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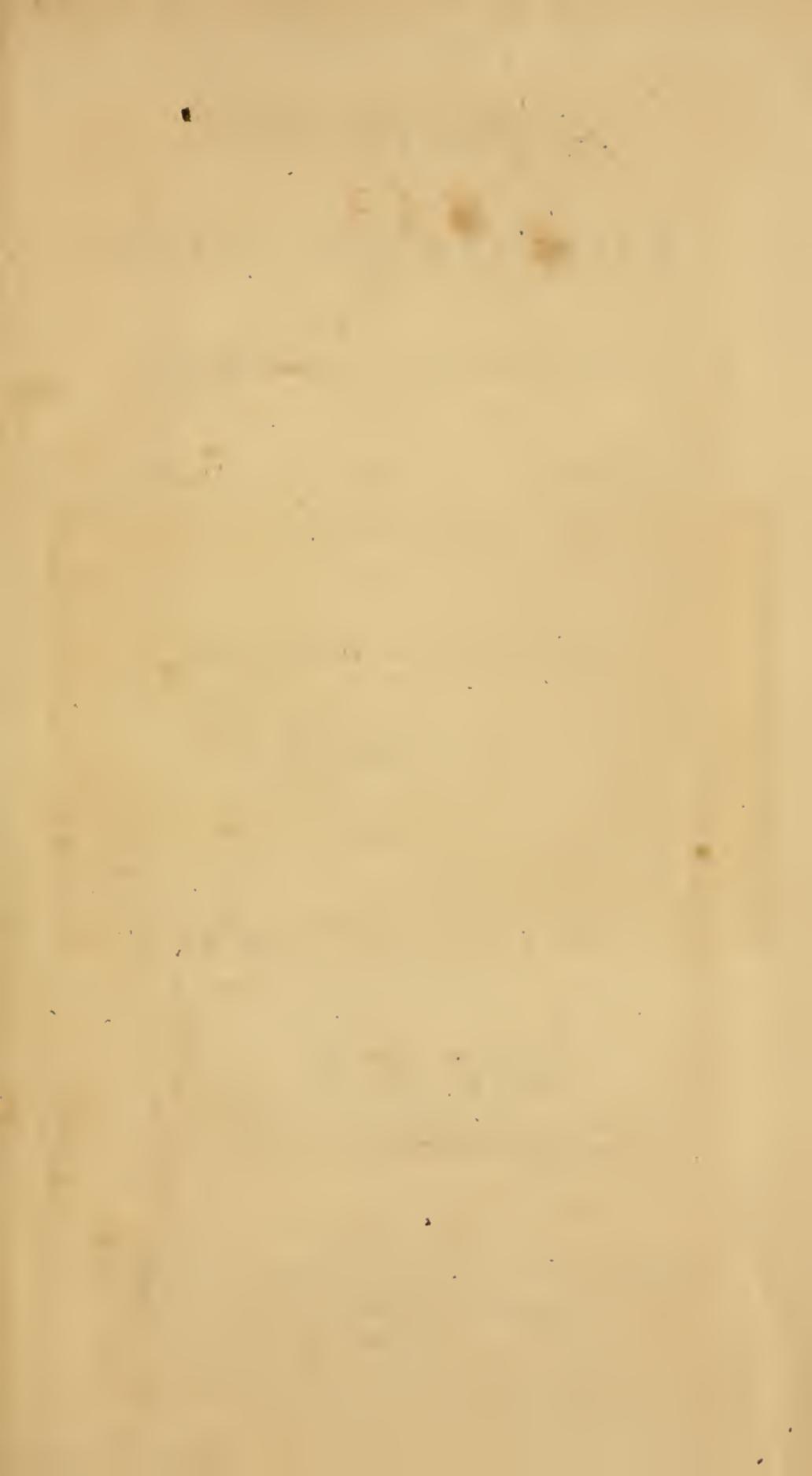
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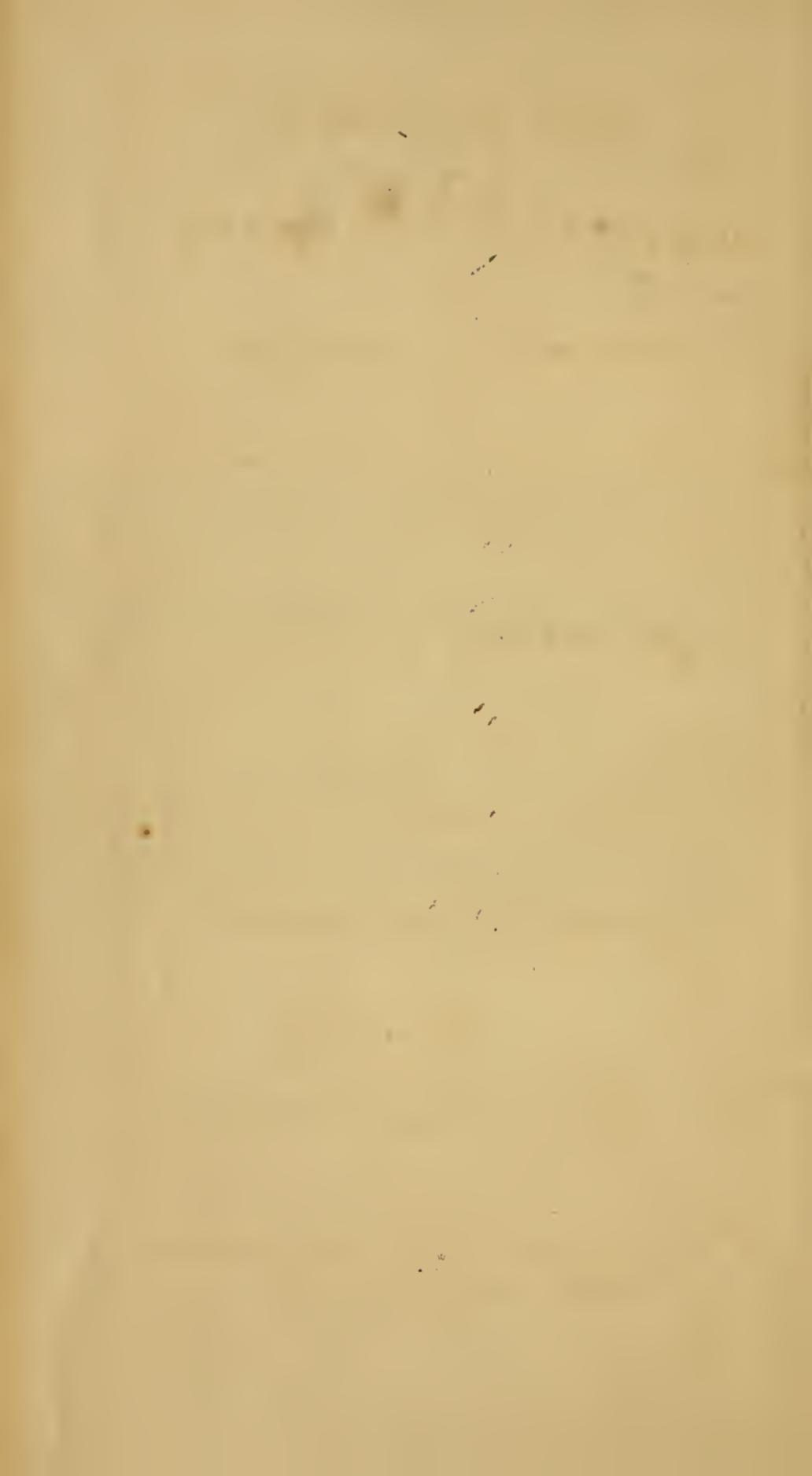
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THE BALANCE  
OF  
SCRIPTURAL EVIDENCE,

ON  
TRINITARIANISM AND UNITARIANISM,

WITH THE  
EXPLANATIONS AND ARGUMENTS USUALLY ADVANCED IN SUPPORT  
OF THE TWO SYSTEMS.

BY FRANCIS KNOWLES.

IN THREE VOLUMES.

VOL. I.

---

*ON THE DIVINE BEING.*

---

Will not God impart his light  
To them that ask it?—Freely ; 'tis his joy,  
His glory, and his nature, to impart.  
But to the proud, uncandid, insincere,  
Or negligent inquirer, not a spark.—COWPER.

LONDON :  
C. FOX, 67, PATERNOSTER-RROW, AND J. MARDON,  
19, ST. MARTIN'S-LE-GRAND.

1835.

J. BROWN, PRINTER, WIGAN.

## DEDICATION.

TO ALL  
WHO CONSIDER THEMSELVES THE GUARDIANS,  
THE ADVOCATES,  
OR THE  
FRIENDS OF CHRISTIAN TRUTH ;  
TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY,  
WHO HAIL HIS DIVINE MISSION WITH  
JOY AND GRATITUDE,  
WHO WOULD LISTEN TO HIM AND LEARN OF HIM,  
WHO WOULD OBEY HIS  
COMMANDMENTS AND FOLLOW  
IN HIS STEPS,  
THIS WORK IS HUMBLY DEDICATED,

BY

*THE AUTHOR.*



## PREFACE.

THE following work presents the Scriptural Evidence for the principal doctrines of Trinitarianism and Unitarianism, in opposite pages. The reading, therefore, is not in the usual order, from the left page to the right, but from the left to the left, and from the right to the right, as guided by the respective numbering of the pages under each head.

It has been thought sufficient, to adduce only the leading doctrines of both systems, the rest being dependent upon them; and to refer only to the Christian Scriptures, they being the special rule of faith and practice to Christians.

The design of the work is, to bring the two systems of Trinitarianism and Unitarianism to the only test of truth,—the Christian Scriptures, in one connected and complete form, beginning, in each Part, with St. Matthew, and ending with Revelation; to facilitate the investigations of sincere inquirers after truth; and to furnish a Scriptural reply to those who ask, What Unitarians are? or, Whether they are entitled to the Christian Name?

From this brief explanation of the work, it may perhaps appear to the reader, that *The Balance* may, in some respects, supply a deficiency in the Trinitarian Controversy, which has long been lamented; namely, a want of some more clear, simple, definite, and Scriptural test, by which to try the real merits of the question, and bring it to a speedier issue.

And the present seems a favourable period for publishing a work of this description. For, says an able writer, ‘the great truth is impressing itself more strongly on this generation, that sublime truth which achieved, under God, the glories of the Reformation, that the Bible is the foundation of theological knowledge. And it has not failed to attract attention, that in proportion as the Scriptures have been brought into view, systems of

technical divinity have retired into the back ground; the mind has been unloosed from trammels; and new views of truth have presented themselves to the understanding and the heart. Indeed, from age to age, the propensity to bury the Bible under a cumbersome load of standards and systems of divinity has been so great; so much care has been taken to shape and direct every great mass of truth; so solicitous have men been to form the mould of the system, and then to run the system into it, that it has ceased to be matter of marvel, that Christianity has been so little free and unfettered in its movements, and that the growth of knowledge in this grandest of all departments of science, has been so slow and stinted. One great truth is standing before this age. It will be in vain for us to refuse distinctly to contemplate it. It will work its way into all our schools; it will occupy all our seats of learning; it will seize upon all our seminaries. It is not that the sentiments of the past are to be treated with contempt and disregard. It is not that men are indignantly to trample on all the monuments of wisdom and all the standards of Christian doctrine. It is that the Bible is the great original source of truth in this world; that it is to be investigated by all the aid which learning, and piety, and toil, can bring to bear; that its great and unchanging decisions are to be listened to with profound deference, and without theological gainsaying; and that its unbending sentiments are to give shape to every system of truth; to remould, if necessary, every form of doctrine; to repress every vagary of ancient imagination; and to chain down every fancy of daring metaphysics, of theological poetry, romance, and knight-errantry; and to demolish every Gothic pile that stands to awe the human mind, or that stretches its lengthened shadows over any of the paths of human thought.'—*Christian Register*. 1834.

To the same effect, another excellent writer observes, that 'We are on the eve of an epoch when the word of God will 'have free course and be glorified,' when men will open their eyes and see how the pure gold has been dimmed, how the light has been obscured, how human folly has perverted the wisdom of God, how

the scriptures have been misunderstood, misrepresented, and made a dead letter, when they are 'sharper than a two-edged sword,' and brighter than the natural light, and simple as they are sublime in the revelation of all that can purify the life and confirm the hearts and hopes of men. In former times, the faithful were persecuted and punished; the indifferent, the deceiver, the hypocrite rewarded. In the present time error is less in honour; and there are fewer encouragements to a prudent and cowardly reserve in searching after truth.'—PIPER'S *Sermons*, pp. 359, 360. Published 1833.

In accordance with the spirit of these extracts, *The Balance* has been conceived and written. And the Author trusts, that, through the Divine blessing, it may be the means of promoting the interests of pure and undefiled religion before God and the Father.

In sending it forth into the world, he cannot forbear expressing his warmest thanks to his Subscribers, for enabling him to accomplish an object which he has had so much at heart. And he trusts they will not take it amiss, that he has been led, unavoidably, and much against his inclination, to exceed a little the probable price which he announced in his Prospectus; and he hopes, for the same reason, they will excuse the delay which has taken place.

THE AUTHOR.

*Park Lane, Feb. 26, 1835.*



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THE BALANCE, &c.

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PART I.

On the Divine Being.

TRINITARIANS.

*The Trinity.*

UNITARIANS.

*The Lord God One Lord.*

## TRINITARIANS.—THE TRINITY.

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### INTRODUCTION.

#### Statement of Doctrine.

‘THE catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods; but one God.’—*The Creed of St. ATHANASIUS.*

‘There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.’—*Articles of the Church of England. Article 1.*

‘In the unity of the Godhead there be Three Persons, of one Substance, Power, and Eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding. The Son is eternally begotten of the Father, the Holy Ghost eternally proceeding from the Father and the Son.’—*The Confession of Faith.*

‘Nothing can be more plain from the New Testament, than that there is but one God, and yet there are three persons, every one of which is that one God: and so that though God be but one in nature, yet he is three in persons; and so three persons,

as

## UNITARIANS.—THE LORD GOD ONE LORD.

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### INTRODUCTION.

#### Statement of Doctrine.

‘UNITARIAN is not opposed to Tritheist or Polytheist; it does not denote a believer in one God as contradistinguished from a believer in Three Gods, or more Gods than one: it is opposed to Trinitarian—Tri-unitarian—only, and signifies a believer in, and a worshipper of, One God in One Person, as contradistinguished from a believer in, and a worshipper of, One God in Three Persons.’ . . . . . ‘Unitarians believe, that “the Lord their God is one Lord,” and that the possession and observance of this great truth is “the first of all the commandments.”—(Mark xii. 29.)’—ASPLAND. *Plea*, pp. 64, 129.

‘Nothing can be more evident, from the whole tenor of the New Testament, than that the person who is distinguished by the name of the *Father* is the only true God, exclusive of the *Son*, or any other being whatever.’—DR. PRIESTLEY. *Illustrations of Scripture*, p. 35.

‘The sacred writers of the Old and New Testament, are strangers to any God, but One; one single Person, Jehovah, as he is styled in the Hebrew Scriptures; and in the New Testament, *The Father, who is in Heaven*. Our Lord knew no other God, spoke of no other, prayed to no other, nor directed his followers to pray to or worship any other.’—LINDSEY. *Examination. Preface*, p. 16.

‘To us there is but one God, even the Father of the whole human race, the Creator of all things, whose creatures, whose servants, and whose children we are, and to whom alone all worship

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 TRINITARIANS.—*The Trinity*.—INTRODUCTION.
 

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as yet to be but one in nature.'—BISHOP BEVERIDGE. *Private Thoughts*, p. 203, the duod. ed. printed in 1817.

'A Divine Person is only a Mode, a Respect, or Relation of God to his creatures. He beareth to his creatures these three relations, modes, or respects, that he is their Creator, their Redeemer, and their Sanctifier. This is what we mean, and all we mean, when we say God is three Persons.'—DR. WALLIS. *Considerations on the Explications of the Doctrine of the Trinity*, p. 7.

'It is plain the Persons are perfectly distinct, for they are Three distinct and infinite Minds, and therefore Three distinct Persons; for a Person is an intelligent Being, and to say, they are Three Divine Persons, and not Three distinct infinite Minds, is both heresy and nonsense: The Scripture, I'm sure, represents Father, Son, and Holy Ghost, as Three intelligent Beings, not as Three Powers or Faculties of the same Being, which is downright *Sabellianism* ;\* for Faculties are not Persons, no more than Memory, Will, and Understanding, are Three Persons in one Man: When we prove the Holy Ghost to be a Person, against the Socinians, who make him only a Divine Power, we prove that all the Properties of a Person belong to him, such as Understanding, Will, Affections, and Actions; which shews what our notion of a Person is, such a Being as has Understanding, and Will, and Power of Action, and it would be very strange, that we should own Three Persons, each of which Persons is truly and properly God, and not own Three infinite Minds; as if anything could be a God, but an infinite Mind.'—DR. SHERLOCK. *A Vindication of the Doctrine of the Ever-blessed Trinity*, pp. 66, 67.

'This is a treacherous and false defence of that mystery, a notion that immediately and unavoidably infers three Gods. The personalities by which the Godhead stands diversified into three  
distinct

\* 'The *Sabellian* reduces the three persons in the Trinity to three characters or relations. This has been called by some a *modal* Trinity, and the persons who hold it *Modalists*. Sabellius, the founder of the sect, espoused the doctrine in the third century.'—EVANS'S *Sketch. Article, Sabellians*.

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 UNITARIANS.—*The Lord God one Lord.*—INTRODUCTION.
 

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ship and homage is due.' BELSHAM. *The Epistles of Paul, Vol. II., p. 157.*

'By the Unity of God Unitarians do not understand merely a unity of counsel, or that there is no distraction of plans, or opposition of inclinations, manifested by the course of nature. They mean that the Universe is subject to one simple and undivided Mind, one all-wise Designer, who is uncreated, unchangeable, and everlasting, sufficient, without the aid of any counsellor, assistant, or associated God, for the production of every effect, which is exhibited throughout endless time and infinite space.'—YATES. *Vindication, pp. 50, 51.*

'We believe in the doctrine of GOD'S UNITY, or that there is one God, and one only; . . . . . that there is one being, one mind, one person, one intelligent agent, and one only, to whom undivided and infinite perfection and dominion belong.'—DR. CHANNING. *Sermons and Tracts, pp. 79, 80.*

'The Unitarians universally believe, not only that there is one God, but that God is one; that Jehovah, the Creator of heaven and earth, and all things therein, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, is one in substance, indivisible, in being undivided and independent, in power unequalled, in glory unrivalled, supremely great and infinitely wise, all holy, all just, and all gracious, 'the blessed and only Potentate,' 'the King eternal, immortal, and invisible'—in short, 'the only true God.' This all-perfect Being, the Father of mercies, and of all consolation, whose essential character is Love, they believe to be the sole original source of every good and perfect gift. . . . . This great and gracious Being. . . . . they believe. . . . . to be the only proper object of religious worship; the Being to whom alone are due the supreme gratitude and adoration of the heart and of the life,' &c.—DR. CARPENTER. *Reply to Bishop Magee. See WILSON'S Scripture Illustrations of Unitarianism, pp. 4, 5.*

'Without

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 TRINITARIANS.—*The Trinity*.—INTRODUCTION.
 

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distinct persons, are called and accounted modes. Therefore for understanding the mystery of the Trinity, we must declare what is properly a *mode* or *manner* of being. It is not a *substance*, nor an *accident*, which two make the adequate division of real beings; but a mode is properly a certain *habitude* of some being, essence, or thing: and according to this account a mode, in things spiritual and immaterial, hath the like reference to such beings, as a *posture* hath to a body. In a word, a mode is not properly a *being*, whether substance or accident, but a certain *affection* cleaving to being.—DR. SOUTH. See GRUNDY'S *Lectures*, vol. 1, pp. 41, 42.\*

‘The Father, the Son, and the Holy Ghost are each of them God, and yet there is but one God. . . . . It is positively affirmed in Scripture,—that God is there expressed in three different names, as Father, as Son, and as Holy Ghost; that each of these is God, and that there is but one God. But this union and distinction are a mystery utterly unknown to mankind. This is enough for every good Christian to believe, on this great article, without ever inquiring any farther.’—DEAN SWIFT. *Sermon on the Trinity*. See WARDLAW'S *Unitarianism Incapable of Vindication*, pp. 71, 72.

‘In the Unity of the Godhead there are three distinct Subsistences or Persons, the Father, the Son, and the Holy Spirit.’ . . . . . ‘I believe that in ONE sense Deity is ONE, and in some other sense Deity is THREE. I believe it simply on the *authority* of God, who declares it in his word;—and I durst not withhold my assent from the *fact*, that it is so, because he has not been pleased to tell me the *mode* of the fact, or *how* it is so.’—DR. WARDLAW. YATES'S *Sequel*, p. 58, and WARDLAW'S *Unitarianism Incapable of Vindication*, pp. 59, 60.

Such

\* The controversy on the Trinity between Sherlock and South, two of the greatest Divines of the Church of England, took place in the year 1698. ‘Sherlock was censured for Tritheism, South for Sabellianism. The University of Oxford declared for South, and against Sherlock.’—ASPLAND'S *Plea*, pp. 66, 67.

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 UNITARIANS.—*The Lord God One Lord.*—INTRODUCTION.
 

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‘Without any equivocation in words or any mental reservation whatever, we believe in the strict and proper Unity of the Divine Being. We believe that he is one, and one only : that he is one person, one intelligent agent, one being, and no more than one in any sense whatever : and that to him and him alone belong infinite perfection, and sole and undivided dominion over universal nature. We regard this great doctrine as the basis of all natural and all revealed truth : we consider it therefore of the very highest importance ; and there is nothing that weighs more upon our minds than the fear, lest, by the uncertainty of human language and the vain philosophy of man, we should in any way be spoiled of this grand truth, or have its influence weakened upon our minds. *To us there is one God, the Father, the Father of all that lives, the great parent of universal nature.*’—WORSLEY. *Lectures on Nonconformity*, p. 235.

Such is the great leading article in the faith of Unitarian Christians ;—that the Lord their God is one Lord, one single person or being,—the Father. And on this point all Unitarians are entirely agreed : from those who believe in the pre-existence of Jesus, to those who see no evidence for such a doctrine in the Scriptures,—all believe, without any shade of difference, that God is one, and that the Father only is God.

And what is remarkable, ‘all denominations of professors of the gospel acknowledge there is, and can be, *but One living and true God.*\* Even those who maintain the doctrine of the Trinity, in whatever form they maintain it, whether as a trinity of persons, of minds, of names, or of ‘somewhats,’ though they assert that God is three, or that three individuals are each of them truly and properly God, after all, are constrained to admit, notwithstanding the admission involves their system in self-contradiction, that there is but One God, and that God is One. This shows

\* See the first Article of the Church of England in particular.

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 TRINITARIANS.—*The Trinity*.—INTRODUCTION.
 

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Such is the doctrine of the Trinity, as taught in the formularies and writings of Trinitarians.

They are evidently not agreed, say Unitarians, as to what it is; for the modal and personal Trinities are as wide asunder as the poles. The one consists merely in names of the same Being, and is, in fact, no Trinity, but absolute Unity; whilst the other, as South very justly observes, leads inevitably to the inference of three Gods.

They are only different explanations, reply Trinitarians, of the same doctrine; for whether we use the word *modes* or *persons*, we refer to three distinctions in the Godhead, incomprehensible to the human mind.

But, reply Unitarians, 'Why do you call the three relations of God, as our Creator, Redeemer, and Sanctifier, three *persons*, although the term is not so used in Scripture, and none could be more unappropriate?'

'Why do you restrict yourselves to the number *three*, although God is not only the Creator, the Redeemer, and the Sanctifier of Mankind, but bears towards them various other relations, being, for example, their Preserver, their Governor, and their Judge?'

'Why do you assert, that these three relations existed *from all eternity*? For how could God bear the relation of a Creator, before he had created any thing? or the relation of a Redeemer, before he redeemed mankind through Christ? or the relation of a Sanctifier, before there were any rational beings to sanctify?'

'You maintain, that the second person of the Trinity was *begotten* from the first, and that the third *proceeds* from the first and second. But what sense is there in the expression, that the relation of Redeemer was begotten from the relation of Creator, and that the relation of Sanctifier proceeds from the relations of Creator, and Redeemer?'

'Lastly, Why do you *worship* three modes, or relations, of God, instead of worshipping God himself?—YATES'S *Vindication*, p. 123. It

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 UNITARIANS.—*The Lord God One Lord.*—INTRODUCTION.
 

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shows that the Divine Unity is a doctrine too plainly taught in the Scriptures, for any person who believes them, in a direct and explicit manner to deny it. The Unitarian stands on high ground; as those who differ from him are constrained to admit, as incontrovertible, the leading article of his faith, the great principle on which his reasonings are built, and his views established.'—WRIGHT'S *Unitarian Missionary Discourses*, pp. 37, 38.

On this point, and in confirmation of the above, DR. WARDLAW, in his reply to MR. YATES, expresses himself thus:—'Of Mr. Yates's Second Part, the first chapter is entitled—"The Evidence for the Unity of God from the Light of Nature;" and the second—"The Evidences for the Unity of God from the Testimony of the Scriptures."—These are very good. And as we are not less desirous than Mr. Yates to establish the doctrine of the Divine Unity, we are obliged to him for the concise and perspicuous view of the argument on this topic, especially in the former of these two chapters.' . . . . . But the Doctor observes, 'that all evidence is irrelevant and inadmissible, that does not immediately relate to what are, strictly and properly, the *peculiarities* of Unitarianism,—the *precise points of difference*. To set about proving the *Divine Unity*, for example, is to do a service to *Trinitarians*, as well as to *Unitarians*. It is an article of faith which is held by both; and the former will be as highly gratified as the latter, by the excellence and conclusiveness of the reasoning by which it is established. There may be some diversity of opinion respecting the degree of certainty with which the doctrine may be learned by the light of nature; but in the doctrine itself, that GOD IS ONE, as a doctrine fully certified by revelation, and according with every principle of enlightened reason, there is perfect agreement.—The harmony on this point between my opponent and myself, will most satisfactorily appear from a comparison of our respective language.'—The Doctor here quotes from his own *Discourses*, and Mr. Yates's *Vindication*:—'But  
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It is 'enough, reply Trinitarians, for every good Christian to believe, that God is expressed in the Scriptures in three different names, as Father, as Son, and as Holy Ghost; that each of these names is God, and that there is but one God.'.....'He commands us to believe there is a union and there is a distinction: but what that union, or what that distinction is, all mankind are equally ignorant; and must continue so, at least till the day of judgment, without some new revelation.'—DEAN SWIFT. See WARDLAW'S *Unitarianism Incapable of Vindication*, pp. 71, 72.

Our Saviour reproved the Samaritans, reply Unitarians, for worshipping they knew not what. We therefore think that true religion is capable of being understood. And we beg leave to ask, 'What do you mean by the term PERSON, or Subsistence?'

'By a Person, answer Trinitarians, we mean that which possesses *personal properties*.

'Of course, reply Unitarians; that is no more than saying, that a Person is a Person. But what are personal properties?'

'Personal properties, answer Trinitarians, are the properties which constitute personality. Now *that which can contrive, which can design, is a person*. These capacities constitute personality.

'What do you mean, again ask Unitarians, when you maintain that *the Holy Spirit is a Person* ?'

'We mean, reply Trinitarians, that he is not a mere attribute, or power, or influence, but AN INTELLIGENT AGENT.

'When you affirm, reply Unitarians, that in the Unity of the Godhead there are three *Persons*, do you mean, that in the Unity of the Godhead there are three *Intelligent Agents* ?'

'We employ PERSON and INTELLIGENT AGENT, answer Trinitarians, as synonymous expressions.

'Your doctrine appears therefore to imply, say Unitarians, that three distinct Intelligent Agents form one simple and undivided Mind, which is a direct contradiction.

'When

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whatever may be the views we entertain, as to the extent of natural evidence in support of the unity of the Godhead ; there can be no doubt, that this doctrine forms one of the first and fundamental truths of divine revelation. It is, in many places of the inspired volume, distinctly and plainly affirmed ; and it appears pervading the whole, as one of those great leading principles, to which it owes the peculiarity of its general complexion, and to which all the subordinate parts of the system bear a constant reference.'—*Discourses*, pp. 9, 10.—'Notwithstanding the proof of the unity of God afforded by the harmonious correspondence of parts in the material creation, it is probable that this doctrine would have been unknown, or little regarded, if it had not been taught to mankind by the clear and authoritative voice of divine revelation. In almost every page of the Bible it shines with incomparable lustre. To reveal, establish, and propagate this tenet, to which, however sublime and rational, men have, in all ages, evinced a strong disinclination, was the great end proposed to be accomplished by the inspiration of the Hebrew prophets, and by the splendid series of miracles recorded in the Old Testament. To promulgate the same great truth among Heathen nations, and ultimately to effect its universal reception in the world, appears to have been one of the principal purposes which God designed to answer by the mission of our Lord Jesus Christ.'—*Vindication*, p. 57.—The Doctor then continues,—'Whatever difference might arise between us upon an explanation of the terms of the last sentence, it is obvious, that in the sentiment that the unity of God is an important truth, and a leading doctrine of revelation, we are one.—What, then, is the precise point at issue ? It is simply this. Both parties hold the unity of God. But Trinitarians maintain that, according to the Scriptures, this unity is, in a way which is not explained, and which they do not therefore pretend to understand, consistent with *personal distinction*. Unitarians deny that any such distinction of persons is taught in the Scriptures. The point, therefore, which it behoves them to establish

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‘When we use the term *Person*, reply Trinitarians, and others employed in the proposition, we would not be understood as pretending to any precise and definite conception of the nature of that distinction in the Deity, which these terms import.’\* The doctrine is a mystery, beyond the comprehension of the human mind.

Say rather an absurdity, reply Unitarians; for a mystery is above reason, whilst the Trinity is below it. It is contrary to the simplest rules of arithmetic, and the plainest evidences of the senses; for three cannot be one, and one cannot be three; and were we to assert such a thing in the common intercourse of life, our sanity or our veracity would be very justly called in question.

The doctrine is of God, reply Trinitarians, and therefore cannot be an absurdity.

We agree with you, reply Unitarians, when you assert that absurdity cannot proceed from God. For Infinite Wisdom cannot give birth to irrationality. And such, we humbly conceive, is your doctrine. It is inconsistent and contradictory. It makes the greater the less, and the less the greater, and both equal to each other. Three Intelligent Agents are only one Intelligent Agent, and one Being is more than one Being, for he is three Persons. A second proceeds from a first, and a third from the other two; and yet they are all co-equal and co-eternal together, and are all one Being. Such a doctrine, we contend, is irrational in the extreme, and cannot therefore have proceeded from a Being infinitely wise.

It is a mystery, reply Trinitarians, which the intellect of man cannot comprehend; but it is not the less to be believed on that account; for it has its foundation in the word of God, and like that word, we are fully convinced it is true.

Then the appeal, reply Unitarians, lies to the Scriptures.

We

\* Yates and Wardlaw. See YATES's *Sequel*, p. 60—63.

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is, not *the unity of God*, but simply the inconsistency of this unity with the personal distinction for which Trinitarians contend;—or, in other words, that this doctrine of personal distinction has no place in the word of God.—All argument and discussion that are not confined to *this one point*, are entirely irrelevant to the question.’—*Unitarianism Incapable of Vindication*, pp. 62, 301—303.

Thus, that God is one, is admitted by Trinitarians themselves; and Unitarians, at the outset, have evidently the vantage-ground:—what they believe is perfectly consistent with reason and the Scriptures, and ‘forms one of the first and fundamental truths of divine revelation.’

But, say Trinitarians, in this Unity there is a Trinity of persons, or subsistences, or essences;—Trinity in Unity, and Unity in Trinity.

The Unity is taught alone, reply Unitarians. It stands prominently forth by itself, as the distinguishing doctrine of the Scriptures; and the passages which we adduce in support of this proposition, are not ‘irrelevant to the question,’ but quite to the purpose, and prove the point at issue.

We believe the Unity equally with yourselves, reply Trinitarians. We have asserted, that it ‘forms one of the first and fundamental truths of divine revelation;’ and to attempt to prove it is, in our opinion, a work of supererogation.

That you admit ‘there is but one living and true God,’ reply Unitarians, is well; and we rejoice that thus far we are perfectly agreed on this great leading principle of religion. But do you affirm, that the one God is the Father, and that the Father alone is the one God?

No, reply Trinitarians; for ‘the Father is God, the Son is God, and the Holy Ghost is God: and yet they are not three Gods, but one God.’

Then, reply Unitarians, ‘the precise point of difference’ be-  
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We will abide by the issue, say Trinitarians, in the fullest confidence of the DIVINE WORD.

So let it be, say Unitarians; and let the word of God decide,—  
'What is truth?'

Even so, reply Trinitarians; and to God be all the praise.

In such a sentiment, reply Unitarians, we fully participate with you. For truth should be searched after from no other motives than that it may enlighten and sanctify, and that 'the will of God may be done in earth, as it is in heaven;' and the mind should be humble and teachable, and the heart filled with peace and love.

And never should it be forgotten, rejoin Trinitarians, that 'Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.'

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 UNITARIANS.—*The Lord God One Lord.*—INTRODUCTION.
 

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tween us, is this:—You affirm, that the Father is not the only God. We assert, that he is; and in proof of our assertion, we make our appeal to the uniform testimony of the Sacred Scriptures.

The test is undoubted, reply Trinitarians; for ‘Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation.’ . . . . . And we are fully persuaded, that the Trinity ‘may be proved by most certain warrants of holy Scripture.’\*

In our opinion, reply Unitarians, the testimony of Scripture is, that there is only one God, the Father. But to the **DIVINE WORD**. To this would we bow, with gratitude to God, for his unspeakable gift—with reverence and submission, to learn his holy will, that we may glorify his name.

Such is also our desire, say Trinitarians; and such the spirit of prayer that breathes in our hearts.

Then are we, reply Unitarians, one in spirit—a spirit most consistent with devout obedience to the will of God, and therefore most pleasing in his sight. May we preserve this ‘unity of the spirit in the bond of peace,’ that ‘the God of peace’ may be with us, to bless us!

\* Articles 6th and 8th of the Church of England.

## TRINITARIANS.—THE TRINITY.

### St. Matthew.

CHAP. III.—16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the *Spirit of God* descending like a dove, and lighting upon him.

17. And lo, a voice from heaven, saying, This is my beloved *Son*, in whom I am well pleased.

'This passage,' observes Dr. Adam Clarke, 'affords no mean proof of the doctrine of the Trinity. That *three* distinct persons are here represented, there can be no dispute. 1. The *person of Jesus Christ*, baptized by John in Jordan. 2. The *person of the Holy Ghost*, in a *bodily shape* like a dove. 3. The *person of the Father*; a voice came out of heaven, saying, This is my beloved Son, &c. The voice is here represented, as proceeding from a *different* place to that in which the *persons* of the Son and Holy Ghost were manifested; and merely, I think, more forcibly to mark this divine *personality*.'—*The Holy Scriptures, &c.* by DR. ADAM CLARKE.\*

Instead of *personality*, the Doctor should have said *distinction*; for this is indeed marked, to the utter exclusion of any such doctrine as that of the Trinity. These three persons are essentially distinct, and a separate locality is assigned to each. If the Father, as a voice from heaven, the Son, standing in the river Jordan, and the Holy Ghost, hovering over him in the air, are to be taken as a *manifestation* of the mode and manner of the Divine Personality, the indivisibility of the Trinity is annihilated, as an inevitable consequence.

In an indivisible Godhead composed of persons, what is affirmed of one person, ought to be equally true of all. Was the Father, then, suspended in the air, or receiving baptism at the hands of John? Or was the Son, whilst apparently submitting to the Jewish rite, really hovering over himself, and also speaking himself in one place, to himself in another place? If this be not so, then the three persons are all *distinct* from each other; consequently, if *each* be God, they are *three* Gods.

But, whatever may be thought of this mode of reasoning, it is clear that the sacred writer, in the passage under consideration, makes no mention of 'the trinity,' or of 'three distinct persons;' and

\* Whenever the Doctor is alluded to, in the course of these pages, it is in reference to the above work; which, from the Doctor's standing in his Denomination, may be considered, in a great measure, an expression of the sentiments of the numerous body of Methodists.

## UNITARIANS.—THE LORD GOD ONE LORD.

### St. Matthew.

CHAP. II.—15. THAT it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have *I* called *my* Son.

Unitarians affirm, that God is *one* Being, because the *singular number* is repeatedly applied to him;—such as *I, My, Me; Thou, Thy, Thee; He, His, Him, &c.* The term *Father*, by which he is so frequently designated, they also think, proves the same thing; as well as others of the like form of speech.—In this verse, it is evidently one single Being who is presented to our notice:—*I* called *my* Son; for *I* and *my* refer only to one person, who is here said to be the Lord.

III.—3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make *His* paths straight.

The Lord who is here mentioned is one:—‘*His* paths,’ &c. And in the 40th chapter of Isaiah, from which this verse is a quotation, he is called ‘The Holy One,’ who has no ‘equal,’ who is the Creator of all things, and who possesses in himself all power. Let the reader consult that truly sublime chapter.

9. I say unto you that God *is* able of these stones to raise up children unto Abraham.

‘God is,’ can apply only to *one* Being, or one person; for ‘*he is,*’ signifies only one person, or one being.

17. And lo, a voice from heaven, saying, This is *my* beloved Son, in whom *I* am well pleased.

IV.—6. It is written, *He* shall give *His* angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship *the* Lord thy God, and *Him only* shalt thou serve.

The expression, ‘The Lord thy God,’ is definite, and implies one Being, distinguished from all others. And one Being only can be meant by *Him only*: the expression excludes every other but *one*. ‘God only being able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all; and *only* to be believed in, and worshipped with religious worship; prayer, which is a special

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 TRINITARIANS.—*The Trinity*.—MATTHEW. [C. III.]
 

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and, therefore, such a doctrine may very justly be considered as a mere gratuitous inference, not a doctrine of the Gospel. For Christian Doctrines are not left to be *inferred*; they are *revealed*; and we should not aim at being wise above what is written.

There is, however, another circumstance which demands some consideration, and which, perhaps, is sufficient of itself to set aside the Trinitarian argument in reference to this portion of Scripture. The parallel passage, John i. 32, as rendered by the *Trinitarian Translators* of the received version, is as follows;—‘And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and *it* abode upon him.’ This is not the language usually applied to a *person*. It would sound strangely if we were to say of *God*, that ‘*it* abode,’ &c. Then what becomes of the Trinity? For one of the supposed three persons is *no person at all*, but is merely ‘*it*.’

And Trinitarians, unconsciously no doubt, frequently speak of the Spirit in this language.

‘There has been some controversy about the manner and form in which the Spirit of God rendered *itself* visible on this occasion. St. Luke, iii. 22, says, *it* was “in a bodily shape like a Dove.”’—DR. A. CLARKE.

‘Let us remember in how distinguishing a sense Jesus is the Christ, the anointed of God, to whom the Father hath not given the Spirit by *measure*, but hath poured *it* out upon him in the most abundant *degree*.’ . . . ‘May his enlivening Spirit kindle *its* sacred flame there,’ (in our souls,) ‘with such vigour that many waters may not be able to quench it, nor floods of temptation and corruption to drown it.’—DR. DODDRIDGE.

Thus, Trinitarians themselves speak of the Holy Spirit *impersonally*, and bear their involuntary testimony against the Trinity itself.

See *The Confession of Faith*, and *The Assembly’s Larger Catechism*.

