repeat them; but
 only observe, that as the objectors to the holy Scrip-
 tures catch at every word that affords them an oppor-
 tunity to cavil with, and reject those divine oracles,
 so they ridicule Matt. ii. 23, and say Christ was car-
 ried to Nazareth, "that the prophecy might be pub-
 "lished," "he shall be called a Nazarene." But
 Joseph and Mary did not do so to fulfil the prophecy
 in *their* intention, but because "Archelaus did reign
 "in Judea, in the room of his father Herod, he was
 "afraid to go thither." "Notwithstanding, being
 "warned of God in a dream, he turned aside into the
 "parts of Galilee." "And he came and dwelt in a
 "city called Nazareth," &c. So that it was God
 that so ordered it, not Joseph.

In Matt. ix. 2, "They brought unto him (properly)
 a paralytic;" "and Jesus, seeing *their* faith, said unto
 "the paralytic, Son, be of good cheer" (rather have
 confidence, or take courage), "thy sins be forgiven
 "thee." Ver. 3, "And behold certain of the scribes said
 "within themselves, This man blasphemeth." Ver. 4,
 "And Jesus, *knowing* their thoughts, said, Wherefore
 "think ye evil in your hearts?" Here are two proofs
 of Christ's divinity. First, he forgives sins (comp.
 Colos.

Colof. iii. 13), and then shews plainly that he had a power *in*, and *of himself*, to forgive sins, by having healed the paralytic. Secondly, he manifested his Godhead by proving that he knew their thoughts.

In Matt. xii. 6, “I say unto you, that in this place “is one *greater than the temple.*” Ver. 8, “The Son “of man is *Lord* even of the Sabbath-day.” Ver. 42, “Behold a greater than Solomon is here.” Here Christ asserts that he is greater than Solomon, yea, greater than the temple, and Lord of the Sabbath-day; which none ever pretended to, but God himself.

Again, our translation, in Matt. xii. 15; and xvi. 8, read, “But when Jesus knew it,” and, “When “Jesus perceived.” Both these texts give the sceptic room to suppose that Jesus did not perceive, or know, that “the Pharisees were consulting to destroy “him;” or that “his disciples were secretly reasoning “among themselves,” on what he had said, for some time, or until he was told of it. On the contrary, the Geek is, “*γυvs*,” a participle, aor. 2, therefore both those passages should be read; But Jesus knew, or perceived. I suppose there are other texts of the like import which require the same alteration, and are of the number of those inaccurate readings with which the Deists make themselves merry; but “their mirth “is the madness of fools.” (See Ecclef. ii. 2.) If you consult Matt. xxii. 41—45; Mark xii. 35—37; Luke xx. 41, 44; you will find that Jesus Christ is applying to himself the fulfilment of the cxth Psalm, ver. 1; whereby he claims the title of אדני, Adoni; which (if you examine the lxxxvith Psalm, and xcvi. 5) you will find that Adoni and Jehovah are the same self-existing Being.

Matt.

Matt. xxvii. 43, "He said, That I am the Son of God." Chap. xxviii. 6, The angel said to Mary, "Come, see the place where *the Lord* (Gr. Kurios) lay." Ver. 16, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Ver. 17, "And (*ιδουτες*) seeing him, they worshipped him." If Christ is not a Person in the Godhead, the apostles worshipped a creature; and Jesus suffered them to adore him, to whom worship was not due, except he is very God. But, blessed be his holy name, I find, ver. 18, "Jesus came and spake unto them, saying, "All *power*" (*Εδοθη μοι*) *hath been* given, or ascribed "unto me in heaven and in earth." Ver. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*." Ver. 20, "And, lo! *I am with you* always,

* "At the time of our Lord's incarnation," says the Rev. Mr. Catcott, A. M. "the Jews acknowledged (I mean the faithful Jews) that there were Three Persons in Jehovah who had covenanted to redeem mankind, and that the expected Messiah was one of them; and this confession of faith was revealed and required to be acknowledged from the fall; so, to those who were acquainted with the holy Scriptures (the Jews and profelytes) this confession, viz. That Jesus was the Christ, or the Messiah, was sufficient (the rest being supposed to have been known and understood by them before); and such persons were, therefore, baptized only in the name of Jesus; but the ignorant, and unbelieving, Gentiles were previously required to turn from the vanities and idols they had worshipped, and serve the living and true God; Acts xiv. 15; 1 Thef. i. 9. And Christ's command was, Matt. xxviii. 19, that such should be (and accordingly they were) 'baptized in the name of the Father, and of the Son, and of the Holy Ghost.' And it is added, Mark xvi. 16, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' What were they to believe,

“ way, even unto the end of the world. *Amen.*” Signifying, verily, certainly of a truth, &c. If he were a *mere* man he could not be in heaven, and with his disciples, at the same time.

As all wicked men, aided by all devils, have not been, nor ever will be, able to overturn the testimony of the holy Scriptures, you see, Sir, to what miserable shifts you must be driven, if you should attempt to support *your* Thesis. Compare Mark xvi. 15, 16, 20; Luke xxiv. 52.

“ or else suffer damnation for not believing, but the object of faith
 “ proposed to them at baptism; namely, the existence and equality
 “ of the Three Persons in the *Godhead*, and their covenant to
 “ redeem man, now actually effected? It therefore follows, that
 “ as God has declared what his decree is, in relation to wilful,
 “ obstinate, unbelievers, so, as he cannot lie, he cannot pardon,
 “ much less reward, the works of such, and admit them into his
 “ presence in glory.” “ And it must be admitted as an incontest-
 “ able truth in the schools of Christianity, that, before a man can
 “ act aright, he must believe aright, that is, he must have that
 “ faith which is of the operation of God;” Colos. ii. 12. “ He
 “ must clearly comprehend the plan of salvation as revealed in
 “ the holy Scriptures, and comprehending the blessed truths
 “ therein exhibited, he must embrace them cordially with grati-
 “ tude, thankfulness, and praise to God, for having so graciously
 “ made known his love to man;” and he will then be led to love
 the holy, tri-une God, and will pray to be enabled to manifest his
 love to that gracious Being, by striving earnestly, diligently, and
 unremittingly, to “ walk worthy of the vocation whereunto he is
 “ called, with all lowliness and meekness, with long-suffering,”
 and in love to God and man, “ endeavouring to keep the unity
 “ of the Spirit in the bond of peace.”—“ Walking circumspectly,
 “ not as the fools, but as the wise, redeeming the time, because
 “ the days are evil; and, besides all this, he will seriously endea-
 “ vour, and give all diligence, to add to his faith virtue—know-
 “ ledge—temperance—patience—godliness—brotherly kindness
 “ —charity” (*την αμαρτην*), that is, acts of mercy, or universal be-
 nevolence.

In Mark v. 6—12, The devils adored Jesus by the tongue of a possessed man; when Jesus manifested his divine power by showing that they were under his control. Ver. 19, “Go tell thy friends how great things the *Lord* hath done for thee.” Ver. 20, “And he published in Decapolis how great things *Jesus* had done for him.” Compare Luke viii. 26, 39, whereby it appears that the Lord *Jesus* and God are the same glorious Being.

Again, ver. 41, He raises a young person from the dead by the bare fiat of his will, whose death was fully ascertained. Compare Matt. ix. 18—25; Luke viii. 51. See also Luke vii. 11—17, where we have another incontestable instance of the divine power of Jesus in calling a young man to life whom they were carrying to the grave. Jesus only speaks, and death yields up his victim. And in John xi. 43, He calls a man into life, health, and strength, that was “stinking” in the grave. Here are three proofs of Christ’s divinity, authenticated by so many different witnesses as even no court of judicature could resist. Probably you will say that Jesus prayed to his Father, in this last instance; because it is said, ver. 41, “Father, I thank thee that thou hast heard me.” This is true; but it should be remembered, that Christ as God-man, Mediator, ever gave glory to the Father in all that he did; but at the same time he had taken care to let them know his equality with the Father; for in the preceding chapter he says (as I have repeatedly shown), ver. 30, *I and the Father we are one*. One in essence, though different Persons. See John v. 18, 23; xii. 26; xix. 7.

Was I to enumerate *all* the proofs of the divinity of Jesus Christ, I might find it requisite to transcribe the greatest part of the four gospels; but as, in proving

him to be Jehovah and God, I have quoted many passages from those sacred pages, I will only remark on a few more striking passages which I cannot well pass over. Luke ii. 10, 11, "And the angel said unto them, Fear not," &c: "For behold I bring you good tidings of great joy, which shall be to all" *the* "people;" or, perhaps, to all the nations, agreeable to Gen. xii. 3; xviii. 18; xxii. 18.—Ver. 11, "For unto you is born this day, in the city of David" (see Micah v. 2), "a Saviour who is Christ Lord." As the angel indisputably spake Hebrew (because it is not reasonable to suppose that those shepherds, being poor Jews, understood any other language), we may fairly conclude that the angel said, for, "Saviour who is Christ Lord," וְשׁוֹעַ אֱשֵׁר דָּוִד מוֹשִׁיָּת יְהוָה אֲדֹנָי, A Saviour who is Christ Jehovah; which accords with Eve's exclamation, I have got a Person of the Jehovah; Gen. iv. 1. Correspondent to this, there is a remarkable passage in Micah v. 2, of which I will endeavour to give a better translation than the common one, because more consonant to the divine original. And thou, Bethlehem Ephrath, reputed little among the thousands of Judah; yet from thee hath *he* gone forth *of me*, having been the *ruler* in Israel; and whose goings forth were of old from the days of eternity.

Here I must beg leave to remind you, Sir, that it was prophesied by Haggai, chap. ii. 9, "The glory of this latter house" (the second temple) "shall be greater than the former, saith the Lord of Hosts." You will recollect that in the former house (that is, the first temple), beside its external magnificence, and incredible riches, that it was in part composed of, there were the cherubim of glory in the holy of holies; "the ark of the covenant in which were the tables of

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“ the law written by God himself; and over that the
 “ mercy-seat from whence the divine oracles were
 “ given out, by an audible voice, as often as God was
 “ consulted in behalf of his people. It contained also
 “ the golden pot that had manna, and Aaron’s rod
 “ that budded and blossomed, and yielded almonds.
 “ (Numb. xvii. 8.) It had likewise the Schechinah,
 “ or the divine presence, manifested by a visible cloud,
 “ resting over the mercy-seat. The Urim and Thum-
 “ mim, by which the high priest consulted Jehovah,
 “ in difficult and momentous cases, relating to the
 “ public interest of the nation; and the holy fire
 “ which came down from heaven upon the altar at
 “ the consecrating of that temple.” Here we have
 an account, Sir, of nine glories, if I may so speak, that
 the latter temple was not honoured with. Favours,
 such as neither all the wisdom of man could attain, nor
 all the riches of this world purchase. Such as no other
 nation or people were ever favoured with, nor made
 the least pretensions to.—How, or by what means,
 then did the glory of that latter temple exceed the glory
 of the former temple, seeing that all those glorious
 considerations, which were the admiration and envy of
 the world, were wanting in the latter temple, which
 has been destroyed, and its foundations erased, at least
 seventeen hundred years?—Has the word of God been
 broken? Has the promise failed? *Impossible!* By what
 means then has the promise been accomplished? I
 answer, “ The *desire* of all nations came at the exact
 “ time appointed (see Dan. ix. 24—27), at the very
 “ time that the world universally expected *him*; as your
 “ reading has informed you; and *he* filled that latter
 “ house with *his* glory.” (See Haggai ii. 7.) How?
 “ *Jehovah*, whom they sought and were expecting,
 M 2 “ suddenly

“ suddenly came to his temple,” agreeable to the prophecy of Malachi iii. 1.—Thus, Sir, was the latter temple made more glorious than the former; for *he*, “ in whom dwelleth all the fulness of the Godhead bodily;” *he* who made the worlds; who is the brightness, the effulgence, of glory (see Heb. i. 2, 3), whom “ the angels are commanded to worship;” and “ whose throne is for ever and ever;” *he* was “ God manifest in the flesh:” even *Jesus Christ* “ the same yesterday and to-day, and for ever;” Heb. xiii. 8. “ The Lord of glory;” 1 Cor. ii. 8. “ The Prince, or Author of life; Acts iii. 15. “ And the Author of eternal salvation unto all those that obey him;” Heb. v. 9.—Thus was the precious *promise* fulfilled, and Jehovah Aleim unutterably glorified.

And I know not where I can more properly observe than in this place, that wherever *Christ* is particularly spoken of as a *man*, he generally, if not always, manifests his *Godhead* either by some exertion of his divine power, or is shown to be of the Godhead by some testimony from heaven.—Witness at his conception. See Matt. i. 18—23; Luke i. 26—38. At his nativity, Matt. ii. 1—3; Luke ii. 8—14. At his baptism, Matt. iii. 17; Mark i. 11; Luke iii. 22. When asleep in a storm, Matt. viii. 23—27; Mark iv. 37—41; Luke viii. 23—25. When he wept over Lazarus’s grave, &c.; John xi. 35, 43—45; xii. 28—30, 45. And *he* asserts *his* divinity in words that cannot be misinterpreted, unless that be done wilfully; for he says, John x. 28, “ I give unto them eternal life.” But the apostle says, Rom. vi. 23, “ Eternal life is the gift of God.” Also, 1 John v. 11, “ God hath given to us eternal life.” But observe, “ This life is *in* his Son.” From all which it is incontrovertible

controvertible that Jesus Christ is *God*. And he who believeth not that Jesus Christ is the true God, and the life eternal (see 1 John v. 20, in the original), “The wrath of God abideth on him;” John iii. 36.

Having now proved the divinity of the Lord Jesus Christ incontestably, I will show presently that he was worshipped by those who would not have done so had not Christ been of the Godhead. But permit me first to observe upon a passage in Luke xviii. where a Pharisee and a Publican are represented as “going up into the temple to pray.” Their various characters and different address to God you may read, ver. 10—14. The former plumed himself upon what he was; the other “smote upon his breast, saying, “God be merciful to me a sinner.” What is the result of their different address? Hear it from the lips of *truth*, of *infallibility*. “*I*,” who cannot be deceived, even “*I* tell you this man (the publican) went down “to his house *justified*,” ἢ ἐκεῖνος, *the other not*.” You will perceive that I have altered the translation from the common reading, because that supposes a doubt whether either was justified, by the translators having added, “rather than,” for there is not any words in the original which admit of such a meaning, as you will find, if you examine the Greek text*.

Again,

* To prevent any one from cavilling at this translation, I think it necessary to observe, I cannot find, that ἢ occurs any where in the sense of “rather than,” except Matt. xviii. 8, 9; and Luke xviii. 14; and surely the last is a very forced construction of ἢ. The evangelist Luke understood Greek perfectly; and when he would express the words, “rather than,” in the true sense of them, he writes “μᾶλλον ἢ;” Acts v. 29; xx. 35; last clause, which, I humbly suppose, should be read, It is blessed to give rather than to receive. (See the Greek text.) And in Matt. xviii. 8, ἢ is read, “rather than,” and in the same sentence, “or.” But, in Luke

Again, in Mark xiv. 14; and Luke xxii. 11, They have rendered, *οἰκοδοεῖς τὸ ἔθνη*, "good man:" which I fear leads many people to suppose themselves good in their nature; good in their practice. Let such examine Pſal. v. 9; x. 7; xiv. 1—4; liii. 1—4; Prov. i. 11—18; Iſa. lix. 7, 8; Rom. iii. 10—18; Gal. iii. 22; and compare Ephes. ii. 1—13; where they or you will ſee that all ſuch conceits are non-entities. For Iſaiah (that illuſtrious prophet and martyr, as before ſhown) ſays, chap. lxiii. 6, "*We are all as an unclean thing, and all our righteousneſſes are as filthy rags.*" If *he* was conſtrained to make this humiliating confeſſion, where is the man, in our day, that has any real pretention to ſay otherwiſe? I am certain, not one.

Luke xxii. 65, "Many other things blaſphemouſly ſpake they againſt him" (Chriſt). You know, Sir, that the word blaſphemy is "an offering of ſome indignity unto God himſelf;" therefore the evangelift would have made uſe of ſome other expreſſion if Chriſt is not really and truly *God*.

Luke xxiii. 45, "Then opened he their underſtand-

xviii. 14, has it a proper affinity with the context? The Lord Jeſus Chriſt is ſpeaking of the juſtification of a ſinner before God; and ſhews that to ſee and feel ourſelves of ſo deep a dye as to lead us, with the moſt profound humiliation, to cry for mercy from a heart-felt ſenſe of our great unworthineſs, and exceeding ſinfulneſs, is the firſt beginning of that "repentance unto life" which will never be repented of; and proves that ſuch ſelf-abafe-ment will lead us to true faith, to all godlineſs, to love, and holy obedience; not from a principle of ſlaviſh fear, but of that holy love, which will render us the ſcorn of ungodly men, the envy of devils, but will manifeſt that "we are ſealed unto the day of redemption." Further, *ἡ* muſt be conſidered here as a conjunction rather than an adverb; and perhaps may be a Hebraiſm, as the learned, and indefatigable, William Du Gard, of the laſt century, and John Dawson, A. B. of the preſent, have defined it, ſignifying, "non."

