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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. II.

ON JESUS CHRIST.

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.

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THE BALANCE, &c.

PART II.

On Jesus Christ.

TRINITARIANS.	UNITARIANS.
The Deity of Jesus Christ.	*Jesus a Man approved of God.*

TRINITARIANS.—The Deity of Jesus Christ.

INTRODUCTION.

Statement of Doctrine.

'The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.'—*Articles of the Church of England. Article* ii.

'O God the Son, Redeemer of the world: have mercy upon us miserable sinners.'—*The Book of Common Prayer. The Litany.*

'The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him Man's Nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct Natures, the Godhead and the Manhood, were inseparably joined together in one Person, without conversion, composition, or confusion. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man.'—*The Confession of Faith.*

'O mercy, transcending the admiration of all the glorious spirits of heaven, that God would be incarnate! Surely, that all those celestial powers should be redacted to either worms or nothing, that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atom, it is not so high a wonder, as for God to become man: those changes, though the highest nature is capable of,

UNITARIANS.—Jesus a Man approved of God.

INTRODUCTION.

Statement of Doctrine.

'We acknowledge with joy, according to the testimony of St. Peter, which he gave in his first sermon at Jerusalem, that 'Jesus of Nazareth' was 'a man approved by God, by miracles and wonders and signs which God did by him:' (Acts ii. 22,) 'and being made perfect, he became the author of eternal salvation, to all them that obey him.' (Heb. v. 9.) We believe that he is the promised Messiah and Redeemer, of the seed of David, 'according to the flesh, and of the fruit of his loins,' (Acts ii. 30; Rom. i. 3,) in conformity to the oath of God, and the attestation either directly or indirectly given by our Lord himself, (see the genealogies, and the appellation—Son of David, in the Evangelists,) which Peter and Paul and the other apostles have confirmed. To our beloved Master we look up, as our infallible teacher and guide; and we rejoice in him as that Saviour, who hath sealed the new covenant with his blood: and 'raised up from the dead by the glory of the Father,' (Rom. vi. 4,) we receive, we honour, we trust in him, as 'the resurrection and the life.' (John xi. 25.) We acknowledge the *divinity* of Christ, but we deny his *deity*.—We believe him 'to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead, by whom we have received grace:' (Rom. i. 4, 5:) but we can find no warrant in the Scriptures which justifies the conclusion that this grace is limited to a few; and we think that we are borne out in our conviction, by the generous declarations and promises of him who hath loved us even unto death. 'The grace of God that bringeth salvation hath appeared unto all men;' (Titus ii. 11;) and 'the Lord....is long suffering to us-ward, not willing that *any* should perish; but that *all* should come to repentance.' (2 Peter, iii. 9.) We admit the righteousness of Christ, in the fullest extent and perfection: but we deny that it can be transferred or imputed

of, are yet but of things finite; this is of an infinite subject, with which the most excellent of finite things can hold no proportion.—

'It was your foolish misprison, O ye ignorant Lystrians, that you took the servants for the Master: here only is it verified, which you supposed, that God is come down to us in the likeness of man, and as man conversed with men.—For him that was, and is, *God blessed for ever*, Eternal, Infinite, Incomprehensible, to put on flesh, and become a man amongst men, was to stoop below all possible disparities that heaven and earth can afford.—

'With what less than ravishment of spirit can I behold thee, who wert from everlasting, clothed with glory and majesty, wrapped in rags! Thee, who fillest heaven and earth with the majesty of thy glory, cradled in a manger! Thee, who art the God of power, fleeing in thy mother's arms from the rage of a weak man! Thee, who art the God of Israel, driven to be nursed out of the bosom of thy church! Thee, who madest the heaven of heavens, busily working in the homely trade of a foster-father! Thee, who commandest the devils to their chains, transported and tempted with that foul spirit! Thee, who art God all-sufficient, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution! Thee, who art the just Judge of all the world, accused and condemned! Thee, who art the Lord of life, dying upon the tree of shame and curse! Thee, who art the Eternal Son of God, struggling with thy Father's wrath! Thee, who hast said, *I and my Father are one*, sweating drops of blood in thine agony, and crying out on the cross, *My God, my God, why hast thou forsaken me?* Thee, who hast the keys of hell and of death, lying sealed up in another man's grave!'—BISHOP HALL. *Works, vol.* vi. *pp.* 231—233.

'Glorious, in the very same degree with his eternal Father: co-equal and co-essential with him, &c. And yet, this bright and glorious God was pleased to eclipse his light, lay aside his rays, and immure himself in a house of clay. He who was *in the form of God*, took upon him *the form of a servant*, He who *thought it not robbery to be equal with God*, thought it no shame to be inferior to the angels, by becoming man; yea, and inferior to men, by becoming a curse for them.