VI.—9. After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

DR. ADAM CLARKE, commenting on the passage, *as it is in heaven*, says, ‘Some persons see the mystery of the Trinity in the three preceding petitions. The first being addressed to the *Father*, as the  
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part thereof, is to be made by all to him *alone*, and to *none other*.  
—*Assembly's Larger Catechism.*

V.—16. Let your light so shine before men, that they may see your good works, and glorify your *Father* which *is* in heaven.

*Father*, and *is*, are doubtless of the singular number, and can apply to one being only. And let the reader observe particularly, how frequently the designation *Father*, is applied to *God*,—not merely to a *part* of God, but to the *whole* God—to *the* God!

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto *the* Lord thine oaths.

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is *His* footstool: neither by Jerusalem; for it is the city of *The Great King*.

He who is here called *Lord*, *God*, and *King*, is the same whom Jesus frequently mentions in this beautiful Sermon on the Mount, as 'the *Father*.'—'The *Lord*,' and 'The *Great King*,' are definite expressions, and can apply only to one particular *Lord* and *King*, who can be only one Being. And with this, the singular pronoun, *His*, agrees:—'*His* footstool.'—The Psalmist, speaking of this 'Great King,' says, 'The Holy *One* of Israel is our King.' Ps. lxxxix. 18. Thus God is 'the Holy One,' and 'The Holy One' is the *Father*.

45. That ye may be the children of your *Father* which *is* in heaven: for *He* maketh *His* sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Doubtless, he who 'maketh *his* sun to rise,' is *he* who created the sun to rule by day—the *Creator* of all things—the *God* of heaven and of earth. And this very Being, is spoken of by Jesus Christ, as our *Father*, and the singular pronouns, *he* and *his*, are applied to him. The *Father*, then, is the only true God.

This passage is a little different from the parallel passage, Luke vi. 35. In the one it is, 'the children of your *Father*.' In the other, 'the children of *The Highest*.' Thus, the *Father* and *The Highest* are one and the same Being: consequently, as there can be only *one* who is *The Highest*, and as that one is the *Father*, the *Father* must be the only true God.

48. Be ye therefore perfect, even as your *Father* which *is* in heaven *is* perfect.

VI.—1. Take heed that ye do not your alms before  
men,

the source of all holiness. The second to the *Son*, who establishes the kingdom of God upon the earth. The third to the *Holy Spirit*, who by his energy works in men to will and to perform.'

Let the reader look again,—nay, merely take a glance at this prayer, and see if he can perceive in it any thing like 'the mystery of the Trinity,' or the faintest shadowing of such a doctrine. The *Father*, and the *Father only*, is presented to us; and he alone is addressed throughout, as the *sole* object of religious worship. *His* name stands prominent and alone at the commencement of the prayer; and the pronoun *thy*, which is several times repeated, can apply *only* to him. Where, then, is 'the mystery of the Trinity'? Two of the three persons are wanting; and not the most distant allusion is made to them by our Lord.

The *Eclectic Review*, whose zealous adherence to the Trinity cannot for a moment be doubted, speaks thus of this prayer, which Jesus Christ gave his disciples as a model for their *daily* prayer:—

'However susceptible it may be of a Christian explanation, yet certainly prayers formed on that model, would be considered by all Orthodox Christians, as extremely deficient. It was not intended to anticipate the light of the dispensation of the Spirit, and, strictly speaking, it is a Jewish prayer, adapted to the time and circumstances, but by no means an adequate exhibition of the principle of Christian devotion. It does not contain one recognition of the medium of acceptance, nor, in short, of any doctrine peculiarly Christian: it is materially deficient as a Christian prayer on the doctrine of the Spirit's influence, which is one of the distinguishing tenets of the gospel dispensation.'—*Eclectic Review*, for March, 1817, p. 259.

The Reviewer would do well to consider the following question, which CAPT. GIFFORD, in his *Remonstrance*, puts to the Bishop of St. David's:—

'Since Christ, that is, according to your system, God himself, condescended to give us a complete form of prayer, expressly for the purpose of teaching us how to pray to God,—if the doctrine contained in the Athanasian Creed be absolutely necessary to salvation, how do you account for his having, on this most particular and important occasion, entirely omitted to make any mention of it whatsoever? and if our everlasting condemnation, notwithstanding, await our neglect to glorify the Trinity, then has not the Almighty himself, given us an imperfect prayer?'—*Remonstrance*, &c. pp. 83, 84.

On the subject of prayer, the *Assembly's Catechism* says, 'the special Rule of Direction is that Form of Prayer, which our Saviour Christ, taught his Disciples, commonly called the *Lord's Prayer*.' And we are informed, that the *preface* of this prayer 'teacheth us, when we pray, to draw near to God with confidence, of his *Fatherly* Goodness, and our interest therein, with Reverence and all other Child-like Dispositions, heavenly Affections, and due Apprehensions of his Sovereign Power, Majesty, and gracious Condescension: As also to pray with and for others.'—*Larger Catechism*.

men, to be seen of them; otherwise ye have no reward of your *Father* which is in heaven.

The *Father's* approbation alone is to be the rule of conduct to the disciples of Jesus; and not a word is said about any other Person or Being. Why is the *Father* only mentioned, but that the *Father* is the *only* God?

4. That thine alms may be in secret, and thy *Father* which seeth in secret, *Himself* shall reward thee openly.

*Himself* signifies only *one*,—in opposition to *themselves*, which signifies numbers. And *Himself* here applies to the *Father*, under which appellation Jesus continually speaks of *God*.

6. Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy *Father* which is in secret, and thy *Father* which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your *Father* knoweth what things ye have need of, before ye ask *Him*.

9. After this manner therefore pray ye: our *Father*, which art in heaven, hallowed be *Thy* name.

10. *Thy* kingdom come. *Thy* will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: for *Thine* is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly *Father* will also forgive you.

15. But if ye forgive not men their trespasses, neither will your *Father* forgive your trespasses.

Jesus Christ teaches us here to worship only the *Father*. The *Father* then is the only true God. For would the Saviour direct us to worship only a *part* of God, the *third* part? The idea cannot surely be entertained for a moment. Would he teach us to worship an *improper* object? That cannot either be supposed. Then the only true God is he to whom he has directed us to pray—the *Father*. See JOHN MILTON'S *Last Thoughts on the Trinity*, extracted from

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 TRINITARIANS.—*The Trinity*.—MATTHEW. [C. XXVIII.
 

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If Christians were to adopt this ‘special rule and direction,’ in regard to their devotional addresses, would they not confine their worship entirely to the *Father*? And does not a regard to the Saviour’s authority and words, require that they should do so?

XXVIII.—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*.

This passage teaches us, we are told, that ‘There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are One true, eternal God, the same in substance, equal in Power and Glory.’—*Assembly’s Larger Catechism*.

On the same passage, it is elsewhere remarked, that ‘The introduction of the Christian doctrine of the Trinity into this institution (baptism,) may suggest to us, that the great point which concerns us therein, is to render equal honour to the Father, the Son, and the Holy Spirit.’ *Cottage Bible*; which is ‘inscribed (by permission) to the Right Rev. Thomas Burgess, D.D., Lord Bishop of Salisbury, President of the Royal Society of Literature, &c. &c. &c.’ and which is recommended by Dr. Pye Smith, Dr. Alexander Waugh, Dr. John Ryland, and other learned and influential individuals of the religious public.

‘Baptism, properly speaking,’ (observes Dr. Adam Clarke, on this portion of Scripture,) ‘whether administered by dipping or sprinkling, signifies a full and eternal consecration of the person to the service and honour of that *Being* in whose name it is administered; but this consecration can never be made to a *creature*; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not *creatures*. Again, baptism is not made in the name of a *quality* or *attribute* of the Divine Nature; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not *qualities* or *attributes* of the Divine Nature. The *orthodox*, as they are termed, have generally considered this text a decisive proof of the doctrine of the *Trinity*: and what else can they draw from it? Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the *Father*, the *Son*, and the *Holy Spirit*, as three distinct Persons?’

The conclusion of Trinitarians from this text would be perfectly admissible, if Jesus Christ had prefixed the word *GOD*, to the Father, the Son, and the Holy Ghost; and had subjoined also ‘Three Persons, and one God.’ But he has not done so; and his silence on these points, is fatal to the supposed proof of the Trinity from this passage.

Besides, we have other instances of a three-fold form of expression, where a Trinity of divine persons is never for a moment imagined. In 1 Tim. v. 21, ‘God, and the Lord Jesus Christ, and the elect angels,’ are mentioned in connection with each other; but no one infers from this, that these are co-equal or co-eternal together. Nor should such an inference be deduced from the passage in question.

With

from his posthumous Work, entitled, '*A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone*, lately published by royal command,' pp. 23—25. This little compendium of Milton's last sentiments on this important subject, is very valuable.

18. That thou appear not unto men to fast, but unto thy *Father* which *is* in secret; and thy *Father*, which seeth in secret, shall reward thee openly.

'Thy Father!' How clearly expressive of one Being! And this evidently is *God*; because the object of supreme homage and obedience.

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly *Father* feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these.

30. Wherefore, if *God* so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall *He* not much more clothe you, O ye of little faith?

31. Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly *Father* knoweth that ye have need of all these things.

33. But seek ye first the Kingdom of *God*, and *His* righteousness; and all these things shall be added unto you.

In this beautiful representation of the providence of God, Jesus Christ plainly teaches us, that *God* and the *Father* are one and the same Being. For the terms are used indifferently, to express one universal Governor and Preserver, whose beneficent care is extended to the fowls of the air, and the children of men. The *Father*, therefore, is the only true God.

VII.—11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your

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With regard to the argument from *baptism*, it should be remembered, that we read of the Israelites being ‘*baptized unto Moses*, 1 Cor. x. 2; of the disciples of John being ‘*baptized unto the baptism of John*,’ Acts xix. 3; and of the disciples of Christ being baptized ‘*into his death*,’ and ‘*into one body*,’ Rom. vi. 3, 1 Cor. xii. 13. ‘*Moses*’ was a *creature*; the ‘*body*’ of Christians is composed of innumerable *creatures*; and ‘*baptism*’ and ‘*death*,’ if not *qualities*, are certainly not *divine persons in the godhead*.—But it is not here said, ‘*baptized in the name*, &c.’ True; but being baptized into the *things* themselves, must surely signify being baptized into their *names*; for doubtless the things imply and contain the names. It is, however, declared distinctly, that ‘*God’s dear Son*’ is ‘*the first-orn of every creature*.’ Col. i. 13—15.

On this passage MR. GRUNDY, in his Lectures, makes the following remarks:—

‘1st. Does our Saviour say, ‘Three Persons in one God?’ No. Then what right have you to *infer* that he *meant* it? For after all, you must allow, that it is but an *inference*. I ask you, Trinitarian, whether, if you had made such a declaration, such a form of baptism necessary, you would not have added, ‘three persons, in one God?’ Our Saviour did not add it. Is not this a strong presumptive argument, that he did not mean to urge it; nay, that he did not believe it himself, and was very far from intending to make it the object of belief in others?’

‘2d. Did our Saviour mention these three as *subjects of belief*, or as *objects of worship*? If they are to be the objects of religious worship, why does he not distinctly say so? A being divinely inspired, and purporting to give information to human beings upon this very subject, surely must have done so.

‘If he did not mean them to be objects of religious worship, but merely subjects of belief, *we* believe them. We believe in a Father, the great God, who gave a revelation of his will to his creatures, contained in the Scriptures. We believe in the Son, the Messenger of grace, the bearer of these glorious tidings. We believe in the Holy Spirit of God, the divine influence, by which Jesus Christ and the Apostles were enabled to work miracles, in confirmation of the truth of the doctrines they taught.’—*Lectures, &c.*, by JOHN GRUNDY, vol. 1, pp. 55—57.

The following also is well deserving of attention:—‘If baptizing into the name of a person imply the Godhead of that person, what meaning shall we attach to this text? 1 Cor. x. 2. “And were all baptized into Moses in the cloud and in the sea.” Was Moses therefore God, and did the people by engaging in this ceremony look on it as an “act of solemn worship and adoration” of Moses?’

‘The words in fact are not a prayer, but a profession of belief in a system of religion which had God for its author, was taught by Jesus Christ his well beloved Son, and its truth confirmed by the miraculous gifts of the Holy Spirit.’—*Unitarian Christianity Defended, &c.* by GEORGE HARRIS, p. 51.

*Father* which is in heaven give good things to them that ask *Him* ?

The *Father* is the giver of all good. The *Father* then is the *God* who supplies the wants of all creatures. Moreover, his children are to 'ask *Him*'—one only being—expressed in the *singular* number. They are doubtless directed to ask aright; and He of whom they are to ask, must be the Possessor of heaven and earth.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my *Father* which is in heaven.

Here all obedience is ultimately referred to the *Father*, as the source of all authority. No mention is made of a Trinity, or of three Persons in the Godhead; but all obedience is directed to the *Father alone*; consequently, the *Father alone* is God.

IX.—38. Pray ye therefore the Lord of the harvest, that *He* will send forth labourers into *His* harvest.

X.—20. For it is not ye that speak, but the Spirit of your *Father* which speaketh in you.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear *Him* which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your *Father*.

It is the *Father* who exercises a providential care over all creatures, even to a single little sparrow. The *Father* therefore must be God.

On this passage, Dr. Adam Clarke makes the following observations:—'All things are ordered by the *counsel* of God. This is a great consolation to those who are tried and afflicted. The belief of an *all-wise, all-directing* Providence, is a powerful support under the most grievous accidents of life. Nothing escapes his merciful regards, not even the smallest things, of which he may be said to be only the Creator and Preserver; how much less those of whom he is the *Father, Saviour, and endless felicity*?'

Here the Doctor admits, that the providence of the *Father*, is the providence of *God*; consequently, God and the *Father* must be one and the same Being. He speaks of him, too, as *one*—'his merciful,' 'he may,' 'he is,' &c.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore; ye are of more value than many sparrows.

32. Whosoever therefore shall confess me before

On the above passage, 'A Member of the Church of England' says, 'This is certainly the strongest, I believe I may say the only, genuine text that can be fairly advanced in defence of the doctrine of a Trinity of Persons. If our Lord had added the words 'Three Persons and one God,' as does our Church, I should bow with submission, though in opposition to so many other texts. Had our Lord intended to restore a true but forgotten doctrine, it cannot reasonably be doubted that he would have added these words; and that he would have declared the doctrine in the plainest terms, in the course of his instructions to his disciples. Nothing of the kind is to be met with in any of his discourses; on the contrary, very many of his expressions are irreconcilable with such an idea.

'The form of the commission thus given to the Apostles, regarding Baptism, is certainly very remarkable, and calls for deep investigation and reflection. Long, very long, did it dwell with me, though I continually met with passages in the Bible which seemed to be directly opposed to the use that is made of it.

'What can a poor frail mortal, conscious of his lack of wisdom, do but carefully to examine the word of God; to compare one part with another, to meditate deeply upon it, with an earnest desire to arrive at the truth, and to implore the Father of Lights to guide him by his Holy Spirit in the inquiry? This method I have for many years endeavoured most anxiously and devoutly to pursue: the result has been, a clear conviction, that the words delivered in this remarkable text, were not intended to be an initiation into the doctrine of a Trinity of Persons in the Godhead.'—*Confessions of a Member of the Church of England*, pp. 117, 118.

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It is admitted by Trinitarians, that the following forms of expression, peculiar to their system, do not occur in this Gospel:—

God the Father, God the Son, and God the Holy Ghost; three Persons in one God. Three Essences in the Godhead. Three Subsistences in the Godhead. Trinity. Trinity in Unity. Tri-une God. Tri-une Jehovah. Triplicity, &c.

'As to the words Trinity and Person,' says Tillotson, 'though the former is not to be found in the scripture, nor the latter is there expressly applied to Father, Son, and Holy Ghost, yet these three are there spoken of, with as much distinction from one another, as we can speak of three several persons; and it will be difficult to find a more convenient word, whereby to express the distinction of the three: for which reason I see no just cause to quarrel at these terms, so as we mean thereby no more nor less, than what the scripture says in other words.'—ARCHB. TILLOTSON'S *Discourse on Trinity in Unity*. Warner's *Divinity*, vol. 1, p. 253.

men, him will I confess also before my *Father* which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my *Father* which is in heaven.

40. He that receiveth you receiveth me, and he that receiveth me receiveth *Him* that sent me.

XI.—10. For this is he, of whom it is written, Behold, *I* send *my* messenger before thy face, which shall prepare thy way before thee.

25. At that time Jesus answered and said, I thank *Thee, O Father*, Lord of heaven and earth, because *Thou* hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, *Father* : for so it seemed good in *Thy* sight.

27. All things are delivered unto me of my *Father* ; and no man knoweth the Son, but the *Father* ; neither knoweth any man the *Father*, save the Son, and he to whomsoever the Son will reveal *Him*.

'The Lord of heaven and earth,' is doubtless *God*. And he is here presented to us as the *Father*—the Father of our Lord JESUS CHRIST. Therefore the Father, and the Father of Jesus Christ, is *alone God*. He is, moreover, mentioned in the *singular* number—*thee, thou, thy, and him*. Consequently, he is *only one*. He is the object of *prayer* ; for Jesus addresses him in prayer, and him only. Therefore is the *Father* the only true God.

XII.—18. Behold *my* servant, whom *I* have chosen ; *my* beloved, in whom *my* soul is well pleased : *I* will put *my* spirit upon him, and he shall bring forth judgment to the Gentiles.

'*My* servant,'—'*my* beloved,'—'*I* have chosen,'—'*I* will put,'—these are doubtless indicative of *oneness* of being, if *oneness* can be expressed.

50. Whosoever shall do the will of my *Father* which is in heaven, the same is my brother, and sister, and mother.

Here the Father is represented as the supreme and only object of obedience. And who the Father is, the parallel passage, Mark iii. 35, will teach us. 'For whosoever shall do the will of *God*, the same is my brother, and my sister, and mother.' Thus, the terms *God* and *Father* are employed to express the same Being ; and therefore the Father is the only God.



XIII.—43. Then shall the righteous shine forth as the sun in the kingdom of their *Father*.

XV.—8. This people draweth nigh unto *me* with their mouth, and honoureth *me* with their lips; but their heart is far from *me*.

9. But in vain do they worship *me*, teaching for doctrines the commandments of men.

'*Me*' can only be used in reference to *one* individual Being, or Person; not to *three*.

13. He answered and said, Every plant that my heavenly *Father* hath not planted, shall be rooted up.

The 'heavenly Father,' is clearly the same Being who has been mentioned in the 8th and 9th verses, as the object of worship, and to whom the singular pronoun *me* is applied. The *Father*, therefore, is identified as the *one God*.

XVI.—17. And Jesus answered and said unto him, Blessed art thou, Simon, Bar-jona; for flesh and blood hath not revealed it unto thee, but my *Father* which *is* in heaven.

27. The son of man shall come in the glory of his *Father*, with *His* angels; and then shall he reward every man according to his works.

'When our Saviour speaks of the future state, and of the day of judgment, he mentions the Father and himself, but never gives the slightest hint of a third Person, though he frequently speaks of the Angels. For instance—'Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy Angels.' (Luke ix. 26.) Can it be believed that our Lord, upon these occasions, would mention the Angels, and omit the name of a third Person, affirmed to be equal with the Almighty Father? Surely this is incredible.' *The Confessions of a Member of the Church of England*, pp. 140, 141.

XVII.—5. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is *my* beloved Son, in whom *I* am well pleased; hear ye him.

XVIII.—10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my *Father* which *is* in heaven.

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14. It is not the will of your *Father* which is in heaven, that one of these little ones should perish.

19. Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my *Father* which is in heaven.

'My *Father* which is in heaven,' is almost the uniform language in which Jesus speaks of *God*; and he never says any thing to induce us to suppose that he refers only to a *part* of the Divine Being. He speaks thus of the *whole* Deity, and never says any thing of God the Son, or God the Holy Ghost, or of any other Person in the Godhead besides the Father.

35. So likewise shall my heavenly *Father* do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

'The goodness and indulgence of *God* towards us, is the pattern we should follow in our dealings with others.' DR. ADAM CLARKE. The term *God* is here used in reference to the *Father*. Therefore the *Father* is *God*.

XIX.—17. And he said unto him, Why callest thou me good? there is none good but *One*, that is *God*.

If none is *good* but *one*, and he is *God*; it follows, as an inevitable consequence, that none is *God* but one. In fact, the words of Jesus Christ are synonymous with this. And how clearly does he exclude himself from being *God*! 'Why callest thou *me* good?' he says. He is not that Being who alone is *good*. He is, therefore, not that Being who alone is *God*. See MILTON'S *Last Thoughts on the Trinity*, &c. pp. 21, 22.

Dr. A. Clarke says, the words 'may be read, "Why dost thou question me concerning that good thing? There is one that is good." (Or *he who is good is one.*)' But still, there is only *one* who is absolutely good. And Jesus Christ is clearly distinguished from him by the emphatic word, *me*.—'Why dost thou question *me*?' &c. See the Doctor's note on this passage; also the *Cottage Bible*, the *Improved Version*, *Wakefield's Translation*, *The Catholic Doctrine of a Trinity*, ch. i. ar. 24, *The Confessions of a Member of the Church of England*, pp. 75, 76.

XX.—23. To sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my *Father*.

XXI.—13. And said unto them, It is written, *My* house shall be called the house of prayer; but ye have made it a den of thieves.

This language is in the *singular* number,—'*My* house; and applies

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applies only to *one* Being. This one Being is *God*; for in the preceding verse, Jesus is said to go ‘into the temple of God.’ And who God is, the parallel passage, in John ii. 16, will clearly show:—‘And said unto them that sold doves, Take these things hence; make not my *Father’s* house a house of merchandise.’ Thus, God is *one*, and the Father is the one God;—the Father of *Jesus Christ*. Two points therefore are here evident. First, that the one God is identified as the Father. And second, that the one God is distinguished from Jesus Christ; because he is *his* Father. See Isaiah lvi. 7, and Jeremiah vii. 11; from which the above passage is a quotation.

XXII.—31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by *God*, saying,

32. *I* am the God of Abraham, and the God of Isaac, and the God of Jacob? *God* is not the God of the dead, but of the living.

‘*I* am the God,’ and ‘*God is the God*,’ are definite expressions, and apply strictly and solely to only one Being. And it should be remembered, that Abraham, Isaac, and Jacob, worshipped only *one* God; whom the Jewish people afterwards called ‘*The Holy ONE of Israel*.’

44. The LORD said unto my Lord, Sit thou on *my* right hand, till *I* make thine enemies thy footstool.

‘*My* right hand,’ and ‘*I* make,’ are expressions used by *one* Being, and shew that *God* is one. And he is here clearly distinguished from the Lord Jesus, as superior to him, and exercising his protection over him.

XXIII. 9. And call no man your father upon the earth; for *One is your Father*, which *is* in heaven.

This *one Father* is the same Being that Jesus Christ before mentions as the *one God*, who alone is good. Therefore the appeal is as true under the Christian, as the Jewish dispensation,—‘Have we not all *one Father*? Hath not *one God* created us?’ Mal. ii. 10.

On the above passage, Dr. A. Clarke remarks,—‘Our Lord probably alludes to the AB, or father of the Sanhedrim, who was the *next* after the *Nasi*, or president. See on chap. xx. 21. By which he gives his disciples to understand, that he would have no SECOND after himself, established in his Church, of which he alone was the *head*; and that a perfect equality must subsist among them.’ But the one Father of whom Jesus speaks, is ‘our Father which is in heaven;’ and the ‘one Master,’ even Christ, is another and a distinct being from him.

XXIV. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my *Father only*.

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If the *Father only*, knows that day and hour, the 'Father only' is GOD; because he only is *omniscient*. For there cannot be *two* or *three* only omniscients: there can be only *one*; consequently, the Father is the only God.

XXV. 34. Then shall the king say unto them on his right hand, Come, ye blessed of my *Father*, inherit the kingdom prepared for you from the foundation of the world.

XXVI. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my *Father's* kingdom.

39. And he went a little farther, and fell on his face, and prayed, saying, O my *Father*, if it be possible let this cup pass from me: nevertheless not as I will, but as *Thou* wilt.

42. He went away again the second time, and prayed, saying, O my *Father*, if this cup may not pass away from me, except I drink it, *Thy* will be done.

Jesus Christ teaches us, both by precept and example, to worship *only the Father*. The Father only therefore is *God*. For who will say that the Saviour did not teach the *true* worship, and did not worship in *truth*?

53. Thinkest thou that I cannot now pray to my *Father*, and *He* shall presently give me more than twelve legions of angels?

XXVII.—43. He trusted in God; let *Him* deliver him now, if *He* will have him: for he said, I am the Son of God.

It was the *Father* in whom Jesus trusted. 'Thinkest thou,' said he, 'that I cannot now pray to my *Father*, and *He* shall presently give me more than twelve legions of angels.' Matt. xxvi. 53. And when he said, he was 'the Son of God,' it was, because, 'the *Father* had sanctified him, and sent him into the world.' John x. 36. Thus, *God* and the *Father* are continually identified as the same Being.

46. About the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast *Thou* forsaken me?

A short time before, Jesus had prayed to the *Father*, using the *singular* number, expressive of unity or oneness. Matt. xxvi. 39, &c. He here prays to *God*, using the same number. Therefore God and the Father are the same Being, and the one only true God is the Father. The



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The testimony of Scripture under the above head, thus far is, that God is uniformly spoken of in the singular number, as one Being. He is expressly said to be one—one God, and one Father. Jesus almost invariably speaks of him as the Father; but whether as Father or as God, it is evidently of the same Being that he speaks. To the Father all religious worship is directed; which shows him to be the only proper object of divine homage, and the only God. And to the Father, universal Providence is ascribed; which proves him to be God over all, and the One Sovereign Ruler of heaven and earth.

There is therefore only one God, the Father.

On the other hand, 'it has been contended by many Trinitarians, that those names of the Deity which are used plurally in the original of the Old Testament, denote a Trinity, or a plurality of persons in the Godhead.

'To this argument, Unitarians reply, that, in the Hebrew language, many words of a singular meaning have a plural termination; being used, probably in most of the instances, to indicate the greatness or the excellence of the subjects and qualities mentioned;—that *individuals* of eminence, such as prophets, men in authority, and false divinities, are frequently in the Jewish Scriptures called ALEIM, Gods; ADIM, Lords, or Masters, &c.—and that, according to the admission of Trinitarians themselves, both Jesus Christ and the Father are *singly* addressed or spoken of by the Hebrew plural of God. (Ps. xlv. 6, 7.) These considerations we deem amply sufficient to overthrow the argument for the doctrine of the Trinity, derived from the application, to the deity, of ALEIM, and other words of a similar formation. For no one will have the hardihood to assert, that Abraham, Moses, Solomon, and other distinguished men, did individually consist of a plurality of persons; and no *Trinitarian* can possibly believe, that God the Father, and his Son Jesus Christ, are severally more than one person:—such an admission necessarily implying, that there are, at the very least, five or six persons (if not five or six divine beings,) in the Godhead. . . . .

'Some of the most learned Trinitarians have acknowledged, that the argument drawn from the use of these names is by no means solid; that readers should be warned against such strained interpretations of Scripture;\* and that the Christian Fathers, who were eager enough to discover proofs of a Trinity in the Old Testament, never dreamed of seeking one in ALEIM.†'

See WILSON'S able Work, entitled, *Scripture Illustrations of Unitarianism*, pp. 86—92.

But it is also contended by Trinitarians, that the Almighty speaks of himself expressly in the *plural* number:—'Let us make man in *our* image, after *our* likeness.' Gen i. 26. And hence, it is inferred,

\* Calvin.

† Geddes.



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inferred, there must be a Trinity of Persons in the Godhead. But *us* and *our* do not express any precise number. They may imply three hundred, as well as only three.

The Almighty speaks to men, after the manner of men. And he is here represented, 'as deliberating on the formation of mankind, and making use of the solemn style of earthly sovereigns. . . . It is well known, that in all nations, men of high authority, such as magistrates and kings, employ the plural pronouns *we*, *us*, and *our*, to indicate the majesty of their persons, or the superlative importance of their commands.'—WILSON'S *Scripture Illustrations*, pp. 90—92.

'In most tongues, a king, though numerically *one*, is described as if he were *many*; and in our own country, the use of the pronouns *we* and *our*, in the sense of *self*, is an exclusive prerogative of royalty.'—*Monthly Repository*, vol. xv. p. 231.

'Nothing is more usual than for a person of authority to speak of himself in the plural number.'—DR. DODDRIDGE, on John iii. 11; where, and in the following verse, Jesus Christ speaks thus:—'Verily, verily, *I* say unto thee, **WE** speak that **WE** do know, and testify that **WE** have seen; and ye receive not **OUR** witness. If *I* have told you earthly things, and ye believe not, how shall ye believe, if *I* tell you of heavenly things?'

That the above form of speech in Genesis is adopted merely in reference to human custom, is evident from the verse immediately following:—'So God created man in *His* own image; in the image of God created *He* him; male and female created *He* them.' Gen. i. 27. And in the 29th verse he is represented as saying, 'Behold, *I* have given you every herb bearing seed,' &c. Thus, while the *plural* form of speech is adopted, it is only *one* Being that is speaking. And the *singular* form of expression is almost invariably applied to the Almighty in the Scriptures. There are thousands of instances of it; and we can scarcely open the Bible where they do not meet the eye. Now, though *one* individual, agreeably to human custom, may say, *We*, *Us*, and *Our*; yet *three* or *more* individuals do not say, *I*, *My*, and *Me*; and they are not addressed, as *Thou*, *Thy*, and *Thee*; or spoken of, as *He*, *His*, and *Him*.

Then, the numerous instances of the singular form of expression applied to the Almighty in the Scriptures, are strong and conclusive proofs, that **He** is only **One** Being.

The following is a Table of this nature, in reference to this Book; and a similar Table will be given at the end of every succeeding Book, in this Part.

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TRINITARIANS.—*The Trinity.*—MATTHEW.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	44
KING . . . . .	1
ONE . . . . .	2
I . . . . .	8
MY . . . . .	10
ME . . . . .	4
THOU . . . . .	3
THY . . . . .	5
THEE . . . . .	1
HE . . . . .	6
HIS . . . . .	6
HIM . . . . .	6
THINE . . . . .	1
HIMSELF . . . . .	1
IS . . . . .	23
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	TOTAL . . . . . 121

TRINITARIANS.—THE TRINITY.

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St. Mark.

CHAP. I.—10, 11. (See Matt. iii. 16, 17.)\*

\* References of this description, in the course of this work, apply to parallel passages already noticed, under their respective heads.

UNITARIANS.—THE LORD GOD ONE LORD.

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St. Mark.

CHAP. I.—2, 3, 11. (See Matt. xi. 10 ; iii. 3, 17.)

V.—7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of *The Most High God* ?

As there can be only *one* ' Most High God,' God must be strictly one Being. And ' The Most High ' is the *Father* of Jesus Christ, because Jesus is here said to be his *Son*. Therefore the *Father* alone is God.

VII.—6, 7. (See Matt. xv. 8, 9.)

VIII.—38. (See Matt. xvi. 27.)

IX.—7, 37. (See Matt. xvii. 5 ; x. 40.)

X.—18. (See Matt. xix. 17.)

XI.—17, 25, 26. (See Matt. xxi. 13 ; vi. 14, 15.)

XII.—26, 27. (See Matt. xxii. 31, 32.)

28. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel ; the Lord our God is *One Lord*.

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the Scribe said unto him, Well, Master, thou hast said the truth : for there is *One God* ; and there is *none* other but *He*.

33. And to love *Him* with all the heart, and with all the  
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TRINITARIANS.—*The Trinity.*—MARK.

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C. XII.] UNITARIANS.—*The Lord God One Lord.*—MARK.

the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

It is not only a *truth*, that there is *One* God, and that there is *none* other but *He*; but this constitutes 'the first of all the commandments.' And when the Scribe expresses his conviction in this great leading principle of religion, we are told that 'he answers discreetly;' and Jesus assures him, that 'he is not far from the kingdom of God.' But on the supposition that the Trinity had been true, and that 'whosoever did not keep it whole and undefiled, would without doubt perish everlastingly,'—he would have been very far from the kingdom of God; for he makes not the slightest mention of such a doctrine, or the most distant allusion to it. Nay, in his answer to Jesus, every other Being but *one* is completely excluded; for 'there is *none* other but *He*

36. (See Matt. xxii. 44.)

XIII.—32. (See Matt. xxiv. 36.)

XIV.—35, 36. (See Matt. xxvi. 39, 42.)

XV.—34. (See Matt. xxvii. 46)

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER	5
ONE	3
I	4
MY	5
ME	3
THOU	2
THEE	1
HE	2
HIS	1
HIM	2
Is	6

TOTAL...34

TRINITARIANS.—THE TRINITY.

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St. Luke.

CHAP. III.—21, 22. (See Matt. iii. 16, 17 ; Mark i. 10, 11.)

XI.—1, 2, 3, 4. (See Matt. vi. 9—13.)

St. Luke.

CHAP. I.—32. He shall be great, and shall be called the Son of *The Highest* : and the Lord God shall give unto him the throne of his father David.

There can be only *One* who is '*The Highest*.' And this is evidently the *Father*, because Jesus is said to be his *Son*. The *Father*, therefore, is the only true God.

46. And Mary said, My soul doth magnify the Lord.

47. And my spirit hath rejoiced in God my Saviour.

48. For *He* hath regarded the low estate of his hand-maiden : for, behold, from henceforth all generations shall call me blessed.

49. For *He* that is mighty hath done to me great things : and holy is *His* name.

50. And *His* mercy is on them that fear *Him* from generation to generation.

51. *He* hath shewed strength with *His* arm ; *He* hath scattered the proud in the imagination of their hearts.

52. *He* hath put down the mighty from their seats, and exalted them of low degree.

53. *He* hath filled the hungry with good things ; and the rich *He* hath sent empty away.

54. *He* hath holpen *His* servant Israel, in remembrance of *His* mercy :

55. As *He* spake to our Fathers, to Abraham, and to his seed for ever.

This ascription of praise recognizes only *one* Being ; because it is expressed throughout in the singular number,—*he*, *his*, and *him* ; and it contains not the least intimation of the Trinity, or of three persons in one God.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68. Blessed be the Lord God of Israel, for *He* hath visited and redeemed *His* people,

69. And



69. And hath raised up an horn of salvation for us in the house of *His* servant David ;

70. As *He* spake by the mouth of *His* holy prophets, which have been since the world began ;

71. That we should be saved from our enemies, and from the hand of all that hate us ;

72. To perform the mercy promised to our fathers, and to remember *His* holy covenant ;

73. The oath which *He* sware to our father Abraham,

74. That *He* would grant unto us, that we being delivered out of the hand of our enemies, might serve *Him* without fear,

75. In holiness and righteousness before *Him*, all the days of our life.

76. And thou, child, shalt be called the Prophet of *The Highest* : for thou shalt go before the face of the Lord to prepare *His* ways ;

77. To give knowledge of salvation unto *His* people by the remission of their sins.

The whole of this address, emanating from a mind ' filled with the Holy Ghost,' is demonstrative of the *oneness* of God ; being expressed in the *singular* number,—*he, his, and him*. And the one living and true God is again called '*The Highest*.'

But it is said, that '*The Highest*' here signifies Jesus Christ. The Baptist was to be ' the prophet and forerunner of the Messiah, who would be God incarnate, even *The Most High God*.'—DR. GUYSE.

This, however, does not prove a Trinity, but merely affirms, in effect, that Jesus is the one God, as he is ' the Highest' ; for there can be only *one* who is the *Highest*. But if the second person of the Trinity be the *Highest*, the first and the third persons must of course be subordinate ; consequently, the whole three persons cannot be co-equal together, and the doctrine is, in effect, denied. This explanation, therefore, is inconsistent with the Trinity itself. And it is inconsistent also with the Scriptures. For if any one will compare Matt. v. 45, with Luke vi. 35, he will see that Jesus speaks of his *Father* and the *Highest* as one and the same Being. And in the very chapter, Luke i. 32, Jesus is said to receive a ' throne from the Highest,' and to be ' the *Son* of the Highest ;' consequently, he cannot be the Highest himself ; but must be a distinct being from him, and inferior to him, as being his Son, and receiving power and dominion from him. ' The Highest' is a title which belongs only to the Father ; and therefore the Father is the only God.

II.—28. Then took he him up in his arms, and blessed *God*, and said, 29. Lord,



29. Lord, now lettest *Thou Thy* servant depart in peace, according to *Thy* word :

30. For mine eyes have seen *Thy* salvation,

31. Which *Thou* hast prepared before the face of all people ;

32. A light to lighten the Gentiles, and the glory of *Thy* people Israel.

This prayer is addressed to only *one* Being, in the *singular* form of expression,—*Thou* and *Thy*. And there is not the least mention of a Trinity, or the most distant allusion to three Persons in the Godhead. Yet Simeon 'blesses God that he has 'seen his *salvation*'! And this, too, under divine illumination! For it is here recorded, verse 27, that 'he came *by the Spirit* into the temple.' The testimony of the Spirit, therefore, is, that God is One.

49. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my *Father's* business?

About the business of Him that sent him; that is, the Lord God; who is twice in the preceding chapter, called '*The Highest*.' As the Father, therefore, and the Highest are the same Being, the Father must be the only God.

III.—4. (See Matt. iii. 3; Mark i. 3.)

8. (See Matt. iii. 9.)

22. (See Matt. iii. 17; Mark i. 11.)

IV.—8, 9, 10. (See Matt. iv. 6, 10.)

18. The Spirit of the Lord is upon me, because *He* hath anointed me to preach the Gospel to the poor; *He* hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

'*He* hath anointed,' and '*He* hath sent,' are expressive of *one* anointer and sender. And as Jesus, in other places, ascribes every thing relating to his divine mission to the *Father*, the Father alone is the one Lord God.

VI.—35. (See Matt. v. 45.)

36. (See Matt. v. 48.)

VII.—16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that *God* hath visited *His* people.

The expression, '*His* people,' refers only to *one* Being. This  
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TRINITARIANS.—*The Trinity.*—LUKE.

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c. VII.] UNITARIANS.—*The Lord God one Lord.*—LUKE.

one Being is *God*, who is here said to have ‘visited His people,’ by His great prophet, the Messiah. But how frequently does Jesus speak of his being sent by the *Father*, and of the *Father’s* being with him and in him! The *Father*, then, and *God* are the same Being, and the only true *God* is the *Father*.

IX.—26. (See Matt. xvi. 27 ; Mark viii. 38.)

35. (See Matt. xvii. 5 ; Mark ix. 7.)

48. (See Matt. x. 40 ; Mark ix. 37.)

X.—2. (See Matt. ix. 38.)

16. He that despiseth you despiseth me ; and he that despiseth me despiseth *Him* that sent me.

Whenever Jesus speaks of being sent, he teaches us of *God* ; and passages of this description are numerous, and bear closely upon the subject. 1st. He was sent of *One God*. ‘*God* sent not *His* Son into the world to condemn the world ; but that the world through him might be saved.’ ‘I proceeded forth and came from *God* ; neither came I of myself, but *He* sent me.’ ‘I must work the works of *Him* that sent me.’ ‘They know not *Him* that sent me.’ ‘I go my way to *Him* that sent me.’ ‘This is life eternal, that they might know *Thee* the *only true God*, and Jesus Christ, whom *Thou* hast sent.’ (John iii. 17 ; viii. 42 ; ix. 4 ; xv. 21 ; xvi. 5 ; xvii. 3.)—And secondly, the only true *God* who sent him, is the *Father*. ‘He that honoureth not the Son honoureth not the *Father* who hath sent him.’ ‘The *Father* HIMSELF, who hath sent me, hath borne witness of me.’ ‘The *Father* who sent me, *He* gave me a commandment, what I should say, and what I should speak.’ ‘The word which ye hear is not mine, but the *Father’s* who sent me.’ (John v. 23, 37 ; xii. 49 ; xiv. 24.)—Such is the uniform language in which Jesus Christ speaks of *God*. It is evident, therefore, that *God* is *one*, and that the one *God* is the *Father*.