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“ing that they might understand the Scriptures.” Was it ever known that any one, beside the omniscient God, could open a man’s intellectual faculties, and enable him to comprehend the most sublime mysteries; such as even “angels desire to comprehend,” but cannot? Oh! No. Then Christ is a Person in the Godhead. Beside it is said, ver. 52, “And they “ (the apostles) worshipped him.” Then, if Christ be not truly God, they were idolaters, and *he* who could have manifested his displeasure for their so doing connived (with reverence I speak) at it. But, on the contrary, they “returned to Jerusalem with great “joy;” such as Christians sometimes taste, but Socinians never did taste, nor ever will.

In Letter xv. page 183, to W. Tayleur, Esq. you have said, “Julian (meaning, I suppose, the apostate emperor Julian) “says, that neither Paul, nor Mat-
 “thew, nor Luke, nor Mark, dared to call Jesus
 “God, but honest John, after the death of Peter and
 “Paul.” If this is not your opinion, as well as that of Julian, I naturally suppose that you would have made some observation upon it to have disgraced it; but, on the contrary, you say, “Other philosophers, however,
 “continued to repeat the same objection.” Which fully manifest that you approve his assertion; though nothing can be more opposite to truth as you know, or ought to have known, by professing yourself a Christian minister. But though you, or all of your persuasion, should die under your own deceivings, the apostle and evangelist Matthew hath declared it in several passages that I have quoted; as hath St. Mark and St. Luke. And you, yourself, have admitted that St. John boldly contends for the invaluable *truth*. Here it may be proper to observe, that

though the apostles frequently mention the name of God only in the singular number, yet, in most of their epistles, they send gratulations from two of (sometimes from all) the divine Persons, and thereby give the churches to understand, that, although they mention but one God, there are a plurality of Persons in the Godhead. See Rom. xv. 13, 16, 30; 1 Theff. i. 1; 1 Tim. i. 1; 1 Pet. i. 1, 2. And though the Lord Jesus Christ says, "I ascend to my Father and your Father, my God and your God," he spake Hebrew, and said, to my Aleim and to your Aleim, whereby he did not exclude himself from the Godhead; because he had two natures, the human and the divine; and he is here speaking in his human nature. But what was the consequence of Julian's having been a Socinian? Truly a very dreadful one (I pray God that you may not experience the same; but allow me to remind you that the same causes generally produce the same effects). "When he was preparing for a grand expedition, in which he meant to extirpate Christianity, one of his adherents asked a humble follower of the meek and lowly Jesus what the Carpenter's Son was doing while such great preparations were making to destroy his cause in the world?" The poor Christian replied, "He is making a coffin for your emperor." Which came to pass, for he was killed in the contest with the Christians and Persians; and, when that apostate was dying, he was so hardened, that he threw a dart into the air as if he meant to wound Christ (Dr. Adam Littleton says, "Julian threw a handful of his blood into the air"), saying, "Me vicisti Galilæe." "Thou hast conquered me, O Galilæan!"

In Matt. xxiv. 2; Mark xiii. 2; Luke xix. 44; xxi. 6, The Lord Christ had foretold the destruction

of

of Jerufalem, and the total demolition of the temple, whose construction his apoftles fo much admired; “ and, as if moved by a divine impulfe, Titus Vefpafian commanded his army to dig up the very foundations of the city, and of the temple;” whereby was fulfilled the prophecy of Jer. xxvi. 18; and Micah iii. 12. And, “ when he entered Jerufalem, and viewed all the fortifications of it, its advantageous situation, &c. that prince, though a heathen, owned the all-powerful arm of the God of Ifrael;” and, in a tranfport of joy and admiration, cried out, “ It is manifeft that Ifrael’s God hath fought for us, and has driven the Jews from thofe towers, fince neither the utmoft human force, nor that of all the engines in the world, could have effected it.” *Josephus*, lib. iii. cap. 46.—But that apoftate (Julian), difregarding the excellent obfervations of Titus Vefpafian, and defpifing the prophecies recorded Jer. xxvi. 18; and Mic. iii. 12, “ Thus faith the Lord of Hofts, Zion fhall be plowed like a field, and Jerufalem fhall become heaps, and the mountain of the houfe (temple) as the high places of the foreft:” I fay, that, notwithstanding this and our Lord’s declarations in the paffages alluded to in the preceding page, Julian, though he had been incontestably affured that Jehovah had fulfilled thofe prophecies, by Titus Vefpafian, yet he lifted up his arm of impotence againft Chrift’s omnipotence; who had faid, Luke xxi. 24, “ Jerufalem fhall be trodden down of the Gentiles, until the times of the Gentiles fhall be fulfilled.” But, in order to remove this incontestable ftanding proof of Chrift’s power over the kingdoms of this world, that apoftate emperor, “ Julian, gave the Jews leave to build their city and temple; and recommending
“ the

“ the affair to Alypius, one of his generals, ordered
 “ him to use the utmost dispatch that those might be
 “ rebuilt as soon as possible; which matter, when
 “ Alypius applied himself earnestly to, and was also
 “ assisted in it by the governor of the province, dread-
 “ ful globes of fire sprang out frequently from near
 “ the foundations, and, having consumed several of the
 “ workmen, rendered the place inaccessible; and thus,
 “ as that element continued perseveringly to repel
 “ them, they were necessitated to give up the under-
 “ taking.” “ This is related by Ammianus Marcel-
 “ linus, lib. xxiii. cap. 1, a heathen officer in Julian’s
 “ army, and an admirer of Julian’s valour and wis-
 “ dom;” so that no doubt can be reasonably made of
 the truth of it; whereby Christ’s watchful providence
 and power over his world, and over the affairs of
 men, are fully demonstrated. You may now perceive,
 Sir, what a wretch that Julian was. Is it possible,
 therefore, that you can adopt his sayings, and counte-
 nance his accursed principles? or rank him among the
 number of “ philosophers?” But, if such be their cha-
 racters, “ O, my soul, come not thou into their fe-
 “ ret; unto their assembly, mine honour, be not thou
 “ united.” Gen. xlix. 6.

C H A P. X.

Shows that the divinity of the Lord Jesus Christ was irrefutably manifested after his resurrection.—That the expression, “God the Father,” frequently means the whole divine Trinity, clearly proved; and that the apostle Peter preached in Hebrew at Jerusalem.—A note, wherein is shown Dr. Priestley’s acknowledgment, that Christ raised himself from the dead.

A FEW proofs of Christ’s divinity from the evangelist John, and then I proceed to some observations you do not expect. John xix. 7, “The Jews answered him (Pilate), We have a law, and by our law he ought to die; because he made himself the Son of God.” Here they confessed the truth in part only. They might have gone further; for it appears, by chap. x. 31, that “they took up stones to stone him.” Why? Ver. 33, “For blasphemy, and because that thou, being a man, makest thyself God.” Indeed the Jews could not misunderstand Christ; he spake so plain of himself as a Person of the *Aleim*, and by his miracles so fully proved his divinity, as to put the matter out of all doubt to every one who does not shut his eyes wilfully against the blessed truth, or is not judicially blinded; as is irrefutably the case of the Jews in this day. And how is it possible that Socinians can “escape if they despise his great salvation!” See Heb. ii. 3. “I tell you, nay; for, except ye repent, ye will all likewise perish;” Luke xiii. 3.

Again, by John xx. 19—23, We learn that Jesus had appeared to the disciples, and talked with them,

§c.

&c. Ver. 24, "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Ver. 25, shews the incredulity of Thomas; and ver. 26, 27, the certainty of Christ's being acquainted with our words, though not present to our natural sight; and, having manifested this to the disciples, he most graciously condescends to give Thomas the most indubitable evidence of his divinity, and of his resurrection, which were so fully and clearly attested to his (Thomas) own outward senses, as to lead him to cry out in holy admiration, "My Lord and my God!" I would ask you, Sir, whether, if Jesus Christ had been "only a man, a mere man, like ourselves," whether he would not on this occasion have shewn Thomas, that in addressing him as Lord and God, he was guilty of idolatry, and thereby have prevented all his followers from ascribing to him the titles which were not his due? I am bold to say, that, had he been less than God, he dared not to have done otherwise; because Aleim, or God, had declared, Isa. xlii. 8, and xlvi. 11 (as before repeated), "*My glory will I not give to another.*"

Again, chap. xxi. 17, Peter calls Christ *Lord*, and ascribes omniscience to him; for he says, "Lord, thou knowest all things, thou knowest that I love thee." There are two other texts which incontestably prove Christ's almighty power, even since his resurrection; they are recorded Acts iii. 6, and ix. 34. The first respects a man lame from his birth; the second had kept his bed eight years; yet at the name, the melodious name, of Jesus Christ the cripple receives all needful strength, and is enabled to leap up and to walk as if he had never been lame. The latter, though sorely afflicted for eight years with the palsy, receives

receives a perfect cure in a moment. The apostle says, "Eneas, Jesus Christ maketh thee whole."—"And he arose immediately."—If Christ had been "a mere man like ourselves," would those dreadful maladies have quitted their dominion instantly? Or would those pitiable objects have been relieved from their deplorable situation as soon as the blessed name of Jesus was uttered? No. Had he not been "God over all blessed for ever," the apostles might as well have named Tiberius Cæsar, or Pontius Pilate, and it would have had as much effect. Also the proto-martyr Stephen, in his dying moments, under the hands of his murderers, "looking up stedfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God," "calling upon, and saying, Lord Jesus, receive my spirit." Therefore, unless you can invalidate the evidence of the four evangelists, and prove that all the men of learning and genius, who have embraced the holy doctrine of Christ's divinity, were either fools, mad, or silly enthusiasts, you must give up the point; otherwise you tacitly presume to be wiser than them all; which I am willing to hope is not your pretension *. I acknowledge that some parts of the

Acts

* The apostle Paul says, "I can do all things through Christ, who strengtheneth me;" Phil. iv. 13. If Christ be only "a mere man," how could he strengthen Paul? For Christ was crucified before that apostle had the least knowledge of him. The righteousness of Christ is called "the righteousness of God;" Phil. iii. 8, 9; 2 Cor. i. 21; and compare Matt. vi. 33. In that sweet prayer, recorded John xvii. Christ says, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." And Paul says, 1 Cor. xv. 47, "The second man is the Lord from heaven." The royal psalmist says, Psal. xxiii. 1, "Jehovah is my shepherd." Jesus Christ says,

"I am

Acts of the Apostles give room to suppose that Christ is inferior to the Father; and perhaps no one passage more than chap. v. 30—32; wherein there are two words added that are not in the original, viz. “to be,” which give the 31st verse a sense that favours Arians and Socinians, but dishonours the Lord Jesus Christ; therefore I will give the passage its proper reading, and then remark upon it. Ver 30, “The God of our Fathers raised up Jesus whom ye slew and suspended on a tree. Ver. 31, Him hath God exalted to his right hand, a prince and a Saviour, to give repentance to Israel and forgiveness of sins.” In 2 Tim. ii. 25, “Repentance is said to be the gift of *God*;” therefore Christ is God. But Christ is a Prince, and also a Saviour; both to save us from our sins, Matt. i. 21, and to forgive us our sins. See Matt. ix. 2—8; Mark ii. 3—12; Luke v. 18—26. In all those places the Scribes and Pharisees accuse him of being guilty of blasphemy. Why? Because he had said to the paralytic man, “Son, thy sins be forgiven thee;” for they knew, and said, that “no one could forgive sins but God alone.” And even wicked King Jehoram knew that no one could cure a man of the leprosy but the Lord God omnipotent; for when he had read the letter that the King of Syria sent to him, desiring Jehoram to cure his generalissimo, Naaman, of his leprosy; that king rent his clothes, and said, “Am I *God*, to kill and to make alive, that this man doth send unto *me* to recover a man of his leprosy?” Yet, you know

“I am the *good* Shepherd;” John x. 11, 14; Psal. cxxi. 2; cxxxiv. 3. Jehovah made heaven and earth. The apostles, John and Paul, positively assert that “Christ Jesus made the heavens and the earth.” See how many evidences against your notions the above few lines contain.

it is irrefutably attested, that Christ cured *ten lepers* at once by the bare fiat of his will; Luke xvii. 11—19. In short Jesus Christ gave sight to the blind; he enabled the lame to walk, “and to leap as an hart;” the lepers were cleansed; the deaf had their hearing made perfect; and the dead were revived by the bare word of his command. See Matt. xi. 2—6; Luke vii. 18—23; and compare Isa. xxxv. 3—6; and you will find it was *God* who should come and do all those wonderful things. But perhaps you will say that it was the God of the fathers of Israel that raised up Jesus, and it was God in the singular number, Ο Θεος, that exalted him, &c. I confess that it has come down to us in the Greek tongue exactly so; but permit me to desire you will look back to page 154, where you will find a definition of the noun Θεος, Theos, that will not admit of your triumphing, even in that word; beside you know the apostle Peter, who is the speaker here, was born a Jew, was preaching to the Jewish multitude; and therefore, indisputably, spake to them always in the Hebrew tongue; as we may reasonably infer from Acts xxi. 37, 40. Indeed to have preached to them in any other language would have been as absurd, as for a man who should solicit the suffrages and interest of the citizens of London (for any appointment he might desire) to address them in the French tongue. You know, Sir, how such an application would be treated; and, it is highly probable, had St. Peter preached in any other tongue than the Hebrew, his auditory would have been so small as that instead of converting three thousand souls, by one sermon, Acts ii. 41, he would have had no more seals thereto than a *Socinian* teacher. Then, as his preaching in Hebrew must have been the fact (see Luke xxiv. 47), he said, Acts v.

30, 31, The *Aleim* of our fathers raised up, exalted, &c. which does not exclude the divinity of Jesus, nor contradict the passage in John x. 18, "I have power " to lay it down (my life), and I have power to take " it again;" because Christ being a Person in the *Aleim*, he was a party in the act; and the "raising up " Jesus, who had been slain," alluded only to his human nature, the body*. Thus we may clear up
Mark

* I find (in what Dr. Priestley calls a Catechism, written by himself, fifth edition, page 31) the following question. "What " proof did Christ give of his divine mission?"—"Answer. "He " healed multitudes of sick persons by a word speaking. He gave " sight to the blind, raised persons from the dead, and *rose himself* " from the grave after he had been dead three days, as he had " foretold."—Here Dr. Priestley gives us an account, from the holy Scriptures, that Christ performed the most wonderful works " by a word speaking;" such as were never, nor ever could be, done by any power or being but that of the Lord God himself; for, says Dr. Priestley, "he gave sight to the blind, raised persons " from the dead, and *rose himself.*"—The verb that he uses, viz. "*rose,*" Dr. Johnson says, is "the preterite of rise;" which signifies, "to change a jacent or recumbent to an erect posture; to be re- " vived from death," &c. &c. We must, therefore, necessarily understand Dr. Priestley's expression to mean that Christ *rose of* himself from the grave without any other power; for, although the Doctor has omitted the preposition *of*, it must (according to the idiom of our language) be understood; which is the same as if he had said, Christ raised himself; because Dr. Priestley has been telling his pupils, that Jesus Christ raised others from the dead by the bare word of his command, consequently he raised himself by the same omnipotent power; for no power, less than Almighty, could raise a stinking body from the grave as Christ did. See John ii. 19—21; vi. 54; xi. 39, 43, 44. And I cannot find the verb "*rose,*" in any other sense than as a voluntary act, or self-moving cause, in any part of the Scriptures; but it occurs in that sense forty-six times. Should Matt. xxvii. 52, be brought as an exception, I would reply that the word there translated "arose," is in the original, ἠγέρθη, 3d pers. sing. 1st aorist, passive; therefore, signifies,

Mark x. 18, without contending that Ο Θεος ought not to be the conclusion of that verse. For as there cannot be any doubt that Christ preached to the Jews in Hebrew, he there said, "Why callest thou me good? None (is) good except the one Aleim; or, if you please, "except one," the Aleim. As if he had said; except thou acknowledge my Godhead, "why callest thou me good? None is good save one, the Aleim." See Luke xviii. 18. Beside most Christian divines know, I suppose (though you may deny it), that "the God of our fathers" implies the Holy Trinity; as I humbly hope I have sufficiently proved in this tract. Also the Father * is often spoken of, in the New Testament, as implying *all* the divine Persons; which I take to have been the idea of the translators when they rendered Coloss. i. 19, "For it pleased the Father that in him should all fulness dwell."

signifies that each of those bodies of the saints had been raised; not by their own power, but in consequence of Christ's resurrection, as the context shows; and which strengthens Dr. Priestley's assertion, that "*Christ rose himself*," or rose of himself, agreeable to John ii. 19, 21, wherein Dr. Priestley has the honour for once to agree with the evangelists.

* I can find no more than three texts, in the Old Testament, where God calls *himself* a Father; and those are Psal. lxxviii. 5; Jer. xxxi. 9; and Isa. ix. 6; the last of which is given to Christ so clearly and explicitly as not to be disputed. And when the Jews endeavour to claim kindred with God in Isa. lxiii. 16, they say, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou *Jehovah* art our *Father*, our *Redeemer*, from everlasting is thy name." Here, you see, they unite the Father and the Redeemer by the name *Jehovah*; and say from everlasting is thy name. And Christ is called, Isa. ix. 6, "The everlasting Father." And in John x. 15, Christ claims the fullest equality with the Father; for says he, "As the Father knoweth me, even so know *I* the Father." And John xvi. 15, "All things that the Father hath are *mine*."