'And, certainly, if our love be commended and heightened by the great advantages we quit for the sake of others, how infinitely inexpressible must the love of Christ towards us be! Who being the ever-blessed God,

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imputed in any way but that of example and imitation. We 'put on the Lord Jesus Christ,' (Rom. xiii. 14,) and are clothed in his righteousness, when the same mind and character are in us which were in him. This, and no other, we conceive to be the clear doctrine both of the Old Testament and the New; for Job says, 'I put on righteousness and it clothed me,' (Job xxix. 14,)—and the apostle John—'He that *doeth* righteousness *is* righteous, even as he (Christ) is righteous.' (1 John iii. 7.) In fine—We believe with Paul, that 'to this end, Christ both died and rose again, that he might be Lord both of the dead and the living;' (Rom. xiv. 9;) and that God 'will judge the world in righteousness, by that *Man* whom he hath ordained,' (Acts xvii. 31,) even the SON of GOD, who will then 'deliver up the kingdom to God, even the Father, and himself be subject unto him that put all things under him, that God may be ALL in ALL.' (1 Cor. xv. 24, 28.)—DR. PHILIPPS. *Heresies Considered, in connexion with the Character of the Approved. A Sermon, preached at the Opening of the Unitarian Chapel in Thorne, on Friday, 28th of June*, 1816, *pp.* 25—27.

'We believe, that as 'there is One God, the Father,' (1 Cor. viii. 6,) so there 'is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all men, to be testified in due time.' (1 Tim. ii. 5, 6.)

'We believe in 'Jesus of Nazareth, a man approved of God by miracles and wonders and signs, which God did by him.' (Acts ii. 22.)

'We believe, that 'the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:' (Titus ii. 11,) and 'therefore we both labour and suffer reproach, because we trust in the Living God, who is the Saviour of all men.' (1 Tim. iv. 10.)

'We believe, that since by man came death, by man came also the resurrection of the dead, for 'as in Adam all die, so in Christ shall all be made alive;' (1 Cor. xv. 21, 22,) that God 'now commandeth all men every where to repent, 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;' (Acts xvii. 30, 31,) that 'the Father hath given the Son authority to execute judgment, because he is the Son of Man;' (John v. 27;) that at Christ's coming, is 'the end, when he shall

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by whose power all things were created and do subsist, dwelling in unapproachable light and glory, attended with legions of angels—that he should be pleased to forsake his palace, discard his retinue, shrink up himself into a poor, helpless infant, shroud and veil all his godhead, but only what sometimes displayed itself in the miracles which he wrought, and scarce more in these than in his patient suffering—what could persuade him to so great an abasement, but only the greatness of his love?'—BISHOP HOPKINS. *Discourses on the Law, vol.* ii. *pp.* 78, 79.

'The *Word*, by whom all things were made, itself now made, *the Word made flesh and manifested in the flesh. God*, before all time equal with the Father, now born into the world *in the fulness of time;* full nine months (the ordinary time) from the *Annunciation* to the *Nativity*, and the *Ancient* of *Days* now turned *Infant*, and the *Father of Eternity* hanging at his mother's breast.'—DR. ADAM LITTLETON. *Sermons, Ser.* i. *p.* 18.

'The incarnation of Christ was a most wonderful humiliation of him, inasmuch as thereby he is brought into the rank and order of creatures, who is over all, *God blessed for ever*, Rom. ix. 5. This is the astonishing mystery, 1 Tim. iii. 16, that God should be manifest in the flesh; that the eternal God should truly and properly be called the MAN Christ Jesus, 1 Tim. ii. 5. It was a wonder to Solomon that God would dwell in that stately and magnificent temple at Jerusalem, 2 Chron. vi. 18. 'But will God in very deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!' But it is a far greater wonder that God should dwell in a body of flesh, and pitch his tabernacle with us, John i. 14. It would have seemed a rude blasphemy, had not the Scriptures plainly revealed it, to have thought or spoken of the eternal God, as born in time; the world's Creator as a creature; the Ancient of Days, as an Infant of Days.'—FLAVEL. *Works, vol.* i. *p.* 94.

'This was much more expensive goodness than what was laid out in creation; *The redemption of one soul is precious*, Ps. xlix. 8; much more costly than the whole fabric of the world, or as many worlds as the understandings of angels in their utmost extent can conceive to be created: for the effecting of this, God parts with his dearest treasure, and his Son eclipses his choicest glory; for this God must be made man; Eternity must suffer death, the Lord of angels must weep in a cradle,

and

have delivered up the kingdom to God, even the Father,—then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. xv. 24, 28.)'—ASPLAND. *Plea, pp.* 130, 131.

'We believe in the *unity of Jesus Christ.* We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God.....But on so important a subject, I would add a few remarks. We wish that our opponents would weigh one striking fact. Jesus in his preaching, continually spoke of God. The word was always in his mouth. We ask, does he, by this word, ever mean himself? We say, *never.* On the contrary, he most plainly distinguishes between God and himself, and so do his disciples. How this is to be reconciled with the idea, that the manifestation of Christ, as God, was a primary object of Christianity, our opponents must determine.