X.—21, 22. (See Matt. xi. 25—27.)

XI.—1, 2, 3, 4. (See Matt. vi. 9—13.)

13. (See Matt. vii. 11.)

XII.—5. (See Matt. x. 28.)

28, 29, 30, 31. (See Matt. vi. 26—33.)

32. Fear not, little flock ; for it is your *Father’s* good pleasure to give you the kingdom.

The *Father* is continually represented as the Source of all power and blessing, and therefore as the *one God*.

XVIII.—7. And shall not *God* avenge *His* own elect, which cry day and night unto *Him*, though *He* bear long with them ?



8. I tell you that *He* will avenge them speedily.

*He, His, and Him,* apply only to *one* Person, and prove that God is only one person.

11. The Pharisee stood and prayed thus with himself, God, I thank *Thee*, that I am not as other men are, (&c.)

19. (See Matt. xix. 17 ; Mark x. 18.)

XIX.—46. (See Matt. xxi. 13 ; Mark xi. 17.)

XX.—37, 38. (See Matt. xxii. 31, 32 ; Mark xii. 26, 27.)

42, 43. (See Matt. xxii. 44 ; Mark xii. 36.)

XXII.—29. And I appoint unto you a kingdom, as my *Father* hath appointed unto me.

The *Father* is evidently the *primary* Source of all power and authority, and therefore the only God.

42. (See Matt. xxvi. 39, 42 ; Mark xiv. 35, 36.)

XXIII.—34. Then said Jesus, *Father*, forgive them ; for they know not what they do.

In all the instances of prayer which have been adduced, only *one* Being is addressed ; and that is the *Father*.

The *Father*, then, must be the only true God.

46. And when Jesus had cried with a loud voice, he said, *Father*, into *Thy* hands I commend my spirit : and having said thus, he gave up the ghost.

To the *Father* Jesus prays when living, and to the *Father* he commends his spirit when dying. And whence is this, but that the *Father* is the only God ?

XXIV.—49. And, behold, I send the promise of my *Father* upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Jesus ascribes all to the *Father*, as the original Source of every gift and blessing ; and thus shews that the *Father* alone is the true God.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.	Singular Terms.	Number of Instances.
FATHER	17	THEE	2
ONE	1	HE	22
I	1	HIS	16
MY	4	HIM	11
THOU	4	THINE	1
THY	9	IS	7
TOTAL . . . 95			

To the above may be added 3 instances in which the Almighty is mentioned as *The Highest*.

## TRINITARIANS.—THE TRINITY.

### St. John.

CHAP. I.—32, 33, 34. (See Matt. iii. 16, 17 ; Mark i. 10, 11 ; Luke iii. 21, 22.)

XIV.—16. And *I* will pray the *Father*, and *He* shall give you another *Comforter*, that *He* may abide with you for ever ;

17. Even the *Spirit of Truth* ; whom the world cannot receive, because it seeth *Him* not, neither knoweth *Him* : but ye know *Him* ; for *He* dwelleth with you, and shall be in you.

The three persons of the Trinity, we are told, are here mentioned ; and the passage is adduced as in perfect agreement with Matt. xxviii. 19 :—‘ Christ speaks of himself under the personal pronoun *I* ; he mentions the *Father* too, and represents the *Holy Ghost* under the character of a *Comforter*.’—*Sermons by the REV. SAM. HAYWARD, p. 112.*

They are elsewhere called *Divine Persons*, and represented as distinct, though perfectly united :—‘ There is in all the operations of the *Divine Persons*, the most perfect harmony that can be conceived, and even more than creatures *can* possibly conceive ; and yet in the economy of our redemption, each has a distinct department.’—*Cottage Bible. Exposition, ch. xiv.*

It is sufficient to observe here, that there is no mention of either Trinity, or *Divine Persons* ; and whether the words of Jesus justify such deductions, every diligent and impartial inquirer after truth will judge for himself.

‘ The Spirit is here evidently spoken of as a *distinct* person from Christ : He was one *Paraclete*, and the Spirit, who after his departure should come from the *Father*, was another, another person, though not another being, nor a different sort of *Comforter* ; the Son and Spirit being one in essence with the *Father* ; and the Spirit being the same sort of *Divine Comforter* as Christ himself had been to his disciples.’—DR. GUYSE.

Jesus Christ does not utter a single word about the *Father*, the Spirit, and he, being *one in essence*. On the contrary, he says expressly, in the 28th verse, that the ‘ *Father* is *greater* than he.’ And what can be more contradictory, than to assert, that a *distinct* person from *another* person, is not *another being* ?

26. But the *Comforter*, which is the *Holy Ghost*, whom

UNITARIANS.—THE LORD GOD ONE LORD.

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St. John.

CHAP. I.—18. No man hath seen *God* at any time ; the only begotten Son, which is in the bosom of the *Father*, he hath declared *Him*.

It is one single Being whom the only begotten Son hath declared —*Him*,—the *Father*. And the Father and God are evidently the same. The Father, then, is the One true God, whom Jesus Christ taught to the people.

II.—16, 17. (See Matt. xxi. 13 ; Mark xi. 17 ; Luke xix. 46.

III.—16. For God so loved the world, that *He* gave *His* only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17. For God sent not *His* Son into the world, to condemn the world ; but that the world through him might be saved.

God gave *his*, and God sent *his*, &c. are clearly expressive of his unity or oneness. And *God* gave, and the *Father* sent, refer to the same Being in the language of Jesus.

35. The *Father* loveth the Son, and hath given all things into his hand.

The Father is often represented as the Source of all things, and therefore as the One Supreme.

IV.—21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the *Father*.

22. Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the *Father* in spirit and in truth ; for the *Father* seeketh such to worship *Him*.

The *true worshippers*, doubtless, worship the *true God*. And we are told that He is the *Father*. Jesus Christ has expressly directed his disciples to worship *only the Father*. How then can they be justifiable in worshipping a ' God the Father, a God the Son, and a God the Holy Ghost' ?

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whom the *Father* will send *in my name*, *He* will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The three persons in the Godhead, we are informed, 'are distinctly spoken of' in this passage.—HAYWARD'S *Sermons*, p. 112.

This is only a gratuitous inference. Jesus Christ does not say any thing about three persons in the Godhead; when, doubtless, he would have been most explicit, if such a doctrine had been true.

Besides, it is the *Father* that sends the Holy Ghost; and it is at the *request* of Jesus, that the Comforter is sent; 'he *prays* the *Father*', &c. This seems completely to destroy the idea of *equality* in the supposed three Divine Persons.

XV.—26. But when the *Comforter* is come, whom *I* will send unto you from the *Father*, even the *Spirit of Truth*, which proceedeth from the *Father*, *He* shall testify of *me*.

27. And ye also shall bear witness, because ye have been with me from the beginning.

'Observe here, 1. That the *Father*, *Son*, and *Holy Spirit*, are three distinct persons in the Godhead. 2. That the *Holy Ghost* proceedeth from the *Father*, and the *Son*: Here the *Son* is said to send him; and as to the *Father*, he is said to proceed from him. If the *Holy Ghost* doth not proceed from the *Son*, why is he called *the Spirit of the Son*, Gal. iv. 6? Why is he said here to be sent by the *Son*? *The Comforter*, whom *I* will send unto you from the *Father*. And if the *Spirit* doth not proceed from the *Son*, what personal relation can we conceive betwixt the *Son* and the *Spirit*?—BURKITT.

The Evangelist, or, rather, Jesus Christ, does not say, that the *Father*, *Son*, and *Spirit* are three distinct persons in the Godhead. And *proceeding*, and *sending*, do not prove personality; for many things are said in the Scriptures to *proceed*, and be *sent*, which undoubtedly are *not persons*; and the reader has only to glance his eye over the Concordance, to be convinced of the fact. A *thing* proceedeth, an *error* proceedeth, a *word* proceedeth, and *light* and *truth* are sent. The inference, then, of a *Trinity* from this portion of Scripture, is merely gratuitous.

But, in fact, Burkitt defeats his own argument. For he goes on to say,—'Observe, 3. That it is the highest dignity and honour of the apostles and ministers of Christ, that the *Spirit* beareth no testimony unto Christ, but *with*, and according to the testimony given by them; for here *it* is conjoined, *He shall testify of me*; and ye shall also bear witness, who have been with me from the beginning.'

Thus, the *Holy Spirit* is here called '*it*,' and cannot be a *person*; consequently, the argument that there are three distinct persons in the Godhead,

It is replied by Trinitarians, that when they worship the Trinity, they worship the Unity at the same time, and therefore the *Father*.

But Unitarians contend, that they do not worship the *Father alone*. And when they ask, if the Son is the *Father*? or the Holy Ghost is the *Father*? or the whole three Persons together are the *Father*? they are answered by the Creed of St. Athanasius, that 'The Persons are not to be confounded.'

Then, say Unitarians, we think you do not act agreeably to the words of Jesus Christ,—'When ye pray, say, Our *Father*,' &c.

24. God is a Spirit: and they that worship *Him*, must worship *Him* in spirit and in truth.

He is not *Spirits*, but a Spirit. He is therefore only *one*. He is moreover spoken of as *him*, not *them*. Consequently he is strictly *one* being. And he is the same as is called *God* and *Father*, through the whole conversation. It follows, therefore, that the *Father* is God, and that 'there is *none* other but He.'

'Christ says (John iv. 24), that *God is a Spirit*; but we nowhere find him, in contradiction to this, declaring that *God* consists of *Three different Spirits* or *Divine Persons*.'—GIFFORD'S *Elucidation of the Unity of God*, p. 80, Note.

34. Jesus saith unto them, My meat is to do the will of *Him* that sent me, and to finish *His* work.

V.—17. But Jesus answered them, My *Father* worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that *God* was his *Father*, making himself equal with God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the *Father* do: for what things soever *He* doeth, these also doeth the Son likewise.

20. For the *Father* loveth the Son, and sheweth him all things that *Himself* doeth: and *He* will shew him greater works than these, that ye may marvel.

21. For as the *Father* raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

22. For the *Father* judgeth no man, but hath committed all judgment unto the Son:

23. That all men should honour the Son, even as they honour the *Father*. He that honoureth not the Son, honoureth not the *Father* which hath sent him.

24. Verily, verily, I say unto you, He that heareth my

Godhead, instead of proving the proposition with which it commences, refutes itself.

'The Spirit's coming, and being sent by our Lord, from the Father to testify of him, are *personal* characters, and plainly distinguish him from the Father and Son: And his title, as the Spirit of Truth, together with his proceeding from the Father, can agree to none but a *divine* person: For this title is too high for a *creature*; and I cannot see any sufficient reason, why his proceeding from the Father is mentioned in the present tense, in the midst of the sentence, where Christ's sending him, and his testifying of Christ, are spoken of as future; unless it be to intimate his necessary, unbeginning, and never-ending procession, as a *divine* person from the Father, in such a sublime manner, as lies beyond the reach of all our ideas, but is some way answerable to what is called eternal generation, with regard to Christ, in correspondence to his character as the Son: And yet that the Holy Ghost proceeds from the Son, as well as from the Father, may be fairly argued from his being called, *the Spirit of Christ*, and *the Spirit of the Son*, as well as of the Father, (1 Peter i. 11, and Gal. iv. 6,) and from his being here said to be sent by Christ from the Father, as well as sent by the Father in his name. (Chap. xiv. 26.) And this, at the same time, shews the *equal divinity* of the *Father* and *Son*, in as much as they have *equal power* of sending the Holy Spirit to bear the peculiar part, and to have the glory that by agreement belongs to him in the work of salvation: so that THE SACRED THREE are here represented both in their *personal* characters, and in their *divine* and *economical* glories.'—DR. GUYSE.

This argument is very similar to the preceding: only, it is here asserted, that 'the *Father* and *Son* have *equal divinity*, in as much as they have *equal power* of sending the Holy Spirit.' But what becomes of the equality of *the Spirit* in this case? The *first* and *second* persons are admitted to be equal, but not the *whole three*; for the third person is not a *sender*, but is merely the *sent*. So that this argument, like the former, defeats itself.

XVI.—13. Howbeit when *He*, the *Spirit of Truth*, is come, *He* will guide you into all truth: for *He* shall not speak of *Himself*, but whatsoever *He* shall hear, that shall *He* speak: and *He* will shew you things to come.

14. *He* shall glorify *me*: for *He* shall receive of *mine*, and shall shew it unto you.

15. All things that the *Father* hath are mine: therefore said *I*, that *He* shall take of *mine*, and shall shew it unto you.

It is said, that in these verses, 'we meet with THE GLORIOUS THREE'.—HAYWARD'S *Sermons*, p. 112.

That we here meet with the Father, the Son, and the Holy Spirit,

my word and believeth on *Him* that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of *God*; and they that hear shall live.

26. For as the *Father* hath life in *Himself*, so hath *He* given to the Son, to have life in himself.

30. I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the *Father* which hath sent me.

31. If I bear witness of *myself*, my witness is not true.

32. There *is another* that beareth witness of me: and I know that the witness which *He* witnesseth of me is true.

The term *Father* repeatedly occurs in this conversation. It applies clearly to *one* Being, who is expressed by the singular pronouns, *He*, *Him*, and *Himself*. It refers to *God*; for Jesus speaks of *God* as his *Father*, and of himself as 'the *Son of God*.' And this *God* and *Father* 'is another' Being, distinct from himself. The *Father*, therefore, is the one *God*, and the one *God* is the *Father* of Jesus Christ.

36. But I have greater witness than that of John: for the works which the *Father* hath given me to finish, the same works that I do, bear witness of me, that the *Father* hath sent me.

37. And the *Father Himself*, which hath sent me, hath borne witness of me. Ye have neither heard *His* voice at any time, nor seen *His* shape.

38. And ye have not *His* word abiding in you: for whom *He* hath sent, him ye believe not.

43. I am come in my *Father's* name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from *God only*?

45. Do not think that I will accuse you to the *Father*; there is one that accuseth you, even Moses, in whom ye trust.

It appears to be impossible not to be impressed with the idea, that it is *one* Being of whom our Saviour is here speaking; if *Father*, *Father himself*, *he*, and *his*, mean *only one*, as they certainly do.

Spirit, there can be no doubt; but perhaps we never should have supposed, that they had been three Divine Persons in the Holy Trinity, if we had not been previously informed. For certainly Jesus Christ does not say so; and if he be silent in regard to such a doctrine, who should open his lips to teach it?

‘*But whatsoever he shall hear of the Father and me, that he shall speak; and thus shew the intimate consent between himself, the Father, and Christ. It is one conjoint testimony in which the honour and glory of the holy Trinity, and man’s salvation are equally concerned.*’—DR. A. CLARKE.

That this ‘conjoint testimony’ had not the most distant relation to the doctrine of the Trinity, is abundantly proved by the preaching of the Apostles, after the Holy Spirit was shed forth on the day of Pentecost. For satisfaction on this point, let the reader consult *The Acts*, and he will see, that ‘the Spirit of truth,’ which was to ‘lead the disciples into all truth,’ never taught the holy Trinity.

‘Hence learn, that although the union in essence, among the persons in the Trinity is the same, yet the order of their subsistence and operation is distinct; the Son being from the Father, and the Holy Ghost from the Father, and the Son. *For all things that the Father hath are mine: And the Spirit shall take of mine, and shall shew it unto you.*’—BURKITT.

There is no mention of the persons of the Trinity, or the order of their subsistence and operation, by Jesus Christ. And that he had no ‘union in essence’ with the Father, seems to be put beyond a doubt, by his own words in the 23rd verse:—‘And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the *Father* in my name, *He* will give it you.’ For his forbidding them to worship himself, and directing them to worship *only the Father*, shews that he was a *different* being from the Father, and that the Father is the only true God.

But we have the unconscious, involuntary testimony of Trinitarians, in this connection, that one of the supposed three persons is *not* a person; for they speak of it under the *neuter* pronoun *it*, and apply to it, the *neuter* relative *which*.

‘Christ’s coming here unto them, is to be understood of his coming to them by his Holy Spirit; in the gifts of *it*, in the graces of *it*, and in the comforts of *it*; thus did he not leave them comfortless, but at the feast of Pentecost came to them again.’—BURKITT. (John xiv. 18.)

‘Ye have a mystical and vital union with me by my Spirit, *which*, as I said, (ver. 17.) dwells in you, and shall be in you, to secure your living by and with me.’—DR. GUYSE. (John xiv. 20.)

‘It is evidently of that Spirit and *its* influences *which* was not given till the day of Pentecost, that our Lord here speaks.’—DR. A. CLARKE. (John xiv. 17.)

Thus, the Holy Spirit, by the shewing of Trinitarians themselves, is *not* a person; and consequently, as there are not *three* persons, there cannot be a *Trinity*.

This Being is distinct from Jesus Christ, because he is his Father, sends him in his own name, and bears witness of him. And he is the *one* God; because Jesus speaks of 'seeking the honour that cometh from *God only.*' Therefore the one true God is the Father.

VI.—27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath *God* the *Father* sealed.

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him, whom *He* hath sent.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my *Father* giveth you the true bread from heaven.

37. All that the *Father* giveth me shall come to me; and him that cometh to me, I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of *Him* that sent me.

39. And this is the *Father's* will, which hath sent me, that of all which *He* hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of *Him* that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

In these verses, Jesus Christ evidently speaks of the *Father* and *God*, as the same Being; for it is God and the Father that seals, that sends, that gives, &c. There is then, no other God besides the *Father*.

44. No man can come to me, except the *Father* which hath sent me, draw him: and I will raise him up at the last day.

45. It is written in the Prophets, And they shall be all taught of *God*. Every man therefore that hath heard, and hath learned of the *Father*, cometh unto me.

46. Not that any man hath seen the *Father*, save he who is of *God*, he hath seen the *Father*.

57. As the living *Father* hath sent me, and I live by the *Father*, &c.

65. And

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65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my *Father*.

To have heard and learned of the *Father*, is the same as to have been taught of *God*; and to be sent of the *Father*, is the same as to be of *God*. Therefore God is the *Father*, and the *Father* is the one true God.

VII.—16. Jesus answered them, and said, My doctrine is not mine, but *His* that sent me.

17. If any man will do *His* will, he shall know of the doctrine whether it be of *God*, or whether I speak of myself.

Jesus Christ has all along professed to be sent of the *Father*, and to come in his *Father's* name. Here he speaks of his doctrine being of *God*. Therefore God and the *Father* are one Being.

28. Then cried Jesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but *He* that sent me is true, whom ye know not.

What does Jesus Christ mean by the expression, 'He that sent me is true,' but that he that sent him is the true God? And this he tells us in a great many places is the *Father*.

29. But I know *Him*: for I am from *Him*, and *He* hath sent me.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto *Him* that sent me.

VIII.—16. And yet if I judge, my judgment is true: for I am not alone, but I and the *Father* that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the *Father* that sent me beareth witness of me.

19. Then said they unto him, Where is thy *Father*? Jesus answered, Ye neither know me, nor my *Father*: if ye had known me, ye should have known my *Father* also.

26. I have many things to say, and to judge of you: but *He* that sent me is true; and I speak to the world those things which I have heard of *Him*.

27. They understood not that he spake to them of the *Father*.

28. Then said Jesus unto them, When ye have lifted

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up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my *Father* hath taught me, I speak these things.

29. And *He* that sent me is with me: the *Father* hath not left me alone; for I do always those things that please *Him*.

38. I speak that which I have seen with my *Father*: and ye do that which ye have seen with your father.

41. Ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have *one Father*, even *God*.

Though this doctrine could not be applied to the Jews experimentally, yet the whole of our Saviour's conversation with them, shews that it was a truth which he was labouring to inculcate. The *Father* then is *God*; and besides him there is none else. For under both designations, does Jesus alternately refer to the *same* Being, and to him alone does he ascribe all his authority and works.

42. Jesus said unto them, If *God* were your *Father*, ye would love me: for I proceeded forth, and came from *God*; neither came I of myself, but *He* sent me.

Here Jesus confirms the declaration in the preceding verse, that the one *God* is the *Father*. And he states, moreover, that he himself is distinct from him, as he proceeded forth and came from him.

49. I honour my *Father*, and ye do dishonour me.

50. And I seek not mine own glory: there is *one* that seeketh and judgeth.

This *one*, is the same Being whom Jesus has just mentioned as the *Father*. The *Father*, then, is this one *God*.

54. Jesus answered, If I honour myself, my honour is nothing; it is my *Father* that honoureth me; of whom ye say that *He is your God*:

The *God* of the Jews was thus announced to them:—'Hear, O Israel; the Lord our God is one Lord.' This same *God*, our Saviour says, is the *Father*. Therefore the *Father* only is the one *God*. And thus, as Milton says, 'Christ agrees with the whole people of *God*, that the *Father* is that one and only *God*.'—MILTON'S *Last Thoughts*, p. 6.

55. Yet ye have not known *Him*; but I know *Him*; and if I should say, I know *Him* not, I shall be a liar like unto you: but I know *Him*, and keep *His* sayings.

Jesus Christ continually speaks of *God* and the *Father* as one Being, using the singular number,—*He*, *His*, and *Him*. And he never drops the least hint of a Trinity of Persons in the *Godhead*.



One Being alone is ever presented to our notice, and that is, God the Father.

IX.—4. I must work the works of *Him* that sent me, while it is day: the night cometh, when no man can work.

31. Now we know that *God* heareth not sinners; but if any man be a worshipper of *God*, and doeth *His* will, him *He* heareth.

X.—15. As the *Father* knoweth me, even so know I the *Father*: and I lay down my life for the sheep.

17. Therefore doth my *Father* love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my *Father*.

25. The works that I do in my *Father's* name, they bear witness of me.

29. My *Father* which gave them [my sheep] me, is greater than all; and no man is able to pluck them out of my *Father's* hand.

30. I and my *Father* are one.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my *Father*; for which of these works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are Gods?

35. If *He* called them Gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the *Father* hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of *God*?

37. If I do not the works of my *Father*, believe me not.

38. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the *Father* is in me and I in *Him*.  
It

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It is observable, as we proceed along, that Jesus almost invariably speaks of the Almighty under the designation of *Father*, connecting with it the singular terms, *He*, *His*, and *Him*, &c. But he never adds, 'God the Son, and God the Holy Ghost; three Persons in One God.' How are we to account for his frequent mention of the Father alone, on any other supposition than that the Father alone is God?

XI.—41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, *Father*, I thank *Thee*, that *Thou* hast heard me.

42. And I knew that *Thou* hearest me always: but because of the people which stand by I said it, that they may believe that *Thou* hast sent me.

This prayer is in the *singular* number, and is addressed only to the *Father*. The *Father*, then, is the only God, because the only object of worship. It is also to be remarked, that it was the constant practice of Jesus to address the *Father* in prayer; for it is said, that the *Father* '*always* heard him.'

XII.—26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my *Father* honour.

27. Now is my soul troubled; and what shall I say? *Father*, save me from this hour? but for this cause, came I unto this hour.

The *Father* is here recognized as the object of prayer, and the source of protection; and is therefore the true God.

28. *Father*, glorify *Thy* name. Then came there a voice from heaven, saying, *I* have both glorified it, and will glorify it again.

Jesus addresses the *Father* as *one* being;—'glorify *Thy* name.' And the *Father* answers his prayer as *strictly one* individual:—'I have glorified it,' &c.

40. *He* hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and *I* should heal them.

44, 45, (See Matt. x. 40, Mark ix. 37, Luke ix, 48.)

49. For I have not spoken of myself; but the *Father* which sent me, *He* gave me a commandment, what I should say, and what I should speak.

50. And I know that *His* commandment is life everlasting;



lasting; whatsoever I speak therefore, even as the *Father* said unto me, so I speak.

If Jesus has not spoken of *himself*, it is of *another*. And that other he tells us is the *Father*; whom he here represents as the source of authority, and the fountain of life. The *Father*, therefore, is the *one* God, and Jesus is *another* being distinct from him.

XIII.—1. Jesus knew that his hour was come, that he should depart out of this world unto the *Father*.

3. Jesus knowing that the *Father* had given all things into his hands, and that he was come from *God*, and went to *God*.

Christ is said in the first of these verses, to depart to the *Father*. And in the next, we plainly learn who the *Father* is; namely, *God*. For it is said, that Jesus 'came from *God*, and went to *God*;' which is the same as coming from the *Father*, and going to the *Father*. Therefore the *Father only* is *God*.

16. Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent greater than *He* that sent him.

20. (See Matt. x. 40; Mark ix. 37; Luke ix. 48; John xii. 44, 45.)

XIV.—1. Let not your heart be troubled: ye believe in *God*, believe also in me.

2. In my *Father's* house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

In the preceding verse, Jesus commences his address to his disciples with the term *God*. In this, he adopts the designation of *Father*; and therefore, he again shews us, that he employs the two names to express the same Being.

6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the *Father*, but by me.

7. If ye had known me, ye should have known my *Father* also: and from henceforth ye have known *Him*, and have seen *Him*.

8. Philip saith unto him, Lord, shew us the *Father*, and it sufficeth us.

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*; and how sayest thou then, Shew us the *Father*?

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Though Jesus uniformly speaks of God as the Father, and applies to him singular terms, expressive of his unity or oneness; yet it is inferred from the words, 'He that hath seen me hath seen the Father,' that 'he and his Father are so essentially united, as to be inseparable, though distinct persons from each other, and have such intimate communion in Godhead, as imports a real and mutual, though incomprehensible inbeing.'—DR. GUYSE.

But, however this may be considered an argument for the deity of Jesus Christ, it does not bear at all on the doctrine of the Trinity; it does not demonstrate that there are three Divine Persons in the Godhead. And according to the doctrine itself, the Son is not the Father, and the Father is not the Son; for we are not to 'confound the Persons.'

But Jesus represents himself in this chapter as distinct from the Father. 'Ye believe in *God*,' says he; 'believe *also* in me.' 'If ye had known me, ye should have known my Father *also*.' This word *also*, shews that he is *another* being *distinct* from the Father.

10. Believest thou not that I am in the *Father*, and the *Father* in me? the words that I speak unto you I speak not of myself: but the *Father* that dwelleth in me, *He* doeth the works.

Here Jesus ascribes all his miraculous works to the Father; and therefore the Father must be God; for God only can perform miracles.

11. Believe me that I am in the *Father*, and the *Father* in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my *Father*.

13. And whatsoever ye shall ask in my name, that will I do, that the *Father* may be glorified in the Son.

16. And I will pray the *Father*, and *He* shall give you another Comforter, that he may abide with you for ever.

The Father is the object of *prayer*, and Jesus himself addresses his petitions to him. The Father, therefore, must be the one true God, and Jesus another being, distinct from him.

20. At that day ye shall know that I am in my *Father*, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my *Father*, and I will love him, and will manifest myself to him.

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my *Father* will love him,

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him, and we will come unto him, and make our abode with him.

24. He that loveth me not, keepeth not my sayings : and the word which ye hear is not mine, but the *Father's* which sent me.

26. But the Comforter, which is the Holy Ghost, whom the *Father* will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the *Father* : for my *Father is greater than I*.

We are told in another place in this Gospel, xiii. 3, that Jesus 'went to *God*.' In this verse, he says, 'he goes to the *Father*.' Couple the two declarations, of his going to *God*, and his going to the *Father*, and then we have a demonstrative proof, that the *Father* is the one only *God*.

And when we add the words of Jesus, that 'his *Father is greater than he*,' we have another proof, that Jesus himself is distinct from the one true *God*, and is not therefore a Person in the *Godhead*.

31. But that the world may know that I love the *Father* ; and as the *Father* gave me commandment, even so I do.

Our Lord tells us, John viii. 40, that 'he had heard the truth of *God*.' And this, he here informs us, is the same as receiving a commandment from the *Father*. *God* and the *Father*, therefore, are again identified as the same Being.

And Jesus, throughout this chapter, represents the *Father* as one ; applying to him the singular forms of expression,—' *He doeth—He shall give—Ye know Him—Father is.*'

XV.—1. I am the true vine, and my *Father is* the husbandman.

2. Every branch in me that beareth not fruit, *He* taketh away : and every branch that beareth fruit, *He* purgeth it, that it may bring forth more fruit.

8. Herein *is* my *Father* glorified, that ye bear much fruit ; so shall ye be my disciples.

9. As the *Father* hath loved me, even so have I loved you : continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love ; even as I have kept my *Father's* commandments, and abide in *His* love.

15. All



15. All things that I have heard of my *Father*, I have made known unto you.

Jesus again speaks of his having 'heard of his *Father*;' which he represents in another place, as having 'heard of *God*.' See John viii. 40; and also xiv. 31.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the *Father* in my name, *He* may give it you.

21. All these things will they do unto you for my name's sake, because they know not *Him* that sent me.

23. He that hateth me, hateth my *Father* also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my *Father*.

26. But when the Comforter is come, whom I will send unto you from the *Father*, even the Spirit of Truth, which proceedeth from the *Father*, he shall testify of me.

XVI.—3. And these things will they do unto you, because they have not known the *Father*, nor me.

*The Father* is the same who is spoken of in the preceding verse as *God*:—'They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth *God* service.' And then it is added, 'And these things will they do unto you, because they have not known *the Father*, &c.' How clearly, then, is the *Father* identified as the One *God*!

5. But now I go my way to *Him* that sent me: and none of you asketh me, Whither goest thou?

10. I go to my *Father*, and ye see me no more.

15. All things that the *Father* hath are mine: there-said I, that he shall take of mine, and shew it unto you.

16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the *Father*.

What is here mentioned in reference to the *Father*, is spoken of in another place in allusion to *God*. 'Jesus knowing that he went to *God*,' &c. John xiii. 3. Thus, *God* and the *Father* are repeatedly identified as one Being.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the *Father*? 23. In



23. In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the *Father* in my name, *He* will give it you.

That all worship is referred to the *Father*, is a clear and convincing proof that *He alone* is God. In this verse he is represented as the sole object of worship. The disciples of Jesus are to ask the *Father* alone, and not to pray to himself. And it is added of the *Father*, '*He* will give it you.' And not a word is said about the Holy Ghost, or a Trinity of Persons in one God.

25. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the *Father*.

26. At that day ye shall ask in my name : and I say not unto you, that I will pray the *Father* for you :

27. For the *Father Himself* loveth you, because ye have loved me, and have believed that I came out from *God*.

The words, *The Father Himself*, are strikingly expressive of unity. And 'the *Father Himself*,' in this verse, is clearly identified with *God*.

28. I came forth from the *Father*, and am come into the world : again, I leave the world, and go to the *Father*.

*I came forth from the Father*, is the same, according to the preceding verse, as 'coming out from *God*.' And the disciples evidently understood it in this sense ; for they answered (ver. 30), 'by this we believe that thou camest forth from *God*.' The *Father* and *God*, then, are identically one and the same Being.

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because *the Father is with me*.

How frequently does Jesus Christ mention *God* as the *Father*, in this discourse ! And with *God* the *Father*, he connects the singular number ;—*He*, *His*, *Him*, *Himself*. And the expression, *The Father is*, is several times repeated. There is, therefore, only one *God*, the *Father*.

XVII.—1. These words spake Jesus, and lifted up his eyes to heaven, and said, *Father*, the hour is come ; glorify *Thy Son*, that *Thy Son* also may glorify *Thee* :

The *Father* is addressed as one single Being, in the singular number, through the whole of this beautiful prayer. *Thou*, *Thy*, *Thee*, are the terms in which the prayer of Jesus to the *Father* is expressed.

2. As *Thou* hast given him power over all flesh, that  
he

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he should give eternal life to as many as *Thou* hast given him.

3. And this is life eternal, that they might know *Thee*, the only *true* God, and Jesus Christ, whom *Thou* hast sent.

Here Jesus, in a solemn address to the *Father*, says, that he is 'the *only* true God.' We have then the plain declaration of Jesus himself, that 'the *only* true God' is 'the *Father*.'

On this passage, the *Cottage Bible* has the following remarks:—'Unitarian writers lay great stress upon the third verse, as appropriating the term 'true God' to the *Father only*; but as most of the august epithets applied to God the *Father* (including every thing great, and wise, and good,) are also applied to the *Son*, (see, for instance, John xxi. 17; Rev. ii. 23; Matt. xviii. 20; xxviii. 20, &c.) so we conclude that the term *only*, was not intended to exclude the *Son of God*, but merely the false Gods of the Gentiles, who had no just title to the name. This may seem a little strange to us, who "know that an idol is nothing in the world;" but it must have appeared different in that age, when the far greater part of the world were accustomed to apply many of the same epithets to *Jupiter*, and other "Gods major" of the heathen. But, surely, if *Jesus Christ* be not truly God, to associate the knowledge of him with the knowledge of the *Father*, is highly indecorous; and is, if we may be allowed to use a commercial term, putting the *Creator* and the *creature* in the same *firm*.'

That the term, *only*, is restricted in its application, *entirely* to the *Father*, is evident from the whole context; and therefore every other being is excluded from being God besides the *Father*. Does *Jesus Christ* mention any other being or person, as the only true God, *but the Father*? Trinitarians must admit that he does *not*. Will they say, then, that the person of the *Father* includes the person of the *Son*, and the person of the *Holy Ghost*? Where have they the plain declaration of *Jesus* to this effect? And would not this, even on their own admission, be a confounding of the persons, which would be fatal to their system?

But the *Cottage Bible* mentions only 'the *Son of God*,' as being included in the term 'true God;' and not a word or a hint does it drop as to the *Holy Ghost*; and the passage in question is equally silent as to the third person. Where, then, is the *Trinity*?

Besides, how could *Jesus Christ* be included in 'the only true God,' when he here declares, that he was *sent* by 'the only true God'? Could the only true God be *sent by* the only true God? or could the *sent* be the *sender*? 'No,' it is replied; 'but the *human nature* could be sent, and this was sent.' Was, then, *the Christ* composed *merely* of the *human nature*? For it was *Christ* that was sent,—not only a *part* of *Christ*, but the *whole* *Christ*. And further; is it life eternal, to know the only true God, and merely the *human nature*

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ture of Christ? For, be it remembered, according to the argument of Trinitarians, it was *only* the *human* nature that was *sent*.

As to the passages above referred to, they admit of a rational and consistent explanation; and one which does not involve the self-evident contradiction, that the only true God was sent by the only true God; or, that *one part*, of the same Being, was sent by *another part* of the same Being.

With respect to the concluding remarks of the quotation, it may suffice to say, that to know Jesus Christ, is essential to the knowledge of the true God, as Jesus alone, 'taught the way of God in truth.' 'To whom shall we go? For he hath the words of eternal life.' And are we not told, that 'God hath put all things under his feet,' and 'given him to be the head over all things to the Church?' Thus, 'he who receiveth Christ, receiveth him that sent him'; and 'he who despiseth Christ, despiseth him that sent him.' For 'God was *with* him', and '*in* him'; and 'the Father that *dwelt* in him, *he* did the works.' And hence, 'he and his Father are one';—one, as the *Cottage Bible* says, Jesus prays that his disciples may be one; 'united in heart, in object, and design'—'perfectly united in heart and affection, in a like holy and mysterious manner, as thou, Father, art with me.' Is it 'indecorous' to speak thus of God and Christ? or ought this holy union to be designated 'a commercial firm?'

Dr. Adam Clarke takes the same view of the text as the *Cottage Bible*. And he adds, 'The words in this verse have been variously translated, 1. That they might acknowledge thee, and Jesus Christ whom thou hast *sent*, to be the only true God. 2. That they might acknowledge thee, the only true God, and Jesus whom thou hast *sent*, to be the *Christ* or *Messiah*. 3. That they might acknowledge thee to be the only true God, and Jesus Christ to be him whom thou hast *sent*. And all these translations the original will bear. From all this we learn that the only way in which *eternal life* is to be attained is by acknowledging the true God, and the divine mission of Jesus Christ, he being *sent of God* to redeem men by his blood: being the author of eternal salvation to all them that thus believe, and conscientiously keep his commandments.'

The idea, surely, is most preposterous, that the only true God should send the only true God, and the only true God pray to the only true God, and the only true God be the Father of the only true God, and the Son of the only true God!

An able author of a recent work, observes on this passage, 'I have read many ingenious arguments in the writings of Divines, used with the view of *explaining away* the obvious meaning of this text; but until they can produce another, plainly affirming that the Deity consists of three persons, it will be impossible to invalidate so clear a statement of this fundamental article of Christian doctrine.'—*The Confessions of a Member of the Church of England*, p. 140.

On the same portion of Scripture, it is also observed by another

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TRINITARIANS.—*The Trinity.*—JOHN.

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writer, after quoting a great many texts to prove the unity of God,—‘Were each and all of these passages erased from the Sacred Writings, except this declaration of our Saviour, we should have sufficient reason for believing in the distinguishing doctrine of Unitarian Christianity. Jesus calls his Father the only true God, to the exclusion of every other being in the universe; and they who associate the Son and the Holy Ghost with the Father as being *equally* with him the *only true God*, employ contradictory terms, and oppose, though undesignedly, the unequivocal language of their Lord and Master.’—*Wilson’s Scripture Illustrations of Unitarianism*, p. 12.—See a variety of readings of the passage at the 11th page of this excellent work.

In fine, let the reader remember, that Jesus Christ, in a solemn address to the Father, styles him ‘*the only true God*.’ Is not the Father, then, the only true God? For are not the words of Jesus Christ ‘worthy of all acceptance?’ Would not Trinitarians have said so, if he had declared that the *Trinity* was the only true God? Why, then, should they not say so, when he has declared that the *Father* is the only true God?

4. I have glorified *Thee* on the earth : I have finished the work which *Thou* gavest me to do.

5. And now, *O Father*, glorify *Thou* me, with *Thine own self*, with the glory which I had with *Thee* before the world was.

6. I have manifested *Thy* name unto the men which *Thou* gavest me out of the world : *Thine* they were, and *Thou* gavest them me ; and they have kept *Thy* word.

7. Now they have known that all things, whatsoever *Thou* hast given me, are of *Thee*.

8. For I have given unto them the words which *Thou* gavest me ; and they have received them, and have known surely that I came out from *Thee*, and they have believed that *Thou* didst send me.

9. I pray for them : I pray not for the world, but for them which *Thou* hast given me ; for they are *Thine*.

10. And all mine are *Thine*, and *Thine* are mine ; and I am glorified in them.

11. And now I am no more in the world, but these are in the world, and I come to *Thee*. Holy *Father*, keep through *Thine* own name, those whom *Thou* hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in  
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in *Thy* name : those that thou gavest me I have kept, and none of them is lost but the son of perdition ; that the Scripture might be fulfilled.

13. And now I come to *Thee* ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them *Thy* word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that *Thou* shouldst take them out of the world, but that *Thou* shouldst keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through *Thy* truth : *Thy* word is truth.

18. As *Thou* hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified, through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word ;

21. That they all may be one ; as *Thou, Father*, art in me, and I in *Thee*, that they also may be one in us : that the world may believe that *Thou* hast sent me.

22. And the glory which *Thou* gavest me I have given them ; that they may be one, even as we are one :

23. I in them, and *Thou* in me, that they may be made perfect in one ; and that the world may know that *Thou* hast sent me, and hast loved them, as *Thou* hast loved me.

24. *Father*, I will that they also, whom *Thou* hast given me, be with me where I am ; that they may behold my glory, which *Thou* hast given me : for *Thou* lovedst me before the foundation of the world.

25. O righteous *Father*, the world hath not known *Thee* : but I have known *Thee*, and these have known that *Thou* hast sent me.

26. And I have declared unto them *Thy* name, and will declare it : that the love wherewith *Thou* hast loved me may be in them, and I in them.