N

Whereas

Whereas that text ought to have been rendered, Because in *him* all the *fulness* hath delighted to dwell. All the fulness of what? All the fulness of the *Godhead*; agreeably to what the apostle asserts in chap. ii. 9, "For in him (Christ) dwelleth all the fulness of the Godhead bodily."

I should not have been so copious, nor have dwelt so long on the proof of the divinity of the glorious Redeemer Christ Jesus, but that, I am satisfied, it is "a truth which imparts unutterable dignity to Christianity; a truth which lays an immovable foundation for all the comfortable hopes of a Christian; a truth which will render the mystery of our redemption the wonder and delight of eternity." *Hervey*.

C H A P. XI.

A few texts altered from the common reading; because the Arians, &c. support their opinions chiefly on that authority; which texts, when duly translated, make strongly against their notions.—Several of Dr. Priestley's assertions shown to be self-contradictory and remarked upon. Cicero's true character briefly hinted at.

I HAVE now proved that all the perfections of Deity are ascribed to Jesus Christ; that the power of Jehovah was manifested in *him*, and exhibited by *him*.

I will now correct a few more texts, and then conclude this part of my title page, viz. The divinity of Christ.

1 Cor. i. 30. The common reading of this text makes Jesus Christ inferior to God, and I have frequently

quently heard different orthodox ministers say (in preaching from it), “who of God,” “that is,” say they, “God the Father;” as if in this, and every other appointment, Christ was only to be considered as subordinate. But if we translate the original justly, and accurately, we shall find that the following is its proper signification. “But of him are ye in Christ Jesus,” who hath been made unto us the wisdom of God, and also righteousness, sanctification, and redemption.

Again, Coloss. i. 15. This text, as it stands in our translation, is one of the main pillars of Arianism; and I can be easily persuaded that the Socinians do not overlook it. But though men and devils should oppose me, as I expect they will, I am certain that I shall never see it requisite to give up the following translation; because I know it is agreeable to the whole sacred Scriptures of divine truth; for if the following be not a just translation of the verse, what becomes of the context, ver. 16—19, agreeably to the just reading of verse 19, which I have given in page 178?—Ver. 15, then, should be thus rendered, “Who is “the” exact likeness “of the invisible God,” *the first cause of the whole CREATION*. The Greek of the last clause, on which the argument turns, is “πρωτοτοκος “*πασης κτισεως*.”—“Πρωτοτοκος is compounded of *πρωτος*, “first; and *τοκος*, perf. mid. of *τικτω*,” which Professor Robertson translates, “pario, gigno, creo,” to bring forth, to beget, to create. Therefore I have rendered that word the first cause; because the root, from whence the word is derived, has the meaning of original production in the fullest sense; and, *πασεις κτισεως*, of the whole creation;—for had the Holy Spirit meant “every creature,” the words I reasonably suppose would have been *πασεις κτισματος*. And that the reading I have given the clause is a proper one, the

whole context shews from ver. 14—19. Observe the last clause of verse 16, All things were created *by* him and *for* him; and the first clause of verse 17, *Αὐτός ἐστὶ πρὸ πάντων*, *He is before all*; denoting his *eternal* pre-existence: “and by him all things consist,” or subsist; denoting his omnipotence, wisdom, and goodness. *Ὁς ἐστὶν ἀρχὴ τῆς κτίσεως*. “He is the beginning, head, or “efficient cause, of the creation.” (See Parkhurst’s Gr. and Eng. Lex. p. 74, 1st col. iv.) See also Rev. v. 13, where *πάν κτίσμα* is rendered, “every creature.” And I find six texts, which is all in the New Testament, where the word *creation* occurs, and they are all from *κτίσις*, not *κτίσμα*. In Coloss. iii. 13, Christ is declared to pardon believers. In ver. 16, The apostle exhorts the church at Colosse, “Let the “word of Christ dwell in you richly in all wisdom.”—But this “word of Christ” is called the “word of “God,” in at least forty texts of the New Testament; and in verse 24 the apostle adds, “for ye serve the “Lord Christ.” And it was reasonable to pay him divine service, because he pardons sin, which is the sole prerogative of the Lord God Almighty. See Matt. ix. 2; Mark iii. 5; Luke v. 20.

Now, Sir, as neither you, nor any other man, can possibly overturn the evidence of “so great a cloud of “witnesses;” what have you to plead, in arrest of judgment, for blasphemy against “the *King* of kings and “*Lord* of lords;” Rev. xix. 16. You, yourself, acknowledge that “there is an act of parliament “which makes you guilty of blasphemy.” How is it that this act is not more attended to?

After expressing myself so openly, I expect that no argument which your genius can produce, that all the zealous admirers of Arius and Socinus can invent, will be wanting to anathematize me. But when you find that

that logical arguments cannot avail from their futility; when the expedients of genius are exhausted, and when you experience every other subterfuge to be ineffectual, I have not the least doubt but you will call in question the authenticity of the divine records contained in the holy Scriptures. Do you ask upon what foundation I erect so uncharitable a superstructure? I answer, I am sorry to say from the writings of Joseph Priestley, LL. D. F. R. S. Do you demand volume and page? Alas! for you, Sir, this is not a task of the least difficulty, because you affirm in your letters to William Tayleur, Esq. Vol. II. p. 32, 33, "Another great cause of
" infidelity with philosophical and speculative people
" is happily ceasing, and in time must be entirely re-
" moved—I mean the many corruptions and abuses
" which have been introduced into Christianity from
" foreign sources.—The principal of these, besides
" the doctrines that are peculiar to the Roman Catho-
" lics, are those of a Trinity of Persons in the God-
" head, original sin, arbitrary predestination, atone-
" ment for the sins of men by the death of Christ, and
" (which has perhaps been as great a cause of infidelity
" as any other) is the doctrine of the plenary inspiration
" of the Scripture." And the Rev. Mr. Madan quotes some other part of your writings, where you say, "Paul reasons inconclusively;" and that the writings of this apostle abound "with analogies and
" antitheses on which no very serious stress is to be
" laid." Well might the prophet say, "Lord, what
" is man!" I never knew or heard of a stronger proof of the imbecility of human nature, nor a more striking conviction that "the wisdom of this world is foolishness
" with God," than is manifested in your writings. But this is not all; for you quote and approve the assertion of

that wicked apostate Emperor *Julian* (as I have already shewn), who says, “that neither Paul, nor Matthew, nor Luke, nor Mark, dared to call Jesus God, but honest John after the death of Peter and Paul.” The quotations I have made, pages 167, 168, from the writings of those apostles and evangelists prove that apostate either did not understand what he read, or that he wilfully advanced a falsehood. Does not Paul say, Rom. ix. 5, “Christ is over all, God blessed for ever. *Amen.*” Colos. ii. 9, “In him (Christ) dwelleth all the fulness of the Godhead bodily.” Matt. i. 21, “His name shall be called ‘Jesus the Saviour;’” ver. 23, “His name shall be called Emmanuel; that is, *God with us.*” See also chap. xxviii. 19: and Mark, in chap. ii. 5; iv. 39; v. 13, 19, 20; vi. 44, 49, manifests the power of God exhibited by Christ; and in a most remarkable manner, in chap. xiv. 13, where he says to two of his disciples, “Go ye into the city, and there shall meet you,” “not barely a person, but the sex and age are both specified;—not two, or several, but one man;—not within any given space of time, but at the very instant of your arrival;—not empty handed, but bearing a vessel;—not of wood, or metal, but an earthen pitcher;—filled not with wine or milk, but with water;—carrying it into that very house where the preparation was made, and the passover was to be celebrated.” Does not this prove that “his glance pierced into futurity; espied events in all their circumstances, and with the utmost perspicuity, before they came into being?” *Theron and Aspesio*, Letter VIII. p. 183. See also page 88 of this tract. And Luke, in several places, shews that devils, as well as men, were constrained to acknowledge his divinity. See chap. iv. 34;

vi. 8; vii. 14; viii. 29, 39; xxii. 65; xxiv. 45, 52. By all of those cannot you perceive any danger to your name as a Christian teacher, as well as to your eternal interest, to take up such opinions without due examination; to say nothing of the injury done to the souls of your fellow citizens and fellow subjects? And what must the considerate, unprejudiced, part of mankind think after reading what follows, which I have extracted from your writings? Will they not naturally conclude that your religious principles, at the best, are vague and unsettled? Because you say (in flat contradiction to what I have quoted above from your own works) in your Letters to Mr. Taylor, Vol. II. page 35, 6, “ If you wish to know what, “ in my opinion, a Christian is bound to believe with “ respect to the Scriptures, I answer, that the books “ which are universally received as authentic are to be “ considered as *faithful* records of past transactions, “ and especially the account of the intercourse that the “ Divine Being has kept up with mankind from the “ beginning of the world to the time of our Saviour “ and his apostles. *No Christian is answerable for more “ than this.*”—Here you admit the testimony of the Old Testament clearly, explicitly, fully, while you deny the necessity of giving the same honour to the New Testament. But this opinion contradicts your own assertions, opinions, &c. to the same gentleman; for in Vol. I. page 1, you say, “ We live in an age in “ which many persons of a philosophical turn of mind “ are disposed to reject revelation. This you and I “ equally lament. But we consider it as a temporary “ circumstance, since the principles of true philosophy “ lead to the most satisfactory conclusion in favour “ of it.”

This latter paragraph would have done you great credit, Sir, as it is a truth that can never be overthrown; but, when you compare it with the preceding ones (quoted in page 181), what can you think of your assertions; especially when you duly reflect upon what follows, extracted from your own writings? “It is either
 “ a misunderstanding of the nature and object of true
 “ revealed religion, or an inattention to the nature of
 “ its evidence, that is the cause of the present unbelief.” Also your seventh letter in the same volume gives such irrefutable just reasons, for the truth of the histories of the New Testament, as must leave you inexcusable (in the sight of God and all true Christians) for rejecting any part of the evidence of those sacred, invaluable, books; for you say, Letter VII. p. 57, 58,
 “ It is fact that these histories (meaning the four gospels and the book of Acts) are genuine productions
 “ of the age to which they are usually ascribed, and
 “ that they were written whilst the chief actors in the
 “ scene, and many of the witnesses of the great facts
 “ were living; it could not therefore but have been
 “ well known, at the time of the publication, whether
 “ the transactions recorded in those books really happened.—That these histories were esteemed as true
 “ by great numbers, who were more competent
 “ judges in the case than any persons, now living in
 “ England, can be of the revolution under King William.”—“ To say nothing of the universal reception
 “ of the epistles of Paul as really his, I will venture
 “ to say that it is as impossible for any impartial person
 “ to peruse them without being as well satisfied, with
 “ respect to their genuineness, as to those of Cicero;
 “ the mention of particular events, persons, and places,
 “ being so frequent in them, so consistent with each
 “ other,

“ other, and with the history of the time.” Notwithstanding these laudable testimonies you say (as I have shown, p. 181), “ Paul reasons inconclusively” (that is, without such evidence as is requisite to determine the understanding), “ and that the writings of this apostle “ abound with analogies” (uncertain resemblances), “ and antitheses” (oppositions, contrasts; that is, in short, contradictions). But whether Dr. Priestley ought to be admitted as in any, even the least degree, a proper judge in this case, let these quotations reply, Would not the result of the enquiry be totally unqualified? Especially if we advert to another of his own assertions in favour of revelation; where he says (Letter VIII. p. 88), “ What then but truth, under every dis- “ advantage, external and internal, could have pro- “ cured it (Christianity) that establishment which, in “ about three centuries, it acquired through the whole “ extent of the Roman empire, and even among “ many of the barbarous nations beyond the bounds “ of it, to the extermination of all the other modes “ of religion which had prevailed in them before?”

Again, lastly, you say, Vol. II. Let. XVII. p. 210, “ The Gentiles, seeing a wonderful *correspondence* “ between the *predictions* and the *events*, would be “ sensible of the *divinity* of the *whole system of revelation* “ begun in *Judaism*, and completed in *Christianity*.”

With respect to what you say of St. Paul’s “ reason- “ ing inconclusively,” I would reply, it is incontestably certain that St. Paul had his temporal education under the learned Gamaliel; and was well instructed in the Levitical law, &c. as is manifested by his epistle to the Hebrews. And as to his attainments in the Christian religion, he says (as before shown), Gal. i. 12, “ I neither received it of man, neither was I “ taught,

“taught, but by the revelation of Jesus Christ.” And that was perfected “in Paradise,” where he heard unspeakable words, such as were not possible for a man to utter. See 2 Cor. xii. 1—4. Now, Sir, it is incumbent upon you to shew where that great apostle argues inconclusively, if you can do so; but I am clearly convinced that you cannot produce a single instance from the Greek Testament; and had his writings been as your self-contradictory account states them, “abounding with analogies and antitheses,” they could not have been divinely inspired by him who is infinite in wisdom; “Who doth great things past finding out; yea, and wonders without number.” See Job ix. 5—10, and compare Rom. xi. 33, 34. Also, had not St. Paul wrote by divine inspiration, would his writings have been preserved so accurately for more than seventeen hundred years? No, you know that they would have perished ages ago, because they are holy and spiritual; therefore “the carnal mind is ever at enmity with them;” and that natural enmity would have long since extirpated them, and their adherents (as your friend the Emperor Julian endeavoured to do), had they not been preserved by a divine power. Do you say the writings of Cicero have been preserved longer than the New Testament, because written prior to it; and why should they have escaped the ravages of time, and the hand of destruction, any more than St. Paul’s writings? I reply, because they suit the taste and genius of the men of this world; and it is also highly probable that Divine Providence caused Cicero’s to be preserved, to show that “the world by (its) wisdom knew not God,” nor could attain to any requisite knowledge of him; and likewise to demonstrate that, although Cicero was a wise man, in what related

related to the things of time and sense, he was as great a fool in what pertained to the life of godliness as the most unlearned, as the dullest genius, that ever took up a pen; as were some others of his stamp, men esteemed by the world; that it might be made irrefutably manifest that divine instruction can only be obtained from the divine oracles of the holy Scriptures; and it is the more marvellous that St. Paul's, or any other writings, of holy men of any age or date, should have been so long preserved; because these were, and are, diametrically opposite to the carnal minds of men; contrary to the spirit of the world, to the natural bias and pursuits of the men of the world; to the maxims, and to every thing, that the generality of the world esteem. Who then could preserve the apostle's writings under all those disadvantages? None but *he* that inspired them; "who is over all *God* blessed for evermore." But permit me, Sir, to recommend to your serious attention, the 3d, 4th, 5th, and 6th chap. of St. Paul's 2d Epistle to the Corinthians. These, alone, if considered only as evidences of the apostle's clear connected reasonings, and the excellency of the doctrines which he preached and published, are among the best compositions, to answer the purposes thereby intended, that ever were penned; for, although some parts of the 4th and 6th chapters seem paradoxical to those who are not "spiritually minded," yet they are exceedingly interesting; because cheering, edifying, and unutterably consolatory, to those who have "tasted that the Lord is gracious." What are the too much admired eclogues of Virgil? What the orations of Tully? What the pithy sayings, or sprightly fallies, of Shakespeare's wit, compared with these? They are "as sounding brass, or as tinkling cymbals;" nugatory, short-lived, transitory, uninteresting;

teresting; and, "like the crackling of thorns under a pot," all blaze and noise, with little transient light, and no durable warmth; and all the other canonical books of the holy Scriptures have as demonstrative evidence of their divine origin and authenticity as those above referred to. The Epistle of St. James, if we attend to it only *superficially*, does not admit of so much being said of its authenticity (when compared with the other parts of holy writ) as the writings of the other apostles do; because to an inattentive reader, and to an inexperienced humble Christian, it seems (particularly from some parts of the second chapter) as if that apostle contradicted several important passages of St. Paul's and St. Peter's preaching and writings; but those who are young men, or fathers in Christ, perceive a sweet agreement, a beautiful concordance, that harmonize perfectly, and answer "as face answers to face in a glass;" so that although they do not extol St. James above his brethren in the apostleship, as do the Arians and Socinians, yet they esteem him a divinely inspired writer, and are truly thankful to Almighty God for his epistle. But it may be necessary to observe that the last clause of chap. ii. ver. 14, should not be read, "can faith save him;" because the original is, "μη δυναται η πισις σωσαι αυτον?" *that* faith cannot save him? Which agrees with the other apostolic writings, and contradicts none of them. And with respect to verse 25, where it is, "was not Rahab the harlot justified by works?" see Numb. xiv. 14; Deut. ii. 25; Josh. ii. 9—11; Heb. ix. 31; and let those answer the question.

Look for a moment, Sir, on one part of Cicero's character, "that boasted patron of human greatness," and blush at the abased state, the worse than nothing,
of

of *human perfection*; for “he was not ashamed to publish to the world that he rose up in defence of Rome against her unnatural conspirators; not from a spirit of patriotism, but to erect to *himself* a monument of glory.” How vain! How shocking to a serious mind! But a true picture of *such* patriots, and of the natural man.