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What is that name which Jesus declared, but the *Father*?—the only true God?—the one Lord?—the one God, who alone is good?—the God of Abraham, of Isaac, and of Jacob? Thus did Jesus declare the name of God; and thus did he teach the way of God in truth. And in this chapter in particular, how clearly does he speak of God throughout in the singular number;—*Thou, Thy, Thee, &c.* So that it appears impossible to have any other idea, from this solemn address to God, than that God the Father is strictly and properly *one* Being. And when we recollect that the *name* of God, means *God himself*, we have the most satisfactory evidence, that there is only one living and true God, the Father.

XVIII.—8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way.

9. That the saying might be fulfilled, which he spake, Of them which *Thou* gavest me have I lost none.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my *Father* hath given me, shall I not drink it?

XX.—17. Jesus saith unto her, Touch me not; for I am not yet ascended to my *Father*; but go to my brethren, and say unto them, I ascend unto my *Father*, and your *Father*; and to my *God*, and your *God*.

This passage fully demonstrates, that the Father and God are *one*. And it is also evident from it, that Jesus all along uses the terms *Father* and *God*, as expressive of one and the same Being. The argument then is thus far quite conclusive—that there is only one God,—*the Father*.

21. Then said Jesus to them again, Peace be unto you: as my *Father* hath sent me, even so send I you.

Jesus repeatedly ascribes his divine mission and authority to the Father,—all the gifts and powers by which he was distinguished, and all the wonderful works which he performed. The Father, therefore, is the One Supreme, and Jesus is his servant and messenger; not a co-equal God with Him, or a Third Divine Person in the Godhead.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person:—

Singular Terms.	Number of Instances.	Singular Terms.	Number of Instances.
FATHER . . . . .	121	HE . . . . .	26
ONE . . . . .	2	HIS . . . . .	12
I . . . . .	2	HIM . . . . .	26
THOU . . . . .	31	THINE . . . . .	7
THY . . . . .	10	HIMSELF . . . . .	4
THEE . . . . .	12	IS . . . . .	14
Total . . . . .		267	

## TRINITARIANS.—THE TRINITY.

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### The Acts.

THE Book of the Acts is justly regarded by all Professors of the Gospel as a very interesting portion of the Sacred Writings.

‘It gives the only credible account of the rise and spread of Christianity,’ and ‘furnishes, at the same time, *abundant* evidence of its *truth*.’—*Introduction to the Acts, in the Cottage Bible.*

This Book of the Acts, says Dr. Adam Clarke, has ‘been generally considered in the light of a Church History, and, consequently, the *first* Ecclesiastical History on record.’

It shews, that ‘all the promises which Christ gave of the gifts and graces of the Holy Spirit,’ (which was to ‘lead the apostles into all *truth*, &c.) ‘have been fulfilled in the most eminent manner.’

‘It is truly a fifth gospel, as it contains the glad tidings of peace and *salvation* to the Gentile world.’

In this Book ‘we see how the *Church of Christ* was first formed and settled. The Apostles simply proclaimed *the truth of God*, &c. And ‘the consequence was,’ that ‘thousands acknowledged the *truth*, and embraced *Christianity*.’

‘It fully shews,’ that ‘the religion of *Christ*,’ ‘is the religion of *God*; and in it we find *the true model*, after which *every Christian Church* should be builded. As far as any church can shew that it has followed *this model*, so far it is *holy* and *apostolic*. And when *all churches* or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrines* and *discipline* laid down in the Book of the Acts of the Apostles, then, the *aggregate body* may be justly called *The Holy, Apostolic, and Catholic Church*.’—See the Doctor’s *Preface to the Acts*.

Thus, the Acts of the Apostles, according to the admission of Trinitarians, contains, in itself, genuine Christianity. And it may, therefore, be very justly appealed to, as the test of the truth as it is in Jesus.

CHAP. II.—38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the *Holy Ghost*.

‘As the Jews already believed in God the Father, and in the Holy Ghost, as speaking in and by the prophets, *some suppose* that they were to be baptized in the name of Jesus, in testimony of their believing

## UNITARIANS.—THE LORD GOD ONE LORD.

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### The Acts.

‘On the preaching of the Apostles,’ say Unitarians, ‘we take our stand. It appears to us decisive of the whole controversy. Every individual who wishes to ascertain the genuine doctrines of Jesus and his Apostles, should read with the utmost seriousness the history of their Acts.’—*Unitarianism the Only Religion that can become Universal.* By G. HARRIS. *Appendix, p. 66.*

Why Unitarians attach so much importance to the Acts of the Apostles, will appear from the following considerations:—

‘1st. The Apostles, with one exception, had accompanied our Lord, in public and in private, during the greater part of his ministry. 2d. They were appointed by him to be the missionaries of the Gospel after his death. 3d. They were endued with the Holy Spirit, which was to lead them into all truth, and to bring to their remembrance whatever they had heard and learnt from Christ. 4th. This Book of their Acts includes the history of near thirty years’ preaching. And 5th. In this period they often addressed persons who had no opportunity of hearing more than a single sermon; and consequently in that sermon we may reasonably expect to find the leading doctrines of Christianity. Grant that the Apostles were truly evangelical preachers, that the converts they made, were converts to the truth of Christ, that the writer of their history was careful and honest; and it will follow that the doctrines recorded in this book as the substance of their teaching are the pure doctrines of the gospel, and that all others are merely of human invention.’—*The Christian Reformer, Vol. I. pp. 234, 235.*

From these considerations, the Book of the Acts deserves the reader’s particular attention, as being the brief record of the labours of the first missionaries of the gospel, and an invaluable evidence of the faith of the early Christians in the Apostolic age.

CHAP. I.—4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of *the Father*, which, saith he, ye have heard of me.

7. And he said unto them, ‘It is not for you to know the times or the seasons, which *the Father* hath put in *His own power.*’

One Being is here evidently spoken of, as the only Sovereign Arbitrer of ‘times and seasons’; and that is *the Father*. All future events

lieving him to be a *Divine Person*, and the true Messiah, which was the grand point to be gained upon them; but that, as the great question among the *Gentiles* was about the true God, *they* were to be baptized in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*, as *the one true God*, in opposition to all idols, according to Christ's commission relating to the *Gentiles*. (Matt. xxviii. 19.) But as this ordinance was administered by the authority and command of Christ, and on the foot of faith in him, and obedience to him, as a *Divine Person*, and the only true Messiah; it is usually expressed by baptizing *Gentiles*, as well as *Jews*, *in the name of Christ*, and *into him*; and this supposes that it was administered according to his express institution, which was, that it should be not in his own name only, but in the name of the *Father*, and the *Holy Ghost* together with *his own*: And therefore I take baptizing in the name of the Lord Jesus, to be expressive, not of the form of baptism, but of the special regard that was had to Christ in it; and, as *Irenæus* observes, in the name of *Christ* is understood, the *Father*, who anointed him, and the *Son*, who was anointed, and the *Spirit*, who was the unction with which he was anointed.'—DR. GUYSE.

'Some suppose,' says the Doctor, at the beginning of the foregoing remarks; and on this supposition the whole of his argument is founded. It is, therefore, nothing but supposition. And certainly, not a word escapes the lips of the Apostle, about baptizing 'in the name of the Father, and of the Son, and of the Holy Ghost, as *the one true God*.' He mentions only the name of *Jesus*, and drops not the least hint in reference to any such doctrine as that of the Trinity.

Besides, Dr. Guyse, in the above quotation, speaks of one of the three Persons as an 'unction, with *which*' the second person was anointed by the first! Is, then, an unction a *person*? and what sense is there in the assertion, that one person was anointed by another person, *with* a third person?

Dr. Doddridge, on this passage, in reference to the Holy Spirit, says, '*its* extraordinary gifts.' Here the Spirit is spoken of *impersonally*. It is only '*it*,' and cannot, therefore, be a *person*; and consequently, there cannot be a Trinity.

But gifts are represented as proceeding from the Spirit, as though it were a person. '*Its* extraordinary gifts.' Thus, it is supposed to bestow gifts, as an intelligent agent. But in the above passage of Scripture, it is said to be a *gift itself*, not the *dispenser* of gifts.

XIX.—1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2. He said unto them, Have ye received the *Holy Ghost* since ye believed? And they said unto him, We have not so much as heard whether there be any *Holy Ghost*.  
3. And

c. I.] UNITARIANS.—*The Lord God One Lord.*—THE ACTS.

events are in his *own* power; and therefore, he must be the one God, who seeth the end from the beginning, and ‘doeth according to his will in the army of heaven, and among the inhabitants of the earth.’

‘God has not only fixed the great periods in which *He* will bring about those great revolutions, which *His* wisdom, justice, and mercy have designed; but *He* leaves *Himself* at full liberty to choose those particular portions of such periods, as may be best for the accomplishment of those purposes.’—DR. A. CLARKE.

Thus we have here a Trinitarian admission, that by the *Father* in this passage, is meant *God*; and God is spoken of as *one*, under the application of the singular terms, *He*, *His* and *Himself*. The *Father*, therefore, alone is God, according to the indirect testimony of Trinitarians themselves.

24. And they prayed, and said, *Thou*, Lord, which knowest the hearts of all men, shew whether of these two *Thou* hast chosen.

This prayer, as well as all others that are addressed to God in the Scriptures, is in the *singular* number; ‘*Thou*, Lord,’ ‘*Thou* hast chosen.’ And this is the same Being who has been twice before mentioned in this chapter, as *the Father*.

II.—17. And it shall come to pass in the last days, saith God, *I* will pour out *my* spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on *my* servants and on *my* handmaidens *I* will pour out in those days of *my* Spirit; and they shall prophesy:

19. And *I* will shew wonders in heaven above, and signs in the earth beneath.

Here it is evidently *one* Being that is speaking, and he is expressly declared to be *God*.

25. For David speaketh concerning him, *I* foresaw the Lord always before my face, for *He is* on my right hand, that *I* should not be moved:

26. Therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope:

27. Because *Thou* wilt not leave my soul in hell, neither wilt *Thou* suffer *Thine* Holy One to see corruption.

28. *Thou* hast made known to me the ways of life; *Thou* shalt make me full of joy with *Thy* countenance.

30. Therefore being a Prophet, and knowing that God

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard this, they were baptized in the name of the *Lord Jesus*.

6. And when Paul had laid his hands upon them, the *Holy Ghost* came on them: and they spake with tongues, and prophesied.

7. And all the men were about twelve.

'The disciples of John believed in Christ to come, the disciples of Jesus believed in Christ as already come, and were baptized in that faith; and the ordinance sealed unto both the remission of sins: yet it being essential to Christian baptism, to baptize in the name of the *Father*, the *Son*, and of the *Holy Ghost*; thereby professing ourselves to be buried and risen with Christ; and John's baptism having not this, when the disciples heard that, they were baptized in the name of the *Lord Jesus*; that is, in the name of the *Father*, *Son*, and *Holy Ghost*; which is the essence of Christian Baptism.'—BURKITT.

This argument, like the preceding one for the Trinity, assumes the fact to be proved; and that, too, contrary to the evidence of the case. For it is expressly said on this occasion, that these converts were baptized 'in the name of the Lord Jesus.' And he is only *one* of the supposed three persons in the Godhead; for we are not to confound the persons. Therefore, there is no inference of a Trinity to be deduced from these passages; but a directly contrary one seems naturally to force itself upon the mind.

Speaking of the Holy Spirit, in this connection, Burkitt says, '*its* sanctifying operations—*its* miraculous gifts;' Dr. Adam Clarke, '*the Spirit which* enlightens their minds;' and Dr. Doddridge, 'be filled with *it*, and be made obedient unto *it*.'

Thus, the Spirit is *neuter*, and is therefore *not a person*; and consequently, there are not three persons in the Godhead, according to the involuntary testimony of Trinitarians themselves.

God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *He* would raise up Christ to sit on his throne.

33. Therefore being by the right hand of *God* exalted, and having received of the *Father* the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The *Father* here is the same that is mentioned as *God*; who is spoken of as one single Being,—*he*; and who is addressed as one,—*thou, thy, and thine*. He is moreover represented as *distinct* from Jesus Christ, as he raised him from the dead, and exalted him by his right hand.

34, 35. (See Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43.)

III.—13. *The God* of Abraham, and of Isaac, and of Jacob; *the God* of our fathers, hath glorified *His* Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

'The God of Abraham, &c.' was announced thus:—'Hear, O Israel; the Lord our God is *one* Lord.'—Besides, '*The God*', is a definite expression; and when, as in the present instance, it is connected with the *singular* number, it clearly defines *one* Being as God, to the exclusion of all others.

18. But those things, which God before had shewed by the mouth of all *His* prophets, that Christ should suffer, *He* hath so fulfilled.

20. And *He* shall send Jesus Christ, which before was preached unto you:

21. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all *His* holy prophets since the world began.

26. Unto you first God, having raised up *His* Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

IV.—24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, *Thou* art God, which hast made heaven, and earth, and the sea, and all that in them is.

25. Who by the mouth of *Thy* servant David hast said, Why did the heathen rage, and the people imagine vain things?

26. The

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TRINITARIANS.—*The Trinity.*—THE ACTS.

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26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against *His* Christ.

27. For of a truth against *Thy* holy child Jesus, whom *Thou* hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28. For to do whatsoever *Thy* hand and *Thy* counsel determined before to be done.

29. And now, Lord, behold their threatenings : and grant unto *Thy* servants, that with all boldness they may speak *Thy* word,

30. By stretching forth *Thine* hand to heal : and that signs and wonders may be done by the name of *Thy* holy child Jesus.

This prayer is evidently addressed to one Being—in the singular number, *thou, thy, thine* ; and this Being is *God*, the maker of heaven and earth, &c., and the anointer of Jesus Christ. Doubtless the Apostles were the *true* worshippers. The true God then is only *one*,—the *Father* of Jesus Christ.—It is remarkable, that Jesus is mentioned in this prayer in connection with God ; but he is not addressed. The Apostles, then, could not believe that he was a Divine Person in the Godhead ; more particularly, as they represent him as *distinct* from God, being the holy *child* or *servant* of God.

V.—31. Him hath God exalted with *His* right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32. And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey *Him*.

VII.—2. And he said, Men, brethren, and fathers, hearken : *The* God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which *I* will shew thee.

7. And the nation to whom they shall be in bondage will *I* judge, said God : and after that shall they come forth, and serve *me* in this place.

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TRINITARIANS:—*The Trinity.*—THE ACTS.

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8. And *He* gave him the covenant of circumcision : and so Abraham begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9. And the patriarchs, moved with envy, sold Joseph into Egypt ; but God *was* with him.

32. *I* am *the* God of thy fathers, *the* God of Abraham, and *the* God of Isaac, and *the* God of Jacob. Then Moses trembled, and durst not behold.

33. Then said *the* Lord to him, Put off thy shoes from thy feet ; for the place where thou standest is holy ground.

34. *I* have seen, *I* have seen the affliction of *my* people which is in Egypt : and *I* have heard their groaning, and am come to deliver them. And now come, *I* will send thee into Egypt.

42. Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the Prophets, O ye house of Israel, have ye offered to *me* slain beasts and sacrifices by the space of forty years in the wilderness ?

43. Yea, ye took up the Tabernacle of Moloch, and the star of your God Remphan, figures, which ye made to worship them : and *I* will carry you away beyond Babylon.

44. Our fathers had the tabernacle of witness in the wilderness, as *He* had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

47. But Solomon built *Him* an house.

48. Howbeit *The Most High* dwelleth not in temples made with hands ; as saith the Prophet,

49. Heaven is *my* throne, and the earth is *my* footstool : what house will ye build *me* ? saith the Lord : or what is the place of *my* rest ?

50. Hath not *my* hand made all these things ?

Through the whole of this intrepid address of Stephen, the Almighty is clearly represented as *one* Being : *He* gave—*He* appointed—*I* am *the* God—*I* have seen—*I* have heard—*my* throne—*my* footstool. His distinguishing appellation, *The Most High*, is expressly applied to Him. And as there can be only *one* ' Most High,' it follows inevitably that there can be only *one* God. X.—35.

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X.—35. But in every nation, he that feareth *Him*, and worketh righteousness, is accepted with *Him*.

38. God anointed Jesus of Nazareth, with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God *was* with him.

XI.—17. Forasmuch then as God gave them the like gift as *He* did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

XII.—11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent *His* angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

XIII.—17. The God of this people of Israel, chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm, brought *He* them out of it.

The people of Israel were told by Moses,—‘Unto thee it was shewed, that thou mightest know that the Lord *he is* God; there is *none else beside him*.’ Deut. iv. 35.—And they were required to observe as the first commandment—‘Thou shalt have no other Gods before *me*.’ Ex. xx. 3.

18. And about the time of forty years suffered *He* their manners in the wilderness.

19. And when *He* had destroyed seven nations in the land of Canaan, *He* divided their land to them by lot.

20. And after that *He* gave unto them Judges about the space of four hundred and fifty years, until Samuel the prophet.

21. And afterwards they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when *He* had removed him, *He* raised up unto them David to be their king; to whom also *He* gave testimony, and said, *I* have found David the son of Jesse, a man after *mine* own heart, which shall fulfil all *my* will.

23. Of this man’s seed hath God according to *His* promise raised unto Israel a Saviour, Jesus.

33. God hath fulfilled the same unto us their children,

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dren, in that *He* hath raised up Jesus again ; as it is also written in the second Psalm, Thou art *my* Son, this day have *I* begotten thee.

34. And as concerning that *He* raised him up from the dead, now no more to return to corruption, *He* said on this wise, *I* will give you the sure mercies of David.

35. Wherefore he saith also in another Psalm, *Thou* shalt not suffer *Thine* Holy One to see corruption.

41. Behold, ye despisers, and wonder, and perish : for *I* work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

47. For so hath the Lord commanded us, saying, *I* have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

In this address of Paul, there is only one Being who is recognized as God. Singular numbers are applied to him throughout; and not the most distant hint is given of a Trinity in Unity.

XIV.—3. Long time therefore abode they speaking boldly in the Lord, which gave testimony to the word of *His* grace, and granted signs and wonders to be done by their hands.

15. We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless *He* left not *Himself* without witness, in that *He* did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The living God who made heaven and earth, &c., and whom the people were to serve, is here, as in all other places, evidently presented to us as *one* ; '*He* left not *Himself* without witness.' Such is the language used by the Apostles under the inspiration of the Holy Spirit, which was to '*lead them into all truth.*'

27. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how *He* had opened the door of faith unto the Gentiles.

It was not a Trinity in Unity that had opened this door unto the Gentiles, but one only God :—'*He* had opened,' &c.



XV.—8. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as *He* did unto us.

13. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me :

14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for *His* name.

15. And to this agree the words of the prophets ; as it is written,

16. After this *I* will return, and will build again the tabernacle of David, which is fallen down ; and *I* will build again the ruins thereof, and *I* will set it up :

17. That the residue of men might seek after *the* Lord, and all the Gentiles, upon whom *my* name is called, saith *the* Lord, who doeth all these things.

18. Known unto God are all *His* works from the beginning of the world.

This is the same God who spake to the Jews in times past by ‘ the prophets ;’ who was designated, ‘ The Holy *One* of Israel ;’ and who is in these verses presented to us as one single individual Being ;— ‘ *I* will return,’ ‘ *I* will build,’ ‘ *His* name,’ ‘ *His* works.’

We now come to the preaching of St. Paul at Athens. This is an interesting and remarkable occasion. The Apostle is a missionary of the Gospel, sent forth to preach to the Gentiles, and set apart for the sacred work by a wonderful miracle. In this distinguished character, he stands before the celebrated people of Athens, who had long believed in a multiplicity of Gods, whom they ignorantly worshipped. His object is expressly to teach them the *true* God ; and let the reader observe particularly who that God is ;—whether He be a Trinity in Unity, or strictly and properly One Being.

But it may be well to observe, first, ‘ that there were in Athens altars erected to *unknown Gods*, is evident from ancient writers. These were probably erected on occasion of public calamities, which they ascribed to some Gods whom they had not been used to worship, but did not know whom. Paul had the address to take a proper advantage of this circumstance, to lead them to the worship not of a *new God*, for that would have been criminal by their laws, but of that God to whom all national calamities, and all national blessings, were owing, and of whom they were ignorant. The superiority of this God, to those whom they had worshipped, he proceeds to explain.’ PRIESTLEY’S *Notes*, vol. iii. p. 660.—See also BURDER’S *Oriental Customs*, vol. ii. pp. 354—356.

As the Gospel had not yet been preached in Athens, and from the state of that celebrated city itself, the Apostle must have been exceedingly

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TRINITARIANS:—*The Trinity.*—THE ACTS.

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exceedingly anxious to 'declare the whole counsel of God.' And accordingly we find, (xvii. 16, &c.,) that 'his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange Gods: because he preached unto them Jesus and the resurrection. And they took him and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears: we would know therefore what these things mean.'

XVII.—22. Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, *Him* declare I unto you.

24. God that made the world and all things therein, seeing that *He is* Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither *is* worshipped with men's hands, as though *He* needed any thing, seeing *He* giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after *Him*, and find *Him*, though *He* be not far from every one of us:

28. For in *Him* we live, and move, and have our being; as certain also of your own poets have said, For we are also *His* offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the GODHEAD *is* like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at: but now commandeth all men every where to repent;

31. Because

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31. Because *He* hath appointed a day, in the which *He* will judge the world in righteousness by that man whom *He* hath ordained; whereof *He* hath given assurance unto all men, in that *He* hath raised him from the dead.

There is something exceedingly intrepid in the declaration 'the times of this ignorance,' at such a time, and in such a place. For 'the members of the court of Areopagus could not endure an attack upon their religion. So tenacious were they of their ancient customs and religious rites, that the most enlightened Heathen who ever lived, because he wished to introduce the knowledge of one God, and to substitute a more rational system in the room of that fabulous one which then prevailed, was arraigned before them, and condemned to die.—Before the same assembly St. Paul was now brought, as a setter forth of strange Gods, to give an account of the doctrines which he taught, and of that Jesus, whose instructions he professed to follow. Undaunted at the presence of his judges, unmoved at the malice of his accusers, he stands before the whole assembly, and addresses to them a speech replete with religious instruction, and far superior to any thing which that learned assembly had heard before; a speech highly becoming a man of truth, and a disciple of Christ.' BEARD'S *Family Sermons*, vol. i. p. 26.

In this celebrated speech, the Apostle plainly teaches the unity of God; applying to him the singular forms of expression,—'*Him* declare I unto you—*He* is not far from every one of us: for in *Him* we live, and move, and have our being.' This one God is the *Father*; 'for we are his *offspring*.' And he is clearly distinguished from Jesus Christ, as he ordained him, and raised him from the dead. The *Godhead* is expressly mentioned, but only as *one*; and not the least hint is given of its consisting of three Divine Persons, equal in power and glory, and equally to be worshipped by all creatures. On the contrary, all worship is directed to be paid to one object only, whom the Athenians ignorantly worshipped as THE UNKNOWN GOD, but whom the Apostle declared unto them, as 'God that made the world,' and 'Lord of heaven and earth,' who was not to be worshipped 'with men's hands, as though *He* needed any thing, seeing *He* giveth to all life, and breath, and all things.'

Such was the preaching of Paul on this memorable occasion. Did he preach the *truth*? It cannot be doubted. Then, there is only *one* God, the *Father*.

XX.—32. And now, Brethren, I 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 them which are sanctified.

XXII.—14. And he said, *The* God of our fathers hath chosen thee, that thou shouldest know *His* will, and see that just One, and shouldest hear the voice of his mouth.

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XXVIII.—27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and *I* should heal them.

From the instances which have been adduced from this ‘first Ecclesiastical History on record,’ and this ‘true model of every Christian Church,’ it is evidently one Being whom the Apostles preach as the true God. They speak of Him invariably in the singular number, and not a word do they utter about three persons in one God, or Trinity in Unity, &c. And yet, they are enlightened by the Holy Spirit, and led by it into all truth!

Then, Christianity teaches that there is but one God, the Father; and this is the distinguishing characteristic of *The True, Holy, Apostolic, and Catholic Church.*

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.	Singular Terms.	Number of Instances.
FATHER . . . . .	3	HIS . . . . .	15
I . . . . .	21	HIM . . . . .	8
MY . . . . .	13	MINE . . . . .	1
ME . . . . .	3	THINE . . . . .	3
THOU . . . . .	9	HIMSELF . . . . .	1
THY . . . . .	8	IS . . . . .	4
HE . . . . .	30		

TOTAL . . . . . 119

To the above may be added one instance in which God is mentioned as *The Most High.*

See on this Book, TOULMIN'S *Review of the Preaching of the Apostles*; HARRIS'S *Unitarianism, the Only Religion that can become Universal, Appendix, pp. 56—66*; *The Christian Reformer, vol. i. pp. 130—132*; and *The Christian Reflector, vol. v. pp. 84—90.*

## TRINITARIANS.—THE TRINITY.

### Romans.

CHAP. VIII.—9. But ye are not in the flesh, but in the *Spirit*, if so be that the *Spirit of God* dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his.

‘Ye are regenerated and ruled by this *Divine Spirit*, in case *He* really thus dwells in you, as I trust *He* doth.

‘*The Spirit of God*, and the *Spirit of Christ*, are here used promiscuously, as terms of the same import, to intimate, that *Christ*, as well as the *Father*, is *God*; and that the *Holy Spirit* as essentially belongs to, and is as inseparable from the Son, as from the Father himself; *He* being as much the Spirit of the *one*, as of the *other* of those *divine persons*.’—DR. GUYSE.

This argument strangely confounds the persons. And it is evidently untenable, as it supposes that the Spirit of one person, may be the Spirit of another person; which is manifestly contradictory and absurd. Besides, the Apostle does not say a word about *divine persons*. And whether the *Spirit* be a *person*, the reader may judge from the following Trinitarian testimony, in reference to this verse, and especially to the expression, *if so be that the Spirit of God dwell in you* :—

‘But now the Spirit dwells in them; and *its* testimony in their consciences, and *its* powerful operations in their hearts, are the proofs of *its* indwelling.’—DR. A. CLARKE.

When speaking of the powerful operations of GOD, we do not say ‘*its* powerful operations;’ or of the testimony of a PERSON, ‘*its* testimony.’ Therefore, the Spirit is not a *person*, if it be *it*; and consequently, according to the involuntary testimony of a learned Trinitarian, there are not three persons in the Godhead.

11. But if the *Spirit of Him* that raised up *Jesus* from the dead dwell in you; He that raised up Christ from the dead, shall also quicken your mortal bodies by *His Spirit* that dwelleth in you.

‘The *Father*, *Son*, and *Spirit*, are here distinguished from each other by *personal* characters. And though Christ is spoken of, in his human nature, as raised from the dead; yet he, in his original nature, and the Holy Spirit, as well as the Father, are *Divine persons*, undivided in essence and operation, and exerting one and the same

## Romans.

CHAP. I.—1. Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,

2. (Which *He* had promised afore by *His* prophets in the Holy Scriptures,)

3. Concerning *His* Son Jesus Christ our Lord.

7. To all that be in Rome, beloved of God, called to be saints; grace to you, and peace from *God our Father*, and the Lord Jesus Christ.

*God* is here identified with the *Father*, and is spoken of throughout the chapter as *one* Being, under the application of *singular* terms.

It is observed on the words, *from God our Father*, that ‘The Apostle wishes them all the blessings which can flow from *God*, as the *fountain* of grace; producing in them all the happiness which a heart filled with the peace of *God* can possess; all of which are to be communicated to them *through* the Lord Jesus Christ.’—DR. A. CLARKE.

Here *God* is represented as strictly one Being—‘the *fountain* of grace;’ and *Jesus* as distinct from him—the medium, ‘*through*’ which all the blessings of grace are communicated.

And this may be considered an involuntary Trinitarian testimony, that the *Father* alone is *God*, and that *Jesus* is another being distinct from him.

Dr. Guyse expresses himself in a similar manner. ‘May all blessings freely and extensively abound toward you, according to the economy of salvation, *from God*, even our covenant *God* and *Father*, as the *original spring and designer* of them all; and from the Lord *Jesus Christ*, as the only *Mediator*, who purchased them by his blood, and *conveys* them by his Spirit.’

Thus, *God our Father* is the *origin* of all spiritual blessings, and the Lord *Jesus Christ* the *Mediator*, who *conveys* them to his disciples.

8. First, I thank my *God* through *Jesus Christ* for you all, that your faith is spoken of throughout the whole world.

9. For *God* is my witness, whom I serve with my spirit

same power of the Godhead, with joint concurrence, in raising the dead; as may be fairly concluded, because the resurrection of Christ and of believers is sometimes ascribed to God the Father, 1 Cor. vi. 14, at others to Christ himself, John ii. 19, 21, and v. 28, 29, and vi. 40; and at others to the Holy Ghost, as here, and 1 Peter iii. 18. And that *quickening our mortal bodies* is meant of raising them to eternal life. See Dr. Whitby on the place.—DR. GUYSE.

That the three supposed persons, cannot be '*Divine persons, undivided in essence,*' is evident from its being said, that one of them was *dead*, and was *raised* from the dead; and the Apostle does not qualify the expression, by making any distinction between '*his human nature,*' and '*his original nature.*' God is the ever-living God, who only hath immortality in himself; and a being who once *died*, could not be of his *essence*; for if he had possessed it, he could *not* have died.

Burkitt says on this passage, that '*the Holy Ghost is called the Spirit of the Father, because the Father is the Fountain and Original of the Deity, and doth communicate it both to the Son and to the Spirit, to teach us to seek unto the Father, for the gift of the Holy Spirit, he being the Donor and Dispenser of it.*'

Thus, the Son and Spirit are *derived* Deities, as Deity was *communicated* to them. And the latter, though said to be Deity, is *not a person*; for it is called merely '*it.*'

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.

'By all the love and grace of the blessed Spirit, in *His* coming to work effectually, and take up *His* abode in you.

'The Holy Ghost may be called, by way of eminence and peculiarity, *the Spirit*, as *personally* distinguished from the Father and the Son; and as *properly divine*, and infinitely superior to all created Spirits.'—DR. GUYSE.

The Apostle undoubtedly mentions '*Jesus Christ,*' '*the Spirit,*' and '*God,*' distinctly; but it is remarkable, that he represents *God only* as the object of *prayer*; which would not have been the case, if he had believed in the Trinity; for the whole three persons would have been entitled to religious homage; and it is not to be supposed, that he would have specified only *one* as being so entitled, if he had been in truth a Trinitarian.

spirit in the Gospel of *His* Son, that without ceasing I make mention of you always in my prayers.

The expression, 'God is,' clearly implies one Being; and we often meet with it in the Scriptures.

19. That which may be made known of God is manifest in them; for God hath shewed it unto them.

20. For the invisible things of *Him* from the creation of the world are clearly seen, being understood by the things that are made, even *His* eternal power and Godhead; so that they are without excuse.

Though speaking directly of the existence of God, the Apostle says not a word about a Trinity, but adopts language strikingly expressive of the Divine Unity.

21. Because that, when they knew God, they glorified *Him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

'They glorified *Him* not as God,' says the Apostle. It is then *one* God whose glory the creature is to seek. And this idea runs through the whole chapter.

25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

II.—3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of *His* goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

17. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18. And knowest *His* will, and approvest the things that are more excellent, being instructed out of the law.

III.—3. What if some did not believe? shall their unbelief make the faith of God without effect?

4. God forbid: yea, let God be true, but every man a liar; as it is written, That *Thou* mightest be justified in *Thy* sayings, and mightest overcome when *Thou* art judged.

5. But

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TRINITARIANS.—*The Trinity*.—ROMANS.

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5. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

6. God forbid: for then how shall God judge the world?

7. For if the truth of God hath more abounded through my lie unto *His* glory; why yet am I judged as a sinner?

20. Therefore by the deeds of the law there shall no flesh be justified in *His* sight.

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by *His* grace through the redemption that is in Christ Jesus.

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare *His* righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, I say, at this time *His* righteousness: that *He* might be just, and the justifier of him which believeth in Jesus.

29. *Is He* the God of the Jews only? *is He* not also of the Gentiles? Yes, of the Gentiles also.

That 'the God of the Jews' was strictly *one* Being, the following passages will abundantly testify:—'Know therefore this day, and consider it in thine heart, that the Lord *He* is God in heaven above, and upon the earth beneath: *there is none else.*' Deut. iv.

39. '*There is none* holy as the Lord: for *there is none beside thee*; neither is there any rock like our God.' 1 Sam. ii. 2. 'That all the people of the earth may know that the Lord *is* God, and that *there is none else.*' 1 Kings viii. 60. 'O Lord of hosts, God of Israel, that dwellest between the Cherubims, *Thou art the God, even Thou alone*, of all the kingdoms of the earth: *Thou hast made heaven and earth.*' Isaiah xxxvii. 16. 'To whom then will ye liken *me*, or shall *I* be equal? saith the *Holy One.*' Isaiah xl.

25. '*I, even I, am the Lord*; and *beside me there is no Saviour*;' '*I am the Lord, your Holy One, the Creator of Israel, your King.*' Isaiah xliii. 11, 15. 'Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts; *I am the first, and I am the last*; and *beside me there is no God*. Ye are even *my* witnesses. *Is there a God beside me?* Yea, *there is no God*; *I know not any.*' Isaiah xlv. 6, 8. *I am the Lord, and there is none else*; there *is no God beside me*: *I girded thee, though thou hast not*

known

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TRINITARIANS.—*The Trinity.*—ROMANS.

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c. III.] UNITARIANS.—*The Lord God One Lord.*—ROMANS.

known *me*: That they may know from the rising of the sun, and from the west, that *there is none beside me*. *I* am the Lord, and *there is none else.* ‘*There is no God else beside me*; a just God and a Saviour; *there is none beside me*. Look unto *me*, and be ye saved, all the ends of the earth; for *I* am God, and *there is none else.*’ Isaiah xlv. 5, 6, 21, 22.—Such is ‘the God of the Jews,’ and such also is ‘the God of the Gentiles,’—strictly and properly *one* Being.

30. Seeing *it is one God*, which shall justify the circumcision by faith, and the uncircumcision through faith.

There cannot be a plainer or more positive declaration than this, that God is *one*. The proof is as clear as words can make it; for it is the express language of the proposition itself,—‘*One God.*’ When the Apostle had thus been speaking of one God, how natural would it have been for him to have said, that in this one God there are three Persons, *if* he had believed such a doctrine. But he does not add this; and the unavoidable inference is, that he knew nothing of such a faith.

On this passage Trinitarians thus comment:—

‘*Seeing it is one God*, has been rendered, *seeing God is one*. It however makes little difference in the sense: the Apostle’s meaning most evidently is, it is *one* and the *same* God who made both Jews and Gentiles, who shall justify,’ &c.—DR. A. CLARKE.

‘Since, according to a prophecy of Gospel times, that ‘the Lord should be king over all the earth, and in that day there shall be *one* Lord, and his *name* one.’ (Zech. xiv. 9.) He is *one* and the *same* God, in a covenant way, and by the same means, to persons of all nations,’ &c.—DR. GUYSE.

Thus, Trinitarians here admit distinctly, that God is *one*; but they do not add, three persons, or subsistences, or essences;—in all probability, because the words of the Apostle are so plain and definite, in support of the strict and absolute Unity of the Divine Being.

IV.—5. But to him that worketh not, but believeth on *Him* that justifieth the ungodly, his faith is counted for righteousness.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17. (As it is written, *I* have made thee a Father of many nations,) before *Him* whom he believed, even

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TRINITARIANS.—*The Trinity.*—ROMANS.

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*God*, who quickeneth the dead, and calleth those things which be not as though they were.

23. Now it was not written for his sake alone, that it was imputed to him ;

24. But for us also, to whom it shall be imputed, if we believe on *Him* that raised up Jesus our Lord from the dead.

V.—8. But God commendeth *His* love toward us, in that, while we were yet sinners, Christ died for us.

10. For if, when we were enemies, we were reconciled to God by the death of *His* Son, much more, being reconciled, we shall be saved by his life.

VI.—4. Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of *the Father*, even so we also should walk in newness of life.

It is here declared, that the *Father* raised up <sup>o</sup>Christ from the dead. On another occasion, this same Apostle says,—‘ *God* hath raised up Jesus again.—He whom *God* raised again, saw no corruption.’ Acts xiii. 33, 37.

Thus, God and the Father are the same Being ; and the only true God is the *Father*.

VIII.—3. For what the law could not do, in that it it was weak through the flesh, *God* sending *His* own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

11. But if the Spirit of *Him* that raised up Jesus from the dead dwell in you, *He* that raised up Christ from the dead shall also quicken your mortal bodies by *His* spirit that dwelleth in you.

15. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, *Father*.

He who is here called *Father*, is the same as he who is called *God* ; who is spoken of as *He*, *His*, and *Him* ; and who is said to have raised up Christ from the dead. The *Father*, then, is the one God, and the one God the Father is distinct from Jesus Christ, and superior to him.

28. And we know that all things work together for good to them that love God, to them who are the called according to *His* purpose.

29. For

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TRINITARIANS.—*The Trinity*.—ROMANS.

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29. For whom *He* did foreknow, *He* also did predestinate, to be conformed to the image of *His* Son, that he might be the first-born among many brethren.

30. Moreover whom *He* did predestinate, them *He* also called : and whom *He* called, them *He* also justified : and whom *He* justified, them *He* also glorified.

31. What shall we then say to these things ? If God be for us, who can be against us ?

32. *He* that spared not *His* own Son, but delivered him up for us all, how shall *He* not with him also freely give us all things ?

IX.—9. For this is the word of promise, At this time will *I* come, and Sarah shall have a Son.

13. As it is written, Jacob have *I* loved, but Esau have *I* hated.

14. What shall we say then ? Is there unrighteousness with God ? God forbid.

15. For *He* saith to Moses, *I* will have mercy on whom *I* will have mercy, and *I* will have compassion on whom *I* will have compassion.

It should be borne in mind, that the citations are made on account of the form of expression which is adopted in reference to the Divine Being: and as it is uniformly in the singular number, it proves that there is only *one* God. This one God, too, is all along spoken of as the *Father*, and the Father of Jesus Christ; consequently, the Father only is God, and Jesus Christ is his Son; that is, another being distinct from God the Father.

17. For the Scripture saith unto Pharaoh, Even for this same purpose have *I* raised thee up, that *I* might shew *my* power in thee, and that *my* name might be declared throughout all the earth.

18. Therefore hath *He* mercy on whom *He* will have mercy, and whom *He* will *He* hardeneth.

19. Thou wilt say then unto me, Why doth *He* yet find fault ? For who hath resisted *His* will ?

20. Nay but, O man, who art thou that repliest against God ? Shall the thing formed, say to *Him* that formed it, Why hast *Thou* made me thus ?

22. What if God, willing to shew *His* wrath, and to make *His* power known, endured with much long-suffering the vessels of wrath fitted to destruction :

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TRINITARIANS.—*The Trinity.*—ROMANS.

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4. But what saith the answer of God unto him? I have reserved to *Myself* seven thousand men, who have not bowed the knee to the image of Baal.

'I have reserved to *Myself*,' is language which only one Being can use; and therefore God is one.

On that remarkable occasion, when the Prophet of God put the Priests of Baal to the test, as to who was the true God, we are informed, that when 'all the people saw the fire of the Lord fall, and consume the burnt sacrifice, and the wood, and the stones, and the dust, and lick up the water that was in the trench,—they fell on their faces: and they said, The Lord, *He* is the God; the Lord, *He* is the God.' 1 Kings xviii. 17—39.

Let the reader observe the prayer of Elijah on this occasion, and see if it does not recognize only *one* God, as the object of faith and of religious homage.

21. For if God spared not the natural branches, take heed lest *He* also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in *His* goodness: otherwise thou also shalt be cut off.

27. For this is *my* covenant unto them, when *I* shall take away their sins.

32. For God hath concluded them all in unbelief, that *He* might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are *His* judgments, and *His* ways past finding out!

34. For who hath known the mind of the Lord? or who hath been *His* counsellor.

35. Or who hath first given to *Him*, and it shall be recompensed unto him again?

36. For of *Him*, and through *Him*, and to *Him*, are all things: to whom be glory for ever. Amen.

It is an observation which is continually arising, that the sacred writers, in speaking of God, apply to him the singular pronouns *He, His, Him, &c.* Can they mean therefore to teach any other doctrine, than that God is *one*?

XII.—19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is *mine*; *I* will repay, saith the Lord.

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TRINITARIANS.—*The Trinity*.—ROMANS.

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XV.—3. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached *Thee* fell on me.

6. That ye may with one mind and one mouth glorify *God*, even the *Father* of our Lord Jesus Christ.

Here the Apostle teaches us plainly, that *God, even the Father*, is the true God; and that he is distinct from Jesus Christ, as he is *his Father*.

9. And that the Gentiles might glorify *God* for *His* mercy; as it is written, For this cause I will confess to *Thee* among the Gentiles, and sing unto *Thy* name.

10. And again he saith, Rejoice, ye Gentiles, with *His* people.

11. And again, Praise the Lord, all ye Gentiles; and laud *Him*, all ye people.

XVI.—25. Now to *Him* that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the Revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of *the* everlasting God, made known to all nations for the obedience of faith:

27. To God *only wise*, be glory through Jesus Christ for ever. Amen.

It is difficult to conceive of language more expressive of strict and proper unity than this, which the Apostle here employs in his concluding Benediction. Who would ever imagine from it that the venerable writer could have any idea of a Trinity, or any intention of inculcating such a doctrine? Although he may have written ‘some things hard to be understood,’ yet he teaches us plainly that God is one, and that the one God is the Father. This is evidently the doctrine of this Epistle, as it is that which the same Apostle maintains in his celebrated speech at Athens. And neither to the Athenians nor the Romans, did he utter a sentiment that bears the slightest resemblance to the doctrine of the Trinity.

Dr. Adam Clarke here observes, that the expression, *To God only wise*, ‘comes in with great propriety. *He alone*, who is the *Foundation* of wisdom and knowledge, had all this mystery in *Himself*, and *He alone* who knew the times, places, persons, and circumstances, could reveal the whole; and *He has* revealed all in such a way as not only to manifest *His* unsearchable wisdom, but also *His* infinite

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TRINITARIANS.—*The Trinity*.—ROMANS.

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 c. xvi.] UNITARIANS.—*The Lord God one Lord.*—ROMANS.
 

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infinite goodness. Therefore, to *Him* be glory for *His* wisdom in devising this most admirable plan; and *His* goodness in *sending* Christ Jesus to execute it: To *Him*, *through* Christ Jesus, be glory for ever!

This seems to confirm the preceding remarks on this portion of Scripture. God is evidently *one* Being, because the most striking *singular* forms of expression are applied to him; and Jesus Christ is evidently *another*, because he is *sent* by this one God, and because glory is ascribed to God *through* him.

We have, therefore, another indirect Trinitarian testimony, that there is only one God, the Father.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	4
ONE . . . . .	1
I . . . . .	20
MY . . . . .	7
ME . . . . .	2
THOU . . . . .	3
THY . . . . .	3
THEE . . . . .	2
HE . . . . .	28
HIS . . . . .	30
HIM . . . . .	13
MINE . . . . .	1
THINE . . . . .	1
MYSELF . . . . .	1
Is . . . . .	6
TOTAL . . .	122

## TRINITARIANS.—THE TRINITY.

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### I Corinthians.

CHAP. II.—10. But *God* hath revealed them unto us by his *Spirit*: for the Spirit *searcheth* all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the Spirit of the world, but *the Spirit* which is of God; that we might know the things that are freely given to us of God.

‘The Spirit’s *searching all things, even the deep things of God*, (ver. 10,) is a peculiar property of *Deity*; and his *knowing the things of God*, as the spirit of man knows the things of his own mind, (ver. 11,) intimates that *He* is as essential to the being of God, as the human soul is to the being of man; and both together shew, that the spirit is included in the divine unity, and partakes of the nature and perfections of God: And yet his being *the Spirit, which is of God*, (ver. 12.) suggests that he has, in some unknown way, a subsistence distinct from the Father’s and Son’s, in the undivided Godhead: And when it is said, that *none knows the things of God but the Spirit of God*, it is only to exclude all creatures, of what rank soever, from this knowledge; but no more excludes the Father and Son from it, than our Lord excluded the Father and Spirit from equal knowledge with himself, when he said, (Matt. xi. 27.) *No man knows the Father, save the Son, and he to whomsoever the Son will reveal him.*’—DR. GUYSE.

All this reasoning is quite gratuitous; for the supposed *second person* of the Trinity is not mentioned by the *Apostle*.

Besides, the *Apostle’s* illustration of the Spirit of God in reference to God, by the spirit of man in reference to man, is inconsistent with the idea, that the Spirit is a *distinct* person from God. As the spirit of man is not *another* person from man; so the Spirit of God is not *another* person from God.

And a learned Trinitarian speaks thus of the Spirit, in this place; ‘This is the Spirit of God, *which* spoke by the Prophets. It is only the Spirit of God *which* can reveal the councils of God.’—DR. A. CLARKE.

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## I Corinthians.

CHAP. I.—3. Grace be unto you, and peace, from God the *Father*, and from the Lord Jesus Christ.

The *Father*, who is *one*, (for *Father* cannot mean *more* than one,) is here spoken of as *God*. There is, therefore, no other God but the *Father*.

9. God *is* faithful, by whom ye were called unto the fellowship of *His* Son Jesus Christ our Lord.

The same Being who, a few verses previously, is mentioned as the *Father*, is here spoken of as *God*; and the singular verb *is*, is applied to him—'God *is* faithful,' &c.

19. For it is written, *I* will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

29. That no flesh should glory in *His* presence.

30. But of *Him* are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

II.—9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love *Him*.

10. But God hath revealed them to us by *His* Spirit: for the Spirit searcheth all things, yea, the deep things of God.

16. For who hath known the mind of the Lord, that he may instruct *Him*?

III.—19. For the wisdom of this world is foolishness with God. For it is written, *He* taketh the wise in their own craftiness.

VI.—14. And God hath both raised up the Lord, and will also raise up us by *His* own power.

VIII.—3. But if any man love God, the same is known of *Him*.

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 TRINITARIANS.—*The Trinity*.—1 CORINTHIANS. [C. II.
 

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Here the Spirit is *neuter*, and is therefore not a *person*.

Another Trinitarian writer also says, 'The Apostle declares what Spirit they had received, namely, *the Spirit which is of God*; and of what use that Holy Spirit is unto them: *it teaches them to know the things which are freely given them of God*.'—BURKITT.

The Spirit is here called '*it*;' and consequently, as *it* cannot be a *person*, Trinitarians bear their involuntary testimony against a *personal Trinity*.

XII.—11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

'The same sort of powerful operation or energy, and the same freedom and sovereignty, in distributing all these gifts, are here ascribed to the Spirit, as are ascribed to God, *ver. 6 and 18*; and so are plain attestations to the *divinity and personality* of the Holy Spirit: And their being all ascribed (*ver. 4, 5, 6*), to the Father, Son, and Spirit distinctly, in an equal manner, naturally leads us to conceive of the *same Spirit*, the *same Lord*, and the *same God*, as three adorable persons in the one undivided Godhead; and as exerting one and the same energy; and so being, in nature and operation, one and the same God. See my discourses on this text, entitled, *The Holy Spirit a Divine Person*, p. 6, &c.'—DR. GUYSE.

The above passage mentions only the Spirit; but others in the same chapter are brought together, and connected with it; and thus a proposition is made up in favour of the Trinity. It is, however, not a little remarkable, that the simple proposition itself is no where to be met with in the Scriptures; and the fact is not to be accounted for, but on the supposition, that the sacred writers knew nothing whatever of the subject; for if they had been acquainted with the Trinity, and believed it, they would have expressed it as plainly, as that 'the first and great commandment was, Hear, O Israel, the Lord our God is *One Lord*.'

Another learned Trinitarian observes, that in the 4th, 5th, and 6th verses of this chapter, 'we find more than an indirect reference to the doctrine of the sacred Trinity. GIFTS are attributed to the Holy Spirit, *ver. 4*; ADMINISTRATIONS, to the Lord Jesus, *ver. 5*; OPERATIONS, to God the Father, *ver. 6*. He who may think this *fanciful*, must account for the very evident distinctions here, in some more satisfactory way.'—DR. A. CLARKE.

Certainly, this is not a very satisfactory argument in support of the Trinity, and it evidently did not appear so to the learned Dr. himself.

But another learned Trinitarian says, speaking of the Spirit,—'we have all imbibed *it*'—'*its* miraculous operations,' &c.—DR. DODDRIDGE.

Here the Spirit is spoken of in the *neuter* gender; and if a person cannot properly be called *it*, then the Spirit is not a *person*, and therefore, it does not constitute a part of a *personal Trinity*.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one.*

Milton says, 'the expression *there is none other God but one*, excludes not only all other essences, but all other persons whatever; for it is expressly said in the sixth verse, that *the Father is that one God*; whereof there is no other person but one.'—MILTON'S *Last Thoughts on the Trinity*, p. 7.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6. But to us there *is but one God, the Father*, of whom are all things, and we in *Him*; and one Lord Jesus Christ, by whom are all things, and we by him.

This is a striking passage. Here it is positively declared that 'there is but *one God*.' This one God is 'the *Father*.' In the fourth verse it is said, 'there is none other God but one.' And in this, the 'one God the *Father*' is clearly distinguished from the 'one Lord Jesus Christ.' For while the *Father* is the *source* of all Christian privileges and blessings, the Son is the *medium* through which they flow:—'The *Father*, of whom are all things'—'Jesus Christ, by whom are all things.' The only true God, therefore, is the *Father*.

On the other hand, it is contended, that the '*One God* is exclusive, not of the *one Lord*, as though *he* were an inferior Deity, but only of the *idols*, to which the *one God* is opposed: To think otherwise would be to destroy the Apostle's own argument for the *Unity* of God, and make him talk as inconsistently, as if he would prove, that *there is none other God but one*, because, instead of *many*, there are only *two*, one supreme, the other subordinate: and then would give such a reason of this, as overturns the distinction itself, by adding that *all* those things which are of the *Father*, are in their utmost latitude *by the Son*, as one in operation with him, just as at other times, speaking of the *Father*, all things are said to be *by him*. Rom. xi. 34, 36, and Heb. ii. 10. In the first of these places, the *Father* is styled the *Lord*, without the article, as Christ is here; but by the same way of arguing, that excludes the Lord Jesus Christ from being *God*, the *Father* would be excluded from being *Lord*: Or if, as Mr. JOSEPH MEDE supposes, (*vol. i. p. 318*.) the Apostle here alludes to the custom of the Heathens, who worshipped one or more sovereign deities, by inferior dæmons, which are called *Baalim*, or *Lords*, then what is said of the one *Lord Jesus Christ*, may be considered, as relating, not so directly to what he is in his original nature, as to his *office* of mediation with God the *Father*; while he himself is styled *Lord*, and the very same works are as-

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TRINITARIANS.—*The Trinity.*—1 CORINTHIANS.

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cribed to him, as to the Father, to shew what a *divine* Mediator he is, as has been represented more at large in my Sermons on *Jesus Christ God-Man.*—DR. GUYSE.

This argument, at the most, would prove only that Jesus Christ was the one God the Father, not that there were three Divine Persons in the Godhead; for it is quite evident, that the Apostle makes no mention of the Holy Spirit on this occasion. But where is it said in the Scriptures, that the Father is the Son, or the Son the Father? And are we not forbidden by the Trinity itself to confound the Persons? The title which the Apostle here gives the Son, is not merely *Lord*, but '*Lord Jesus Christ.*' And where is it said in the Scriptures, that the *Father* is the *Christ*—the *Anointed*—being, at the same time, both the anointer and the anointed? Besides, it is here admitted, that Christ is the *Mediator*. And can the Mediator be one of the parties between whom he mediates?

The argument, therefore, is altogether fallacious, and betrays the weakness of the cause which it is intended to support.

IX.—10. Saith *He* it altogether for our sakes? For our sakes, no doubt, this is written.

XII.—6. And there are diversities of operations, but it is *the same God* which worketh all in all.

These words are strikingly expressive of unity. One only Being is presented to the mind—'*the same God* which worketh all in all.' That is, one only God, particularly defined and distinguished from all other beings, by the definite article *the*.

18. But now hath God set the members every one of them in the body, as it hath pleased *Him*.

XIV.—25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God *is* in you of a truth.

33. God *is* not the author of confusion, but of peace, as in all churches of the Saints.

When we meet with the expression, '*God is,*' the idea that he is strictly and properly one Being, naturally presents itself to the mind.

XV.—10. But by the grace of God, I am what I am: and *His* grace which was bestowed upon me was not in vain.

14. If Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that *He* raised up Christ; whom *He* raised not up, if so be that the dead rise not.

24. Then

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TRINITARIANS.—*The Trinity.*—I CORINTHIANS.

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24. Then cometh the end, when he shall have delivered up the kingdom to God, even the *Father*; when he shall have put down all rule and all authority and power.

It is not casually, but uniformly, that the Father is presented to us as the one God. And here the expression is peculiarly definite and emphatic:—‘God, *even* the Father.’ Here all other beings but the Father are entirely excluded from being God. And the one God the Father is clearly distinguished from Jesus Christ, and is evidently superior to him; as all authority originally proceeded from the Father, and ultimately returns to him. Jesus delivers up the kingdom to God, even the Father, and the Father reigns alone. The Father, therefore, alone is the one true God.

25. For he must reign, till he hath put all enemies under his feet:

26. The last enemy that shall be destroyed is death.

27. For *He* hath put all things under his feet. But when *He* saith, all things are put under him, it is manifest that *He is* excepted, which did put all things under him.

It is *one* Being who is here mentioned,—even God the Father; and he is clearly distinct from Jesus Christ, being *excepted*, when it is said that all things are put under Christ.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto *Him* that put all things under him, that God may be all in all.

God, even the Father, is here represented as the one Supreme; and Jesus, one of the supposed three persons in the Trinity, is ‘*subject* unto *Him*.’ The Father, therefore, is identified as the only God; and Jesus is manifestly distinct from him, and subordinate to him, and does not, consequently, as the Trinity affirms, form any part of the Godhead.

38. But God giveth it a body as it hath pleased *Him*, and to every seed his own body.

God, even the Father, is clearly presented to us in this sublime chapter as the source and giver of life; and therefore as the one universal Creator, and the one God.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.	Singular Terms.	Number of Instances.
FATHER . . . . .	3	HIS . . . . .	5
ONE . . . . .	2	HIM . . . . .	8
I . . . . .	1	IS . . . . .	5
HE . . . . .	7		
TOTAL.....31.			

## TRINITARIANS.—THE TRINITY.

### 2 Corinthians.

CHAP. III.—3. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

‘An epistle formed by the powerful operation of the Holy Ghost, *who is essentially one with the Father and Son*, as a man’s soul is with himself, and is the Spirit of the only true God, who has life necessarily in himself, and is the fountain and giver of it to others.

‘That Christ is included in *the living God* here mentioned, appears not only from the *Spirit’s* being in other places styled the *Spirit of Christ*, as well as of *the Father*; but likewise from the *Corinthians* being called, in the former part of this verse, *the epistle of Christ*, as the proper author of it; in distinction from the ministerial concern, that the apostle had in forming it: And since *the Spirit* is here spoken of, as the immediate divine agent, who wrote this *living epistle*, we are also to consider *Him* as *essentially one with*, though *personally distinct* from, the Father and Son.—(See the Note on 1 Cor. ii. 11.)’—DR. GUYSE.

The Apostle makes no mention of the Holy Spirit’s being essentially one with the Father and Son, though personally distinct from them. He does not make the most distant allusion to such a doctrine. And therefore, the argument here advanced is nothing more than mere assertion.

‘The sense of St. Paul, in this verse, is plainly this: that he needed no letters of commendation to them; but that their conversion to the gospel, written not with ink, but with the Spirit of God in the tables of their hearts, and not in the tables of stone, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the law writ in tables of stone was an evidence of Moses’ mission: so that he, St. Paul, needed no other recommendation.’—LOCKE.

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.

‘The

## UNITARIANS.—THE LORD GOD ONE LORD.

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### 2 Corinthians.

CHAP. I.—2. Grace be to you, and peace, from God our *Father*, and from the Lord Jesus Christ.

As God is our Father, the Father must be our God; and as the term *Father* implies only *one* Being, the Father must be the *only* God.

3. Blessed be God, even *the Father* of our Lord Jesus Christ, *the Father* of mercies, and *the God* of all comfort.

The Father is evidently the same Being who is here called '*the God.*' For it is said, '*God, even the Father*'—'*the God* of all comfort.' And he is distinct from Jesus Christ, because he is *his* Father, as well as *our* Father. While, therefore, it is manifest, that the Father alone is God; it is equally manifest, that Jesus Christ forms no part of the Godhead; because he is *distinct* from the true God, as we, his brethren, are distinct.

'Let God have universal and eternal praise: 1. Because He is the Father of our Lord Jesus Christ, who is the gift of His endless love to man. (John 1. 16.)—2. Because He is the Father of mercies; the source whence all mercy flows, whether it respect the body or the soul; time or eternity; the source of tender mercy, for so the word implies. See on Rom. xii. 1.—And 3. Because He is the God of all comfort; the Fountain whence all consolation, happiness and bliss flow, to angels and to men.'—DR A. CLARKE.

How clearly is the Father defined, in this Trinitarian quotation, as the one God!

10. Who delivered us from so great a death, and doth deliver: in whom we trust that *He* will yet deliver us.

18. But as God *is* true, our word toward you was not yea and nay.

One individual Being is here meant by the expression, '*God is.*' And this is the same being who has been mentioned in the 2nd and 3rd verses, as '*God our Father,*' and '*God even the Father.*' Thus, the Father is continually identified as the one true God; and the reiterated testimony of Scripture is, that there is none other but He.

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 TRINITARIANS.—*The Trinity*.—2 CORINTHIANS. [C. XII]
 

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‘The benediction which concludes this Epistle—“The grace of our Lord Jesus,” &c. is generally, and we think justly, considered as a conclusive proof of the divinity and personality of the Holy Trinity—or sacred Three in One.’—*Cottage Bible*.

‘Observe here, a full text for the Holy Trinity; the Name of the Three Persons, Father, Son, and Holy Ghost, is here distinctly mentioned, as in the Commission for, and in the Form of Baptism, *Matt. 28, 19*. Here the Apostle calls the Father God, the Son Lord, and the Spirit the Holy Ghost; and as he attributes Love to the Father, Grace to the Son, so Fellowship to the Holy Ghost; so that we have no reason to doubt of the Personality of either, or any of them.’—BURKITT.

‘This Text,’ observes Dr. A. Clarke, ‘as well as that, *Matt. iii. 16, 17*, and that other, *Matt. xxviii. 19*, strongly mark the doctrine of the *Holy Trinity*. See the Note on this latter text. And had not the Apostle been convinced that there was a *Personality* in this *ever-blessed and undivided Trinity*, he could not have expressed himself thus. And had not our Lord intended to be understood in *this way*, He would not have given such a commission to His apostles to baptize the nations in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. The doctrine is the teaching of God; let men make of it what they please. And the genuine church of God have ever received and understood it in this way.’

That God, and Jesus Christ, and the Holy Ghost are here mentioned, is certain. But the Apostle does not say, that they are persons, or that they are divine persons, or that they are divine persons in the Godhead; or that they constitute the Holy Trinity, or that they are the Sacred Three in One. All this is mere gratuitous inference. And whether the benediction of ‘Grace, &c.’ constitutes *religious worship*, or implies *Deity* in the objects mentioned, the following passage will testify:—‘Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the *seven spirits which are before His throne*; and from Jesus Christ, which is the faithful witness, and the first begotten of the *dead*.’ Revelation i. 4, 5.

Here the Almighty is alluded to as ‘Him which was,’ &c.; and *seven spirits* are mentioned, and Jesus, who was *dead*. The *seven spirits* are *before* the throne, not that Being who is sitting upon it. Some, however, think that they represent the Holy Spirit. Dr. Adam Clarke is decidedly of opinion they do not, but signify seven *angels*. And can he be a Divine Person who was once *dead*?

The benediction, therefore, at the conclusion of this epistle, is not a *prayer*; and the inference from this consideration, that the Father, Son, and Holy Spirit, are three Persons in the Godhead, is not legitimate and admissible, but merely gratuitous.

Dr. Adam Clarke, however, says, that ‘the genuine church of God have ever received and understood’ the baptismal commission in the sense of the Trinity. In order to ascertain the accuracy of this

21. Now *He* which stablisheth us with you in Christ, and hath anointed us, *is* God.

Of Him who accomplishes this, the Apostle says,—‘*He is God.*’ And this is the same Being whom the Apostle has just before mentioned as ‘*the Father,*’ and as ‘*our Father;*’ and whom he all along mentions as *Father* and *God*. It is therefore repeatedly manifest, that the Father and God are one and the same Being.

II.—14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of *His* knowledge by us in every place.

IV.—14. Knowing that *He* who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

V.—5. Now *He* that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

One individual Being must be meant by the expression,—‘*God is.*’ The language is repeated, and shews that the Divine Unity is a prominent doctrine of the Sacred Scriptures. The verb may be often supplied by the Translators; but these Translators, it should be remembered, were *Trinitarians*.

18. And all things are of God, who hath reconciled us to *Himself* by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God *was* in Christ, reconciling the world unto *Himself*, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

*Himself* means only *one*; and this one God is distinct from Jesus Christ, as he reconciles the world unto himself *by* Christ.

21. For *He* hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

VI.—2. For *He* saith, *I* have heard thee in a time accepted, and in the day of salvation have *I* succoured thee.

16. And what agreement hath the temple of God with idols? 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.

17. Wherefore

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TRINITARIANS.—*The Trinity*.—2 CORINTHIANS. [C. XIII.]

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this assertion, the reader might be recommended to consult PRIESTLEY's *Early Opinions*, and the first three Lectures in the 2nd vol. of GRUNDY'S *Lectures*. But he is directed to consider attentively that most ancient Church History, *The Acts of the Apostles*; and then to turn to that Book in this Part. On the above portion of Scripture, see *The Confession of Faith*, and the *Assembly's Larger Catechism*. Also HAYWARD'S *Sermons*, pp. 112, 124. *Catholic Doctrine of a Trinity*, chap. iii. Art. xvii. MARSOM *on the Impersonality of the Holy Ghost*, pp. 34—36. GRUNDY'S *Lectures*, pp. 136, 157, 171. And *Confessions of a Member of the Church of England*, pp. 121—137.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and *I* will receive you,

18. And will be a *Father* unto you, and ye shall be *my* sons and daughters, saith the Lord Almighty.

The same Being who here speaks of himself as a *Father*, speaks of himself in a verse or two preceding as *God*, and uses the singular pronouns *I* and *my*. And he is mentioned, moreover, as 'the Lord Almighty.' The *Father*, therefore, is the only *God*, and the only Lord Almighty.

A Trinitarian writer on this passage, says, 'Learn hence, That Almighty *God* will, as a *Father*, undoubtedly receive all those into *His* family and favour who renounce communion with all impurity. As *He is* Almighty, *He is* abundantly able, and as *He is* a *Father*, *He is* graciously willing, to recompense all the services and sufferings of *His* children, for the honour and interest of *His* name and truth.'—BURKITT.

What language could be used more expressive of the Divine Unity, than this? or more identifying that Unity with the *Father*?

IX.—8. And *God is* able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

'*He is* *God*,' and '*God is*,' are expressions repeatedly used by the Apostle, and are strikingly indicative of *unity*.

15. Thanks be unto *God*, for *His* unspeakable gift.

XI.—31. *The God and Father* of our Lord Jesus Christ, which *is* blessed for evermore, knoweth that I lie not.

*God* is here clearly identified with the *Father*, as one Being; and he is another and distinct Being from Jesus Christ, because he is *His* *God* and *Father*.

'Here is a very solemn asseveration; an appeal to the ever-blessed *God*, for the truth of what he asserts.'—DR. A. CLARKE.

The ever-blessed *God*, then, is the *Father*, and the *God* and *Father* of Jesus Christ.

'The *God* and *Father* of our Lord Jesus Christ, even *He*, the *Eternal Majesty* of heaven and earth, who *is* ever-blessed, knoweth that I do not lie, or in any degree transgress the strictest boundaries of truth.'—DR. DODDRIDGE.

Thus, 'The *Eternal Majesty* of heaven and earth' is the one *God* and *Father* of Jesus Christ. In the *Father* alone, therefore, must *Eternal Deity* reside.

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TRINITARIANS.—*The Trinity.*—2 CORINTHIANS.

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 UNITARIANS.—*The Lord God One Lord.*—2 COR.
 

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Terms of the *Singular Number* applied to God, shewing that He  
is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	5
I . . . . .	5
MY . . . . .	2
HE . . . . .	6
HIS . . . . .	2
HIMSELF . . . . .	2
Is . . . . .	5
	<hr/>
TOTAL . . . . .	27
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## TRINITARIANS.—THE TRINITY.

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### Galatians.

CHAP. IV.—6. And because ye are sons, *God* hath sent forth the *Spirit* of his *Son* into your hearts, crying, *Abba, Father*.

This passage is referred to in HAYWARD'S *Sermons*, p. 113, as a proof that the Father, Son, and Holy Ghost, are three Divine Persons in the Holy Trinity.

Burkitt also observes upon it, '*Learn* hence, (1.) That there are Three Sacred Persons in the blessed Godhead, The Father, Son, and Holy Spirit; all are held forth to us in this single verse, yea, in this single clause of the verse, *God hath sent forth the Spirit of his Son*. *Learn*, (2.) That the Spirit is not a Quality or Operation, but a Person that has a real Being and Subsistence; else the phrase of being sent, could not be properly applied to him. *Learn*, (3.) That the Holy Spirit proceeds both from the Father and the Son: For he is the Spirit of the Son, and is sent by the Father: There is an order among the Divine Persons, though no priority of Being.' BURKITT *on the New Testament*.

Thus likewise Dr. A. Clarke:—'By faith in Christ Jesus, being redeemed both from the *bondage* and *curse* of the law: GOD, the *Father*, called generally the *first person* of the glorious TRINITY; hath sent forth the SPIRIT, the *Holy Ghost*, the *second person* of that *Trinity*; 'of his SON, *Jesus Christ*, the *third person* of the *Trinity*—*crying, Abba, Father!* from the fullest, and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion.'—DR. A. CLARKE.

All this, however, may very justly be pronounced mere inference, or imagination; for the passage makes not the least mention of Trinity or Divine Person, &c.; and it may be very properly remarked, with a zealous Trinitarian Advocate, that 'in divine subjects, where Scripture has no voice, man should have no ear;' and 'where God is silent, man should be dumb.'—EVANS'S *Letters*, p. 40.

But if this spirit of adoption were the Spirit of the Trinity, and if it produced so full an assurance of the Trinity in those who were filled and illumined with it,—how naturally would it have inspired the adoration of the Trinity! 'O, holy, blessed, and glorious Trinity! Three persons and one God!' Did it enkindle  
such

## UNITARIANS.—THE LORD GOD ONE LORD.

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### Galatians.

CHAP. I.—1. Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and *God the Father*, who raised him from the dead.)

This is the same as saying, that the Father is God, and that there is no God but the Father.

If the Apostle had said, 'God the Trinity;' would not Trinitarians have received his words as founded in Divine truth? Why, then, should they not do so, when he says, *God the Father*? and why should they not take his words, without *adding* to them?

3. Grace be to you and peace from *God the Father*, and from the Lord Jesus Christ,

4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of *God* and our *Father*.

Here also, the two terms, *God* and *Father*, are used in reference to one Being,—the Creator of all, because the God and Father of all. And the Apostle does not subjoin,—'three Persons,' &c.

15. But when it pleased God, who separated me from my mother's womb, and called me by *His* grace,

16. To reveal *His* Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

III.—16. Now to Abraham and his Seed were the promises made. *He* saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.

20. Now a Mediator is not a mediator of one, but *God is one*.

This is the simple fact attempted to be proved. And the proof is given in the plain and positive declaration of Scripture.

If the Apostle had been a Trinitarian, how naturally would he have added to the declaration, *God is one*,—'and in this one God, there are three distinct Divine Persons.' He has not added this necessary appendage of the Trinity; and therefore, he did not believe the doctrine. On

such a flame of devotion? No such thing. Instead of it, it prompted the simple, though beautiful, expression of filial devotedness and love:—‘*Abba, Father!*’ or, ‘*Father! Father!*’ Thus recognizing only *one* being as God, and that the *Father*.

And this is the testimony of ‘the Spirit of adoption,’ and ‘the Spirit of truth!’

‘The Spirit cries, *Father! Father!*’—BURKITT.

‘The spirit of adoption, whereby they were allowed to claim the privilege of sons, and call the *Most High*, their *Father*.’—*Cottage Bible*.

Thus, what is adduced in support of the Trinity, is strong and decisive evidence in favour of the Unity.

In the Improved Version, the words are rendered thus:—‘*Abba, that is, Father.*’

See Mark xiv. 36, and Rom. viii. 15; where the words, ‘*Abba, Father,*’ occur.

c. III.] UNITARIANS.—*The Lord God one Lord.*—GALATIANS.

On this passage, Dr. Adam Clarke says, 'He is the *one God*, who is the Father of the spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places, 1 Tim. ii. 5, *for there is one God*, and *one Mediator between God and man*: that is, there is *only one God* and one mediator, for the whole human race, Eph. iv. 5, 6. *One Lord, one faith, one baptism, ONE GOD, and father of ALL.*'—DR. A. CLARKE.

As the meaning of the Apostle is, according to the learned Doctor, that there is *only one God*, we may rest in his words, without supposing him to mean, what he has not asserted, that there are *three Divine Persons, each of whom is strictly and properly God.*

IV.—4. But when the fulness of the time was come, God sent forth *His Son*.

6. And because ye are Sons, *God* hath sent forth the Spirit of *His Son* into your hearts, crying, *Abba, Father.*

*Father*, is here applied to him who is mentioned in the connection, and in the same verse, as *God*; and this God is the Father of Jesus Christ, because Jesus is spoken of as his *Son*.

VI.—7. Be not deceived; *God is* not mocked: for whatsoever a man soweth, that shall he also reap.

This striking expression of the Divine Unity, '*God is*,' again occurs; and with it, is again repeated the proof of this great truth.

'Ye cannot deceive *Him*, and *He* will not permit you to mock *Him* with pretended, instead of real services.'—DR. A. CLARKE.

Thus, it is only *one Being* who is here spoken of, expressed by terms which apply *only* to one.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	4
ONE . . . . .	1
HE . . . . .	1
HIS . . . . .	4
Is . . . . .	2
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TOTAL . . . . .	12
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## TRINITARIANS.—THE TRINITY.

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### Ephesians.

CHAP. II.—18. For through *Him* we both have access by one *Spirit* unto the *Father*.

‘This text,’ says Dr. A. Clarke, ‘is a clear proof of the Holy Trinity.’ But the Doctor contents himself with the mere assertion of proof, without making the least attempt to demonstrate in what it consists.

Hayward, too, in his Sermons, p. 113, is of the same opinion. But, like the learned Doctor, he rests at the mere point of assertion.

Certainly, the Apostle here presents to our notice, the Father, the Son, and the Spirit; but he does not say that they are three persons in the Godhead; and we therefore are not justifiable in affixing such a meaning to his words. But, in fact, the Father is evidently represented as the One Supreme, on whose approbation all creatures depend; while it is reasonable to suppose, that if the Apostle had believed in a Trinity, he would have been explicit in its declaration, when alluding to Father, Son, and Spirit. But he is silent on this point; and he therefore did not believe such a doctrine.

IV.—4. There is one body, and one *Spirit*, even as ye are called in one hope of your calling;

5. One *Lord*, one faith, one baptism,

6. One *God* and *Father* of all, who is above all, and through all, and in you all.

Trinitarians, we might reasonably suppose, could hardly adduce these verses in proof of a Trinity; because, besides the Father, Lord, and Spirit, here spoken of, it is said, there is one *body*, one *hope*, one *faith*, one *baptism*. There are, then, *more than three* things mentioned in connection; and consequently, the Apostle could not mean to teach such a doctrine.

Yet the one baptism, here spoken of, according to Dr. A. Clarke, is ‘administered in the name of the Holy Trinity, indicative of the influences, privileges, and effects of the Christian religion.’—DR. A. CLARKE.

The

UNITARIANS.—THE LORD GOD ONE LORD.

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Ephesians.

CHAP. I.—1. Paul, an Apostle of Jesus Christ by the will of *God*, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

2. Grace be to you, and peace, from God our *Father*, and from the Lord Jesus Christ.

3. Blessed be *the God and Father* of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Here it is quite evident, as in many other places, that he who is *God*, is the *Father*. And he who is *our God and Father*, is the God and Father of our *Lord Jesus Christ*. While, therefore, the Father is God, he is *another* Being distinct from Jesus Christ; for he is *his God*, as well as the God of all that live.

4. According as *He* hath chosen us in him before the foundation of the world, that we should be holy and without blame before *Him* in love :

5. Having predestinated us unto the adoption of children by Jesus Christ to *Himself*, according to the good pleasure of *His* will,

6. To the praise of the glory of *His* grace, wherein *He* hath made us accepted in the beloved :

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of *His* grace ;

8. Wherein *He* hath abounded toward us in all wisdom and prudence ;

9. Having made known unto us the mystery of *His* will, according to *His* good pleasure which *He* hath purposed in *Himself* :

10. That in the dispensation of the fulness of times  
*He*

The Apostle, however, does not say so; and where he is silent, it seems reasonable that Christians should be so too.

A little farther on, in reference to the words, *and in you all*, in the 6th verse, the above learned Trinitarian observes, 'Some think the mystery of the blessed Trinity is contained in this verse: God is over all as *Father: through all*, by the *Logos* or *Word*; and *in all*, by the *Holy Spirit*.'—DR. A. CLARKE.

Let the reader just glance at the text, and see what reason there is for such an inference:—'One God and Father of all, who is above all, and through all, and in you all.'

The Doctor, however, seems rather dubious, when he says, 'Some think,' &c. At all events, he may furnish the best answer to such an opinion, from his own note on this verse; which is as follows: '*One God*—The Fountain of all being, self-existent, and eternal; and *Father of all*, both Jews and Gentiles; because *He is* the Father of the spirits of all flesh.'

This is quite in unison with the Apostle, though not with the Trinity.

On the same verse, the 6th, Dr. Guyse thus speaks:

'But when the Father of all true believers is said to be *one God*, this no more excludes the Son and Spirit from being God, together with the Father, than Christ's being called *one Lord*, and the Holy Ghost *one Spirit*, ver. 4, 5, excludes the Father from being *Lord* and *Spirit* together with them: And what is here said of *God the Father* as *over* or *above all*, is said of *Christ*, as *over all*, *God blessed for ever*; (Rom. ix. 5,) and as the Father is *through* and *in all* believers, and all things that refer to them; so it is said of our Lord Jesus Christ, that all things are *by him*, or *through him*, 1 Cor. viii. 6, and that he *fills all in all*, Eph. i. 23; and believers are the *Temples of the Holy Ghost*, in whom the *Spirit of God dwells*, 1 Cor. iii. 10. Therefore *one God and Father of all* may be considered either as a *personal* character, and so the meaning is, that there is but one God the Father, in distinction from God the Son and Spirit; or as an *essential* character, and so there is but one true God, inclusive of the Father, Son, and Holy Ghost, to whom we are devoted in our baptism, ver. 5, in opposition to all false Gods; and with just the same propriety it may be said there is *one God the Son*, and *one God the Spirit*, to distinguish them *personally* from the Father, and *essentially* from all false Gods.'—DR. GUYSE. (Note.)

This argument is strangely inconsistent and contradictory; for it supposes, that there may be three persons, all *equal* with each other, and yet all *above* each other. It is inconsistent with the doctrine which it is intended to support; as it affirms, that God the Son, and God the Holy Ghost, are included in God the Father; while the Trinity, on the contrary, warns its professors against confounding the persons.

It assumes the point which remains to be proved; namely, that the Father includes the Son and the Spirit. That God, who is the

Father,

c. I.] UNITARIANS.—*The Lord God One Lord.*—EPHESIANS.

*He* might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him :

11. In whom also we have obtained an inheritance, being predestinated according to the purpose of *Him* who worketh all things after the counsel of *His* own will :

12. That we should be to the praise of *His* glory, who first trusted in Christ.

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of *His* glory.

15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16. Cease not to give thanks for you, making mention of you in my prayers ;

17. That *the God* of our Lord Jesus Christ, *the Father* of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

This is the same Being of whom the Apostle all along speaks in the singular number, as the *Father* ; and he is here mentioned expressly as ‘ *the God* of our Lord Jesus Christ, and *the Father* of Glory.’ It is evident, moreover, that the *Father*, the *God* of Jesus, is the only proper object of religious worship ; for he is the *only* Being mentioned to whom the apostle addresses his prayer ; and doubtless Paul was a *true* worshipper.

18. The eyes of your understanding being enlightened ; that ye may know what is the hope of *His* calling, and what the riches of the glory of *His* inheritance in the saints,

19. And what is the exceeding greatness of *His* power to usward who believe, according to the working of *His* mighty power,

20. Which *He* wrought in Christ, when *He* raised him from the dead, and set him at *His* own right hand in the heavenly places,

Father, is a Spirit, is the declaration of Jesus Christ. But father signifies one being, and son, another, according to the universally-received acceptations of the two terms. And the Father, in this case, is said to send the Son, to raise up the Son, to deliver all things to the Son, to be greater than the Son, and to be the God of the Son, as well as the God of all mankind. Now, how is it possible, that a being who has himself a God, can be the God who is above all?

The argument, therefore, is evidently fallacious.

But, perhaps, the best reply to the above extract from Dr. Guyse's Note on the passage, may be Dr. Guyse's paraphrase of the passage. And it is as follows:—'To conclude these engaging unities, the covenant *God and Father* of all sincere believers, whether they be Jews or Gentiles, *is but one*; (Rom. iii. 29, 30.) and they all stand in the nearest relation to *Him*, as *His* people and *His* children, who *is* infinitely above them all in *His* own nature and perfections, and in *His* dominion over them; yea, *is* exalted above all blessing and praise; and whose special influence diffuses through all and every part of the mystical body of Christ, to preserve, govern, and supply them; and who, by *His* Spirit and grace, dwells in all of you that believe, as in *His* temple, and works in every one of you that which is well pleasing in *His* sight through Jesus Christ; (Heb. xiii. 21,) and therefore ye ought to be of one heart and soul in your acknowledgments, love, and reverence of *Him*, and in your obedience and subjection to *Him*, as your own *God and Father*; and should love as brethren, and as children, that have *one* and the *same* God for your *heavenly Father*.'—DR. GUYSE. (*Paraphrase*.)

Here the Doctor is more in contact with the Scriptures of truth, than in his Note; and he is led, as it were, involuntarily, to speak of God as *one* God and Father.—We have other instances of a similar nature:—

'*One God and Father of all* true believers, who, by the infinite perfections of *His* essence, [*is*] above all, governing all *without exception* as the *Supreme Ruler* of universal nature,' &c.—DR. DODDRIDGE.

'*One God and Father of all*—that Supreme Eternal Being, from whom all our blessings flow, and "in whom we live, and move, and have our being." (Acts xvii. 28.)'—*Cottage Bible*.

Thus, Trinitarians themselves, in their own words, subscribe to the Apostle's declaration, that there is 'One God and Father of all, who is above all, and through all, and in you all.' The time may come, when all may enter into its spirit; and then they will be happy.