C H A P. XII.

An answer to Dr. Prieſley's denying the doctrine of “original ſin.” Shown to be inſiſted upon by the Lord Jeſus Chriſt and his apoſtles. The doctrine proved by experience, and undeniable matter of fact.

WITH reſpect to “original ſin,” which you ſuppoſe “to be another cauſe of infidelity,” I would obſerve thereon, that Jeſus Chriſt poſitively inſiſts upon the doctrine, St. John iii. 3, 7; and I believe that no perſon denies original ſin except the unregenerate; for the firſt act which any truly regenerate man does is to confeſs ſomething like this: “Behold I am vile.” Or cries out, in the diſtreſs of his ſoul, “Unclean! Unclean!”—Or, “I was conceived in ſin,—“and “am altogether defiled.”—“Who, or what, can make me clean!”—And, “When I would do good, evil is preſent with me.” Therefore I am aſtoniſhed whenever I find any perſon denying the doctrine. I am of opinion that ſuch men do not attend to what *involuntarily* paſſes in the ſecret receſſes of their own hearts. If they did, ſurely they muſt acquieſce with the doctrine. But if this be not agreed to, I aſk, at
what

what time did sin enter into the world, take possession of man's soul, and defile it, so as to give it those vile propensities which, it must be confessed, do reign in a greater or lesser degree in every person, born of a woman (*one* only excepted), until regenerated by the power of sovereign grace. Should you say, judge not of others by yourself: I answer, that the prophets and apostles all plead guilty to this awful accusation, as I have shown, pages 142—148. See St. Paul's description of men in their natural state, Rom. i. 21—22; see also our Lord's account of the human heart, Mark vii. 20—23; and compare it with your own observations and experience; then deny the doctrine of "original sin," if you can: but if you should still reject the awful truth, refuse your assent thereto, and continue to plead for the dignity of man, or the excellency of human nature; for your own sake recollect that this will be accusing the holy scriptures of falsehood, or of prevarication, or both; not obliquely, or indirectly, but fully, and in earnest; for, I think, it is generally allowed that whoever denies "original sin," contends also for the dignity and excellency of our fallen corrupted nature*. If
you

* You cannot but have observed how difficult it is to persuade any man to do a real benefit to another; even to a person, in the estimation of multitudes, highly worthy of being regarded by his fellow men for his abilities, or, &c. Yet, except you can prevail upon the person, or persons (you wish should befriend him), to believe that he, or they, will be some way or other benefited by so doing, it is a thousand to one if you carry your point; because so very few men are inclined to do any good, where they have not a prospect of advantage, either in speedy possession, or certain reversion. But give (almost) any man the least personal offence, and to use the expression of a gentleman of high rank, who received only an imaginary affront some time past; after swearing, most horribly, he added, "I will follow him to hell-gates to be
"revenged

you do so, where are the proofs, Sir, of that excellency and dignity? The holy Scriptures assert the very contrary (as I have already shown); for they declare, Gen. vi. 5, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Those sacred records insist upon a great deal more to the same purport, as you may see, Psal. xiv. 1—4; xxxix. 5, 11; liii. 1—4; lxii. 9; Prov. vi. 14; Isa. i. 23; xxiii. 9; lxiv. 6; Jer. xvii. 9; Matt. xv. 18, 19; Rom. i. 22—31; Gal. v. 17, 19—21; Ephes. ii. 12; Rev. xxii. 15. Can you read this very long catalogue of the dreadful abominations of the human heart, which experience confirms, and contend for the dignity and excellency of human nature? Should you ask how experience confirms that depravity? It appears fully and clearly from the necessity, that the legislature have been under, to enact the most severe laws for the restraining the effects of the corruption of that human nature which is dignified, extolled, and rated, so very high. Experience having taught them that there is no governing that *excellent*

"revenged upon him." And I am of opinion that some men would seek revenge beyond those confines, were it possible.—Tell us then, Sir, whence this detested and abominable iniquity originates; if not (as the Scriptures assert, Gen. iii. and Romans v. 12—21, et al.) in the fall of our first parents.

Here I am aware that many gentlemen laugh at the idea of the whole human race being the offspring of Adam and Eve; for, say they, "Did not Cain go into the land of Nod, and find other women, from whom he took a wife?" Let such spend that time to learn the Hebrew language which they waste in reading Voltaire, &c. and they may find their awful mistake. If I should be spared another year, I hope to give the public a translation of that, and several other texts, with which the infidels of the present day sport themselves (it may be feared) to their eternal ruin.

creature

creature without penal laws, not trifling, but severely penal; even *death*. The frequent sessions at the Old Bailey, and the judges' repeated circuits, demonstrate this fact incontestably; and the very numerous executions, consequent thereon, render it irrefutably clear, as though written with a sun-beam. Nor are the poor and the illiterate the only persons who render themselves obnoxious to the laws, and to the penalties those inflict; for we too frequently hear of persons in the rank of gentlemen, persons of education and real property, committing such offences as bring them to the gallows. Many instances of the truth of this have been manifested in our days; and a very recent one of two persons having been executed at or near Shrewsbury, the 5th instant (Sept. 1789), for forgery; and "whose fate was scarcely lamented on account of
 " several similar matters appearing against them, and
 " not a little aggravated, when it is considered that
 " Mr. ——— was possessed of about 300l. a year,
 " landed property, beside his practice as an attorney." You know that a thief is one of the most despicable characters among men. Now, Sir, I can prove to you that even the *princes* of the once most highly favoured nation that the world ever knew, professing the holy religion which Jehovah had instituted, were thieves. Read Isa. i. 21—23. But perhaps you will say, Oh! the Jews are no example for the rest of mankind; they were always disobedient, rebellious, obdurate, &c. Well, but where was the nation, or who were the people, that excelled them at any period until Jehovah cast them off for *rejecting* his Son *Jesus Christ*, the true Messiah? I am satisfied that you cannot produce even one. Do you say, whatever the ancients were, the present generation of men are very different beings; because

because learning, philosophy, &c. has quite renewed them. Where is the nation? Who are the people? If such are, even in Britain, I will venture to assert that they have not been "renewed in the spirit of their minds," by the writings or preaching of any Socinian, on the face of the earth, nor ever will be. And it appears, from a very recent act of parliament, that they do not look upon any man to be *proof* against *peculation*, not only in the common general acceptation of the word, but in the very worst sense of it: and that also in a person who is unspeakably less exposed to the temptation than any other man; and who from education, rank in life, &c. &c. less to be suspected capable of such a crime, consequently morally impossible, that he should commit so horrid an offence; yet, notwithstanding all these barriers, the legislature thought it needful to take all the means in their power to prevent the commission of it, even by him; for the clauses of that act were so cautiously and forcibly expressed as to render their meaning intelligible to every common capacity; signifying, that without such an unsurmountable bulwark, there could not be a sufficient security from the offence they were endeavouring to prevent*. That act speaks louder than thunder, supports the holy Scriptures, which declare that "The heart is deceitful *above all things*, and desperately wicked;" Jer. xvii. 9. It also confutes the idea, and grinds to dust the idol of human dignity and excellence; and, if attended to, preaches that doctrine which

* I am thoroughly satisfied, the legislature did not suppose, that the person here alluded to would have required that precaution; but the persons whom he might intrust were, in their opinion, to be guarded against, so as to prevent every possibility of fraud by them; and you know they would not be men of mean degree.

the prophet of the ever-living and only true God taught more emphatically, and to the purpose, than all the pulpits in the empire would be able to do (I fear) in a whole century.

As you have therefore so great a cloud of competent, unbiaſſed, *witneſſes* againſt you, in one article of your creed, overturning a principal part of your Babel; be perſuaded to think that the other parts of your belief are as brittle; and, if as fully tried as the one under conſideration has been, they would all be found equally deſtitute of truth, and as eaſily broken to pieces. I mean ſuch of them as are repugnant to the holy Scriptures.

Perhaps you may ſay, Does not that Bible, which you ſeem to rate ſo highly, often call men good, righteous, &c.? And does not ſuch expreſſions ſuppoſe their excellency and dignity? I admit that our translators have made uſe of words which imply that; but, if the argument made as much againſt your opinion as for it, I am perſuaded you would find it ſo erroneous as to ſet aſide the evidence. For inſtance, the word, טוב, tob, has many ſignifications beſide good; and by giving it that reading, it contradicts many other Scriptures, as you know. That it will bear a different reading, and ought (whenever man is ſpoken of as good) to be rendered differently, cannot juſtly be denied; as in Prov. xiv. 14, you may ſee how many words are ſupplied in the tranſlation to make that verſe. Alſo the word righteous, when ſpeaking of man, requires to be read juſtified, as in Pſal. xxxiii. 1, xcvi. 12, and many others; becauſe the Hebrew word is צדיק, in the conjug. hiphil, one made righteous, i. e. juſtified. The prophet Micah (according to our tranſlation) ſays, vii. 2, “The good man is perished
“ out

“ out of the earth;” but the margin reads very properly, “ the godly or merciful;” and many other passages also require some such alteration. Perhaps you will rejoin, does not Christ say, Matt. xii. 35, “ A good man out of the good treasure of the heart bringeth forth good things.” Also Matt. xx. 11; xxiv. 43; Mark xiv. 14; Luke xii. 39; Persons are called “ good.” I reply, the translation of the first contradicts Gen. vi. 5; Psal. xiv. 1—3; Jer. xvii. 9; and other texts; therefore demands a different translation; and, blessed be God, the holy Scriptures are never discordant, or incongruous, where a due attention is given to the sacred original.—The word translated good is in the Greek *αγαθος*, and is often justly rendered good; but it has also other acceptations, as *חסד* has in Hebrew, beside merciful. Dr. William Robertson, in his “ *Theaurus Græcæ*,” gives that word six meanings, viz. “ bonus, prudens, fortis, dives, excellens, utilis;” and the Rev. Mr. Parkhurst, M. A. shews, in his valuable Lexicon, that where it is translated good in several texts, its meaning is “ bountiful, kind, benevolent, merciful, profitable, useful,” &c. I humbly suppose then, Sir, that we may render this verse, Matt. xii. 35 (without the least injustice to the sacred original), A merciful man, out of the benevolent treasure of the heart (*εὐαλλει*), sendeth forth profitable words (for “ things” are not in the original), but a wicked man out of that wicked treasury sendeth forth iniquity; Luke vi. 45, “ For of the abundance of the heart the mouth speaketh.” In all the other four texts, where it is rendered “ good man,” it ought to have been translated ruler, or father, of the family; and Luke xxiv. 50, last clause, should be read, He (Joseph) was a benevolent man, and justified; Luke i. 6, Za-

charias and Elizabeth were both justified before God; Acts xi. 24, Barnabas was a good man, and no wonder, for "he was full of the Holy Ghost, and of faith."

Perhaps you will go further and say, that the Scriptures not only speak of man as good, but also as perfect; and mention Job as a perfect man. The word קַטָּן signifies "integrity, sincerity, completeness," as well as perfection; therefore the first verse of that book should be read (to accord with other Scriptures), Job was sincere and upright; for, in chap. xxv. ver. 4, we find, "How can he be clean that is born of a woman?" And we know, from his own confession, that he was very far from perfection; for, in chap. xlii. 6, he says, "I abhor myself, and *repent* in dust and ashes." Perfection needs no repentance; Luke vi. 40, instead of "every one that is perfect," read, "every one that is fully instructed." 1 Cor. ii. 6, For we speak wisdom "to the adult," 'yet not the wisdom,' &c. Also Phil. iii. 15 ought to be read, *Therefore as many as are adults should be thus minded*; for the common reading is exceedingly erroneous; because the apostle to the Hebrews says, chap. vii. 19, "The law made no one perfect." But does not St. Paul say, 2 Cor. xiii. 11, "Brethren, farewell, be ye perfect." The word $\kappa\alpha\tau\alpha\rho\tau\iota\zeta\epsilon\sigma\theta\epsilon\iota\varsigma$ is 2d pers. plur. pres. imper. passive: Be ye renewed, or united. Or, if it must be perfected, it should be observed, that they do not perfect themselves; the original word is passive, therefore it is to be done by another.—Leigh's supplement says, "The proper original sense of the word is 'to compact, or knit together, either members in a body, or parts in a building.'" Should you say, why then is perfection so frequently mentioned; especially Colof. iv. 12, last clause, "That ye may stand
"perfect"

“perfect and complete in all the will of God?” I answer, that *πεπληρωμένοι* is a part. pret. pass. nom. plur. from *πληρωω*; therefore should be read, That ye may stand complete, having been *perfected* in all the will of God. How? They had the holy Gospel preached unto them, so as that they were “filled with the knowledge of his will, in all wisdom and spiritual understanding;” Colof. i. 9. Whereby “their hearts had been united in love, and unto all riches of the full assurance of understanding,” in the knowledge of the mystery of God, and of the Father, and of Christ;” Colof. ii. 12. Should you ask, is there no perfection? Yes, there is a blessed perfection, but it is not in ourselves. Where then? Hear the apostle, “By one offering he (Christ) hath *perfected* for ever them that are sanctified;” Heb. x. 14. Compare verse 10. “*Christ* in you the hope of glory;” Colof. i. 27. And ye are complete in him; Colof. ii. 10. Who is our righteousness; 1 Cor. i. 30; 2 Cor. v. 21. And our life; Colof. iii. 4. “Whom we preach” (rather loudly celebrate, *καταγγελλομεν*), “warning every man, and teaching every man in all wisdom, that we may present every man *perfect in Christ Jesus*;” Colof. i. 28. This is the perfection spoken of throughout the whole sacred Scriptures; not inherent holiness, or perfection, which was never found in any mere man since Adam fell; not acquired holiness, which no person ever attained, except the God-man Christ Jesus; but an *imputed perfection*, “through faith in him, who is our *righteousness* and our *life*.” May you and I partake of it in life, be found in it in death, and we shall be clothed with it through the countless ages of eternity; for it is not the righteousness of a man, or of

the highest angelic being, but the righteousness of the great, the glorious, omnipotent, holy, God. See 2 Cor. v. 21.

C H A P. XIII.

Dr. Priestley's assertion, that "The doctrine of the plenary inspiration of the Scriptures is a great cause of infidelity," is shown to be an assertion destitute of sufficient evidence; and as full testimony, as is requisite to establish any fact, is given to prove that all the canonical books of the sacred Scriptures are of divine inspiration.

BUT you further assert (as I have quoted, p. 181), "What has perhaps been as great a cause of infidelity, as any other, is the doctrine of the plenary inspiration of the Scriptures."

This assertion saps the very foundation of the Christian religion, and endeavours to bring mankind into that miserable state of darkness and ignorance wherein they were enveloped prior to the publication of the blessed gospel of Jesus Christ. And what end is to be answered by it? I can see no other than an attempt to degrade the Saviour of men to the abject state of ourselves, in order to promote a soul-ruining, God-dishonouring, notion; such an one as is not to be found, even in hell. Those miserable spirits are constrained to acknowledge, "We know thee, who thou art, the holy one of God;" Luke iv. 34. But men, under the gloss of philosophy, pretend to be "wise
" above

“ above what is written,” and despise “ the wisdom of
 “ God.” Surely St. Paul’s exhortation was never
 more needful to be inculcated than in the present
 day : “ Beware, lest any man spoil you through phi-
 “ losophy and vain deceit, after the tradition of men,
 “ after the rudiments of the world, and not after
 “ Christ;” Colof. ii. 8. But, as if the apostle had
 said, in spite of all that such poor worms can effect,
 “ *In him (Christ) dwelleth all the fulness of the God-
 “ head bodily;*” Ver. 9. Whoever consults Deut.
 viii. 3; Matt. iv. 4; Luke iv. 4; 1 Cor. ii. 13;
 2 Tim. iii. 15—17, will find as many evidences of
 the reality of the divine inspiration of the holy Scrip-
 tures.—I confess that I once had my doubts respect-
 ing the inspiration of the book of Job, but looking
 at 1 Cor. iii. 19, I found that the apostle Paul says, “ For
 “ *it is written,* He taketh the wife in his own crafti-
 “ ness.” And the passage he there quotes is only to
 be found, Job v. 13, which affords that great *apostle’s*
 testimony, that the said book is of divine inspira-
 tion. And, if we examine the twelfth chapter of the
 Romans attentively, we shall find that it contains
 more excellent moral precepts, in its paucity, than *all*
 that the heathen ever wrote; except what they learned
 from the sacred Scriptures, which the Jews might lend
 them.—Also the apostle James says, chap. v. 11,
 “ Ye have heard of the patience of Job.” But, as I have
 known some persons (not averse to the holy Scriptures)
 who esteem the book of *Job* only as a kind of sacred
 drama, not an inspired book, I would wish such
 persons to lay a map of the world before them, and
 observe how accurately that book delineates what, by
 the late Capt. Cook’s researches, has been found true,

contrary to the fixed opinion of the philosophers of our day, until Cook's voyages were completed; namely, "He stretcheth out the north over the *empty place*, and hangeth the earth upon nothing." (Or the last clause I humbly suppose may be read) "He suspends the earth between the light and spirit, or gross air." See Job xxvi. 7.