21. Far above all 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 :

22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all.

How clearly does the Apostle teach us in this chapter, that God is *one*, and that the *Father* is God! He commences by speaking of him as God our Father, and the God and Father of our Lord Jesus Christ. He applies to him throughout singular forms of expression:—‘*he* hath made—*he* hath abounded—*he* wrought *his* grace—*his* will—*his* glory—*his* mighty power—*his* own right hand—before *him*—the purpose of *him*—purposed in *himself*,’ &c. This one God and Father is distinct from Jesus Christ, not only as he is *his* God and Father, but also as he imparts to him all his authority and power. And to the Father alone does the Apostle address his prayers, ‘ceasing not to give thanks,’—praying, that ‘the Father of glory may give,’ &c. The Father therefore is the one only God. And it should be remembered, that this same Apostle told the Ephesian Church, that ‘he had not shunned to declare unto them all the counsel of God.’ Acts xx. 27.

II.—1. And you hath *He* quickened, who were dead in trespasses and sins.

‘But *He* who had raised our Lord, in a literal sense, from the dead, and exalted him to *His* own right hand in glory, had, by *His* Holy Spirit, raised them from their graves of ignorance and lusts—had quickened them,’ &c.—*Cottage Bible*.

This quickening or regeneration is here ascribed to God, as one Being, who had raised Christ from the dead, and exalted him to his own right hand. God therefore is one, and the supposed second person in the Trinity forms no part of the Godhead, as he is at the right hand of the Godhead.

4. But God, who *is* rich in mercy, for *His* great love wherewith *He* loved us, even when we were dead in sins, hath quickened us together with Christ.

This confirms what is said on the 1st verse, that all is of God. And the expression, ‘*God is,*’ shews him to be one.

7. That in the ages to come *He* might shew the exceeding riches of *His* grace in *His* kindness toward us through Christ Jesus.

18. For through him we both have access by one Spirit unto the Father.

The Father is the supreme object of regard, of hope and joy; and the Son and Spirit are *mediums* of access to the Father.

Some,

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TRINITARIANS.—*The Trinity.*—EPHESIANS.

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c. II.] UNITARIANS.—*The Lord God One Lord.*—EPHESIANS.

Some, however, would infer the Trinity from this passage. It is strange, that such an inference should be deduced, when the supremacy of the Father is so manifest; and when the Apostle says not a word about such a doctrine, though in such a connection he would naturally have been led to mention it, if he had believed it. See what is said on this passage, under the head *Trinitarians*.

III.—3. By revelation *He* made known unto me the mystery;

6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of *His* promise in Christ by the Gospel:

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of *His* power.

11. According to the eternal purpose which *He* purposed in Christ Jesus our Lord.

14. For this cause I bow my knees unto the *Father* of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That *He* would grant you, according to the riches of *His* glory, to be strengthened with might by *His* Spirit in the inner man.

The Apostle doubtless worshipped the *true* God; and this, we here learn, was the *Father*, and the Father of our Lord Jesus Christ. Therefore the Father must be the only true God.

‘The Apostle prays to *God the Father*,’ says Dr. A. Clarke. He does not, therefore, pray to the *Trinity*; and God the Father, and not the Trinity, must be the proper object of religious worship.

20. Now unto *Him* that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21. Unto *Him* be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

It is to one Being,—before spoken of as God and Father—that glory is ascribed in the Church; and this is *by or through* Christ Jesus. Moreover, this is to be ‘throughout all ages, world without end. Amen.’ A very different doxology this from the following: ‘Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.’ The Apostolic doxology recognizes only *one* object of adoration; the Trinitarian, *three*. Therefore the Trinitarian doxology is not Apostolic.

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TRINITARIANS.—*The Trinity*.—EPHESIANS.

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c. iv.] UNITARIANS.—*The Lord God One Lord.*—EPIHESIANS.

IV.—6. *One God and Father of all, who is above all, and through all, and in you all.*

The terms, *God* and *Father*, are applied to *one* Being, who is plainly declared to be one. And he is said to be *above all*. He is therefore the only God.

Milton, in reference to this passage, and what immediately precedes it, says, 'Here there is one Spirit, and one Lord; but the Father is one, and therefore God is one in the same sense as the remaining objects of which unity is predicated, that is, numerically one, and therefore one also in person.'—MILTON'S *Last Thoughts on the Trinity*, p. 8.

'St. Paul says,—Eph. iv. 6, *One God and Father of all, who is above all, and through all, and in you all*. It follows therefore that there is no other God, but the single Person of the Father.'—LINDSEY'S *Examination*, p. 187.

In the enumeration contained in the two preceding verses, *one Lord*, that is, *Jesus Christ*, is mentioned. And hence, Dr. Priestley says, 'Here, as every where else, Christ is evidently distinguished from God, who is expressly said to be over all, over Christ himself, as well as all other beings.'—PRIESTLEY'S *Notes*.

'*Father of all*,] the universal Creator: Father in an especial manner of the rational creation, and particularly of every faithful Christian.

'*Above all*,] superior in perfection, dignity, and authority: even above him who is the one Lord of all Christians, being his Father and his God.

'*Through all*,] universally present: upholding all things by his power, directing all things by his wisdom, over-ruling and disposing all events by his providence, managing the affairs of his church.

'*In all*,] amongst you all; manifesting his goodness by the privileges to which he has called you, and the extraordinary gifts of His Spirit.'—CHANDLER. See BELSHAM on the Epistles, &c.

'There is one God, the sole object of your faith and adoration; whose providence governs all, whose energy supports all things, whose Spirit dwells in all believers, and who thus demonstrates himself to be the kind, impartial Father of all.'—BELSHAM on the Epistles of Paul, vol. iii. pp. 226, 227.

V.—14. Wherefore *He* saith, Awake thou that sleepest, and arise from the dead, and Christ shall give the light.

Happy would it be, if all would hear the voice of this one gracious Being, that they might rejoice in the light!

20. Giving thanks always for all things unto *God* and the *Father*, in the name of our Lord Jesus Christ.

The object of worship must be the *true God*; and he is here presented

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TRINITARIANS.—*The Trinity*.—EPHESIANS.

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 c. v.] UNITARIANS.—*The Lord God One Lord.*—EPHESIANS.
 

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presented to us as the *Father*, to whom we are always, and for all things, to give thanks; and this, in the name of our Lord Jesus Christ. The *Father* then is God; and he is *another*, and a distinct Being from Jesus Christ. He is, moreover, *said* to be God, and must therefore be so.

VI.—23. Peace be to the brethren, and love with faith, from *God* the *Father* and the Lord Jesus Christ.

Here again God is presented to us as the Father, and the Father as God. The two terms, therefore, of *God* and *Father*, apply to one and the same Being.

As the reader is now arrived at the conclusion of this Epistle, let him again recall to his mind the solemn appeal of the Apostle to the Ephesian Church;—‘Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.’ Acts xx. 26, 27. What was that counsel, in reference to the present inquiry?

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	8
ONE . . . . .	1
HE . . . . .	13
HIS . . . . .	20
HIM . . . . .	4
HIMSELF . . . . .	2
Is . . . . .	3
TOTAL . . . . .	51

TRINITARIANS.—THE TRINITY.

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Philippians.

## UNITARIANS.—THE LORD GOD ONE LORD.

### Philippians.

CHAP. I.—2. Grace be unto you, and peace, from *God* our *Father*, and from the Lord Jesus Christ :

*God our Father*, says the Apostle. The *Father* and *God*, therefore, are identified as one.

6. Being confident of this very thing, that *He* which hath begun a good work in you will perform it until the day of Jesus Christ.

8. For *God is* my record, how I long after you all, in the bowels of Jesus Christ.

This peculiar form of expression, *God is*, so indicative of unity, repeatedly occurs in the writings of the Apostle Paul; and he applies it to Him whom he so frequently calls *Father*.

II.—11. And that every tongue should confess that Jesus Christ is Lord, to the glory of *God* the *Father*.

Throughout the whole reasoning of the Apostle in this chapter, as in other places, the Father is represented as God, and God as the Father; and all is to be done 'to the glory of God the Father.' Therefore the Father is the only true God. For is it conceivable, that the Apostle could believe in a Trinity, and yet not mention it in such a connection, not allude to it in the most distant manner; but direct all glory to be ascribed exclusively to the Father? Jesus is mentioned; but he is not connected with this ascription of glory; for though every knee is to bow *at* his name, or *in* his name, says Dr. Doddridge, yet it is to be to the glory of God the Father, who highly exalted him, and gave him a name above every name. The Egyptians bowed the knee, when they saw Joseph; but it was in honour of Pharaoh, who had honoured him in his exaltation. And whatever honour is paid to Jesus, is to be done to the glory of God the Father. And we are repeatedly directed to *ask in his name*, and address our prayers to the Father, *through* him.

13. For it is God which worketh in you, both to will and to do of *His* good pleasure.

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TRINITARIANS.—*The Trinity.*—PHILIPPIANS.

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 C. II.] UNITARIANS.—*The Lord God One Lord.*—PHILIPPIANS.
 

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It is God, who has just before been mentioned as God the Father, who worketh all in all, 'both to will and to do of *His* good pleasure.'

IV.—19. But my God shall supply all your need according to *His* riches in glory by Christ Jesus.

All is represented as proceeding from God, who is the Father, *by* Christ Jesus. And thus, while God is repeatedly identified with the Father, he is as repeatedly distinguished from the Son.

20. Now unto *God* and our *Father* be glory for ever. Amen.

Here, again, all glory is ascribed to God the Father, and this is to be for ever. The Father therefore is the only true God.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	3
HE . . . . .	1
HIS . . . . .	2
Is . . . . .	1
	7
TOTAL . . .	7

TRINITARIANS.—THE TRINITY.

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Colossians.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### Colossians.

CHAP. I.—1. Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother,

2. To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from *God our Father* and the Lord Jesus Christ.

Here, as in many other places, the same Being who is our *Father*, is also our *God*. And the same observation applies throughout the Epistle; for the Apostle makes no divisions in the Godhead, but evidently uses the terms, *Father* and *God*, in reference to the *whole* Deity.

3. We give thanks to God and the *Father* of our Lord Jesus Christ, praying always for you.

The one God, is the God and Father of our Lord Jesus Christ; and he is represented as *always* the object of thanksgiving and prayer. Indeed, if at any time, he must always be so; for 'with Him is no variableness, neither shadow of turning.'

12. Giving thanks unto the *Father*, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of *His* dear Son.

The Father is again represented as the object of prayer and thanksgiving; and Jesus is 'his dear Son,' and therefore distinct from the one true God, the *Father*.

19. For it pleased the *Father* that in him should all fulness dwell.

Here the Father is distinguished from Jesus in a peculiar manner, as he is the source of all the divine power which resided in him. 'It pleased the *Father*,' &c. As all authority, therefore, emanates from the Father, he must be the one Supreme.

26. Even the *mystery* which hath been hid from ages and from generations, but now is made manifest to *His* saints.

II.—2. That

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**TRINITARIANS.—*The Trinity.*—COLOSSIANS.**

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 C. II.] UNITARIANS.—*The Lord God One Lord.*—COLOSSIANS.
 

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II.—2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the *Father*, and of Christ.

A Trinitarian writer paraphrases the words, ‘the mystery of God,’ &c. thus:—‘these deep things of God, which, though now revealed for the salvation of the Gentiles, as well as Jews, continue to be unsearchable riches, (Eph. iii. 8,) that were from all eternity designed, and prepared in the gracious counsels of *God the Father’s* will, (Eph. i. 11,) and are purchased, revealed, and dispensed by our Lord Jesus Christ, as the great *Mediator* between God and them.’—DR. GUYSE.

According to what is here stated, all that relates to the Gospel originated with God the Father, and is communicated through Jesus Christ, the one Mediator. The Father therefore is God, and Jesus is distinct from him, and consequently, is not an essential part of the Godhead.

III.—17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to *God* and the *Father* by him.

He who is the primary object of all thanksgiving, is *God* and the *Father*; and this thanksgiving is to be offered in the *name* of the Lord Jesus; or *by*, or *through* him. While the Father, therefore, is the only God, Jesus is distinct from him, being a mediator between him and men.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	6
HE . . . . .	1
HIS . . . . .	2
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TOTAL . . . . .	9
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TRINITARIANS.—THE TRINITY.

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1 Thessalonians.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### I Thessalonians.

CHAP. I.—1. Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in *God* the *Father*, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our *Father*, and the Lord Jesus Christ.

*God the Father*, is an expression, in the writings of Paul, not of casual, but of frequent occurrence. Now, if the Apostle had believed in a Trinity, how naturally would he have said, on these occasions, God the Son, and God the Holy Ghost, as well as God the Father! But he uses only *God the Father*, and never mentions the other two supposed Persons of the Trinity, as constituting with him the one God. What then, is the unavoidable inference arising from this remarkable fact, but that there is only one God, the Father?

2. We give thanks to *God* always for you all, making mention of you in our prayers ;

3. Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of *God* our *Father* ;

4. Knowing, brethren beloved, your election of *God*. These verses clearly shew, that when the Apostle speaks of giving thanks always to the *Father*, he means *God*; for he evidently uses the two terms in the same sense; and therefore, *God* and *Father* signify the same Being.

9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve *the* living and true God ;

10. And to wait for *His* Son from heaven, whom *He* raised from the dead, even Jesus, which delivered us from the wrath to come.

In the first of these verses, the Apostle speaks expressly of 'the living and true God;' and in the next, he represents him as one Being, under the application of the singular pronouns, *He* and *His* ;

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TRINITARIANS.—*The Trinity.*—I THESS.

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 C. I.] UNITARIANS.—*The Lord God One Lord.*—1 THESS.
 

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*His*; and as distinct from, and superior to Jesus Christ, because Jesus is his Son, and was raised from the dead by his mighty power. The living and true God, therefore, is not a Tri-une God, but God the Father, and the Father of Jesus Christ. Yet how reasonable is it to suppose, that if the Apostle had believed in a Trinity, he would have taught the Trinity, in the most express terms, when speaking of the living and true God!

II.—5. For neither at any time, used we flattering words, as ye know, nor a cloke of covetousness; *God* is witness.

12. That ye would walk worthy of *God*, who hath called you unto *His* kingdom and glory.

III.—11. Now God *Himself* and our *Father*, and our Lord Jesus Christ, direct our way unto you,

13. To the end he may establish your hearts unblameable in holiness before *God*, even our *Father*, at the coming of our Lord Jesus Christ with all his saints.

The Apostle here identifies God with the Father, by an expression which is peculiarly emphatic;—‘*God*, even our *Father*.’ The Father, then, is the only one God.

IV.—8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us *His* holy Spirit.

V.—23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful *is He* that calleth you, who also will do it.

‘*He who is faithful*,’ is the living and true God, the very God, God our Father, God the Father, and God even the Father. For such is the language of the Apostle in reference to God. And to the Father alone he gave thanks always in his prayers. It is therefore clearly the testimony of the Apostle, that there is none other God but the Father.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms:	Number of Instances.
FATHER . . . . .	5
HE . . . . .	2
HIS . . . . .	3
HIMSELF . . . . .	1
Is . . . . .	2
TOTAL . . . . .	13

TRINITARIANS.—THE TRINITY.

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2 Thessalonians.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### 2 Thessalonians.

CHAP. I.—1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in *God our Father*, and the Lord Jesus Christ.

2. Grace be unto you, and peace, from *God our Father*, and the Lord Jesus Christ.

*God our Father*, is an expression which completely identifies God with the Father. And it is remarkable, how often it is repeated by the Apostle. 'God our Father,' or 'God the Father,' is the general introductory salutation of his Epistles.

3. We are bound to thank *God* always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

11. Wherefore also we pray always for you, that our *God* would count you worthy of this calling, and fulfil all the good pleasure of *His* goodness, and the work of faith with power.

II.—7. For the mystery of iniquity doth already work: only *He* who now letteth will let, until he be taken out of the way.

13. But we are bound to give thanks *alway to God* for you, brethren, beloved of the Lord, because *God* hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14. Whereunto *He* called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

The Apostle frequently uses the expression—'giving thanks always;' and he applies it indifferently both to God, and the Father, as one Being. This will appear evident by an examination of the instances in which it occurs; and to these the reader is referred in the Epistles of Paul.

16. Now

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**TRINITARIANS.—*The Trinity.*—2 THESS.**

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C. II.] UNITARIANS.—*The Lord God One Lord.*—2 THESS.

16. Now our Lord Jesus Christ himself, and *God even our Father*, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17. Comfort your hearts, and stablish you in every good word and work.

Thus, the Apostle again tells us, that he who is *God, is even our Father*. We may therefore transpose his words, and say, 'the Father, even our God;' for it is as true that the Father is God, as that God is the Father; the two terms being employed to express one and the same Being.

On the former of these two verses, that is, the 16th, it is observed, 'As all your *grace* came from *God through Christ*, so the *power* that is necessary to strengthen and confirm you unto the end, must come in the same way.'—DR. A. CLARKE.

Thus, all originates in *God*, and is communicated *through Christ*. God, even the Father, therefore, is the only God, and Jesus is distinct from him.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	3
HE . . . . .	2
HIS . . . . .	1
TOTAL . . . . .	6

TRINITARIANS — THE TRINITY.

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I Timothy.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### 1 Timothy.

CHAP. I.—1. Paul, an Apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2. Unto Timothy, my own son in the faith: Grace, mercy, and peace, from *God our Father*, and Jesus Christ our Lord.

17. Now unto the *King* eternal, immortal, invisible, the *only* wise God, be honour and glory for ever and ever. Amen.

This is the same Being of whom the Apostle has before spoken as ‘God our Father.’ The Father then is ‘the King eternal,’ and ‘the *only* wise God.’ Or, in other words, God the Father is strictly and properly one God.

II.—5. For there *is one God*, and one Mediator between God and men, the man Christ Jesus.

Here it is plainly declared that God is one; and if we are to believe the Scriptures, we cannot surely doubt the fact.

This one God is the same Being whom the Apostle calls ‘God our Father;’ consequently, the Father is the one God. And he is here presented to us as distinct from Jesus Christ; because the man Christ Jesus is a ‘*Mediator* between God and men;’ that is, one who goes *between two* parties.

Milton observes on this passage, ‘It cannot be explained how any one can be a Mediator to himself on his own behalf; according to Gal. iii. 20, *a Mediator is not a Mediator of one, but God is one.* How then can God be a Mediator of God?’—MILTON’S *Last Thoughts on the Trinity*, p. 8.

‘There is *one God*.] Who is the Maker, Governor, and Preserver, of all men, of every condition, and of every nation; and equally wills the salvation of all.

‘*And one Mediator*.] The word *Mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile *two* parties at enmity, &c.

‘God is the God and Father of all; for there is but *one* God.

‘The argument of the Apostle is plainly this:—1. There is one God.—2. This God is the Creator of all.—3. He has made a revelation of His kindness to all.—4. He will have all men to be saved,

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TRINITARIANS.—*The Trinity.*—1 TIMOTHY.

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C. II.] UNITARIANS.—*The Lord God One Lord.*—1 TIMOTHY.

saved, and come unto the knowledge of the truth; and 5. He has provided a Mediator for all, who has given himself a ransom for all.—DR. A. CLARKE, on 1 Tim. ii. 5, 6. See also the Doctor's remarks on Gal. iii. 20.

Thus, there is *one* God. He is the Father. And he is *distinct* from Jesus Christ, who is 'a *middle person*' between him and men. This is perfectly consistent with the Unitarian doctrine, though a Trinitarian testimony, from a learned individual standing deservedly high in the Trinitarian community.

VI.—1. Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of *God* and *His* doctrine be not blasphemed.

14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall shew, who *is* the blessed and *only Potentate*, the *King* of Kings, and Lord of Lords.

16. Who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

It is evidently one only Being of whom the Apostle speaks in this exalted strain; '*the only potentate, the King of Kings,*' '*who only hath immortality,*' &c.

'*The only Supreme and Omnipotent Ruler over all Kings and lords,*' &c.—DR. GUYSE.

'*The happy and only One; the King over all kings; and the Lord over all lords, or rulers.*

'*All beings that are not eternal, must be mutable: but there can be only One eternal Being, that is God; and He only can have immortality.*'—DR. A. CLARKE.

This language can apply *only to one* Being; and this one Being, the Apostle assures us, at the commencement of his Epistle, is '*God our Father.*'

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	1
POTENTATE . . . . .	1
KING . . . . .	2
ONE . . . . .	1
HIS . . . . .	1
IS . . . . .	2
TOTAL . . . . .	8

TRINITARIANS.—THE TRINITY.

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2 Timothy.

UNITARIANS.—THE LORD GOD ONE LORD.

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2 Timothy.

CHAP. I.—1. Paul, an Apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus,

2. To Timothy, my dearly beloved Son: Grace, mercy, and peace from *God the Father*, and Christ Jesus our Lord.

*God* is again identified with the *Father*, as one only Being:—*'God the Father.'*

7. For *God* hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel, according to the power of *God*;

9. Who hath saved us, and called us with an holy calling, not according to our works, but according to *His* own purpose and grace, which was given us in Christ Jesus before the world began.

II.—19. Nevertheless the foundation of *God* standeth sure, having this seal, The Lord knoweth them that are *His*.

These two Epistles are addressed to Timothy, a young man; and Paul, his Father in the Gospel, is evidently very anxious that he should pursue a right course—should 'study to shew himself approved unto God, a workman that needeth not to be ashamed, *rightly* dividing the word of *truth*,' and 'keeping the commandment without *spot*, *unrebukable*, until the appearing of our Lord Jesus Christ.' 1 Tim. vi. 14; 2 Tim. ii. 15. But does he say any thing about the doctrine of the Trinity, or three persons, or three essences in the Godhead? Not a word of all this. On the contrary, he speaks of God, as the *King* eternal, the *only* wise God, the

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TRINITARIANS.—*The Trinity.*—2 TIMOTHY.

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 c. II.] UNITARIANS.—*The Lord God One Lord.*—2 TIMOTHY.
 

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the *only* Potentate, who *only* hath immortality, the *one* God, God our *Father*, God *the Father* ; and of Jesus Christ, as the one *Mediator between* God and men. He therefore teaches Timothy expressly, that God is *one*, and that the *one God* is the *Father*.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	1
HIS . . . . .	2
TOTAL . . .	3

## TRINITARIANS.—THE TRINITY.

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### Titus.

CHAP. III.—4. But after that the kindness and love of *God* our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the *Holy Ghost*;

6. Which he shed on us abundantly through *Jesus Christ* our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

‘Here observe, how every Person in the Trinity acts distinctly in the work of salvation. 1. The Fontal Cause, the Spring and Source of our happiness, lies in the kindness and love of *God the Father*. 2. The meritorious and procuring cause of the application of this love, is *Jesus Christ*, in the work of redemption and mediation. 3. The immediate and efficient cause of the communication of that love of God the Father, procured through the mediation of Christ the Son, is the *Holy Spirit*, in the work of regeneration.’—BURKITT.

It is difficult to conceive, how any one could have found the Trinity in these verses, who had not first taken it there; for not a word does the Apostle utter on the subject. On the contrary, he represents the Father as the *origin* of all Christian privileges and blessings, and the Son as the *medium* of their communication. They are dispensed *from* God, *through* Jesus Christ. And it is God that *sheds* the Holy Spirit, and sheds it *abundantly*. Now, what can be more inconsistent and irrational than to say, that one Divine Person sheds another Divine Person abundantly upon thousands and tens of thousands of human persons?

Besides, the argument advanced in the above quotation, is inconsistent with the doctrine which it is intended to support. The Father is superior to the Son and Spirit, as he is the fontal cause, the spring and source of all happiness; while they are represented as the instruments and agents of his goodness. The three supposed Persons therefore are not equal.

And

UNITARIANS.—THE LORD GOD ONE LORD.

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Titus.

CHAP. I.—1. Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth which is after godliness.

2. In hope of eternal life, which *God*, that cannot lie, promised before the world began ;

3. But hath in due times manifested *His* word through preaching, which is committed unto me according to the commandment of God our Saviour ;

4. To Titus, mine own Son after the common faith : Grace, mercy, and peace, from *God the Father*, and the Lord Jesus Christ our Saviour.

The expression, *God the Father*, which so clearly defines the Father to be God, and the only God, is evidently the customary salutation of the Apostle in his Epistles. We find it, or something similar to it, in all his Epistles.

16. They profess that they know God ; but in works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate.

III.—4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to *His* mercy *He* saved us, by the washing of regeneration, and renewing of the Holy Ghost ;

6. Which *He* shed on us abundantly, through Jesus Christ our Saviour ;

7. That being justified by *His* grace, we should be made heirs according to the hope of eternal life.

The language employed in these verses, is decidedly expressive of

And the above learned Divine, a little further on, speaks of one of them in language which certainly does not apply to a person:—‘which Holy Spirit, was in *its* gifts and graces plentifully poured forth upon us,’ &c. Thus, the third person is said to be *it*, and is represented as being *plentifully poured forth*. Can such language properly apply to a *person*?

Another learned Divine also speaks of the Spirit in a similar manner:—‘The Holy Spirit, *which*, by *its* purifying influence, operates at first to turn us to God—*it* has been imparted to the children of men—May *it* wash and purify our souls more and more from every stain of sin, and may *it* inspire us with a pious ardour to honour our profession,’ &c.—DR. DODDRIDGE.

Thus, Trinitarians themselves say, that the Holy Spirit is *it*; and therefore imply that it is *not* a person.

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 C. III.] UNITARIANS.—*The Lord God One Lord.*—TITUS.
 

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of the unity of God:—‘*His* mercy—*He* saved—*He* shed—*His* grace.’—And God is *distinct* from Jesus Christ, as he shed his Holy Spirit abundantly *through* him.

In similar language Trinitarians speak of God in this connection:—‘God hath saved us, by *His* own rich and overflowing mercy; hath justified us by *His* free grace in Christ,’ &c.—DR. DODDRIDGE.—‘God—*Himself*—*His* own infinite mind—the work of *His* hands,’ &c.—DR. A. CLARKE.—‘*His* sovereign mercy—*His* Holy Spirit, which *He* shed on us abundantly,’ &c.—*Cottage Bible*.—‘Of *His* own free mercy—*He* brought us out of that deplorable condition,’ &c.—DR. GUYSE.

Thus, Trinitarians bear their testimony to the unity of God; for such expressions as the above can apply only to one Being, and, in the usual acceptation of language, to one person.

God, then, is one. And who this one God is, we shall learn from other parts of Scripture:—‘And I will pray the *Father*, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,’ &c. ‘But the Comforter, which is the Holy Ghost, whom the *Father* will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ ‘But when the Comforter is come, whom I will send unto you from the *Father*, even the Spirit of truth, which proceedeth from the *Father*, he shall testify of me.’ John xiv. 16, 17, 26; xv. 26.

This promise, we learn from the Acts, was fulfilled:—‘This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the *Father* the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.’ Acts ii. 32, 33.

Thus, it was the *Father* that shed forth the Spirit abundantly. And as the same event is ascribed to *God* by the Apostle in this Epistle, the Father is identified with God, as the one only living and true God.

But it is said, in one of the passages quoted, Acts ii. 33, that *Jesus* shed forth the Spirit. Not, however, *primarily*, but merely as he had *received* it, and doubtless, with it, the power to communicate it, from the *Father*. To the *Father*, as the spring and source of it, it is ascribed in all the passages adduced; and Jesus is represented as the *medium* of its communication, and therefore as *distinct* from the Father, from whom it originally proceeds.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	1
HE . . . . .	2
HIS . . . . .	3
HIM . . . . .	1
s	TOTAL . . . 7

TRINITARIANS.—THE TRINITY.

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Philemon.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### Philemon.

CHAP. I.—1. Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer,

2. And to our beloved Apphia, and Archippus, our fellow soldier, and to the church in thy house :

3. Grace to you, and peace, *from God our Father* and the Lord Jesus Christ.

4. I thank my God, making mention of thee always in my prayers.

The Apostle, it is evident, uniformly identifies *God* with the *Father*, without once mentioning ‘God the Son;’ or ‘God the Holy Ghost,’ as constituting with God the Father a Trinity of persons in the Godhead. For the forms of expression most familiar with him in speaking of the Divine Being, are, ‘God our Father—God and our Father—God the Father—God and the Father—The God and Father—God, even our Father—God, even the Father—One God, the Father—One God and Father of all, who is above all, and through all, and in you all.’ The testimony of the Apostle therefore, is, that there is but *one* God, the *Father*.

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There is only one instance of the *Singular* Number applying to God in this Epistle ; namely, *Father*.

## TRINITARIANS.—THE TRINITY.

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### Hebrews.

CHAP. IX.—14. How much more shall the blood of *Christ*, who through the eternal *Spirit* offered himself without spot to *God*, purge your consciences from dead works to serve the living *God* ?

‘ The sacred three,’ we are told, are here presented to our notice. HAYWARD’S *Sermons*, p. 113.

That Jesus Christ, the eternal Spirit, and God, are here mentioned, there can be no doubt ; but that they constitute three Divine Persons, in the ever blessed and glorious Trinity, the sacred writer does not inform us ; and where the Scriptures are silent, is it not proper that mortals should be silent too ?

‘ We find that in this great work of human redemption, the *Father*, the *Son*, and the *Holy Spirit*, were continually employed, &c. The *Holy Spirit*, with the *Eternal Logos*, and the *Almighty Father*, equally concurred in offering up the sacrifice of the human nature of Christ, in order to make atonement for the sin of the world.’—DR. A. CLARKE.

It does not concern the present inquiry, to remark here, that this language speaks only of a *human* sacrifice. But it is material to ask, that if all the three Persons in the Godhead, concurred in offering it up, to *whom* was it offered up ? And if Jesus Christ, the second Person in the Trinity, shed his blood, was he not a *different* Person from the other two ? Could he be *God*, and shed his *blood* ? It is believed that he could. For it is said, that ‘ His blood, though not the blood of *God*, yet was the blood of *him that was God*.’—BURKITT.

So, then, if a king sheds his blood, it is not the blood of the king, but the blood of him that was king ! Surely that system must be a strange system indeed, which can require in its support an argument like this ! Can it possibly be founded in truth ?

UNITARIANS.—THE LORD GOD ONE LORD.

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Hebrews.

CHAP. I.—1. *God*, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

God spake of himself by the Fathers thus:—‘*I* am the Lord thy God, the Holy *One* of Israel.’ ‘Ye are even *my* witnesses. Is there a God beside *Me*? yea, there is *no* God; *I* know not any.’ ‘*I* am the Lord, and there is none else.’ Isaiah xliii. 3; xlv. 8; xlv. 6. He spake of himself by his Son, as our *Father*, and as the *Father* of Jesus Christ, the Lord of heaven and earth, the one Lord, and the God of Abraham, of Isaac, and of Jacob. In both the Old and the New Dispensations, therefore, God is presented to us as the one only God. And as he was distinct from the fathers and the prophets, by whom he formerly spake; so he must be distinct from Jesus Christ. For he

2. Hath in these last days spoken unto us BY *His* Son, whom *He* hath appointed heir of all things, by whom also *He* made the worlds;

3. Who being the brightness of *His* glory, and the express image of *His* person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of *the Majesty on High*;

This clearly refers to only one Being:—‘*The Majesty on high.*’ That is, *one* only Majesty. And Jesus Christ is another being distinct from him, as he is set down on his right hand.

4. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the Angels said *He* at any time, Thou art *my* Son, this day have *I* begotten thee? And again, I will be to him a *Father*, and he shall be to *me* a Son?

6. And again, when *He* bringeth in the first begotten into the world, *He* saith, And let all the Angels of God worship him.

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 TRINITARIANS.—*The Trinity.*—HEBREWS.
 

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7. And of the angels *He* saith, Who maketh *His* angels Spirits, and *His* ministers a flame of fire.

8. But unto the Son *He* saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10. And, *Thou*, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of *Thine* hands:

11. They shall perish; but *Thou* shalt endure; and they all shall wax old as doth a garment;

12. And as a vesture shalt *Thou* fold them up, and they shall be changed: but *Thou* art the same, and *Thy* years shall not fail.

13. But to which of the angels said *He* at any time, Sit on *my* right hand, until *I* make thine enemies thy footstool?

14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The form of expression adopted throughout this chapter, in reference to the Almighty, is in the singular number;—*he, his, thou, thy, I, my, me.* These pronouns apply only to one Being; and therefore God must be one.

II.—3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to *His* own will?

5. For unto the angels hath *He* not put in subjection the world to come, whereof we speak.

6. But one in a certain place testified, saying, What is man, that *Thou* art mindful of him? or the Son of man, that *Thou* visitest him?

7. *Thou* madest him a little lower than the angels; *Thou* crownedst him with glory and honour, and didst set him over the works of *Thy* hands:

8. *Thou*

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8. *Thou* hast put all things in subjection under his feet. For in that *He* put all in subjection under him, *He* left nothing that is not put under him. But now we see not yet all things put under him.

9. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10. For it became *Him*, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.

11. For both he that sanctifieth, and they who are sanctified, are all of *one*: for which cause he is not ashamed to call them brethren,

There is only one source of all things; and as Jesus Christ himself proceeded from this source, the only true God is the *Father*,—the God and Father of our Lord Jesus Christ.

‘Both the *Sanctifier* and the *Sanctified*,’ says Dr. A. Clarke, ‘both Christ and His followers, are all of the same nature; for as the children were partakers of flesh and blood, *i. e.* of *human nature*, He partook of the same, and thus He was qualified to become a sacrifice for *man*.’

But the Apostle’s meaning appears to be, that both Jesus Christ and his disciples, all proceeded from the same Source of all things,—the one universal Father; and therefore Christ is not ashamed to call them his brethren. This is quite natural, and the concluding inference seems unavoidable;—all are brethren, Christ and his disciples; and there is only one God and Father of all, who is above all, and through all, and in us all.

12. Saying, I will declare *Thy* name unto my brethren, in the midst of the church will I sing praise unto *Thee*.

13. And again, I will put my trust in *Him*. And again, Behold I and the children which *God* hath given me.

Jesus, addressing the one true God, says, ‘I will declare *Thy* name,’ ‘I will sing praise unto *Thee*,’ and speaking of him, he says, ‘I will put my trust in *Him*.’ He is therefore himself distinct from the one true God; and is not, consequently, a Divine Person in the Godhead.

III.—1. Wherefore, holy brethren, partakers of the heavenly

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heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ;

2. Who was faithful to *Him* that appointed him, as also Moses was faithful in all *His* house.

4. For every house is builded by some man ; but *He* that built all things *is* God.

Jesus was faithful to *Him* that built all things ; and *He is* God. While, therefore, these verses teach us that God is *one*, applying to him singular forms of expression, they testify that Jesus is *distinct* from him, being *faithful* to him.

7. Wherefore (as the Holy Ghost saith) To-day if ye will hear *His* voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9. When your fathers tempted *me*, proved *me*, and saw *my* works forty years.

10. Wherefore *I* was grieved with that generation, and said, They do alway err in their heart ; and they have not known *my* ways.

11. So *I* swear in *my* wrath, They shall not enter into *my* rest.

It is a single individual who is speaking :—‘ tempted *me*.’ And such is the form of expression continued throughout :—‘ proved *me*, saw *my* works, *I* was grieved,’ &c.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from *the living God*.

15. While it is said, To-day if ye will hear *His* voice, harden not your hearts, as in the provocation.

17. But with whom was *He* grieved forty years ? was it not with them that had sinned, whose carcasses fell in the wilderness ?

18. And to whom swore *He* that they should not enter into *His* rest, but to them that believed not ?

IV.—1. Let us therefore fear, lest, a promise being left us of entering into *His* rest, any of you should seem to come short of it.

3. For we which have believed do enter into rest, as *He* said, As *I* have sworn in *my* wrath, if they shall enter into *my* rest : Although the works were finished from the foundation of the world.

4. For

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TRINITARIANS.—*The Trinity.*—HEBREWS.

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4. For *He* spake in a certain place of the seventh day on this wise, And *God* did rest the seventh day from all *His* works.

5. And in this place again, If they shall enter into *my* rest.

7. (Again, *He* limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear *His* voice, harden not your hearts.

8. For if Jesus had given them rest, then would he not afterward have spoken of another day.

9. There remaineth therefore a rest to the people of *God*.

10. For he that is entered into his rest, he also hath ceased from his own works, as *God* did from *His*.)

13. Neither is there any creature that is not manifest in *His* sight; but all things are naked and opened unto the eyes of *Him* with whom we have to do.

The language all along employed in reference to God, is such as is usually understood to apply to *one* being; and if people were left to their unbiassed judgment, it seems almost impossible that they should infer from it, any such doctrine as that of the Trinity.

V.—5. So also Christ glorified not himself to be made an High Priest; but *He* that said unto him, Thou art *my* Son, to-day have *I* begotten thee.

Christ glorified not *himself*, but was glorified by *another*; that is, *God*; to whom are applied the singular terms—*I*, *My*, and *He*; and who is here presented to us as the *Father* of Jesus. While therefore God is one, he is another Being distinct from Christ, and has no partner in his throne. Besides, how strangely it would sound, to say, that the High Priest of God, was a Divine Person in the Holy Trinity, equal with God the Father, in all the attributes of Deity!

6. As *He* saith also in another place, Thou art a Priest for ever after the order of Melchisedec.

7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto *Him* that was able to save him from death, and was heard in that he feared.

*Prayer* is here mentioned. The object of it is *one*—‘*Him* that was able to save,’ &c. And Jesus is spoken of as having addressed this one God in extreme mental suffering, imploring his protection

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and aid. There is therefore only one God, and Jesus is not only distinct from him, but is quite a different being. For could he who 'offered up his prayers and supplications with strong crying and tears,' be God himself, or one of three supposed Divine Persons in the Godhead?

'Though his heavenly Father did not think fit to exert that power in his total deliverance; yet he was heard in being delivered from that which he particularly feared, and which threw him into such an agony in the garden, that he sweat drops of blood.'—DR. DODDRIDGE.

Here the Father is represented as the source of all power, and Jesus as entirely dependent upon him. The Father therefore alone is God.

VI.—10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward *His* name, in that ye have ministered to the saints, and do minister.

13. For when *God* made promise to Abraham, because *He* could swear by no greater, *He* swore by *Himself*,

14. Saying, Surely blessing *I* will bless thee, and multiplying *I* will multiply thee.

17. Wherein *God*, willing more abundantly to shew unto the heirs of promise the immutability of *His* counsel, confirmed it by an oath.

VII.—1. For this Melchisedec, King of Salem, Priest of *The Most High God*, who met Abraham returning from the slaughter of the Kings, and blessed him.

He who is 'The Most High God,' must be only *one*; for there can be only one 'Most High God.' And he is a different Being from Jesus Christ, inasmuch as the latter is 'High Priest' to the former, and is made so by him.

17. For *He* testifieth, Thou art a Priest for ever after the order of Melchisedec.

21. (For those Priests were made without an oath; but this with an oath by *Him* that said unto him, The Lord swore and will not repent, Thou art a Priest for ever after the order of Melchisedec.)

As 'The Most High God' was distinct from Melchisedec, who was his High Priest, so must he be from Jesus Christ, who is a High Priest after the same order; for it is impossible that a Priest who ministers before God, should be identical with the Divine Object of worship whom he adores.

VIII.—1. Now

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TRINITARIANS.—*The Trinity.*—HEBREWS.

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VIII.—1. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of *The Majesty* in the heavens.

These words, *The Majesty in the heavens*, are strikingly expressive of unity. And this one God—‘*The Majesty in the heavens*,’ is not the Lord Jesus; for Christ sits on his ‘right hand,’ as his ‘High Priest,’ for ever.

5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of *God* when he was about to make the tabernacle: for, See, saith *He*, that thou make all things according to the pattern shewed to thee in the mount.