But I will contrast your assertion by those of two inspired apostles. "St. Paul, exhibiting something of the grand design of the holy Scriptures, and displaying their sublime origin, enumerates a few of the gracious purposes that they are intended to serve." "All Scripture (says he) is given by inspiration of God, and is profitable for doctrine"—to declare and establish religious truths; "for reproof"—to convince of sin, and refute error; "for correction" (*προς επανορθωσιν*), or renovation of the heart, and reformation of life; "for instruction in the righteousness," in that righteousness which never could have been learned from any other book, and in which alone sinful men may appear with comfort before their God." *Hervey*. Because it is called "The righteousness of God," Isa. liv. 17; 2 Cor. v. 21. Compare Isa. xlvi. 13; Jer. xxiii. 6. To this we have the testimony of the apostle Peter, 2 Epist. i. 20, 21, "Knowing this *first*, that no prophecy of the Scripture is of any private interpretation. Ver. 21, For the prophecy came not in old time (margin, at any time) by the will of man; but holy men of God spake as they were moved by the *Holy Ghost*." These, while they incontestably prove the divinity of the Holy Spirit, prove also that Dr. Priestley's assertion has no foundation but in the heads of unbelievers of God's holy word,

word*. And it may be asked, if the whole sacred canonical books are not as those two apostles declare, "of the inspiration of God," how came we by them? And why could not all the united wisdom of the ancient philosophers discover the unutterable excellences which those invaluable books contain? For it may be easily shown that they were wiser in many things, respecting science, than the men of this generation, as I hope irrefutably to prove in a few months, if spared, and nothing unforeseen hinder. The reason is obvious; because they were not honoured with the same divine inspiration. Also, if the contents of those books are not really and truly from God, what becomes of the integrity and sincerity of all the pious reformers, and of the honour and veracity of all the bishops and other dignified clergy, &c. &c. since the Reformation? Are they all deceivers? God forbid! Rather let the infamy rest upon Julian the apostate, Socinus, and their supporters, than upon men whose lives were highly honourable to their sacred profession, and some of them sealed their most holy *faith* with their blood; and who, I am satisfied, would have suffered a thousand deaths (had it been possible) rather than have given up the precious truths which those sacred books contain; knowing well that they are like an exquisitely fine wrought golden chain, not a single link of which ought to be separated from the rest, because they sweetly harmonize; and "therein

* There is a text in Ecclesiastes (a Book which is as lightly esteemed by many as any of the canonical books), yet it contains such a proof of its divine original, as the experience of every observing person confirms. Ecclef. v. 10, "He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase."

“ is the righteousness of God revealed from faith to
“ faith;” Rom. i. 17.

Here I would ask you, Sir, if you can possibly think it reasonable that any man, or set of men, who truly feared God, would have dared to have introduced their prophecies, or any other parts of their sacred embassies, with, “ *Thus saith the Lord,*” except they had been really inspired of, or by, Jehovah? You know that *God* reprov'd such openly, as dared to say that their message was from the *Lord*, when he had not sent them.—Also dared the apostle Paul, in *all* his epistles, to have introduced them with “ grace and peace “ from *God the Father*, and the *Lord Jesus Christ*,” if he had not wrote by inspiration? Or would the apostle *Peter* have introduced his epistles with the *three* divine names, and with that earnest supplication, “ grace and “ peace be multiplied unto you,” had not the God of peace indited his invaluable writings? Read the second chapter of his first epistle from verse 1—10, and then say if ever you read aught superior to it for elegance, dignity, and sublimity, though he was only a poor illiterate fisherman. Must not he, indisputably, have been taught of God? And it must be allowed that none of those Scriptures could have been wrote by men who did not fear God, for their contents are spiritual and holy, and diametrically opposite to the sentiments of ungodly men; who in general hate and condemn those sacred books, because “ they oppose “ their prejudices, criminate their passions, and condemn their conduct;” from all which it is clearly manifest that the holy Scriptures, as contained in the canonical books of the Old and New Testaments, are of the inspiration of the God of infinite wisdom, holiness, grace, and truth; for the wisdom of God is so
wonderfully

wonderfully and gloriously displayed therein as to render it indisputably manifest, that he mercifully and graciously condescended to dictate their invaluable contents *. Therefore I will not suppose that any man will

* Sceptics ask, “How came the book of Esther in the canon of the Scriptures, seeing that God’s name is not once mentioned therein; nor is the names Jehovah or Lord to be found there?”—Such persons manifest a very awful enmity to the holy Scriptures; otherwise, before they make such silly, frivolous, objections, they would consider that when any man is banished from the country (of which he is a natural born subject) for transgressing against any of her laws, he is not under the protection of her government, consequently can have no pretensions to the favour of her king, unless that prince should voluntarily extend his clemency to him. Such was the case of the descendants of Israel at the time which the book of Esther refers to; they were separated from the ordinances of God, and under a very severe chastisement that he had brought upon them, on account of their idolatry, and other crying sins, which constrained him (if I may thus express myself) so to hide his face from them, that it seemed as if he had entirely cast them off. “Nevertheless his loving kindness did he not utterly take from them, nor suffer his faithfulness to fail;” Psa. lxxxix. 33. But in the midst of righteous judgment he remembered everlastingly righteous mercy. Therefore, though he suffered not his holy, glorious, name to be mentioned therein, he kept them from the destruction that threatened them, and overthrew their enemies, by a very marvellous overthrow; whereby he has left a merciful and gracious assurance to his people, in after ages, that “whoso toucheth them, toucheth the apple of God’s eye;” Zech. ii. 8. And Jehovah has therein fully manifested, that “those who walk in pride he will,” sooner or latter, “abase;” Dan. iv. 37. I know not of any instance, in sacred or profane history, where an exalted proud man was so ignominiously abased, nor so speedily cut off by so scandalous a death, as *Haman*. Were not those two Scriptures therefore literally fulfilled, and in a manner which strikingly points out the faithfulness of God to his word? And it should not be forgot that Jehovah foretold, by his prophet Isaiah, the name of the prince by whom he would deliver them from their captivity, and the manner how that should be effected, more than two hundred years

will admit of Dr. Priestley's bare assertion (especially as he does not attempt to give sufficient proof in support of it) to be taken in preference to the written declaration of *two* inspired apostles, champions and martyrs, who wrought many miracles, and, after having been the happy instruments of turning multitudes "from darkness to light, and from the power of Satan "unto God," sealed the blessed truths they had promulgated with their own blood; "not accounting their "lives dear unto themselves, so that they might finish "their course with joy, and the ministry which they "received of the Lord Jesus, to testify the gospel of "the grace of God;" Acts xx. 24. This is St. Luke's testimony of these apostles' labours being of the inspiration of God. And St. Paul further declares, "I certify you, brethren, that the gospel which was "preached of me is not after man; for I neither received it of man, neither was I taught it, but by "the revelation of Jesus Christ;" Gal. i. 11, 12.

Again, "Ye have heard of the dispensation of the "grace of God which is given me to you-ward; how, "that by revelation, he made known unto *me* the mystery "which was not made known in other ages, unto the "sons of men, as it is now revealed unto his holy "apostles and prophets by the *Spirit*; Ephes. iii.

years before it came to pass; and that prophecy is confirmed, not only by the testimony of Jews, but also by the best heathen historians, as Herodotus and Xenophon. From all which we may safely conclude, that the book of Esther is clearly marked with divine authority; for had any wisdom, short of Omniscience, dictated its contents, I am of opinion, that so needful an omission as that which the infidel censures, would not have been found therein; but, most probably, the divine names would have been repeated and reiterated times without number, and with so much tautology, as to have clearly manifested the deception.

2—5. What does St. Peter say? “ We have not fol-
 “ lowed cunningly devised fables, when we made
 “ known unto you the power and coming of our
 “ Lord Jefus Chrift, but were eye-witneffes of his
 “ majesty ;” 2 Pet. i. 16. (Consult the five following
 verfes *.) But I forbear to insult the reader’s feelings
 and understanding by fupposing that any, even the leaft,
 intelligent perfon, will hesitate a moment to condemn
 fuch an affertion as Dr. Priestley’s, and to pity me,
 was I to imagine, that his doctrines (after what has
 been advanced) deferve any attention, except fuch as
 is fometimes given to libels, at the Royal Exchange.
 For if a libel, not only againft the king, but againft any
 one of his minifters, be juftly treated with the utmoft
 contempt and ignominy, what ought to be the fate of
 a moft impious libel againft the *King of kings*, the
Prince of life, and *Lord of glory*? (See Acts iii. 15 ;
 1 Cor. ii. 8 ; Rev. xix. 16.) The reader will eafily
 determine with refpect to the libel itfelf; and, as to
 the authors of fuch libels, it is to be feared that they
 are in the ftate represented by St. Paul; 2 Thef. ii.
 10—12.

Befide the fpiritual injury that muft unavoidably
 arife from that affertion, it expofes individuals to irre-
 parable loffes. I mean that if “ the plenary inspira-

* “ Porphryus, a philofopher, and a profefled enemy of the
 “ Chriftian religion, endeavoured to find out how the prophet
 “ Daniel could fo exactly foretel the wonderful events which came
 “ to pafs perfectly agreeable to his prediction; but, having fought
 “ a long time ineffectually for a confutation of them, he endea-
 “ voured to perfuade himfelf and his followers, that thofe events
 “ Daniel prophesied of were wrote after they fell out, and were
 “ rather a narration of facts already paff, than a prediction of events
 “ to come.” *Rollin’s Ancient Hijtory.*

“tion of the holy Scriptures” be permitted to be so discredited, as Dr. Priestley and his adherents would have them to be (for the sake of supporting their opinions), individuals can have no covenants but what are liable to be evaded, and the most upright judge may not have it in his power to administer justice so strictly as he might wish; because witnesses perhaps may be subpœna’d, or suborned, who discredit “the plenary “inspiration of the Scriptures,” upon Dr. Priestley’s authority; and not knowing how to distinguish which the Doctor supposes are inspired, and which are not, it may be with them easily concluded that none of them are the inspired word of God, and therefore in no degree binding upon their conscience; for take away this influential umpire in man, and experience has shewn what iniquity he is capable of; for if it “leads “to infidelity,” it cannot be one of the great truths of the Christian religion. Nor is this a chimera; for it is well known that some of the Jews are indifferent about what they say in a court, except they be sworn upon the Hebrew Pentateuch. And I have reason to believe that some of the Roman Catholics do not consider an oath so solemn or binding upon the conscience, if sworn upon a Bible only, as if a crucifix was kissed*.

Should

* It just now strikes me to observe; that although the contents of the sacred Scriptures are accommodated to the lowest capacities, and suited to strike the least intelligent reader, yet there is such a loftiness and dignity run through the whole tenor of those inestimable volumes, as that the productions of the most esteemed writers (whose ideas are merely human) are not worthy to be mentioned when set in competition therewith. Read the writings of the most admired authors in divinity; though we may be charmed with their ideas, entertained with their subject, and delighted with the sublimity

Should any one say you are writing at random, and blaming where you ought not; for does not the apostle Paul say, concerning the five (first) verses of his seventh chapter of the 1st Corinthians, "I speak this by permission, and not of commandment?" Yes: and to the same purport in the 12th verse; also 2 Cor. vii. 8; xi. 17. But those are so far from leading us to conclude that any other part of his writings are not inspired, that they are a strong confirmation to the contrary. That apostle also says, 1 Cor. xiv. 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge what I write unto you, that they are the commandments of the Lord." (See the original.) And the apostle Peter holds the whole ancient sacred Scriptures in so very high estimation, that he gives more credit to their contents than to what he himself was an eye-witness of; as you may see by reading 2 Pet i. 16—21: and by comparing Luke i. 70; Acts ii. 17; Rom. xii. 6; 2 Tim. iii. 16; 1 Pet. i. 11, you will find how highly those sanctified apostles, &c. esteemed the divine records as the true word of the ever-living and unchangeable God. But suppose for a moment that the apostle Paul had not been inspired, we know that he was converted by the Lord Jesus Christ's appearing to him. (See Acts ix. 3—22; xxii. 6—21; xxvi. 12—20.) And that "he was caught up to the third heaven, and paradise;" where "he heard unspeakable words," such as were not possible "for a man to utter;" 2 Cor. xii. 2—4. And he so-

mity of their expressions, yet, when they quote any portion of holy writ, how flat do their sentiments appear. They seem to lose their beauty; their elegance immediately dwindles, and their lustre diminishes, as would the moon's pale brightness in the sun's meridian effulgence.

lemply

leinnly declares (as already observed), Gal. i. 11, 12, That "the gospel which he preached, he was not taught of man but by the revelation of Jesus Christ." —Now all this must be disproved, or else his testimony is valid, and must be credited; and therefore, suppose that there should be any part, not immediately inspired of God (which I by no means allow, except where he himself notes it), he, surely, with all those advantages, was inexpressibly more capable of preaching, or writing, agreeably to the mind of God, than Dr. Priestley, or any other man; therefore no Christian can possibly agree with your doctrines, except such as are not afraid to "pervert the truth of the word of the living God, even of the Lord of Hosts our God." Jer. xxiii. 36.

The book of the prophet *Hosea* is another of those portions of divine inspiration which neither Sceptics nor Socinians, nor any other self-righteous persons, can readily assent to, because of part of the contents of the first and third chapters; but the 4th verse of chap. iii. and the last verse of chapter ix. so clearly demonstrate what our eyes behold in this our day, as to render the divine inspiration of that prophecy certain; for Israel and Judah (excepting their idolatry) were in an enviable state, rather than otherwise, at the time Hosea wrote, as may be seen by consulting their history during the reign of the kings he mentions, which were the times wherein he wrote that prophecy. And whoever is incredulous respecting the prophecy of Joel being of divine inspiration, may have his doubts resolved by reading the second chapter, and comparing it with the second chapter of the Acts of the Apostles. In short, all the books of the prophets are so clearly stamped with the divine inspiration, as that "he who
" runs

“ runs may read,” and clearly perceive it, unless his eyes are veiled by the god of this world.

The Book of Revelation is perhaps as lightly esteemed, by the men of the world, as any part of the sacred Scriptures; but even there, among the holy mysteries it contains, are such sublime beauties, such dignity and grandeur, in some of the intelligible descriptions that it gives, as cannot fail to entertain the mind while they edify the heart, and manifest their divine authority. Out of those I would only produce one, as given us in the tenth chapter, from 1st—6th verse, that you may read at your leisure; and “ which, “ abstracted from its spiritual meaning, and considered “ only as a stately piece of machinery, well deserves “ our attention; and I will venture to say has not its “ superior, perhaps not its equal, in any of the most “ celebrated masters of Greece and Rome.—All that “ is gloomy or beautiful in the atmosphere, all that is “ striking or magnificent in every element, is taken to “ heighten the idea; yet nothing is disproportionate “ but an uniform air of ineffable majesty greatens, ex- “alts, ennobles, the whole.—Observe the aspect of “ this august personage. All the brightness of the “ sun shines in his countenance, and all the rage of “ the fire burns in his feet.—See his apparel. The “ clouds compose his robe, and the drapery of the sky “ floats upon his shoulders. The rainbow forms his “ diadem; and that which compasseth the heaven with “ a glorious circle is the ornament of his head. Be- “ hold his attitude. One foot stands on the ocean, the “ other rests on the land. The wide extended earth, “ and the world of waters, serve as pedestals for those “ mighty columns.—Consider the action. His hand

“ is lifted up to the height of the stars. He speaks ;
 “ and the regions of the firmament echo with his
 “ mighty accents, as the midnight-desert resounds
 “ with the lion’s roar. The artillery of the skies is
 “ discharged at the signal ; a peal of seven-fold thun-
 “ ders spreads the alarm, and prepares the universe
 “ to receive his orders.—To finish all, and give the
 “ highest grandeur, as well as the utmost solemnity,
 “ to the representation, hear the decree that issues
 “ from his mouth. He swears by *HIM* that liveth
 “ for ever and ever.—In whatever manner so ma-
 “ jestic a person had expressed himself, he could not
 “ fail of commanding universal attention ; but when
 “ he confirms his speech by a most sacred and invio-
 “ lable oath, we are not only wrapt in silent suspense,
 “ but overwhelmed with the profoundest awe.—He
 “ *swears*, That time shall be no longer. Was ever
 “ voice so full of terror ; so big with wonder ? It
 “ proclaims, not the fall of empires, but the final
 “ period of things. It strikes off the wheels of na-
 “ ture ; bids ages and generations cease to roll ; and,
 “ with one potent word, consigns a whole world over
 “ to dissolution.—This is one, among a multitude of
 “ very sublime and masterly strokes, to be found in
 “ that too much neglected book—the *Bible*.”—*Hervey’s*
Contemplation on the Nights.

Had the elegant pen of that great Master, in our
 Israel, been employed to elucidate the Book of Canticles,
 and some other parts of the Holy Bible, which the infidels
 make a mock at ; I am of opinion that the revilers of those
 sacred pages must have been silenced, if not confounded.