8. For finding fault with them, *He* saith, Behold, the day is come, saith the Lord, when *I* will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that *I* made with their fathers in the day when *I* took them by the hand to lead them out of the land of Egypt; because they continued not in *my* covenant, and *I* regarded them not, saith the Lord.

10. For this is the covenant that *I* will make with the house of Israel after those days, saith the Lord; *I* will put *my* laws into their mind, and write them in their hearts: and *I* will be to them *a God*, and they shall be to *me* a people.

‘*A God*’ is strictly one God; as ‘*a people*,’ is strictly one people. And therefore he who says, ‘*I* will be to them *a God*, and they shall be to *me* a people,’ must be strictly and properly *one* Being.

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know *me*, from the least to the greatest.

12. For *I* will be merciful to their unrighteousness, and their sins and their iniquities will *I* remember no more.

13. In that *He* saith, A new covenant, *He* hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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X.—5. Wherefore when he cometh into the world, he saith, Sacrifice and offering *Thou* wouldest not, but a body hast *Thou* prepared me:

6. In burnt offerings and sacrifices for sin *Thou* hast had no pleasure.

7. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do *Thy* will, O God.

8. Above when he said, Sacrifice and offering and burnt offerings and offerings for sin *Thou* wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then said he, Lo, I come to do *Thy* will, O God.

15. Whereof the Holy Ghost also is a witness to us: for after that *He* had said before,

16. This is the covenant that *I* will make with them after those days, saith the Lord, *I* will put *my* laws into their hearts, and in their minds will *I* write them;

17. And their sins and iniquities will *I* remember no more.

God speaks of himself by the *inspiration* of his prophet, as *one* Being:—‘*He* had said before, *I* will make, *I* will put *my* laws into their hearts,’ &c.; language which, according to usual acceptation, is applicable only to one Being, and to one person.

30. For we know *Him* that hath said, Vengeance belongeth unto *me*, *I* will recompense, saith the Lord. And again, The Lord shall judge *His* people.

31. It is a fearful thing to fall into the hands of *the* living God.

38. Now the just shall live by faith: but if any man draw back, *my* soul shall have no pleasure in him.

XI.—6. But without faith it is impossible to please *Him*: for he that cometh to *God* must believe that *He* is, and that *He* is a rewarder of them that diligently seek *Him*.

*He is*, can signify only one Being. And the same form of expression is several times repeated in this chapter. And let it be remembered too, that this celebrated chapter speaks of the *faith* of the ancient people of God,—that faith through which they ‘obtained a good report.’ And what was it, but that God was *one*?

7. By faith Noah, being warned of God of things  
not

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not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which *He* condemned the world, and became heir of the righteousness which is by faith.

10. For he looked for a city which hath foundations, whose builder and maker *is* God.

11. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged *Him* faithful who had promised.

16. But now they desire a better country, that is, an heavenly: wherefore *God is* not ashamed to be called their God: for *He* hath prepared for them a city.

19. Accounting that God *was* able to raise him up, even from the dead; from whence also he received him in a figure.

27. By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing *Him* who *is* invisible.

Evidently one only God is here intended; for *him*, and *is*, are applicable only to one. And we are told in other places, that he 'who is invisible,' is 'the King eternal, immortal,' 'the only wise God,' 'the blessed and only Potentate.' 1 Tim. i. 17; vi. 15.

28. Through faith he kept the passover, and the sprinkling of blood, lest *He* that destroyed the first-born should touch them.

In this glowing description of faith, in this celebrated chapter, the Apostle speaks of God as strictly one Being; applying to him such forms of expression as are generally understood, in the common acceptance of language, to signify one being, and one person. And he never drops the least hint of a Trinity, or three Divine Persons in the Godhead. The ancient people of God, therefore, did not believe in a Trinity, but in one God; and through this faith they obtained a good report, and are held up to posterity as illustrious examples of its divine influence and power.

XII.—5. And ye have forgotten the exhortation which speaketh unto you as unto children, *My* son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of *Him*.

6. For whom the Lord loveth *He* chasteneth, and scourgeth every son whom *He* receiveth.

9. Furthermore

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TRINITARIANS.—*The Trinity.*—HEBREWS.

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9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the *Father* of Spirits, and live?

10. For they verily for a few days chastened us after their own pleasure: but *He* for our profit, that we might be partakers of *His* holiness.

*The Father of Spirits*, is the same Being of whom the writer speaks as *Lord* and *God*, and the King 'who is invisible.' The Father therefore is identified with the only God.

22. But ye are come unto Mount Sion, and unto the city of *the* living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the first-born, which are written in heaven, and to God *the* judge of all, and to the spirits of just men made perfect.

24. And to Jesus the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel.

'*The living God*,' and '*God the Judge of all*,' are definite expressions, and shew that God is *one* God, and *one* Judge, to the exclusion of all other beings or persons whatever. And he is here clearly distinguished from Christ, because it is expressly said, that '*Jesus is the Mediator of the New covenant*.'

25. See that ye refuse not *Him* that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from *Him* that speaketh from heaven:

26. Whose voice then shook the earth: but now *He* hath promised, saying, Yet once more *I* shake not the earth only, but also heaven.

We are informed at the beginning of this Epistle, that 'in these last days *God* hath spoken unto us *by* his Son.' That *God* is here intended, is also evident from Haggai ii. 6, 7, to which the writer in this place alludes:—'For thus saith the LORD of hosts; yet once, it is a little while, and *I* will shake the heavens, and the earth, and the sea, and the dry land; and *I* will shake all nations, and the desire of all nations shall come: and *I* will fill this house with glory, saith the LORD of hosts.'—It is *God*, then, that speaketh. And it is as one Being, in the singular number;—'*I* shake not the earth only, but also heaven.'

The expressions, 'spake on earth,' and 'speaketh from heaven,' may

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may signify, that while the Mosaic religion was of a *temporal*, Christianity was of a *heavenly* character. And therefore the one enjoined a more serious responsibility than the other. It is, however, observed, that ‘God spoke on earth, when he delivered the law upon Mount Sinai: he now speaks from heaven by the gifts of the holy spirit.’—*See Improved Version.*

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear :

29. For our God *is* a consuming fire.

‘For though our God manifests Himself in the beams of such mild majesty, He [*is*] still possessed of that tremendous power, which was so awfully displayed at Mount Sinai, and will break forth as a consuming fire against all those that presumptuously violate his laws, and despise his gospel.’—DR. DODDRIDGE.

‘Our God is indeed a God of love; but He is also a God of immutable and impartial justice: and they who slight and obstinately reject his mercy shall inevitably feel the weight of his indignation.’—BELSHAM *on the Epistles, &c. vol. iv. p. 712.*

Trinitarians are very apt, at least, in conversation, to misquote this passage; and on this account it is more dwelt upon than it otherwise would have been. They thus adduce it:—‘God *out of Christ* is a consuming fire.’ This is not Scripture; but partly Scripture, and partly their own comment. While, however, they thus misquote the passage, as a warning to Unitarians, to whom, under a mistaken notion, they would thus apply it, they should remember, that it says expressly, in the singular number,—‘God *is* ;’ which is not very favourable to a Trinity of Persons in the Godhead. And as it refers, in connection, to the giving of the law from Mount Sinai, they should remember also, that on that solemn occasion, ‘God spake all these words, saying, Thou shalt have no other Gods before *me*.’ Exod. xx. 1, &c.

XIII.—5. Let your conversation be without covetousness; and be content with such things as ye have: for *He* hath said, *I* will never leave thee, nor forsake thee.

6. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to *His* name.

16. But to do good and to communicate forget not: for with such sacrifices God *is* well pleased.

This

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TRINITARIANS.—*The Trinity*.—HEBREWS.

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C. XIII.] UNITARIANS.—*The Lord God One Lord.*—HEBREWS.

This expression, 'God is,' often occurs, and has often been noticed. It appears clearly to teach that God is *one*; for it is not the language which one would naturally suppose would be adopted in speaking of *three* divine persons.

20. Now *the* God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21. Make you perfect in every good work to do *His* will, working in you that which is well pleasing in *His* sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

In the expressions, *His* will, and *His* sight, one individual Being is intended; who is spoken of definitely in the preceding verse, as '*the* God of peace.' He is, moreover, distinct from Jesus Christ, as he 'brought him again from the dead.' He is therefore 'the King eternal, immortal, invisible, the only wise God,' 'who only hath immortality.'

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	2
ONE . . . . .	1
I . . . . .	25
MY . . . . .	15
ME . . . . .	6
THOU . . . . .	13
THY . . . . .	5
THEE . . . . .	1
HE . . . . .	35
HIS . . . . .	22
HIM . . . . .	14
THINE . . . . .	1
HIMSELF . . . . .	1
Is . . . . .	10
TOTAL . . . . .	151

To the above may be added the following expressions—

THE MAJESTY ON HIGH . . . . .	1
THE MAJESTY IN THE HEAVENS . . . . .	1
THE MOST HIGH GOD . . . . .	1
TOTAL . . . . .	3

TRINITARIANS.—THE TRINITY.

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James.

UNITARIANS.—THE LORD GOD ONE LORD.

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James.

CHAP. I.—12. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love *Him*.

13. Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth *He* any man.

17. Every good gift and every perfect gift is from above, and cometh down from the *Father* of lights, with whom is no variableness, neither shadow of turning.

*The Father of lights*, is the *Creator* of the sun, the moon, and stars. The same Being is here meant, of whom the Apostle has before spoken as *God*. On this passage Dr. A. Clarke observes, 'As from the *sun*, which is the *father* or fountain of *light*, all light comes ; so from *GOD*, who is the infinite Fountain, *FATHER*, and *Source* of *good*, all good comes. And whatever can be called *good*, or *pure*, or *light*, or *excellence* of any kind, must necessarily spring from *Him*, as 'He is the *only Source* of all goodness and perfection.' As the *Father* is 'the *only Source*,' &c. he must be the only true God.

18. Of *His* own will begat *He* us with the word of truth, that we should be a kind of first-fruits of *His* creatures.

27. Pure religion and undefiled before God and the *Father* is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*Pure religion* consists in the service of '*God* and the *Father*,' and in works of benevolence. '*Pure religion*,' then, identifies *God* with the *Father* ; and consequently the *Father* is the only true God.

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TRINITARIANS.—*The Trinity.*—JAMES.

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II.—5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which *He* hath promised to them that love *Him* ?

11. For *He* that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

He who gave the law, said, ‘Thou shalt have no other gods before *me*.’ The Being therefore of whom the Apostle speaks is strictly and properly *one*.

19. Thou believest that there *is one God* ; thou doest well : the devils also believe and tremble.

20. But wilt thou know, O vain man, that faith without works is dead.

Here it is plainly asserted, that there is *one God* ; and that we *do well* in believing this. But mere belief is not sufficient ; we must connect with it the service of the one God, and prove that we know him, by obeying him.

III.—9. Therewith bless we *God, even the Father* ; and therewith curse we men, which are made after the similitude of God.

The expression, ‘God, *even the Father*,’ is emphatic, and clearly defines the *Father* to be God. It is as if the Apostle had said, ‘The Father, *even God*.’

IV.—6. But *He* giveth more grace. Wherefore *He* saith, God resisteth the proud, but giveth grace unto the humble.

8. Draw nigh to God, and *He* will draw nigh to you.

10. Humble yourselves in the sight of the Lord, and *He* shall lift you up.

12. There *is One Lawgiver*, who *is* able to save and to destroy : who art thou that judgest another ?

*The one lawgiver*, here mentioned, is the same as the Father of lights, the one God, and God, even the Father. Proofs therefore multiply in support of the proposition, that there is only one God, the Father. And these are plain and obvious, and easily perceived.

‘Who art thou who darest to usurp the office and prerogative of the *Supreme Judge* ? But what is that *law* of which St. James speaks ? and who is this *Lawgiver and Judge* ? Most critics think that the *law* mentioned here is the same as that which he elsewhere calls the *royal law*, and the *law of liberty* ; thereby meaning the *gospel* ;

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TRINITARIANS.—*The Trinity*.—JAMES.

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 C. IV.] UNITARIANS.—*The Lord God One Lord.*—JAMES.
 

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*gospel*: and that *Christ* is the Person who is called the *Lawgiver* and *Judge*. This, however, is not clear to me: I believe James means the *Jewish law*; and by the *Lawgiver* and *Judge*, God Almighty, as acknowledged by the Jewish people.—DR. A. CLARKE.

This seems to be most agreeable to the context; for the Apostle, in the former part of the Epistle, has been speaking of *Him* who said, ‘Do not commit adultery—Do not kill;’ that is, of *God*. And he says expressly here, that he is *one*—‘*One Lawgiver.*’ And Dr. A. Clarke speaks of him as ‘the *Supreme Judge,*’ and as ‘*God Almighty.*’ Now, as there can be only *one* Supreme, and *one* Almighty, God even the Father, must be strictly and properly *One Being*.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	3
ONE . . . . .	2
HE . . . . .	8
HIS . . . . .	2
HIM . . . . .	2
Is . . . . .	3
TOTAL . . . . .	
20	

## TRINITARIANS.—THE TRINITY.

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### I Peter.

CHAP. IV.—14. If ye be reproached for the name of Christ, happy are ye: for *the Spirit of glory*, and of God resteth on you: on their part he is evil spoken of, but on your part he is glorified.

‘The Spirit of God, who, as a *divine person*, may well be styled *the Spirit of glory*, as the Father and Son are called *the Father of glory*, and *the Lord of glory*; (Eph. i. 17, and 1 Cor. ii. 8, see the note there) they all being undividedly one in nature, as *the God of glory*; (Ps. xxix. 3, and Acts vii. 2).’—DR. GUYSE.

It is quite evident, that the above passage does not teach any such doctrine as the Trinity; for only *God* and the *Spirit* are mentioned, and that as *his*. But it is made the occasion of stringing together several detached passages, to frame the proposition; which, in fact, is not framed after all; for we do not find in all these texts collectively the words, ‘God the Father, God the Son, and God the Holy Ghost, three Persons in one God,’ or any thing like them. But we meet with something completely at variance with such a doctrine. For one of the supposed three persons is said *himself* to have a *God*; and therefore he cannot be God himself. And he is also said to have been *put to death*; and therefore he cannot be the everlasting God, who only hath immortality in himself. ‘The *God* of our Lord Jesus Christ, the Father of glory.’ Eph. i. 17. ‘Had they known it, they would not have *crucified* the Lord of glory.’ 1 Cor. ii. 8. Thus, the supposed three persons cannot be co-equal, and cannot have the same essence, and therefore they cannot form a Trinity.

A learned Trinitarian on this passage says, ‘As this Divine Spirit rested upon Jesus, so does *it* rest upon his persecuted followers.’—DR. A. CLARKE.

This language is not very consistent with a *personal* Trinity; for it says of the supposed third Person, God the Holy Ghost, that ‘*it* rests,’ &c. If the little word ‘*it*’ implies something which is *not* a person, then is the Holy Spirit *not* a person, according to the indirect, involuntary testimony of Trinitarians themselves.

UNITARIANS.—THE LORD GOD ONE LORD.

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1 Peter.

CHAP. I.—1. Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. Elect according to the fore-knowledge of God the *Father*, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace be unto you, and peace, be multiplied.

*God* is again plainly identified with the *Father*, as the one God; for we again meet with the unequivocal expression,—*God the Father*.

3. Blessed be the God and *Father* of our Lord Jesus Christ, which according to *His* abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of *God* through faith unto salvation ready to be revealed in the last time.

Here *God* is not only identified with the *Father*, but is declared to be the God and *Father* of our Lord Jesus Christ. And it is added, that believers are kept or preserved by his power. Thus the supremacy is ascribed solely to *God the Father*; and *Jesus*, so far from being a Divine Person, equal with *God*, is himself dependent on *God*, as one of his creatures; for the *Father* is *his God*, as well as the *God* of all mankind.

15. But as *He* which hath called you *is* holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for *I* am holy.

In the expressions, *He is*, and *I am*, it is clearly one Being only who is presented to our notice; for in the common acceptation of language, they apply only to one.

17. And if ye call on the *Father*, who without respect

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TRINITARIANS.—*The Trinity.*—1 PETER.

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respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

We are told, that it is *God* who 'hath appointed a day, in the which, he will judge the world;' who 'will render unto every man according to his deeds;' and who will 'judge the secrets of men.' And this he will do *by* Jesus Christ. Acts xvii. 30, 31; Rom. ii. 5, 6, 16. The Father, then, is again identified with the one true God; for in this passage it is said, that 'the *Father* judgeth according to every man's work.'

'Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be obedient children, and sojourners here below for a short time only; see that ye maintain a godly reverence for this Father, walking in all His testimonies blameless.'—DR. A. CLARKE.

It is the *Father* only who is invoked, and no mention is made of the Trinity. But why is the Father only invoked, if he be only one of three Persons in the Godhead, who are all equally entitled to religious homage?

II.—6. Wherefore also it is contained in the Scripture, Behold, *I* lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of *Him* who hath called you out of darkness into *His* marvellous light.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to *Him* that judgeth righteously.

This is one Being, spoken of in the singular number, *Him*. And as it is said, that Christ 'committed himself unto him,' he must be distinct from him, and dependent upon him.

III.—12. For the eyes of the Lord are over the righteous, and *His* ears are open unto their prayers: but the face of the Lord is against them that do evil.

This is a quotation from the 34th Psalm. And it is well known that the God in whom the Jews trusted, was emphatically denominated *The Holy One of Israel*.

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TRINITARIANS.—*The Trinity.*—1 PETER.

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15. But sanctify *the* Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

IV.—19. Wherefore let them that suffer according to the will of *God* commit the keeping of their souls to *Him* in well doing, as unto a faithful *Creator*.

The same Being of whom the Apostle has before spoken as Father, is here mentioned as *God*, and *Creator*; and the singular pronoun *Him*, is applied to him. There is therefore only one God, even the Father.

V.—6. Humble yourselves therefore under the mighty hand of *God*, that *He* may exalt you in due time:

7. Casting all your care upon *Him*; for *He* careth for you.

10. The *God* of all grace, who hath called us unto *His* eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.

11. To *Him* be glory and dominion for ever and ever. Amen.

This is one Being, the God of all grace, to whom glory and dominion are for ever and ever ascribed.

Dr. Adam Clarke says on this latter verse,—‘*To Him*—The God of all grace, be glory; all honour and praise be ascribed; and dominion; the government of heaven, earth, and hell; for ever, through time; and ever, through eternity. Amen.’

But he who is thus represented as the God of all grace, and to whom this universal and everlasting dominion is ascribed, is strictly and properly *one* Being. He is spoken of definitely, as ‘*the* God;’ and the singular pronouns, *his* and *him*, are applied to him. Is it credible, that the Apostle would have ascribed all grace, and all dominion, to God the Father, if he had believed in three Divine Persons in the Godhead, who were equally entitled to all divine honours?

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	3
I . . . . .	2
HE . . . . .	3
HIS . . . . .	4
HIM . . . . .	5
Is . . . . .	1

TOTAL . . . 18

TRINITARIANS.—THE TRINITY.

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2 Peter.

## UNITARIANS.—THE LORD GOD ONE LORD.

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### 2 Peter.

CHAP. I.—16. We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.

17. For he received from *God the Father* honour and glory, when there came such a voice to him from the excellent glory, This is *my* beloved Son, in whom *I* am well pleased.

The identity of *God* with the *Father* is here again manifest; and also his distinction from Jesus Christ, inasmuch as he conferred honour and glory upon him.

III.—8. Beloved, be not ignorant of this one thing, that one day is with *the* Lord as a thousand years, and a thousand years as one day.

9. *The* Lord is not slack concerning *His* promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.

'*The* Lord,' defines one Being; as we should say, '*The* King,' would define one particular King, singled out from all others; particularly, if we were to say, '*The* King is,' as is here said, '*The* Lord is.'

13. Nevertheless we, according to *His* promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of *Him* in peace, without spot, and blameless.

'*His* promise,' and 'be found of *Him*,' are expressions which imply one Being, and prove that God is one; and he is the same who in the 17th verse of the 1st chapter, is mentioned as '*God the Father*.'

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TRINITARIANS.—*The Trinity.*—2 PETER.

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 UNITARIANS.—*The Lord God One Lord.*—2 PETER.
 

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	1
I . . . . .	1
MY . . . . .	1
HIM . . . . .	1
HIS . . . . .	2
Is . . . . .	2
	<hr/>
TOTAL . . . . .	8
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## TRINITARIANS.—THE TRINITY.

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### I John.

CHAP. V.—7. For there are *three* that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost* : and these *three* are *one*.

This passage has often been adduced as decisive proof of the Trinity; though few Trinitarians in the present day appeal to its authority. But supposing, for a few moments, by way of argument, that it is genuine; how does it prove the point in question? The passage contains not a word about the Trinity, or three persons in the Godhead, or any such doctrine. But the Apostle affirms, that the Father, the Word, and the Holy Ghost are one; which, it is contended, amounts to the same thing. But by turning to the 17th chapter of St. John's Gospel, we find Jesus Christ speaking of three being one;—his heavenly Father, himself, and his disciples; yet no one supposes that he means literally one Being. Neither does it necessarily follow, that the three here mentioned must be one Being; Trinity in Unity, and Unity in Trinity. They may be one in testimony, agreeing in one thing, the divine mission of Jesus; agreeably to what is said in the 8th verse; 'and these three *agree* in one.' Accordingly, Milton observes, that this passage (7th verse) 'no more necessarily proves those to be essentially one, who are said to be one in heaven, than it proves those to be essentially one, who are said to be one on earth in the following verse. And not only Erasmus, but even Beza, however unwillingly, acknowledged (as may be seen in their own writings) that if John be really the author of the verse, he is only speaking here, as in the last quoted passage, (John x. 30,) of an unity of agreement and testimony. Besides, who are the three who are said to bear witness? That they are three Gods, will not be admitted; therefore neither is it the one God, but one record, or one testimony of three witnesses, which is implied.'—MILTON'S *Last Thoughts*, p. 12. See also pp. 87, 88.

But the passage is generally admitted, both by Trinitarians and Unitarians, to be spurious.

Dr. Pye Smith thus speaks of it:—'The evidence in favour of the genuineness of these words is so inferior to that on the opposite

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UNITARIANS.—THE LORD GOD ONE LORD.

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I John.

CHAP. I.—1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life ;

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the *Father*, and was manifested unto us ;)

3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the *Father*, and with *His* Son Jesus Christ.

4. And these things write we unto you, that your joy may be full.

5. This then is the message which we have heard of him, and declare we unto you, that God *is* light, and in *Him* is no darkness at all.

‘ The Supreme Being is here, as elsewhere (James i. 17), compared to the sun, as the fountain of light and life.’—*Cottage Bible*. The *Supreme* Being then is *one* ; for he is here mentioned in the *singular* number,—‘ God *is*.’ And, moreover, the *Supreme* Being is the *Father* ; for he of whom the Apostle speaks as ‘ *God*,’ is the same of whom he has just before spoken as ‘ *the Father*,’ and as the Father of Jesus Christ. Thus, there is only *one* God ; he is the *Father* ; and the Father of *Jesus Christ*.

Dr. A. Clarke, commenting on this passage,—‘ *God is light*,—says, He is ‘ The source of wisdom, knowledge, holiness, and happiness.’ God is ‘ *the source*’—that is, *one* source. Therefore there is only one God.

6. If we say that we have fellowship with *Him*, and walk in darkness, we lie, and do not the truth :

7. But

site side, that the great majority of persons who have gone through the whole case (which is no trifling labour), are satisfied of their spuriousness. The probability is, that the passage was originally a marginal comment on ‘the Spirit, the water, and the blood;’ and was introduced, by the ignorance or the predilection of transcribers, into the text of the Vulgate Latin version. There is no authority for it whatsoever in any manuscripts of the Greek original, except one, which is too modern to be of much value.’—DR. P. SMITH’S Answer to the ‘Manifesto of the Christian Evidence Society,’ p. 57. See *Cottage Bible*.

The Eclectic Review for March, 1809, says, ‘They are in our esteem the best advocates for the Trinitarian doctrine, who join in exploding such a gross interpolation, and in protesting against its being still permitted to occupy a place in the common copies of the New Testament.’

Dr. A. Clarke thus sums up the evidence respecting it:—

1. ONE HUNDRED AND THIRTEEN Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglott*.

2. All the GREEK *Fathers* omit the verse, though many of them quote both verse 6, and verse 8, applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavour to prove the doctrine of the *Trinity* from verse 6 and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The first place the verse appears in Greek, is in the Greek translation of the Acts of the *Council of Lateran*, held A. D. 1215.

4. Though it is found in many Latin copies; yet it does not appear that any written previously to the TENTH CENTURY contains it.

5. The LATIN *Fathers* do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, bishop of *Tapsum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three heavenly Witnesses: but his quotation does not agree with the present text, either in words or in sense; and besides, he is a writer of very little credit, nor does the place alleged appear, to learned men, to be genuine.

7. The Latin Writers who do refer to the Three heavenly Witnesses, vary greatly in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one*, add in *Christ Jesus*—others use different terms.

8. It

7. But if we walk in the light, as *He is* in the light, we have fellowship one with another, and the blood of Jesus Christ *His Son* cleanseth us from all sin.

8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, *He is* faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say we have not sinned, we make *Him* a liar, and *His* word is not in us.

The expression, *He is*, in reference to the Divine Being, is several times repeated in this short chapter; and consequently, in the same compass, we have so many striking proofs of this nature that God is *one*.

II.—1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the *Father*, Jesus Christ the righteous.

All sin is here represented as committed against the *Father*; that is, against *God*,—not merely a *part* of God, but the *whole* God. The Father therefore is the only God. And he is here clearly distinguished from Jesus Christ, because Jesus Christ, the '*Advocate*,' is '*with the Father*.'

13. I write unto you little children, because ye have known the *Father*.

'They know,' says Dr. A. Clarke, 'their heavenly Father; and can call *Him* by that name.' *Him*—one Being. Or, was it only one *person*, in one Being, that they knew? If so, would 'the beloved disciple' have congratulated them on their knowledge, when they were in the darkness of ignorance, not knowing the Trinity? The solution must be, that he himself knew not such a doctrine.

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the *Father* is not in him.

'*The Love of the Father*.' That is, 'the love of *God*,' observes Dr. A. Clarke. Then the *Father* and *God* are the same.

16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the *Father*, but is of the world.

'Nothing of these inordinate attachments,' again observes the Doctor, 'either comes from or leads to *God*.' The Father and God therefore are identically one Being.

17. And

8. It is wanting in all the ancient VERSIONS, the *Vulgate* excepted: but the more ancient copies of this have it not; and those which have it, vary greatly amongst themselves, as may be seen in the specimens already produced.

9. It is wanting in the *first edition* of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek Text.

It is wanting also in his *second* edition, 1519; but he added it in the *third* from the *Codex Montfortii*.

It is wanting in the editions of Aldus, Gerbelius, Cephalius, &c.

It is wanting in the *German* translation of LUTHER, and in *all the editions* of it published during his life time.

It is inserted in our early *English* translations, but with marks of *doubtfulness*, as has already been shewn.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.—  
DR. A. CLARKE.

The *Improved Version* gives the following note on the text:—  
'1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted as spurious in many editions of the New Testament since the Reformation:—in the two first of Erasmus, in those of Aldus, Colinaeus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in small types, or included in brackets: but between the years 1566 and 1580 it began to be printed as it now stands; by whose authority, is not known.

'See Travis's Letters to Gibbon, and Porson's to Travis. Also, Griesbach's excellent Dissertation on the Text at the end of his second volume.

'Archbishop Newcome omits the text, and the Bishop of Lincoln expresses his conviction that it is spurious.—*Elem. of Theol.* vol. ii. p. 90, note.—*Improved Version*.

*Sir Isaac Newton* also rejects the passage. See his *Historical account of two notable corruptions of Scripture*, in a Letter to a Friend, in *Horsley's* edition of his works, 5 vols. 4to. 1785.

Wilson gives the following list of those who consider the words spurious:—'Aldus, Belsham, Bentley, Bullinger, Charles Butler, Dr.

17. And the world passeth away, and the lust thereof; but he that doeth the will of *God* abideth for ever.

The Apostle concludes his argument with shewing the great wisdom of obedience to the will of *God*; which clearly proves, that he all along uses the terms *Father* and *God*, as expressive of the *One Supreme*.

20. But ye have an unction from the *Holy One*, and ye know all things.

The illumination of the Holy Spirit is here intended. And we learn from the 14th chapter of St. John's Gospel, and the 2nd of Acts, that this proceeded from the *Father*, Jesus Christ being the medium of communication. The *Father*, therefore, is 'the *Holy One*;' which is agreeable to what is stated in another place,—that 'to us there is but *one God*, the *Father*.'

22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the *Father*, and the Son.

23. Whosoever denieth the Son, the same hath not the *Father*: [BUT] he that acknowledgeth the Son, hath the *Father* also.

24. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the *Father*.

The Apostle is very urgent, that they to whom he writes, should continue in the faith. It is a little strange, that, in the midst of this solicitude, he drops not a single word about Trinity; but teaches that God and the Father are identically one Being. That which 'they had heard from the *beginning* was to abide in them.' Where is the proof that they had heard the doctrine of the Trinity?

III.—1. Behold, what manner of love the *Father* hath bestowed upon us, that we should be called the sons of *God*: therefore the world knoweth us not, because it knew *Him* not.

'*God the Father hath bestowed,*' says Dr. A. Clarke. In this verse and the following, however, the *Father* is evidently the same Being who is spoken of as *God*.

2. Beloved, now are we the sons of *God*, and it doth not yet appear what we shall be: but we know that, when *He* shall appear, we shall be like *Him*; for we shall see *Him* as *He is*.

Dr. Lant Carpenter, Editor of the Congregational Magazine, Dr. Adam Clarke, Dr. Samuel Clarke, Colinaeus, Dr. Drummond, the Eclectic Reviewers, Emlyn, Erasmus, Griesbach, Harwood, Dr. Hill, Dr. Lardner, Le Clerc, Bishop Lowth, the Bishop of Lincoln, John Locke, Theophilus Lindsey, Martin Luther, Bishop Marsh, Matthæi, Michaelis, Bishop Middleton, John Milton, Archbishop Newcome, Sir Isaac Newton, Porson, Dr. Priestley, Dr. J. Pye Smith, the Quarterly Reviewers, Father Simon, Professor Stuart, Wakefield, Dr. Wall, Dr. Wardlaw, Westein, Yates, Zuinglius.\*—WILSON'S *Scripture Illustrations of Unitarianism*, p. 85.

It may therefore be observed, in the language of this last-mentioned author, that 'It is very unfortunate for the Trinitarian cause, that the only passage in Sacred Scripture, which bears any *resemblance* to popular creeds, as to a Trinne God, should be a manifest forgery or interpolation, and acknowledged to be such by a great majority of learned men belonging to different persuasions.'—*Ibid*.

But, in fact, it is more than *unfortunate*, if the passage be a *forgery*; for in that case, it casts a degree of suspicion over the whole doctrine itself; as truth needs not the aid of trick and fraud to support its cause; and, from its very nature, it spurns, with a holy indignation, all such dishonourable and sinful means. 'Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved: But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.' St. John iii. 20, 21.

\* \* This list is drawn up partly from the inquiry of the Writer, and partly on the authority of CHRISTIE'S *Work on the Divine Unity*, Disc. x.; PRICE'S *Sermons*, note, p. 151, Belf. edit.; and the *Christian Pioneer*, vol. ii. p. 258; vol. iii. pp. 174, 175.'

3. And every man that hath this hope in him purifieth himself, even as *He is* pure.

If this applies to God, (which is by some thought doubtful,) it may be explained by the words of Jesus Christ, 'Blessed are the pure in heart: for they shall see God.' Matt. v. 8.

9. Whosoever is born of God, doth not commit sin; for *His* seed remaineth in him: and he cannot sin, because he is born of God.

19. And hereby we know that we are of the truth, and shall assure our hearts before *Him*.

20. For if our heart condemn us, God *is* greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, then have we confidence toward God.

22. And whatsoever we ask, we receive of *Him*, because we keep *His* commandments, and do those things that are pleasing in *His* sight.

23. And this is *His* commandment, That we should believe on the name of *His* Son Jesus Christ, and love one another, as *He* gave us commandment.

24. And he that keepeth *His* commandments dwelleth in *Him* and *He* in him. And hereby we know that *He* abideth in us, by the Spirit which *He* hath given us.

IV.—4. Ye are of God, little children, and have overcome them; because greater *is He* that *is* in you, than he that is in the world.

'Greater *is He* that *is* in you,' &c. In the 20th verse of the preceding chapter, the Apostle says, 'God *is*,' and he all along applies to him singular terms:—'*He* gave—*His* Son—*His* commandments—receive of *Him*,' &c. It would be strange, if, with such language, the Apostle could have in view any other Being as God, but *one*. According to its natural import, it means only one; and it is applied to Him who is so frequently mentioned in this Epistle, as *the Father*.

7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God *is* love.

How often have Christians repeated this beautiful sentiment, *God is love*, and yet have believed, at the same time, in a Trinity!

But

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**TRINITARIANS.—*The Trinity.*—1 JOHN.**

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But does not the singular verb *is*, absolutely preclude all idea of a plurality of persons in the Godhead? 'God *is* love.' One only Being is thus pre-eminently benignant; for '*he is*,' implies only one.

9. In this was manifested the love of God towards us, because that God sent *His* only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that *He* loved us, and sent *His* Son to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God, at any time. If we love one another, God dwelleth in us, and *His* love is perfected in us.

13. Hereby know we that we dwell in *Him*, and *He* in us, because *He* hath given us of *His* Spirit.

14. And we have seen, and do testify, that the *Father* sent the Son to be the Saviour of the world.

The Apostle, for several verses preceding, has been speaking of the Divine Being, under the appellation of *God*. Here he substitutes for it the term *Father*; evidently shewing us by this, that the Father is the same as God, and God as the Father. And the one God, the Father, is not Jesus Christ; because it is here said, that '*the Father sent* the Son to be the Saviour of the world. And the sender and the sent must be two distinct beings.

16. And we have known and believed the love that God hath to us. God *is* love: and he that dwelleth in love, dwelleth in God, and God in him.

The expression, 'God *is* love,' is again repeated; and with it, a striking and beautiful illustration of the Divine Unity.

19. We love *Him*, because *He* first loved us.

21. And this commandment have we from *Him*, that he who loveth God, love his brother also.

V.—1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth *Him* that begat, loveth him also that is begotten of *Him*.

2. By this we know that we love the children of God, when we love God, and keep *His* commandments.

3. For this is the love of God, that we keep *His* commandments; and *His* commandments are not grievous.

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**TRINITARIANS.—*The Trinity.*—1 JOHN.**

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Christians are enjoined obedience, not to the Trinity, but to *one* God, who is expressed in the words, '*His* commandments;' that is, the commandments of *one* Being; who is mentioned in this Epistle as '*the Father*, that sent the Son to be the Saviour of the world.' Why is not obedience enjoined to the Trinity, if the Trinity be true, and essential to salvation?

9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which *He* hath testified of *His* Son.

10. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of *His* Son.

11. And this is the record, that God hath given to us eternal life, and this life is in *His* Son.

14. And this is the confidence that we have in *Him*, that if we ask any thing according to *His* will, *He* heareth us.

15. And if we know that *He* hear us, whatsoever we ask, we know that we have the petitions that we desire of *Him*.

16. If any man see his brother sin a sin which is not unto death, he shall ask, and *He* shall give him life for them that sin not unto death.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know *Him* that *is* true, and we are in *Him* that *is* true, even in *His* Son Jesus Christ. This *is* the true God, and eternal life.

By *Him that is true*, the true God, the Father, is meant. Jesus Christ came to give us an understanding of the true God. And what did he teach of him, but that he was one, and that he was our heavenly Father? 'Hear, O Israel, the Lord our God is one Lord.' 'And call no man your Father upon the earth: for *one is your Father*, which *is* in heaven.' And in a devout and solemn address to him, he said, 'This is life eternal, that they might know thee, the *only* true God, and Jesus Christ whom thou hast sent.' There is, therefore, only *one* God, the *Father*. But it is observed, that 'it is through this revelation of Jesus, that we know the ever-blessed and glorious Trinity; and the Trinity, *Father*, *Word*, and *Holy Ghost*, in the eternal undivided unity of the ineffable Godhead.' DR. A. CLARKE.

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**TRINITARIANS.—*The Trinity.*—1 JOHN.**

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 c. v.] UNITARIANS.—*The Lord God One Lord.*—1 JOHN.
 

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The Apostle, however, does not say any thing about a Trinity in the above passage; but speaks of God as one Being, applying to him the singular forms of expression, ‘*Him that is,*’ and ‘*This is the true God.*’ And similar forms are adopted throughout the Epistle:—‘*God is light—God is love—He is faithful—He hath given—receive of Him—dwell in Him—His Son—His word—His commandments.*’ And the God that is light and love, is the Father. Thus, the Apostle, like the other sacred writers, teaches that God is strictly and properly *one* Being, and that the *Father* alone is God.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	12
ONE . . . . .	1
HE . . . . .	18
HIS . . . . .	21
HIM . . . . .	18
Is . . . . .	13
	<hr/>
TOTAL . . . . .	83
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TRINITARIANS.—THE TRINITY.

—

2 John.

UNITARIANS.—THE LORD GOD ONE LORD.

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2 John.

3. GRACE be with you, mercy, and peace, from *God* the *Father*, and from the Lord Jesus Christ, the Son of the *Father*, in truth and love.

Thus, *God* is identical with the *Father*; and the two terms, *God* and *Father*, apply to the same Being—the one Supreme.

4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the *Father*.

This truth, we learn, was ‘received from the *Father*.’ And as the *Father* only is mentioned, we may conclude that the *Father* is the only true *God*.

9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not *God*. He that abideth in the doctrine of Christ, he hath both the *Father* and the *Son*.

In the preceding verse, the *Father* is identified with *God*. In this, he is clearly distinguished from Jesus Christ; because ‘both the *Father* and the *Son*’ are spoken of; and the term *both* implies *two*. The one true *God*, then, is not only the *Father*, but is another and a distinct Being from Jesus Christ.

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In this Epistle, the term *Father*, which implies only *one* Being, occurs four times.

TRINITARIANS.—THE TRINITY.

—

Jude.

UNITARIANS.—THE LORD GOD ONE LORD.

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Jude.

1. JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by *God the Father*, and preserved in Jesus Christ, and called :

2. Mercy unto you, and peace, and love, be multiplied.

Here Jude, as well as the other writers of the New Testament, teaches us that the *Father* is God.

3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the *only Lord God*, and our Lord Jesus Christ.

*The only Lord God*, is an expression which excludes all other beings or persons from being God besides the one here specified. He is the same, moreover, who has just been mentioned as 'God the Father.' And he is here distinguished from Jesus Christ; because, after 'the Lord God,' it is added '*and Jesus Christ.*' The conjunction, *and*, signifies another being besides the one just mentioned. Therefore God the Father is the only Lord God, and Jesus Christ is distinct from him.

14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of *His* saints.

24. Now unto *Him* that is able to keep you from falling, and to present you faultless before the presence of *His* glory with exceeding joy,

25. To the *only wise God* our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

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**TRINITARIANS.—*The Trinity.*—JUDE.**

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 UNITARIANS.—*The Lord God One Lord.*—JUDE.
 

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God is the primary Saviour, as all power and authority originate with him; and the Apostles 'saw and testified, that the *Father* sent the Son, to be the Saviour of the world.' Jesus then was a Saviour by *delegated* power; and the Father, strictly speaking, is the principal Saviour, as all power proceeds from him.

Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	1
HIS . . . . .	2
HIM . . . . .	1
Is . . . . .	1
TOTAL . . . . .	5

In addition to the above, the term *only*, as applied to God, occurs twice.