Thus, Sir, I humbly hope that I have given un-
 speakably

Speakably better evidence of the plenary inspiration of the holy Scriptures than you (or any other person) have brought, or can bring, to the contrary.

And, as I have found so much fault with your avowed principles of religion, you may desire to know what mine are. If these sheets do not sufficiently express them, though I hope they do, I will give them as follows.

“ To be reconciled to the omnipotent God,” through faith, in the perfect obedience and death of his dear Son;—“ to be interested in the unsearchable “ riches of Christ,” who hath satisfied the divine justice, magnified the divine law, and made both unspeakably honourable, that sinners might be justified and accepted before him who is infinitely holy;—“ to be renewed “ in our hearts, and influenced in our lives, by the “ sanctifying operations of the divine *Spirit*; this is “ evangelical righteousness; this is genuine religion; “ this is the kingdom of *God* established in the soul.— “ How benign and inviting is such an institution! “ How honourable and advantageous such a state! “ And from such privileges, what other effects can “ flow but that *peace*, which passeth all understanding? “ that *joy* which is unspeakable and glorious?”—
Hervey.

Now, Sir, allow me to exhort you seriously to reflect, whether you have not done “ despite to “ the Spirit of grace,” by denying the glorious blessed truths, which *he* has condescended to reveal, and contemning the precious holy doctrines that he has been graciously pleased to set forth, to teach, and to inculcate; for, be assured that, if you should be honoured with any consolations in death;—any, even the least, foretaste of the blessedness of the saints in light;—it

must come to you through the instrumentality of the *Word*, and be brought to your conscience by the almighty power of that "*Spirit of grace*," whose truths you reject, and whose gracious influence you lightly esteem.—Should you not acknowledge this to be the case, but are determined to amuse yourself with the toys, the baubles, the nihility of your performances, to justify you before the God of spotless purity, I would, in pity to your deplorable state, beg leave to ask,

Will toys amuse, when med'cines cannot cure?
 When spirits ebb, when life's enchanting scenes
 Their pleasures lose,——
 Will toys amuse?—No: thrones will then be toys,
 And earth and skies seem dust upon the scale.

Young's Night Thoughts. Complaint I.

C H A P. XIV.

Proves the personality and divinity of the Holy Ghost.

BUT there is another *divine* Person in the adorable *Godhead* whom true Christians have holy communion and fellowship with (see 2 Cor. xiii. 14; Philip. ii. 1; and compare 1 John i. 3), revealed in the holy Scriptures, under the name of the Holy Spirit, Psa. li. 11; Isa. lxiii. 10, 11; Luke xi. 13; Ephes. i. 13; iv. 30; 1 Thess. iv. 8: and also of the Holy Ghost in at least ninety texts of the New Testament; and who is frequently spoken of as a separate Person from the Father and the Son; who has the glorious divine names *Aleim*, *Jehovah*, and *Adoni*, given *him* in the Old Testament;—is repeatedly called God in the New Testament,

Testament, where all the perfections of Deity are ascribed to him, the works of God are performed by him, the dispensations of grace are committed to him; in "the everlasting covenant," see Rom. v. 5, miraculous operations are performed through his omnipotence, such as the gift of tongues, &c. and all true Christians are sanctified by him, as you may see 1 Cor. vi. 11; 2 Theff. ii. 13; 1 Pet. i. 2: each of which I shall *prove* under their distinct heads; though you have said in your letters to a philosophical unbeliever, Vol. I. p. 244, "An act of King William makes it
 "blasphemy, punishable by confiscation of goods,
 "and, if persisted in, imprisonment for life, either to
 "deny that any of the Three Persons, the Father,
 "Son, or Holy Spirit, is God; or to maintain that
 "there are more Gods than one." 'Of these three,
 'I have not scrupled, on many occasions, to deny the
 'divinity of one, and the separate existence of ano-
 'ther.'

As your negation of these great and inestimably valuable truths is but that of a fallible mortal setting up his finite understanding in opposition to the infinite wisdom of him who is omniscient, even *him* "who hath
 "measured the waters in the hollow of his hand, and
 "meted out heaven with a span, and comprehended
 "the dust of the earth in a measure, and weighed the
 "mountains in scales, and the hills in a balance," Isa. xl. 12; who are you, before that great "Zerubbabel?" Will not you be "counted less than nothing?" more impotent, and your doctrines more to be contemned and dreaded than the most noxious vermin is by the most delicate person, "that cannot adventure to set the
 "sole of her foot upon the ground for delicacy and
 "tenderness?" Deut. xxviii. 56. Oh! take care, Sir,

how you any longer “do despite to the Spirit of grace;” for, be assured, he is to all impenitent sinners “a consuming fire.” See Exod. xxiv. 17; Deut. iv. 24; ix. 3; Heb. xii. 29.

But I have said that this divine Person, “the Holy Spirit,” has the names *Aleim*, *Jehovah*, and *Adoni*, given him in the Old Testament; I now proceed to prove my assertion.

I pass over Gen. i. 2, to avoid controversy, and bring you to Gen. xli. 38, where he is called “אלהים רוח,” the Spirit *Aleim*; also in Exod. xxxi. 3; xxxv. 31. In these his operations are declared as the giver of wisdom, understanding, and knowledge: but in Numb. xxiv. 2; 1 Sam. x. 10; xi. 6; xix. 20, 23; 2 Chron. xv. 1; his personality and office as the Spirit of prophecy is declared; and it is expressly said in all those texts, “the Spirit *Aleim* came upon him.” But in Job xxxiii. 4, the work of creation is ascribed to him. Not the creation of an inanimate thing; not the creation of a brute; but the creation of a rational creature, of a man, body and spirit; for, says Job, God the Spirit hath made me. Also, Psalm civ. where the royal psalmist is enumerating the harmony, utility, and beauty, of the visible creation, he says, ver. 24, “O Jehovah, how manifold are thy works! in wisdom hast thou made them all.” Ver. 29, “Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Ver. 30, “Thou sendest forth *thy Spirit*, they are created; and “thou renewest the face of the earth.” From which we may conclude with Mr. Burkitt, “that every moment’s preservation is virtually a new creation.” And it seems, from Psal. civ. 30, that the Holy Spirit is the omnipotent Being who effects the wonderful work; and

and if we compare Gen. ii. 7, and Job xxxiii. 4, we find he is "Jehovah Aleim." Thus it appears that in nine places of the Old Testament the Holy Spirit is called *Aleim*.

He is also called Jehovah in at least nineteen different texts in the Old Testament; and in Judg. iii. 10; 1 Sam. xvi. 13, רוח־יהוה are joined by maccaph. In 1 Kin. xxii. 24, "Zedekiah the son of Chennanah went near and smote Micaiah on the cheek," and said, "Which way went רוח־יהוה, the Spirit Jehovah, from me to speak unto thee?" 2 Chron. xviii. 23, is exactly the same; 2 Sam. xxiii. 2, רוח יהוה, "The Spirit Jehovah spake by me." Ver. 3, "The God of Israel said." Here the Holy Spirit is called *Lord* and *God*: Ezek. xi. 5, "The Spirit of Jehovah fell upon me." But there is a most remarkable passage in Isa. lxi. 1, where he is called by a compound name, never ascribed to any but to him, who is from everlasting to everlasting "God over all blessed for evermore." "The Spirit of the Lord God is upon me." But the Hebrew is, The Spirit Adoni Jehovah is upon me. Compare Psal. lxviii. 20, where it is said, "Our God is the God of salvation, and unto Jehovah Adoni belong the issues from death." That he is one of the divine Persons who is spoken of Isa. vi. under the character of the *Lord of Hosts*, and a speaker in the 8th verse of that chapter, under the name Adoni, is incontrovertibly certain; for the prophet says, ver. 8, "Also I heard the voice of (Adoni) the Lord, saying, Whom shall I send, and who will go for US?" Then he gives the prophet a commanding message, ver. 9, 10, which St. Paul (in Acts xxviii. 25) expressly says, "was spoken by the Holy Ghost." And the prophet

Micah ascribes Personality and Omnipotence to him, chap. ii. 7, where he calls him the *Spirit Jehovah*.

Having found so great a number of faithful, irrefutable, evidences in the sacred canon of the Old Testament, who confute your presumptuous negation; (and, though they were prophets, they did not foresee such an argument as this would arise from their writings; therefore they could only declare the great truths they were commanded to publish; and having done so, they left the event with him who inspired them.) I therefore proceed to examine the evidence of the New Testament, where I shall find "a cloud of witnesses," such as earth nor hell are not able to resist; much less any single mortal, though known by the titles of LL. D. F. R. S. "et multiplicato sono."

As the evangelist Luke has given the fullest account of the miraculous conception of "the holy child *Jesus*," I shall begin with that. An angel is sent to a virgin of the name of Mary, to acquaint her that the prophecy of Isa. vii. 14; Jer. xxxi. 22; Dan. vii. 13, 14; Mic. iv. 7; should be fulfilled in her; but, she knowing the moral impossibility of his words being accomplished in the natural way of generation, she asks, "How shall this be, seeing I know not a man?" "And the angel answered, and said unto her, "The *Holy Ghost* " shall come upon thee, and the power of the *Highest* " shall overshadow thee; therefore also "τὸ γεννώμενον " ἄγιον," that holy production "shall be called the " Son of *God*;" Luke i. 35. St. Matthew accords with this, chap. i. 20, "Joseph, thou son of David, " fear not to take unto thee Mary thy wife; for that " which is conceived in her is of the *Holy Ghost*." Ver. 21, "And she shall bring forth a son, and thou " shalt

“ shalt call his name Jesus,” the Saviour. Ver. 23, “ They shall call his name Emmanuel;” that is, “ *God with us.*” Here the holy child, produced by the *power* of the *Holy Ghost*, is “ called the Son of God,” and “ Jesus,” the Saviour from sin; also, “ Emmanuel,” “ God in our nature.” If all these do not expressly declare the personality and divinity of the Holy Ghost, I am at a loss to know what those sentences mean. (Compare 2 Tim. iii. 16, with 2 Pet. i. 21.) Luke ii. 26, “ It was revealed unto him by the Holy Ghost.” xii. 12, “ The Holy Ghost shall teach you what ye ought to say.” Also Mark xii. 36, “ For David himself spake by the Holy Ghost.” And though the Arians, &c. make a pretext that the Father is the only object of worship, and take John iv. 23, 24, to prove their assertion; yet I have already shewn that the apostles worshipped Christ; and here I think the Arians have no room to boast, when the original is read without interpolations, and all the words have their full signification. In the last clause of the 24th verse, the conjunctive particle *καί* is omitted in the translation. And as the word *ζητεῖ*, rendered “ seeketh,” implies some defect in the Father’s omniscience, some other meaning should be given it; and another reading of it may be justly given, as it is 3d perf. sing. indic. from *ZHTEΩ*, which signifies to require as well as to seek; and *Προσκυνοῦντας* is a participle pres. accu. plur. I humbly suppose therefore that this clause should be read, *And truly the Father requireth such worshipping of him.* Though *αὐτόν* is the accus. sing. following two accus. it requires to be read as a genitive, and with more propriety than that, “ *τοῖς προσκυνοῦντας,*” should be read “ *to worshipping.*” And in verse 24 our translation interpolates two words, as the italics shew. But read
it

it without those, as I humbly suppose it ought to be, and we have a proof that the Holy Spirit is an object of worship with the Father. *Also the worshippers of God the Spirit must worship him in spirit and truth.* And I think myself authorised to read it thus, when I consider 2 Cor. iii. 17, 18, with the marginal reading of ver. 18, which is the true one. See also p. 222, of this tract, where I have shewn from good authority the true reading of Phil. iii. 3, which accords with the translation that I have given, John iv. 24. But if this reading of verse 24 should not be allowed me, and that we must bring in the auxiliary verb *is*, it should be read thus, The Spirit (is) God, and those worshipping him must worship him in spirit and truth. Should you object, Acts ii. 17, "It shall come to pass in the last days, saith God, I will pour out my Spirit," &c. please to remember that the apostle was preaching in the Hebrew tongue; and therefore indubitably spake the very words of Joel ii. 28 (or iii. 1), with the addition of אֱמַר ה' אֱלֹהֵיכֶם (as in 2 Chron. xxiv. 20, et al. for), "saith God." And it is Jehovah who is speaking; as you may see, Joel ii. 12. Therefore it was a promise, correspondent with the everlasting covenant, in which the Holy Ghost was a party. But, to avoid prolixity as much as possible, I come to Acts v. where, in verse 3, "Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?" Ver. 4, "Thou hast not lied unto men, ἀλλὰ τῷ Θεῷ, but unto God." Can there be a stronger proof of the personality and divinity of that gracious Being? Surely any stronger proofs cannot reasonably be desired.

But as I know, from some experience, that Arians and Socinians in general are tolerable good disputants concerning

concerning their heretical opinions, and some of them will turn and twist every argument that makes against them; and where argument, founded on error, cannot prevail, such endeavour to give the original text a meaning that it will not admit of; as, for instance, Dr. Priestley's reading of Phil. ii. 6. For which, see p. 95; therefore I proceed to multiply proofs, to leave no further room for such cavilling as leads to the "doing despite to the Spirit of grace."

Acts v. 30—32. The Aleim of our fathers raised up Jesus, whom ye slew and hanged on a tree. Verse 31, Him hath the Aleim exalted (תָּרַם, *dezia autou*) to his right hand (literally to the right hand of him), "a Prince and a Saviour, for to give repentance to Israel, and remission of sins." Ver. 32, "And we are his witnesses of these things; and so is also the Holy Ghost." Chap. xi. 12, "The Spirit bade me go with them, nothing doubting." Ver. 17, "What was I, that I could withstand God*?" Chap. xiii. 2, "As they ministered to the Lord, and fasted, the *Holy Ghost* said, Separate in truth (or by all means), for *me*, both Barnabas and Saul for the work whereunto *I* have called them." (See the original.) Ver. 4, "So they being sent forth by the Holy Ghost," ver. 5, "preached the word of *God*." Chap. xvi. 6, "Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the *Holy Ghost* to preach the word in Asia." Chap. xx. 23, "The Holy Ghost witnesseth in every

* Whoever reads the xith chapter of the Acts, and compares it with Rom. xv. 13, 16, 19, 30, must either perceive that the Holy Ghost is a divine person in the Godhead, distinct from the persons of the Father and of the Son, or (I should suppose) he does not understand what he reads.

“ city, saying, That bonds and afflictions await me.” Ver. 28, “ Take heed therefore unto yourselves, and “ to all the flock over whom the Holy Ghost hath “ made you overseers.” Chap. xxi. 11, “ Thus saith “ the Holy Ghost.” Chap. xxviii. 25, “ The Holy “ Ghost spake by Esaias the prophet.” Rom. v. 5, “ The love of God is shed abroad in your hearts by “ the Holy Ghost.” Chap. xiv. 17, “ The kingdom “ of *God* is not meat and drink, but righteousness and “ peace and joy in the Holy Ghost.” Chap. xv. 13, “ Now the *God* of hope fill you with all joy and peace “ in believing, that ye may abound in hope through “ the *power* of the Holy Ghost.” Is it possible to read all these, and still persist in rejecting the personality and divinity of the Holy Ghost? Awful depravity! 1 Cor. iii. 16, “ Know ye not that ye are the temple of God, “ and that the Spirit of God dwelleth in you?” Ver. 17, “ The temple of God is holy, which temple ye “ are.” Chap. vi. 19, “ What, know ye not that “ your body is the temple of the *Holy Ghost*?” 2 Cor. vi. 16, “ For ye are the temple of the living God, as “ God hath said, I will dwell in them, and walk in “ them, and I will be their God, and they shall be my “ people.” Compare Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21.

The author of the Epistle to the Hebrews ascribes the direction of all the Jewish dispensation to the Holy Ghost. See chap. ix. 8. But Moses declares that Jehovah was the director of that dispensation. You must therefore prove that either the prophet Moses or St. Paul were deceivers, or be necessitated to confess that the Holy Ghost is a divine person in Jehovah; especially as you know that apostle has declared (when speaking, Heb. x. 10—14, of the perfection
of

of those who are sanctified by the offering of the body of Jesus Christ), that "the Holy Ghost is a witness "to us" of that glorious and invaluable oblation; and expressly asserts, ver. 15, 16, that the Holy Ghost was the divine person who spake those words (Jer. xxxi. 33), "This is the covenant that I will make with "them (the house of Israel); after those days, saith the "Lord (Heb. Jehovah), I will put my laws into their "hearts, and in their minds will I write them." And as the apostle, at the 17th verse, quotes the latter part of ver. 34 of Jer. xxxi. taking the substance and meaning of ver. 33, 34, he thereby shews that the Holy Ghost is Jehovah, Lord and God. For it is indisputably Jehovah that is the speaker, who says, ver. 33, "I will be their God."

The divinity of this glorious person in the Godhead may be proved also under the name of "the Spirit "of God." See Matt. iii. 16; xii. 28; Mark xii. 36; Rom. viii. 9, 14; xv. 19. But the 16th verse of this xvth chapter has something very remarkable to the purpose, "That the offering (or oblation) of the Gen- "tiles might be acceptable, being sanctified by the "Holy Ghost." You know, Sir, that sanctification is the renovation of our nature. Now it is said, Lev. xxi. 15, 23; xxii. 9, 16, "I, Jehovah, do sanctify "them." Therefore the Holy Ghost is Jehovah.

Again, 1 Chron. xxviii. 9, "Jehovah searcheth all "hearts." Psa. vii. 9, "The righteous God trieth "the hearts and reins." Prov. xvii. 3, "Jehovah "trieth the hearts." Jer. xvii. 10, "I, Jehovah, *search* "the heart." But I find St. Paul says, 1 Cor. ii. 10, "The Spirit searcheth all things, yea, the deep things "of God." Ver. 11, "The things of God knoweth "no one (*οὐδείς*) but the Spirit of God." Chap.
xii.

xii. 3, "No man can say that Jesus is the Lord, but
" by the Holy Ghost." These texts prove that the
Holy Spirit, or Holy Ghost, is Jehovah and Aleim,
Lord and God.

Again, 2 Cor. iii. 18, "Are changed into the same
" likeness, from glory to glory, even as of the Lord
" the Spirit." See margin of that verse. Ephes. iv.
30, "Grieve not the Holy Spirit of God."

Lastly, Phil. iii. 3, "For we are the circumcision," that
worship God the Spirit; "ΟΙ ΠΝΕΥΜΑΤΙ ΘΕΩ ΛΑΤΡΕΥΟΝΤΕΣ."
The two nouns, ΠΝΕΥΜΑΤΙ and ΘΕΩ, are both in the da-
tive case; and when two genitives, or two datives,
come together, one of them, you know, must be ren-
dered as a nominative in our language, to make the
sentence intelligible.—Montanus has that sentence,
"ΟΙ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΛΑΤΡΕΥΟΝΤΕΣ"—"Spiritu Dei servientes,"
Worshipping the Spirit of God. The apostle Peter,
Second Epistle, chap. i. 21, says, "Prophecy came
" not any time by the will of man; but holy men of
" God spake as they were moved by the Holy Ghost."

Lastly, in Ephes. ii. 8, "Faith is said to be " the gift
" of God." In 1 Cor. xii. 9, "Faith is said to be " the
" gift of the Spirit." And in Coloss. ii. 12, Faith is
said to be " of the operation of God;" therefore the
Holy Ghost is indubitably a divine person in the ador-
able Godhead.

Thus, Sir, I hope I have fully proved what my
title-page proposes; and to those I recommend to your
serious perusal the eighth chapter of that valuable book,
entitled, "The Complete Duty of Man," written by
the learned and Rev. *Henry Venn*, A. M. late Vicar of
Huddersfield, Yorkshire; now Rector of Yilling, Hun-
tingdonshire; Chaplain to the Right Hon. the Earl of
Buchan; and late Fellow of Queen's College, Cam-
bridge;

bridge; printed for Newbury, &c. St. Paul's Church-Yard: where you may find such irrefutable proofs of the divinity and operation of the *Holy Ghost*, and of his blessed influence upon the souls of the redeemed of Jesus Christ, as will confound all the sophistry that can be advanced to refute it.

C H A P. XV.

Proves that there are a Trinity of persons in the Unity of the Godhead who are co-equal and co-eternal, and that the glorious operations of sanctification, and of teaching divine wisdom, are ascribed equally to Father, Son, and Holy Ghost. Also that each of those divine persons is the object of prayer and adoration.—The principles shewn whereby a true believer is actuated.—A note on the liturgy and communion of the established church.—Anecdote of the first Lord Bolingbroke.—Instance of the blessed efficacy of preaching Christ Jesus as “the only wise God, our Saviour.”—Anecdote of Lord Rochester.

As the holy Scriptures hold forth a Trinity of persons in the Unity of the Godhead, it may not be improper to state a few of those texts wherein that most important doctrine is exhibited.—First, *Jesus Christ* says, John xvi. 13—15, “Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he will not speak of himself; but whatsoever he shall hear, that will he speak, and he will shew you things to come.” Ver. 14, “He will
“ glorify

“ glorify me, for he shall receive of *mine*, and will shew
 “ it unto you.” Ver. 15, “ All that the Father hath
 “ are mine; therefore said I, he will take of mine, and
 “ will shew it unto you.” Chap. xiv. 23, “ Jesus said,
 “ my Father will love him, and *we* will come unto
 “ him, and make *our* abode with him.”—St. John
 says, 1 Epist. v. 7, “ There are Three that bear record
 “ in heaven, the Father, the Logos (or Word), and
 “ the Holy Ghost; and these *Three* are *One*.” 1 Pet.
 i. 2, “ Elect according to the foreknowledge of God
 “ the Father, through sanctification of the Spirit unto
 “ obedience, and sprinkling of the blood of Jesus
 “ Christ.” Here all the divine names are particularly
 mentioned, and the office that each graciously conde-
 scends to bear in the election of sinners unto eternal
 life is manifested. Ephes. v. 20, “ Giving thanks al-
 “ ways for all things, unto *God* and the *Father*, in the
 “ name of our Lord Jesus Christ.” Coloss. ii. 2, “ To
 “ the acknowledgment of the mystery of God and of
 “ the Father, and of Christ.” 1 Theff. iii. 11, “ Now
 “ God himself and our Father, and our Lord Jesus
 “ Christ, direct our way unto you.”

In these last three Scriptures you may observe that
 the Holy Spirit is named first.—In the following Scrip-
 tures Jesus Christ is first named. 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.”—Also, Rom. xv. 30, “ Now I
 “ beseech you, brethren, for the Lord Jesus Christ’s
 “ sake, and for the love of the Spirit, that ye strive
 “ together with me in your prayers to God for me.”
 Gal. i. 1, “ Paul an apostle, not of men, neither by
 “ man, but by Jesus Christ, *and* God the Father.”

Why does the apostle say, “*and* God the Father,” if Christ is not equal with the Father, respecting his Godhead?

There is an expression in the prophecy of Isaiah which has a beautiful allusion to this part of my subject. It is in chap. xii. 3, “With joy shall ye draw water out of the wells of salvation.” In Jer. ii. 13, and xvii. 13, Jehovah is called “the fountain of living waters.” St. John shews, chap. iv. 14, that the graces of the Holy Spirit are those “living waters;” and that the Lord Jesus Christ is the gracious donor of them; so that “the love, the everlasting love, of the Father, the rich grace of the Son, and the sweet communion of the Holy Ghost, are the blessed springs from whence these waters of salvation flow.” Yet it is but one fountain of grace flowing from the divine essence, and is communicated to us from the fulness of the God-man, Jesus. Hence we are exhorted to draw freely with joy, and to drink abundantly;” Cant. v. 1. For this fountain of divine blessings is ever free, full and inexhaustible, and whosoever drinketh thereof shall experience it to be as the waters of salvation in him, springing up into everlasting life.

Sanctification is also equally ascribed to the *three* divine persons. Rom. xv. 16, “Being sanctified by the Holy Ghost.” Jude, ver. 1, “To them that are sanctified by God the Father.” 2 John, ver. 3, “Peace from God the Father and from the Lord Jesus Christ.” Why do the apostles John and Jude also accord with St. Paul, in saying, “God the Father?” Why that discrimination if there are not other persons in the Godhead? Heb. x. 9, “Then said he, lo, I come to do thy will, O God.” Ver. 10, “By the which

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“ will

“ will we are *sanctified* through the offering of the
 “ body of Jesus Christ.” Ver. 14, “ For by that
 “ one offering he hath perfected for ever those who are
 “ *sanctified*.”

Each divine person is the object of prayer. Ephes. iii. 14, “ For this cause I bow my knees unto the Father of our Lord Jesus Christ.” Luke xxiv. 57, “ They (the apostles) worshipped *him* (Christ), and returned to Jerusalem with great joy.” Phil. iii. 3, “ We are the circumcision” that worship God the Spirit. (See page 167.) The late Bishop Stillingfleet and the late Dr. Samuel Johnson (whom see in his English Dictionary, under “Latria”) say that the noun “*λατρεία*” (from *λατρεύω*) signifies “the highest kind of worship.” Now “*λατρευοντες*” is a participle present. nom. plur. from that root. If therefore the Bishop and Dr. Johnson are not mistaken, the passage might be read, “ For we are the circumcision” who pay the highest adoration to God the *Spirit*.

Also the gracious office of *teaching* divine wisdom is ascribed equally to Father, Son, and Holy Ghost; so as to prove irrefutably that the holy adorable Trinity co-operate in carrying on the blessed work of grace in the hearts of true believers. Matt. x. 19, 20, “ Take no thought what ye shall speak, for it shall be given you in that hour what ye shall speak; for it is not ye that speak but the Spirit of your Father that speaketh in you.” Mark xiii. 11, “ Take no thought what ye shall speak, neither premeditate, but whatsoever shall be given you, that speak ye; for it is not ye that speak, but the Holy Ghost.” The same in Luke xii. 12.—And Christ says, Luke xxi. 14, 15, “ Settle it therefore in your hearts not to meditate before what ye shall answer.” Ver. 15,
 “ For

“ For *I* will give you a mouth and wisdom which all your adversaries shall not be able to gainsay, nor resist.”

“ Such is the economy of the covenant of grace. The glorious *three* persons in the ever adorable Trinity concur in the salvation of sinners.—The holy triune God having, in infinite wisdom, established an election according to grace*.” “ *God*, the Father, ordains *good works*, as the *fruit* of everlasting love, for all the heirs of salvation to walk in. Jesus, in whom they are chosen, atones for all the evil of their sins, and frees them from the condemnation of the law; but, though redeemed from wrath, yet such is our corrupt nature, that to do evil we are prone, but to do good,” spiritual good, “ we have neither will nor power” of ourselves; “ but the divine Spirit exerts his agency upon all the members of Jesus; he operates upon them, and being his workmanship their souls are created in righteousness and true holiness.”

“ Outward good works naturally spring from internal spiritual life. As in nature the cause must precede the effect, the tree must be made good before it brings forth good fruit; so in grace. Hence Christianity is rather a nature by Jesus Christ than a name from him; not a mere speculation of him, but a creation in him. Not a form in profession and letter, but a life in spirit and truth.” Do you say, “ How can these things be so?” How can One be Three, or Three One? I would reply, in the words of the Rev. Mr. Shepherd, Vicar of Tollar, Dorset, “ When we speak of the divine Trinity we never

* See Ephes. i. 4; 2 Tim. i. 9; Titus i. 2; James i. 17, last clause; 1 Peter i. 2.

“ assert that *three* are *one*, or *one three*; this would be
 “ self-contradictory; but it is no contradiction to say
 “ that the Godhead is personally *three*, essentially *one*.
 “ In nature also there are mysteries which none can
 “ solve. For instance, fire, light, and air, are *triune*,
 “ they co-exist and are inseparable; each hath peculiar
 “ properties, but the manner of their union remains a
 “ secret to this present moment.”

It now may be necessary to ask, what you propose to yourself from contradicting the holy Scriptures, and by endeavouring to degrade the Lord Jesus Christ, “ the Lord of glory,” into a frail, “ fallible, peccable, man, like ourselves?” The design of every truly valuable minister in preaching and publishing is to promote the glory of God, and the good of mankind. Have your labours a tendency to these blessed ends? The whole aim and scope of the Holy Bible is to lead men not to abstruse reasonings on its contents. On the contrary, their whole design is to shew men that they are *sinners* by nature and practice; and, seeing themselves in that awful state, they should flee to the atonement that Christ has made, lay down their arms of rebellion, and seek to find a reconciled *God in Christ*. (See 2 Cor. v. 18—21.) Who can be just, even while he justifies the sinner that believes in Jesus, Rom. iii. 26, and, resting upon his atonement for pardon, and upon his righteousness for acceptance, he may experience the power of divine grace turning him from his disobedience to the wisdom of the just; leading him to love God for the sake of his great love manifested to him in Christ, and from that principle of divine love, seeking to glorify God in all his thoughts, words, and works; loving all men (in some degree), and according to his abilities seeking to do them good; but more especially to those who ap-
 pear

pear to him to fear God, and seek to promote his glory. And all that he does, which men call good, is from a principle of gratitude to God for the undeserved mercies bestowed upon himself in and through Christ Jesus; and all this is manifested to the believer himself by the internal bias of his own heart; and to others by the external deportment of his life and conversation. Therefore, however you may condemn the first eighteen articles of the religion of the Church of England, they will be found essentially true when “the earth
“ and all the works therein shall be burnt up;” because they are perfectly correspondent with the word of God; except, I humbly suppose, that “hell” in the third article should be *Adns*, Hades; and “Predestination” in the 17th article might better be read election *. But as you may ridicule this as Calvinism, and reject

* As far as I am capable of judging, I esteem the Liturgy of the Church of England as one of the best compositions that ever was penned to answer the purposes intended thereby;—from her doctrines, as laid down in her *articles* and *homilies*, as consonant to the revealed will of God in his holy word; and her communion I believe to be as pure as that of any church in the world; but it is greatly to be feared that multitudes esteem it sufficient to be professing members of her body, and are regardless of being partakers of the power of the benefit connected therewith. But such ought to be convinced that it is not enough to be churchmen in name only, we must be living members of Christ’s true church, experimentally, in deed and in truth. That is, we must be partakers of the life of faith in Christ Jesus, as well as professors of it; for we must have an inward, secret assurance, that we are born again of God, John iii. 3, 7. By the washing of regeneration, and renewing of the Holy Ghost; Titus iii. 5. Being born again by the *word* of God, which liveth and abideth for ever; 1 Pet. i. 23.—And that as we have borne the image of the earthy (Adam), we must also bear the image of the heavenly (Christ). “And put off, “ as concerning the former conversation, the “ old man, which is “ corrupt, and be renewed in the spirit of our mind, and put on

reject it, permit me to copy an anecdote of that L—d B———e, who, you know, made a pitiable stand against Christianity all his life; yet he sometimes had

“ that new man which after God is created in righteousness and true holiness;” otherwise “ we deceive ourselves, and we are far off from righteousness.”—But while I advance so much in favour of our excellent establishment (and I humbly suppose that every well ordered state ought to have a regular established *evangelical church*), yet I do not mean to say that those among the Dissenters (who are truly evangelical in their principles and doctrines) are not pure churches. In essentials they agree with the established church; and, as the pen of the late elegant Rev. Mr. Hervey expresses it, “ They are like flowers which bloom from the same root, that are somewhat diversified in the mixture of their colours.” While Arianism and Socinianism are like noxious weeds, whose juices too frequently infect or poison many a seeming wholesome plant around them.

But, as I have a due veneration for the established church, and most earnestly wish to see it so perfect as that none of her enemies should have any just cause for censure, I would humbly submit to the most Reverend Bishops, &c. whether the reading of the third or last paragraph in the doxology or hymn of the communion service, beginning, “ Glory be to God on high,” &c. be perfectly consistent with so solemn a part of the public worship; as it ascribes *holiness* to Christ *alone*, and calls him the *only Lord*; which I suppose is from 1 Cor. viii. 6. But it should be observed that the first paragraph addresses the *Father as Lord and God*; therefore, to say afterward, that Christ *only* is “ holy,” and that he *only* is the “ *Lord*,” implies, if not expresses, a contradiction. And I cannot help considering the whole of that third paragraph as too incautiously expressed, if not a jumble of words, that greatly need amendment in so serious an address to the Majesty of heaven on so very solemn an occasion; therefore, with the utmost deference and respect, I would humbly recommend the following alteration, as far more consonant with (I humbly suppose), and suitable to, the solemnity of that important service.—For thou art the *holy one*; Luke i. 35; Rev. iii. 7. Thou art the *Lord*; 1 Cor. viii. 6; xii. 3; Philip. ii. 11. Thou, O Christ, with the *Holy Ghost*, art glorious in holiness; Titus ii. 13; Rom. i. 4; John i. 14; and worthy of our *highest adoration*, Psal. xlv. 6, 7; Heb. i. 6—8, with *God the Father*.

sudden

fudden qualms of conscience which staggered him, in-
 fomuch that he would occasionally read good books;
 “ and one day he was caught by the Bishop of ——,
 “ reading Calvin’s Institutes, which he instantly
 “ confessed, and observed, that Calvin’s principal ob-
 “ ject was to establish the doctrine of special grace.
 “ What is your opinion, my Lord, said B——e?
 “ Why (replied the bishop) we have unanimously
 “ agreed to let those abstruse points alone, and preach
 “ morality and practical godliness. To which L—d
 “ B——e replied, This is the strongest evidence
 “ of the Christian religion I have *ever* met with; for
 “ *none* but the power of God can support *that* which
 “ you gentlemen are unanimously endeavouring to
 “ suppress.” But his lordship had so long trifled with
 the divine patience and goodness towards him, that he
 was at last cut off, and died (it may be justly feared)
 without repentance; for “ his lordship was deprived
 “ of his senses at the very time he was about writing a
 “ most pernicious book”—“ The design of which
 “ was to burlesque things sacred, and to set in a very
 “ ridiculous light some of the most exemplary Chris-
 “ tians under the notion of saint errantry.” And while
 you consider the holy Scriptures only as a history, and
 represent “ Jesus Christ only as a mere man, frail, and
 “ peccable, like ourselves,” you can never hope to see
 any man “ turned from darkness to light, or from the
 “ power of Satan to serve the living and true God,” in
 holy obedience.