## TRINITARIANS.—THE TRINITY.

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### Revelation.

CHAP. I.—4. John to the seven churches which are in Asia : Grace be unto you, and peace, from *him* which is, and which was, and which is to come ; and from the *seven Spirits* which are before his throne ;

5. And from *Jesus Christ*, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen.

It is affirmed that here ‘the sacred three’ are mentioned. ‘The Father is here represented by his eternity and immutability, the Spirit by the variety and perfection of his spiritual gifts and operations, and the Son by his mediatorial character. And thus we see from Scripture that there is a plurality in the Deity, viz., Three, whose distinct names, characters, and offices are represented.’—HAYWARD’S *Sermons*, p. 113.

Dr. Adam Clarke, however, does not think that ‘the seven Spirits’ here denote the Holy Spirit, the Third Person of the Trinity. He says, ‘that *seven ANGELS* are here meant, and not the *Holy Spirit*, is most evident, from the *place*, the *number*, and the *tradition*. Those who imagine the *Holy Ghost* to be intended, suppose the number *seven* is used to denote His manifold *gifts* and *graces*. That these *seven spirits* are *angels*, see chap. iii. 1, iv. 5, and particularly v. 6, where they are called *the seven spirits of God SENT FORTH INTO ALL THE EARTH.*’

Burkitt understands by ‘the seven Spirits,’ the Holy Spirit ; and this seems to be the opinion maintained in the *Cottage Bible*. Dr. Doddridge takes the same view of the passage, and so does Dr. Guyse. The Apostle, however, does not say any thing about three persons in the Godhead ; and one of the supposed Persons is represented as having once shed his blood, and being ‘the first begotten of the dead ;’ which cannot be true in reference to the Deity ; for  
God

## Revelation.

CHAP. I.—1. The Revelation of Jesus Christ, which God gave unto him, to shew unto *His* servants, things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John.

4. John to the seven churches which are in Asia : Grace be unto you, and peace, from *Him* which *is*, and which *was*, and which *is* to come ; and from the seven Spirits which are before *His* throne.

5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his *Father* ; to *Him* be glory and dominion for ever and ever. Amen.

'*God and his Father*,' is the same who is before mentioned as '*Him* which *is*, which *was*, and which *is* to come.' Thus God is *one*, and the *Father* is the one God. For the pronouns *his* and *him*, and the verbs *is* and *was*, shew that he is *one* ; and he is expressly mentioned as the *Father*, with the word *God* connected with that of *Father*.

8. *I* am Alpha and Omega, the beginning and the ending, saith the Lord, which *is*, and which *was*, and which *is* to come, *the Almighty*.

This is evidently *One* Being ; to whom are applied the singular numbers,—*is*, and *was*, and *is* to come. Besides, the word *Almighty* can apply only to *one* ; for where two are *equal*, neither of them is *Almighty*. And the same holds good of *three*, or of any number.

II.—27. Even as I received of my *Father*.

III.—5. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my *Father*, and before *His* angels.

God is a Spirit, and not flesh and blood, and he liveth for ever and ever.

IV.—8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, *Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.

Some Trinitarians think they see the mystery of the holy Trinity in this threefold ascription of *holy*, to the Lord God Almighty. 'There is no impropriety in saying that this thrice holy refers to the Trinity.'—HAYWARD'S *Sermons*, p. 123. But the following passage will show that such an inference is by no means tenable:—'O earth, earth, earth, hear the word of the Lord!' Jer. xxii. 29. Here the earth is addressed *three distinct* times; but no one infers from this, that there are three distinct *earths*, or that a *Trinity of earths* is to be understood. Besides, it is clear from the whole representation, that it is only *one* Being who is addressed as the object of worship; for the *singular* number is applied to him throughout.

There is a parallel passage to the above in Isa. vi. 3. 'And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts.' In *The Catholic Doctrine of a Trinity*, this passage is compared with that under consideration; and the author makes the following observations upon it:—"They are not content (says *Origen*) to say it *once* or *twice*, but take the perfect number of the *Trinity*, thereby to declare the manifold *holiness* of God; which is a repeated intercommunion of a threefold holiness; the holiness of the *Father*, the holiness of the *Son*, and of the *Holy Ghost*." And that the *Seraphim* did really celebrate all the three persons of the Godhead upon this occasion is no conjecture; but a point capable of the clearest demonstration.

'The prophet tells us, ver. 1, *he saw the Lord sitting upon a throne*; and at ver. 5, that *his eyes had seen the King, the Lord of Hosts*. Now if there be any phrase in the Bible to distinguish the true God, it is this of the *Lord of Hosts*. I never saw it disputed by any *Arian* writer. The author of an *Essay on Spirit* confesses it: and *Dr. Clarke* supposes the name *Lord of Sabaoth* (James v. 4,) proper to the *Father* only. So that in this *Lord of Hosts*, sitting upon his throne, there was the presence of *God the Father*.

'That there was also the presence of *God the Son*, appears from John xii. 41. *These things said Esaias, when he saw his (Christ's) glory, and spake of him*.

'And that there was the presence of *God the Holy Ghost*, is determined by Acts xxviii. 25.—*Well spake the Holy Ghost by Esaias the Prophet unto our Fathers, saying, &c.*, then follow the words which the prophet affirms to have been spoken by the *Lord of Hosts*.'—*The Catholic Doctrine of a Trinity*, ch. iii. art. xix.

This is a strange way of proving a Trinity; and after all, it is only an *inference*; if indeed it can be said to be an inference; for  
where

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my *Father* in *His* throne.

To confess *before* the Father, and to sit down *with* the Father, are expressions implying that the Father is another Being distinct from Christ. And the Father is mentioned several times in the course of this chapter as *God*. The Father therefore is the one true God. And it is remarkable, that there is no mention of the Holy Spirit, or of God the Holy Ghost on this occasion.

IV.—8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God *Almighty*, which *was*, and *is*, and *is* to come.

9. And when those beasts give glory and honour and thanks to *Him* that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before *Him* that sat on the throne, and worship *Him* that liveth for ever and ever, and cast their crowns before the throne, saying,

11. *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.

The four beasts mentioned above, are supposed to be creatures, resembling those seen by Isaiah, vi. 2, 3, and called seraphim. They are probably hieroglyphical representations, expressive of moral truths. But however this may be, it is quite evident that there is only *one* object of worship—the '*Almighty, which was, and is, and is to come;*' who is spoken of as *Him* that sitteth on the throne, of *Him* that liveth for ever and ever, and is addressed under the singular forms of expression, *Thou* art worthy, *Thou* hast created all things, and for *Thy* pleasure. And 'thus,' says Dr. Adam Clarke, 'all creation acknowledges the supremacy of God.'

V.—1. And I saw in the right hand of *Him* that sat on the throne a book written within and on the backside, sealed with seven seals.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto *Him* that sitteth

where are the premises from which it can be deduced? *Person* is not mentioned; *three in one* are not mentioned; neither is *God the Son*, nor *God the Holy Ghost*. And if we have not *the constituent parts* of the proposition,—though scattered over the surface of the Scriptures, from Isaiah to Revelation,—how can we have *the proposition itself*? Yet this, we are told, is ‘a point capable of the clearest demonstration’! See *The Confessions of a Member of the Church of England*, pp. 123—127.

V.—6. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests; and we shall reign on the earth.

‘Here in the text and context are all the three Persons in the holy Trinity, whose Divinity we believe, and in whom we trust; God the Father upon the throne, with a book in his hand; Christ the Lamb in the midst of the throne, opening the book; and the seven Spirits, or Holy Ghost, distinct from the two former.’—BURKITT.

In this very strange argument in support of the Trinity, one of the supposed three Persons is represented as having been *slain*; and another, as the seven Spirits of God. And ‘these,’ this learned divine says, in this connection, ‘represent the Holy Spirit of God in *its* manifold graces.’ So that while one of these three Persons was once *dead*, and therefore could not be *Divine*; another is declared to be ‘*it*,’ and therefore could not be a *Person*.

It is, however, affirmed by another Trinitarian writer, that ‘the seven Spirits,’ in this place, are ‘seven *angels*,’ and they are supposed to ‘represent that *divine energy*, which operates every where; and of exerting *which*, the most illustrious angels have often the honour to be the ministers.’—DR. DODDRIDGE.

The above passages, therefore, according to what is here stated, cannot be adduced in proof of the Trinity, as they do not bear at all upon

sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty Elders fell down and worshipped *Him* that liveth for ever and ever.

Though praise is ascribed to the Lamb, in connection with the Almighty, yet the worship, properly so called, is paid only to *Him* that sitteth upon the throne, and *Him* that liveth for ever and ever; that is, to *one* Being only, distinct from the Lamb.

VI.—10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost *Thou* not judge and avenge our blood on them that dwell on the earth?

16. And said to the mountains and rocks, Fall on us, and hide us from the face of *Him* that sitteth on the throne, and from the wrath of the Lamb.

VII.—15. Therefore are they before the throne of God, and serve *Him* day and night in *His* temple: and *He* that sitteth on the throne, shall dwell among them.

He who sitteth on the throne, is uniformly spoken of as one, in the singular number;—*he, his, him, &c.* And he is, moreover, the *Father*; for Jesus is said to ‘sit down with his *Father* in his throne.’ (iii. 21.) God therefore is *one*, and the *Father* is the one God; for the *Father* of Jesus is expressly mentioned as *God*. (i. 6.)

X.—6. And swear by *Him* that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of *God* should be finished, as *He* hath declared to *His* servants the prophets.

XI.—15. And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of *His* Christ; and he shall reign for ever and ever.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped *God*,

17. Saying, We give *Thee* thanks, O Lord God Almighty,

upon the question. And, in fact, what is supposed to be the third Person of the Trinity, is mentioned in the preceding quotation, as the '*divine energy, which operates*' through immensity of space. It is therefore not a *Person*, but an *Energy*; and consequently there is not a Trinity of Persons in the Godhead, and the argument fails in its proof.

Here the Trinitarian evidence, in this Part, closes.

It has been seen, that none of the peculiar forms of Trinitarian expression can be adduced from the Scriptures; such, for instance, as Trinity—Trinity in Unity—Unity in Trinity—Divine Trinity—Holy Trinity—Glorious and ever blessed Trinity—God the Father, God the Son, and God the Holy Ghost, three Persons in One God—Three in One—Sacred Three—Triune God—Triune Deity—Triune Jehovah, &c. But this Trinitarians do not think material; as the truth of the Sacred Mystery, say they, is there, though expressed in different language.

Dr. Watts, however, was very differently impressed on this point; and it seems right to give his words in this place. In his *Solemn Address to the Deity*, he thus pathetically breathes out his soul:—

'Dear and blessed God, hadst thou been pleased, *in any one plain Scripture*, to have informed me which of the different opinions about the holy Trinity, among the contending parties of Christians, had been true, thou knowest with how much zeal, satisfaction, and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me *plainly, in any single text*, that the Father, Son, and Holy Spirit, are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith.

'Or hadst thou been pleased so to express or include this proposition in the several *scattered parts* of thy Book, from whence my reason and conscience might with ease find out, and with certainty *infer* this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this *inference*, and ingrafted it into my soul.

'Thou hast taught me, holy Father, by thy prophets, that the way of holiness, in the times of the Gospel, or under the kingdom of the Messiah, shall be a highway, a plain and easy path; so that the way-faring man, or the stranger, 'though a fool, shall not err therein.' And thou hast called the poor and the ignorant, the mean, and the foolish things of this world, to the knowledge of Thyself, and thy Son, and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures

Almighty, which art, and wast, and art to come; because *Thou* hast taken to *Thee Thy* great power, and hast reigned.

18. And the nations were angry, and *Thy* wrath is come, and the time of the dead, that they should be judged, and that *Thou* shouldest give reward unto *Thy* servants the prophets, and to the saints, and them that fear *Thy* name, small and great; and shouldest destroy them which destroy the earth.

It is only *one* Being who is worshipped—the Lord God Almighty; addressed in language which always implies one, and no more than one;—*Thou, Thy, and Thee.* And though Jesus is represented as sitting on the throne *with* God, yet when it is said that they ‘worshipped *God,*’ (and *He only* is mentioned,) we ought to understand such worship as confined *exclusively* to him. And if this be so *once,* we may safely conclude that it is *always* so; for the true object of worship is always the *same.*

19. And the temple of God was opened in heaven, and there was seen in *His* temple the ark of *His* testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII.—10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of *His* Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

XIII.—6. And he opened his mouth in blasphemy against *God,* to blaspheme *His* name, and *His* tabernacle, and them that dwell in heaven.

XIV.—1. And I looked, and, lo, a lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his *Father's* name written in their foreheads.

4. These were redeemed from among men, being the first fruits unto *God* and to the Lamb.

7. Saying with a loud voice, Fear *God,* and give glory to *Him*; for the hour of *His* judgment is come: and worship *Him* that made heaven, and earth, and the sea, and the fountains of waters.

He who is mentioned as *God* here, is the same who, in a verse or two before, is presented to us as the *Father.* And this God and  
Father

tures ever take in so *strange*, so difficult, so abstruse a doctrine as this; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of disputes, and endless mazes of darkness? And can this strange and *perplexing* notion of three real persons going to *make up* one true God, be so necessary and so important a part of that Christian Doctrine, which, in the Old Testament and the New, is represented as so plain and so easy even to the meanest understandings? From DR. WATTS'S *Solemn Address to the Deity. Christian Reformer*, vol. i, pp. 113—118. *Memoirs of the Life and Writings of ISAAC WATTS, D.D.*, 8vo, 1806, pp. 50—55. See, with respect to Dr. Watts's last thoughts, *Christian Reformer*, vol. 1, pp. 193—195; *Monthly Repository*, vol. 8, pp. 683, 714, 715—723, and 768—776. See also BELSHAM'S *Memoirs of Lindsay*, pp. 219—221, *Note*; 'A Short Memoir' of the Doctor, which is prefixed to the Leeds edition of his Works, published by the late Rev. Dr. Williams, of Rotherham, and the Rev. Edward Parsons, of Leeds; and *Fox's Lectures, Bolton*, pp. 14—16.

It is evident from the foregoing extracts from the *Solemn Address*, that it was not a matter of small importance with the writer, that the precise terms of the proposition of the Trinity were not to be found in the Scriptures or distributed over the '*scattered parts*' of the Scriptures. On the contrary, the fact led him to doubt, and finally to relinquish the doctrine. And it seems reasonable, that it should have the same effect on all reasonable people. For strange, indeed, is the idea, that a proposition can exist without the precise terms indispensable to its composition! As well might Trinitarians maintain, that the body could exist without the soul; or a building, without the materials of which it is constructed.

But it is also evident from the above, that the doctrine of the Trinity has a tendency to scepticism. It created doubts in the mind of a truly pious Christian—the most harassing and distressing doubts; and well may it have an injurious effect upon those who are less impressed with Christian principles, or who have not yet embraced Christianity. Hence, the following observations may deserve the serious consideration of those who wish for the dissemination of the Gospel to the remotest regions of the globe:—

'It has been strenuously maintained,' says the writer, Dr. Channing, 'that Christianity contains particular doctrines which are irrational, and which involve the whole religion to which they are essential, in their own condemnation. To this class of objections I have a short reply. I insist that these offensive doctrines do not belong to Christianity, but are human additions, and therefore do not derogate from its reasonableness and truth. What is the doctrine most frequently adduced to fix the charge of irrationality on the Gospel? It is the Trinity. This is pronounced by the unbeliever a gross offence to reason. It teaches that there is one God, and yet that there are three divine persons. According to the doctrine,

Father is *one*;—‘give glory to *Him*’—‘*His* judgments.’ He is the Creator of all things:—He ‘made heaven and earth,’ &c. And he is alone the object of religious homage:—‘*Worship Him.*’ He is, moreover, clearly distinguished from Jesus Christ, as he is *his* Father; and as Jesus is spoken of in the 12th chapter, and the 10th verse, as the *Christ* of God, or the *Anointed* of God. The Father therefore is the only true God.

XV.—3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are *Thy* works, Lord God Almighty; just and true are *Thy* ways, *Thou* King of saints.

*They sing the song of Moses.* ‘That which Moses sang, Exod. xv. 1: when he and the Israelites, by the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.’—(DR. A. CLARKE.) *And the song of the Lamb.* ‘The same song, adapted to the state of the suffering, but now delivered Christians.’—(*Ibid.*) The Lamb therefore is a *worshipper*, as Moses was, not the *object* worshipped—the *servant* of God, not *God Himself.*—*Lord God Almighty*, is ‘nearly the same as *Jehovah, God of Hosts.*’—(*Ibid.*) *Almighty* is expressive of strict and proper unity, as there can be only *one* such.

4. Who shall not fear *Thee*, O Lord, and glorify *Thy* name? for *Thou* only art holy: for all nations shall come and worship before *Thee*; for *Thy* judgments are made manifest.

*Come and worship before thee.* It is *one* Being whom all nations are to come and worship, and who is expressed by the singular pronouns *Thee*, *Thou*, and *Thy*. It is the one Lord God Almighty, to the exclusion of all other objects. The Lamb is just before mentioned. It is not, however, the Lamb they are to worship; but that Being whom the Lamb himself is represented as worshipping. For ‘the song of the Lamb,’ is as truly an ascription of praise from the Lamb, as ‘the song of Moses’ is from Moses. Nor is it the Trinity; but only one Being who is before mentioned as *Father*.

‘The true worshippers,’ therefore, ‘worship the Father in spirit and in truth; for the Father seeketh such to worship Him.’

8. And the temple was filled with smoke from the glory of God, and from *His* power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI.—5. And I heard the angel of the waters say, *Thou* art righteous, O Lord, which art, and wast, and shalt be, because *Thou* hast judged thus.

6. For they have shed the blood of saints and prophets,

trine, these three persons perform different offices, and sustain different relations to each other. One is Father, another is Son. One sends, another is sent. They love each other, converse with each other, and make a covenant with each other; and yet with all these distinctions, they are, according to the doctrine, not different beings, but one being—one and the same God. Is this a rational doctrine? has often been the question of the objector to Christianity. I answer, No. I can as easily believe that the whole human race are one man, as that three infinite persons, performing such different offices, are one God. But I maintain, that because the Trinity is irrational, it does not follow that the same reproach belongs to Christianity, for this doctrine is no part of the Christian religion. I know there are passages which are continually quoted in its defence; but allow me to prove doctrines in the same way, that is, by detaching texts from their connexion, and interpreting them without reference to the general current of Scripture; and I can prove any thing and every thing from the Bible. I can prove that God has human passions. I can prove Transubstantiation, which is taught much more explicitly than the Trinity. Detached texts prove nothing. Christ is called God; the same title is given to Moses and to rulers. Christ has said, 'I and my Father are one;' so he prayed that all his disciples might be one, meaning not one and the same being, but *one* in affection and purpose. I ask you, before you judge on this point, to read the Scriptures as a whole, and to inquire into their general strain and teaching in regard to Christ. I find him uniformly distinguishing between himself and God, calling himself—not God the Son, but—the Son of God, continually speaking of himself as sent by God, continually referring his power and miracles to God. I hear him saying, that of himself he can do nothing, and praying to his Father under the character of the only true God. Such I affirm to be the tenor, the current, the general strain of the New Testament; and the scattered passages on which a different doctrine is founded, should have no weight against this host of witnesses. Do not rest your faith on a few texts. Sometimes these favourite texts are no part of Scripture. For example, the famous passage on which the Trinity mainly rests, 'there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one,'—this text, I say, though found at present in John's Epistle, and read in our churches, has been pronounced, by the ablest critics, a forgery; and a vast majority of the educated ministers of this country, are satisfied that it is not a part of Scripture. Suffer no man, then, to select texts for you as decisive of religious controversies. Read the whole Record for yourselves, and possess yourselves of its general import. I am very desirous to separate the doctrine in question from Christianity, because it fastens the charge of irrationality on the whole religion. It is one of the great obstacles to the propagation of the Gospel. The Jews will not hear of a Trinity.

phets, and *Thou* hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, *Lord God Almighty*, true and righteous are *Thy* judgments.

14. Gather them to the battle of that great day of *God Almighty*.

The expressions, '*Thou art righteous*,' '*Thy judgments*,' '*God Almighty*,' and '*Lord God Almighty*,' can apply only to one Being, and prove God to be one. And as the one God is mentioned, in other parts of this Book, as the *Father* of Jesus, the Father of Jesus must be the only true God.

XVII.—17. For God hath put in their hearts to fulfil *His* will.

XVIII.—4. And I heard another voice from heaven, saying, Come out of her, *my* people, that ye be not partakers of her sins, and that ye receive not her plagues.

8. For strong *is the* Lord God who judgeth her.

XIX.—1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto *the* Lord our God:

God is here particularly defined and distinguished from every other being or person as God;—'*the* Lord our God;' which signifies one Lord God, who is especially pointed out.

2. For true and righteous are *His* judgments; for *He* hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of *His* servants at her hand.

3. And again they said, Alleluia. And her smoke arose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

When worship is expressly mentioned, it is offered up to him who sitteth upon the throne; who is, and was, and is to come; the Lord God Almighty. Praise is undoubtedly ascribed to the Lamb. But it is such praise as is proper to give to a servant of God, highly distinguished in office, and mighty in works. And we may very justly conclude, that it would be well pleasing in the sight of his Heavenly Father.

But

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TRINITARIANS.—*The Trinity*.—REVELATION.

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I have seen in the countenance, and heard in the tones of the voice, the horror with which that people shrink from the doctrine that God died on the cross. Mahometans, too, when they hear this opinion from Christian missionaries, repeat the first article of their faith, 'There is one God;' and look with pity and scorn on the disciples of Jesus, as deserters of the plainest and greatest truth of religion. Even the Indian of our wilderness, who worships the Great Spirit, has charged absurdity on the teacher who has gone to indoctrinate him in a Trinity. How many, too, in Christian countries, have suspected the whole religion for this one error. Believing, then, as I do, that it forms no part of Christianity, my allegiance to Jesus Christ calls me openly to withstand it. In so doing, I would wound no man's feelings. I doubt not that they who adopt this doctrine, intend equally with those who oppose it, to render homage to the truth, and service to Christianity. They think that their peculiar faith gives new interest to the character, and new authority to the teaching, of Jesus. But they grievously err. The views by which they hope to build up love towards Christ, detract from the perfection of his Father; and I fear that the kind of piety which prevails now in the Christian world, bears witness to the sad influence of this obscuration of the true glory of God. We need not desert reason, or corrupt Christianity, to ensure the purest, deepest love towards the only true God, or towards Jesus Christ whom he has sent for our redemption.'—*The Evidences of Christianity*; by DR. CHANNING. Pamphlet, printed at Glasgow, from Sermons, &c. pp. 97—99.

But how are we to account for the fact, that all worship is addressed to one Being, the Lord God Almighty, the Father, under the application of singular terms, but on the supposition, that there is only one God, the Father? Are these frequent representations of worship correct? Were the immense multitudes of the heavenly host the *true* worshippers? Undoubtedly. Then the Trinity is not the proper Object of worship; for it is never mentioned, or alluded to in the most distant manner, or any thing that bears the faintest resemblance to it. This is incredible on any other supposition.

5. And a voice came out of the throne, saying, Praise our *God*, all ye *His* servants, and ye that fear *Him*, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for *The Lord God omnipotent reigneth*.

7. Let us be glad and rejoice, and give honour to *Him*.

The expression, '*The Lord God*,' clearly defines God to be *one*. And when we add to it, '*OMNIPOTENT*,' the proof amounts almost to demonstration. For as there can be only *one* omnipotent, there can be only one God. Possessing all power, he has no equal; for were another as powerful as himself, he could not be omnipotent.

15. And he treadeth the wine-press of the fierceness and wrath of *Almighty God*.

XXI.—2. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and *He* will dwell with them, and they shall be *His* people, and God *Himself* shall be with them, and be their God.

*Himself* can apply only to one Being—one person. Now, it is here applied to *God*,—to the *whole* God. Therefore God is strictly *one* Being, in one *person*.

'God, in the most especial manner, dwells among *His* followers; diffusing *His* light and life every where.'—DR. A. CLARKE.

'*His* followers,' and '*His* light,' are expressions strictly applicable to only one Being. And thus Trinitarians, in numerous instances, might be quoted, not in opposition to the Divine Unity, but in support of that great doctrine. It is because it is too evident to be denied; and they are constrained to admit, that 'it forms one of the

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first and fundamental truths of divine revelation.' See the Trinitarian admissions in the *Introduction* to this PART.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And *He* that sat upon the throne said, Behold, *I* make all things new. And he said unto me, Write: for these words are true and faithful.

6. And *He* said unto me, it is done. *I* am Alpha and Omega, the beginning and the end. *I* will give unto him that is athirst of the fountains of the water of life freely.

7. He that overcometh shall inherit all things; and *I* will be his God, and he shall be *my* Son.

22.—And I saw no temple therein; for *the Lord God Almighty* and the Lamb are the temple of it.

XXII.—6. And he said unto me, These sayings are faithful and true: and *the Lord God* of the holy prophets sent *His* angel to shew unto *His* servants the things which must shortly be done.

This is the last passage which is adduced under the above head. And here the following observations may be deemed worthy of the reader's particular attention:—

'We think,' says the able writer of *Scripture Illustrations*, 'that no man, unshackled by prejudice, fashion, or self-interest, could peruse the numerous portions of Scripture which we have quoted or referred to, . . . without being irresistibly impelled to adopt the Unitarian faith, expressed by St. Paul with such beautiful precision—“TO US THERE IS ONE GOD, THE FATHER.”'

'It is, indeed, alleged by orthodox writers, that the appellation *Father* is sometimes in the Scriptures employed as a designation of the “ever-blessed Trinity.” But what authority is there for such an hypothesis? In what passage of the Bible is it declared, that this name sometimes denotes three persons? Does Jesus or his apostles give any countenance to such an application of the word? Do they not, rather, uniformly restrict it to one God, or one Divine Person, by connecting with it pronouns and verbs in the singular number? Do they not always ascribe the parental character to the God of the Jews—the Creator of heaven and earth—to him who sanctified and sent his Son to be the Saviour of the world, and who invested his Messenger with all the power and authority which were necessary to qualify him for accomplishing the salvation of mankind?

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‘ We ask our opponents to point out one passage of the New Testament, in which the word *Father* is unequivocally applied to the Son or the Holy Ghost—we ask only for one passage, from the whole compass of the Sacred Writings, in which Jesus and the Spirit are denominated *God the Son* and *God the Holy Ghost*. The Unitarian can produce a *great number* of texts, as already evinced, wherein the name *Father* must be restricted to one divine person or being: is it unreasonable to request the Trinitarian to cite *only one* passage in which the same word is applied to three persons? The Unitarian feels no difficulty in giving Scriptural authority for the use of the expression *God, the Father*: is it unfair to require the Trinitarian to assign the same authority for his employment of the appellations *God the Son*, and *God the Holy Ghost*?

‘ If these interrogatories be not answered in conformity with the requirements made,—and we have no hesitation in affirming that they cannot *thus* be answered,—then we may safely conclude, that the Unity and Supremacy of God, the Father, is a doctrine not only declared by Moses and the prophets, but inculcated in the strongest terms by Jesus Christ and his apostles.’—WILSON’S *Scripture Illustrations of Unitarianism*, p. 39.

This argument from *omission*, is also well stated in the following extract:—

‘ The Trinity is not taught, is not mentioned, where, by believers in that doctrine, it would, to a moral certainty, have been inculcated. From how many pages would it have been absent, in four gospels, written each by a Trinitarian evangelist? Probably not from half a score altogether. Deduct a corresponding quantity from the gospels of Matthew, Mark, Luke, and John, and the remainder presents the evidence from omission. Every page is a testimony against the doctrine. We do not meet it there, and yet there it would have been, had the evangelists believed it. The same reasoning applies to the Epistles. Let them be compared with a similar number of doctrinal letters, written by Trinitarian ministers or missionaries to the Christian world, and observe the unceasing introduction of the doctrine in the one case, and its marked absence in the other. . . . This argument from omission, is proof,—is demonstration.’—*Monthly Repository, New Series*, vol. v. pp. 507, 508.

Some Trinitarians may meet this argument, by saying, that in the early ages of Christianity, the people were not prepared to receive so sublime a mystery as the doctrine of the Trinity, and therefore that Jesus Christ and his Apostles refrained from teaching it, at least, in express terms. But this would suppose, that Jesus did not ‘ bear witness to the truth;’ when he himself informs us, that for ‘ this end he was born, and for this cause came he into the world.’ John xviii. 37. And this would implicate the Apostles in a similar charge of unfaithfulness, in the discharge of their high commission; when one of them solemnly avows that ‘ he declared the whole counsel of God,’ and when others fearlessly tell their persecutors,

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secutors, that 'they cannot but speak the things which they have seen and heard,' and that 'they ought to obey God rather than men.' And they were sent by him to diffuse the light of the gospel, that Jesus might 'be a light of the Gentiles,' and 'that he should be for salvation unto the ends of the earth.' But this reply, moreover, supposes, that the gospel is incomplete, and that a doctrine essential to salvation, is either not taught in it at all, or so ambiguously alluded to, that it is not a doctrine of revelation. This argument, therefore, seems as fatal to the Trinity, as the silence of Jesus and his Apostles respecting such a doctrine.

That Jesus told his disciples there were some things which they could not then bear, and that they should receive the Holy Spirit, and be led 'into all truth,' are facts that are recorded in the Scriptures. But he did not mean that they should be guided into any *new* truth; for he has explained his own meaning to be, that the Spirit, in 'teaching them all things,' should 'bring all things to their remembrance, whatsoever he had said unto them.' John xiv. 26. If, however, it *were new* truth that was imparted to them, it should be remembered, that it was *all* the truth; and the simple fact that they *possessed* it, is a sufficient voucher, from their character and conduct, that they openly *avowed* it. Their silence, therefore, respecting the Trinity, seems fatal to the doctrine; for if they had believed it, there can be no doubt that they would have declared it in their discourses and writings.

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Terms of the *Singular Number* applied to God, shewing that He is One Being or Person.

Singular Terms.	Number of Instances.
FATHER . . . . .	5
KING . . . . .	1
I . . . . .	5
MY . . . . .	2
THOU . . . . .	10
THY . . . . .	10
THEE . . . . .	4
HE . . . . .	7
HIS . . . . .	21
HIM . . . . .	15
HIMSELF . . . . .	1
Is . . . . .	7
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TOTAL . . . . .	88
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General

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UNITARIANS.—*The Lord God One Lord.**General Table of Singular Terms.*

Singular Terms.	Number of Instances.
FATHER . . . . .	266
KING . . . . .	4
POTENTATE . . . . .	1
ONE . . . . .	18
I . . . . .	95
MY . . . . .	59
ME . . . . .	18
THOU . . . . .	75
THY . . . . .	50
THEE . . . . .	23
HE . . . . .	220
HIS . . . . .	199
HIM . . . . .	135
MINE . . . . .	2
MYSELF . . . . .	1
THINE . . . . .	14
HIMSELF . . . . .	13
Is . . . . .	117
TOTAL . . . . .	1310

*Expressions Denoting in a peculiar manner the Supremacy of One God.*

Expressions.	Number.
The Highest . . . . .	3 . . <i>a</i>
The Most High . . . . .	1 . . <i>b</i>
The Most High God . . . . .	1 . . <i>c</i>
The Only Wise God . . . . .	2 . . <i>d</i>
God Only Wise . . . . .	1 . . <i>e</i>
The Majesty on High . . . . .	1 . . <i>f</i>
The Majesty in the Heavens . . . . .	1 . . <i>g</i>
The Only Potentate . . . . .	1 . . <i>h</i>
The King Eternal . . . . .	1 . . <i>i</i>
The Only Lord God . . . . .	1 . . <i>j</i>
The Almighty . . . . .	1 . . <i>k</i>
Almighty God . . . . .	1 . . <i>l</i>
God Almighty . . . . .	1 . . <i>m</i>
The Lord Almighty . . . . .	1 . . <i>n</i>
Lord God Almighty . . . . .	4 . . <i>o</i>
The Lord God Almighty . . . . .	1 . . <i>p</i>
The Lord God Omnipotent . . . . .	1 . . <i>q</i>
TOTAL . . . . .	23

*References.*

*a.* Luke i. 32, 76; vi. 35.—*b.* Acts vii. 48.—*c.* Heb. vii. 1.—*d.* 1 Tim. i. 17; Jude 25.—*e.* Rom. xvi. 27.—*f.* Heb. i. 3.—*g.* Heb. viii. 1.—*h.* 1 Tim. vi. 15.—*i.* 1 Tim. i. 17.—*j.* Jude 4.—*k.* Rev. i. 8.—*l.* Rev. xix. 15.—*m.* Rev. xvi. 14.—*n.* 2 Cor. vi. 18.—*o.* Rev. iv. 8; xi. 17; xv. 3; xvi. 7.—*p.* Rev. xxi. 22.—*q.* Rev. xix. 6.

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TRINITARIANS.—*The Trinity.*

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UNITARIANS.—*The Lord God One Lord.**Passages more immediately identifying God with the Father.*

Passages.	Number.	
One Father, even God . . . . .	1	<i>a</i>
God—your Father . . . . .	1	<i>b</i>
My Father—your God . . . . .	1	<i>c</i>
Father—the only true God . . . . .	1	<i>d</i>
My Father and your Father, and my God and your God	1	<i>e</i>
God our Father . . . . .	11	<i>f</i>
God and our Father . . . . .	3	<i>g</i>
God the Father . . . . .	11	<i>h</i>
God and the Father . . . . .	3	<i>i</i>
God, even our Father . . . . .	2	<i>j</i>
God, even the Father . . . . .	2	<i>k</i>
God Himself and our Father . . . . .	1	<i>l</i>
The Father of mercies, and the God of all comfort	1	<i>m</i>
One God, the Father . . . . .	1	<i>n</i>
One God and Father of all . . . . .	1	<i>o</i>
God and the Father of our Lord Jesus Christ . . . . .	1	<i>p</i>
God and his Father . . . . .	1	<i>q</i>
The God and Father of our Lord Jesus Christ . . . . .	3	<i>r</i>
The God of our Lord Jesus Christ, the Father of glory	1	<i>s</i>
God, even the Father of our Lord Jesus Christ . . . . .	2	<i>t</i>
Total . . . . .	49	

*References.*

*a.* John viii. 41.—*b.* John viii. 42.—*c.* John viii. 54.—*d.* John xvii. 1—3.—*e.* John xx. 17.—*f.* Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 1, 2; 1 Tim. i. 2; Phile. 3.—*g.* Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3.—*h.* Gal. i. 1, 3; Eph. vi. 23; Phil. ii. 11; 1 Thess. i. 1; 2 Tim. i. 2; Titus i. 4; 1 Peter i. 2; 2 Peter i. 17; 2 John 3; Jude 1.—*i.* Eph. v. 20; Col. iii. 17; James i. 27.—*j.* 1 Thess. iii. 13; 2 Thess. ii. 16.—*k.* 1 Cor. xv. 24; James iii. 9.—*l.* 1 Thess. iii. 11.—*m.* 2 Cor. i. 3.—*n.* 1 Cor. viii. 6.—*o.* Eph. iv. 6.—*p.* Col. i. 3.—*q.* Rev. i. 6.—*r.* 2 Cor. xi. 31; Eph. i. 3; 1 Peter i. 3.—*s.* Eph. i. 17.—*t.* 2 Cor. i. 3; Rom. xv. 6.

The

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**TRINITARIANS.—*The Trinity.***

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UNITARIANS.—*The Lord God One Lord.**The Father the only proper Object of Worship.*

Passages.	Number.	
Pray to thy Father which is in secret . . . . .	1	a
After this manner therefore pray ye, Our Father, which art in heaven . . . . .	2	b
The true worshippers shall worship the Father . . . . .	1	c
Your Father knoweth what things ye have need of, before ye ask him . . . . .	1	d
Your Father which is in heaven shall give good things to them that ask him . . . . .	1	e
Your heavenly Father shall give the Holy Spirit to them that ask him . . . . .	1	f
When ye stand, praying, forgive, . . . that your Father also . . may forgive you . . . . .	1	g
Whatsoever ye shall ask of the Father in my name . . . . .	2	h
I will pray the Father . . . . .	2	i
I thank thee, O Father, Lord of heaven and earth . . . . .	4	j
Father, I thank thee that thou hast heard me . . . . .	1	k
Father, save me from this hour . . . . .	1	l
Father, glorify thy name . . . . .	1	m
Father, the hour is come—Father, glorify thou me—Holy Father, keep through thine own name—That they all may be one, as thou, Father, art in me—Father, I will that they also . . be with me—O righteous Father, the world hath not known thee . . . . .	6	n
He prayed, saying, O my Father . . . . .	4	o
Thinkest thou that I cannot now pray to my Father . . . . .	1	p
Father, forgive them . . . . .	1	q
Father, into thy hands I commend my spirit . . . . .	1	r
Making mention of you in my prayers, that the Father of glory may give unto you . . . . .	1	s
I bow my knees unto the Father of our Lord Jesus Christ . . . . .	1	t
Giving thanks always unto God and the Father . . . . .	1	u
We give thanks to God and the Father of our Lord Jesus Christ . . . . .	1	v
Giving thanks unto the Father . . . . .	1	w
Giving thanks to God and the Father . . . . .	1	x
Therewith bless we God, even the Father . . . . .	1	y
Total . . . . .	39	

*References.*

a. Matt. vi. 6.—b. Matt. vi. 9; Luke xi. 2.—c. John iv. 23.—  
d. Matt. vi. 8.—e. Matt. vii. 11.—f. Luke xi. 13.—g. Mark xi.  
25.—h. John xv. 16; xvi. 23.—i. John xiv. 16; xvi. 26.—j. Matt.  
xi. 25, 26; Luke x. 21.—k. John xi. 41.—l. John xii. 27.—m.  
John xii. 28.—n. John xvii. 1, 5, 11, 21, 24, 25.—o. Matt. xxvi.  
39, 42; Mark xiv. 36; Luke xxii. 42.—p. Matt. xxvi. 53.—q.  
Luke xxiii. 34.—r. Luke xxiii. 46.—s. Eph. i. 16, 17.—t. Eph.  
iii. 14.—u. Eph. v. 20.—v. Col. i. 3.—w. Col. i. 12.—x. Col. iii.  
17.—y. James iii. 9.

The

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**TRINITARIANS.—***The Trinity.*

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 UNITARIANS.—*The Lord God One Lord.*


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The foregoing evidence, under the above head, in support of Unitarians, may be considered as direct and positive; and the argument here might very reasonably terminate. For if it be the plain, unequivocal, and uniform testimony of the Scriptures, that the Father *alone* is God, two other persons cannot be each of them equally God with him; and it would be useless to attempt to prove, what was believed at the same time to be incapable of proof, and puerile to admit and deny a proposition with the same breath.

But Trinitarians demur to such a conclusion. And having adduced those passages which they think have a threefold signification, and resting in the fact, that the *Father* is God, though not, as they contend, the *only* God, they endeavour to prove, in the second place, that the *Son* is God; and in the third, that the *Holy Spirit* is God.

For, say they, 'The argument in support of the doctrine of the Trinity is not, by any means, completed, when those passages of Scripture have been adduced, in which that doctrine is asserted or implied in its full extent; in which, that is, all the three persons of the Godhead are introduced together. The proofs of the divinity of Christ, and of the Holy Spirit, form distinct portions of the same body of evidence; all bearing directly on the same great general truth.'—WARDLAW'S *Discourses*, pp. 31, 19.

There are, therefore, two additional Parts of this work; and these will necessarily be devoted to the consideration of the person of Jesus Christ, and the nature of the Holy Spirit. And to these important topics, the candid attention of the reader is respectfully invited in the remaining pages of *The Balance*.

END OF VOL. I.