Allow me, Sir, to ask, Did you ever see, by any
 of your writings or preaching, any soul truly con-
 verted to God; that is, turned from natural dark-
 ness to spiritual light, and from the power and works
 of Satan to serve the living and true God in purity, in

holiness, and newness of life? Or have you known any, on their death-beds, blessing and praising God for your doctrines and ministry, triumphing over death, the grave, and hell, saying, with holy raptures, something like this, "Lord, now lettest thou thy servant depart in peace," through faith in thy most holy and comfortable word, whereby mine eyes have been given to see "thy precious, precious salvation?" I will answer for you that you never experienced this honour, nor ever will, except the eyes of your understanding should be enlightened to renounce all dependence on yourself, and to lay hold on and preach Christ Jesus as your Lord and your God.

I have heard of a Mr. Elliot, a minister of the gospel in New England, who, upon visiting the Indian nations, learnt that their powahs (priests) taught their countrymen to worship the devil. Mr. Elliot, having learnt their language, endeavoured to shew the Indians the danger of such worship; upon which the powahs incensed their people so much against him that they threatened to murder him (Elliot) if he ever came among them again. But he, being a faithful servant of his divine Master, zealous for his glory, and desirous of snatching precious and immortal souls from their cruel enemy, caused it to be published that he would preach at one of their chief towns the week following, naming the day; despising their threats, and challenging their powahs to refute his doctrine. A vast multitude assembled, and Mr. Elliot preached from the Epistle of Jude, ver. 25, "The only wise God our Saviour." When he exalted the Redeemer, and abased the sinner, and charged the powahs with misleading the people; declaring also, I am a servant of the only living and true God, I defy you all;

if you have any infernal power use it.—They hung down their heads in silence, while their poor deluded votaries cried out, “Elliot’s God! Elliot’s God!” This is something like the controversy between Elijah and the prophets of Baal; 2 Kin. chap. xviii. Had you been in Mr. Elliot’s place, and had preached “Jesus Christ as a mere man, and as one that came “only to set us an example,” and such heretical stuff, I have not the least doubt but that the infernal spirits whom they worshipped would have fully proved your heresy, and would have had the same power over you as they had over the Jews, exorcists, mentioned in the sixth chap. of Acts, verse 13—17, insomuch that you would not have escaped “naked,” and *only* “wounded,” but I sincerely believe that you would have been deprived of life, and summoned to appear at *his* awful tribunal, who would have considered himself as unutterably degraded by such preachments; because, as I have clearly shown, “*he* is Jehovah;” therefore he will not abate a single iota of the glory and dignity most justly due to his divine Majesty*.

* The following may serve to illustrate what I have said respecting the necessity of ministers (who wish to be successful in their ministerial labours) “preaching Christ Jesus, and him crucified,” as the grand basis of a sinner’s salvation.—“One of the Bishops of Oxford (in the reign of King Charles II.) hearing that Mr. Baxter preached in the neighbourhood of that city, and was attended by a very numerous congregation; his lordship went to preach *himself* at Oxford, by way of drawing the public attention from Mr. Baxter; but not being successful, he cited that pious minister before the House of Lords, where complaining that though Baxter (whom his lordship called a demi-god) had ten thousand to hear him, he (the bishop) had not one hundred. Upon which Lord Rochester (who was a school-fellow with Baxter) replied, Your Lordship has accounted for it; Mr. Baxter preached Jesus Christ, but your Lordship preached *yourself*.”

C H A P. XVI.

A friendly exhortation to Dr. Priestley, with a serious short meditation (from the late learned and pious Rev. Dr. Doddridge) of the unutterable value of one immortal soul.

Now, Sir, permit me to wish you seriously to consider, that every obstinate unbeliever (see Mark xvi. 16, Heb. x. 29) in Christ (as God-man) does despite to the righteous mercy of the Aleim; and, as it were, challenges his justice to exert itself. For Christ says, John viii. 24, “If ye believe not (οτι εγω ειμι) that *I am*, ye shall die in your sins.” Because such persons make no acknowledgment of their crimes, offer no satisfaction to the insulted Majesty of heaven; on the contrary, they reject the satisfaction that has been made to divine justice, and refuse the only means of pardon when freely offered to them, ‘without money and without price.’ Is not therefore the condemnation of such unavoidable, because just? “It is faith alone in the holy Jehovah Aleim (as revealed in the Scriptures of divine truth) which must place us in a state of salvation; and the obedience which, by the Holy Spirit’s grace, is a consequence of that faith will evidence that we are made meet to be partakers of the inheritance of the saints in light and glory.” (See the Rev. Mr. Alexander Catcott’s Sermons, A. M. late Vicar of St. Stephen’s, Bristol.)

And it is a most awful consideration that truth will support us in asserting that the evil spirits dishonour Christ Jesus less than unbelieving men; for when they felt
his

his power (though clothed in human flesh) they knew *who he was*, and were desirous to proclaim *him* to the world, but *he* would not suffer them. On the contrary, as the sceptics and infidels of this generation make a scoff at the mentioning the divinity of the glorious Redeemer, do they not thereby seal their own condemnation and make it sure?

Finally, If any man robs me of my purse, or even sullies my character, those may produce only a temporary inconvenience; but if he endeavours to rob me, my children, and the Christian church, of the *divinity* of the Lord Jesus Christ, and attempts to degrade his divine Majesty to a level with frail, mutable, impotent, sinful, perishing man; he strives to rob me, my children, and the church, of the living God, of our most stable foundation, our most important, precious hope, and our highest consolation.—It is on this account chiefly that I have used many expressions which may appear to you rather harsh; but permit me to assure you, Sir, that I am very far from meaning the least incivility, or from having even the least degree of illwill towards you. On the contrary, I have a proper respect for, and goodwill to, your person; though I am convinced that there is the utmost necessity (as I flatter myself I have clearly demonstrated in the preceding pages) to detest and reject your avowed religious principles, and to represent them in the odious light that I have done; because they are proved to be unutterably dishonourable to God, and inconceivably dangerous to the best interests of mankind; as is manifested by your opinions being in the strongest opposition, not only to the word of God, but also to the established national religion, and likewise to those of all the established reformed churches abroad; so that, supposing

posing the Church of England to be wrong, which I by no means admit, yet it is far more reasonable to suppose that you should be in an error, than that all those should be so.

Perhaps you may say that it is not my particular province to attempt the teaching of religion, I confess it, yet I have a right to point out dangerous errors that they may be shunned*; and I esteem it an obligation upon me, in some measure, to represent your published heterodox opinions in the light I have done; because that the various answers of several reverend gentlemen (which I have read) do not so clearly exhibit your errors, nor so fully prove them to the contumacious, or scrupulous readers as I humbly hope may be found in the preceding pages †.

That

* The late pious and learned Dr. Doddridge says, that “The
 “ eternal salvation of one soul is of greater importance, and big
 “ with greater events, than the temporal salvation of a whole
 “ kingdom, though it were for the space of ten thousand ages;
 “ because there will come up a point, an instant in eternity, when
 “ that one soul shall have existed as many ages as all the indivi-
 “ duals of a whole empire (ranged in close succession) will, in the
 “ whole, have existed in the space of ten thousand ages. There-
 “ fore one soul is capable of a larger share of happiness or misery
 “ throughout an endless eternity (for that will ever be before it),
 “ more than a whole kingdom is capable of in ten thousand
 “ ages.”

† Probably it may be said there are a great number of very respectable persons whose moral conduct honours their profession, and whose opinions perfectly coincide with Dr. Priestly's in matters of religion, and therefore you should have shown more respect to them (as well as to the doctor) than you have done by so open a condemnation of their principles. I would reply to this, I have a due respect for the persons of several gentlemen of that persuasion; but, as I humbly hope that I have fully proved the points I set out upon, I will not give up “the truth as it is in Jesus” to any man,

or

That you may see, ere it be too late*, the indispensable necessity of flying to the invaluable atonement of Christ Jesus, and of laying hold of his perfect righteousness by faith, is the fervent wish of him who prays for all men, and who earnestly desires to “commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those who are sanctified by faith that is in *Christ Jesus* ;” Acts xx. 32; xxvi. 18.

A Grey-headed SEAMAN.

or set of men. And I would ask, Is it not a matter of the highest import for these gentlemen to examine these sheets with candour, and the utmost attention? At the same time giving strict heed to the apostle's exhortation, 2 Cor xiii. 5. For the holy Scriptures fully manifest, that whosoever buildeth on any other foundation than Christ Jesus as their “wisdom, righteousness, sanctification, and redemption,” they build upon a sandy one; so that when the floods of righteous indignation, and the tempest of divine justice, shall come upon those who have not fled for refuge to lay hold of that “hope set before them in the gospel,” they must be swept into irretrievable and endless misery. But whoso buildeth upon that rock of eternal ages will “have an anchor for the soul, both sure and steadfast, and which entereth into that within the veil;” Heb. vi. 18, 19. And those who attain the highest degrees of morality, having built upon that foundation, they will be the topstones of the glorious edifice; and, in the highest strains of grateful adoration and praise, they will shout, “Grace, grace, unto *him*, and to him only, who is the merciful giver of all grace.”

- * In death's uncertainty thy danger lies.

Is death uncertain? therefore thou be fixt;

Fixt as a centinel, all eye, all ear,

All expectation of the coming foe.

Rouse, stand in arms, nor lean against thy spear,

Lest slumber steal one moment o'er thy soul,

And death surprize thee nodding.

Young's Night Thoughts. Complaint V.

P O S T S C R I P T.

A hint to persons who may blame a Seaman for writing on this subject. A significant apology for so doing on Scripture authority; with a comment on ἀνανήψωσιν, 2 Tim: ii. 26, and the true meaning of the root ἀνανήψω.

SHOULD any of Dr. Priestley's friends say, The contempt that you have shown for, and the censure that you have passed upon, his theological writings belongs not to you; it might have been supportable from a bishop, or a dignified clergyman; but a seaman has not any concern therewith; it is entirely out of your province; therefore the heaviest anathema that ever was sent from the Roman pontiff is too favourable for you,—Stop a moment, Sir, and let sanctified reason (if you are a possessor in any degree of that blessing) take the place of passion and prejudice, while I inform you that it is as much the duty of a private seaman, upon the fore-castle, when he descrys an unexpected rock or shoal, whereon the ship is in danger of being precipitated and wrecked, not only to proclaim the jeopardy, but it is also his duty to assist in tacking or wearing* the ship to get clear of that danger. I say it is as incumbent upon that private seaman so to do as it is the duty of the officer, who may be commanding on the quarter deck, to use his utmost abilities to preserve the ship from the threatening destruction.

Also, if a vigilant seaman perceives any of his ship-mates upon a topsail-yard, when the ship is so violently

* Wearing. A sea term; perhaps a corruption of veering.
agitated

agitated by the sea, as to cause that yard to swing, or vibrate with such force, as to endanger their being thrown from it, he would instantly discover the peril; and, though none of his officers should order him to haul turt the braces, &c. to steady that yard, he would hasten to do it; because he knows well that if this should be neglected, his shipmates would be in the most imminent danger of being thrown down, and either dashed to pieces upon the deck, or jerked into the sea without any reasonable hope of saving them from destruction.

Or perhaps the following may be more intelligible to you, and to many others. It is as much the duty of a private soldier to prevent (if in his power) the springing of a mine, which would destroy the whole advanced guard, as it is that of any of the officers belonging thereto. And though I am only a private in the camp of Christ, I esteem it my privilege as well as my duty, to sound this alarm in the humble hope that some of my comrades (fellow-citizens) may be preserved from the destruction that threatens on the right hand by subtilty, on the left by the open attacks of our daring adversaries. And I am encouraged to this by our high Admiral, who says, by the prophet Daniel, chap. xi. 32, "Such as do wickedly against the covenant shall be corrupted by flatteries;" Ver. 33, "But they that understand among *the people* shall *in-* *struct many.*"—Also "instruct those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves;" or rather that they may be awaked (*ἀνανήψουσιν*. 3d perf. plur. aorist. 1st. subjunct. from *ἀνανήψω*, which signifies "to awake out of a drunken sleep, and become sober")

" out

“ out of the snare of the devil, who are taken captive
 “ by him at his will;” 2 Tim. ii. 25, 26.—“ That
 “ word” (ἀϊανήφω), says the late learned Dr. Dod-
 dridge, “ refers to an artifice of fowlers to scatter feeds,
 “ impregnated with some drugs, intended to lay birds
 “ asleep, that they might draw the net over them with
 “ the greater security.” In like manner do not some
 persons, among the Socinians, endeavour to intoxicate
 the ignorant and unwary with an ostentatious show
 “ of philosophy,” which the apostle calls “ vain de-
 “ ceit,” Colof. ii. 8, when it is only “ after the tradi-
 “ tion of men, after the rudiments of the world, and
 “ not” (κατα) according to the doctrines “ of Christ?”
 But by that specious appearance they, with greater
 facility, draw men into that dreadful snare wherein
 they themselves are so awfully and miserably entangled.
 Is not therefore the prophecy of Jeremiah, chap. v.
 26, literally fulfilled in them? “ Among my people
 “ are found wicked men; they lay wait as he that fet-
 “ teth snares, they set a trap, they catch men;” there-
 fore such as have hitherto escaped their gin may say,
 with the royal psalmist, Pfal. cxxiv. 6, “ Blessed be
 “ the *Lord*, who hath not given us over for a prey
 “ unto their teeth.” Ver. 7, “ Our souls are escaped
 “ out of the snare of the fowler, the snare is broken,
 “ and we are delivered.” How? Because “ our
 “ help is in the name of Jehovah, who made heaven
 “ and earth;” that is *Christ*, as I have clearly and
 fully demonstrated in the preceding pages, “ whose
 “ eternal power and Godhead angels adore, devils
 “ tremble at, faints *rejoice* in, and only poor, blinded,
 “ proud, sinners, dare cavil against and deny.” But
 “ he is the brightness of the glory of God, the express
 “ image of his person, who upholdeth all things; for
 “ by

“ by him are all things; who is gone into hea-
 “ ven, and is on the right hand of God, angels, &c.
 “ &c. being subjected to him.” Reader, if thou hast
 that blessed faith, “ which is of the operation of God,”
 Colof. ii. 12, here is a promise that can never fail
 thee. “ He will” assuredly “ deliver thee from the
 “ snare of the fowler; he shall cover thee with his
 “ feathers, and under his wings shalt thou trust; his
 “ *truth* shall be thy shield and buckler.” Pf. xci. 3, 4.

The sacred Scriptures of divine truth declare, that
 “ if ye believe not *that I am*, ye shall die in your
 “ sins,” John viii. 24. (See also John iii. 36; 1 John
 v. 10, 12.) Compassion therefore leads me fervently
 to wish that such persons as deny the divinity of the
 Lord Jesus Christ would take King Solomon’s advice,
 who was at least as wise as the most sapient; as deeply
 versed in science and literature as the most learned;
 as intelligent as the most skilful, as the most expe-
 rienced Socinian, that the world was ever doomed to
 bear; where the royal prophet says, “ Give not sleep
 “ to thine eyes, nor slumber to thine eye-lids,” (until)
 he causes deliverance “ as a roe” from the possession
 “ (of the hunter), and as a bird from the” custody
 “ of the fowler* ;” Prov. vi. 5.

Should any of those gentlemen, whose tenets I have
 attempted to refute, suppose that they can disprove
 the principles I have laid down, and subvert my argu-

* It may be here necessary to observe that *לְהוֹצִיא* is not in hith-
 pael, but in hiphil. Neither is it in the second person sing. but
 in the third; therefore instead of reading it, “ deliver thyself,” I
 have rendered it, he caused deliverance. And I have also tran-
 slated the noun *רֶגֶל*, possession and custody, for reasons which every
 Hebraist will perceive, and as every one that dislikes tautology
 will excuse; for although that noun is frequently read “ hand”
 very properly, yet it also signifies possession, custody, &c.

ments, let them try; the way is as open (in this country) to them as to me. I am persuaded that the desire will not be wanting, but the ability. Why? Not because it is my production; that would be insupportable arrogance, unpardonable presumption, indeed: but because the foundation whereupon I have built “standeth fast;” yea, “it abideth for ever;” for it is the truth as laid down in the sacred word of the living and only true God; therefore cannot be refuted.

JULY 9, 1791.

T H E E N D.

ERRATA.

Page.	Line.	Note.		
3	—	†	For שמרתו	read שמדתי.
24	last	—	אלהם	— אלהים.
24	—	*	רמות	— דמות.
28	last	—	קרשים	— קרשים.
29	15	—	אלהיכן	— אלהינו.
35	8	—	Sabafion	— Sabafiou.
41	1	‡	יעיפף	— יעופף.
42	5	—	וסי ילד-לכו	— ונני ילד-לנו.
47	13	—	אלהין	— אלהי.
91	1	—	Page 27	— Page 62.
108	—	*	תדחק	— תרחק.
108	—	†	חוש	— הושה, and for אש read חש.
157	16	—	published	— fulfilled.
160	last	*	επιμαται	— αγγαται.

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