'If we examine the passages in which Jesus is distinguished from God, we shall see that they not only speak of him as another being, but seem to labour to express his inferiority. He is continually spoken of as the Son of God, sent of God, receiving all his powers from God, working miracles because God was with him, judging justly because God taught him, having claims on our belief, because he was anointed and sealed by God, and as able of himself to do nothing. The New Testament is *filled* with this language. Now we ask, what impression this language was fitted and intended to make? Could any who heard it, have imagined, that Jesus was the *very God*, to whom he was so industriously declared to be inferior; the *very being*, by whom he was sent, and from whom he professed to have received his message and power? Let it here be remembered, that the human birth and bodily form and humble circumstances, and mortal sufferings of Jesus, must all have prepared men to interpret, in the most unqualified manner, the language in which his inferiority to God was declared. Why then was this language used so continually, and without limitation, if Jesus were the supreme Deity, and if the truth were an essential part of his religion? I repeat it, the human condition and sufferings of Christ, tended strongly to exclude from men's minds the idea of his proper Godhead; and of course, we should expect to find in the New Testament perpetual care and effort to counteract this tendency, to hold him forth as the same being with his Father, if this doctrine were, as is pretended, the soul and centre of his religion. We should expect to find the phraseology of Scripture cast into the mould of this doctrine, to hear familiarly of God the

and the Creator of the world must hang like a slave; he must be in a manger in Bethlehem, and die upon a cross on Calvary; Unspotted Righteousness must be made sin, and Unblemished Blessedness be made a curse. He was at no other expense than the breath of his mouth to form man; the fruits of the earth could have maintained innocent man without any other cost; but his broken nature cannot be healed without the invaluable medicine of the blood of God.'—CHARNOCK. *Works, vol.* i. *p.* 376.

'The Christian believes a Virgin to be a Mother of a Son; and that very Son of hers to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child carried in arms, who is the Almighty; and him once to have died, who only hath life and immortality in himself.'—LORD BACON. *Miscellaneous Writings,* Jones's Ed. 12mo, 1802, *p.* 226.

'The human nature, by its assumption to the Divine, is now advanced far above principalities and powers and every created being: nay, it is in the person of Christ become an object of *adoration*, even to spirits of the first rank and order.'*—BISHOP ATTERBURY. *Sermon on Christmas Day,* 1710. *Sermons, vol.* iii. *p.* 78.

'Above all, enter into his sanctuary, fix your meditation on the incarnate word, comprehend, if your mind be capable of comprehending, what it is for a God to *become of no reputation, and to take upon him the form of a servant.* Consider the majesty of God, approach his throne, behold his fiery flaming eyes, see the power and majesty which fill his sanctuary, view the armies of heaven ministering to his will, and thus, if possible, form some idea of the Supreme Being. Think that this God united himself to mortal flesh, in order to suffer for us whatever the fury of men and the rage of devils could invent. I know not, my brethren, what impressions these objects make on you; for my part, I

* 'God the Son, the second person of the Trinity, became man, and having exhibited Divine power by working miracles, having suffered on the cross, and done all that was necessary for the salvation of mankind by paying the price of their redemption, *then became God again.*'—SIR EDWARD SUGDEN'S *speech on behalf of the relators, in the case of the Attorney-General* v. *Shore and Others, December,* 1833. See *Yates's Letter to the Vice-Chancellor, p.* 80, *note.*

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the Son, of our Lord God Jesus, and to be told, that to us there is one God, even Jesus. But instead of this, the inferiority of Christ pervades the New Testament. It is not only implied in the general phraseology, but repeatedly and decidedly expressed, and unaccompanied with any admonition to prevent its application to his whole nature. Could it then have been the great design of the sacred writers, to exhibit Jesus as the Supreme God!'—DR. CHANNING. *Sermons and Tracts, pp.* 81—93.

'We believe in the Divinity of the Mission, but not in the Divinity, or more correctly speaking, the Deity of the Messenger. In being raised up by his God to be his Prophet to the human race, we believe the 'Man of sorrows' to have been the express image of the Highest, the brightest emanation of his Father's glory, superior to David, and Moses, and Isaiah, and all the Prophets, the beloved Son of the Eternal Majesty.

'No magnificence indeed surrounds the lowly Man of Nazareth, he comes not as the conqueror of his species, to bind them in the bonds of slavery, and to deprive them of their heaven-descended privileges. 'Tis true, Jesus Christ appears as a Conqueror, but it is to conquer death and the grave. He stands forth as a Destroyer, but it is to destroy vice, and dash down spiritual wickedness from its high places. He triumphs, but it is the peaceful triumph of mercy and benevolence. He stands disclosed to our admiring view as a brother amongst brethren; he appears to proclaim liberty to the captive of iniquity, to open the prison doors of Superstition, and to let the oppressed sons of the same common and universal Parent exult in their native freedom. He demands not the prostration of man's reason to his dogmas, nor the subversion of his understanding in order to constitute any one his disciple. All around him is reason, liberty, and light. He is encircled with the girdle of truth, and bears on his illustrious head the helmet of salvation.'—HARRIS. *Sermons*, on *The Doctrines of Unitarian Christianity*, and *The Influence of Knowledge on the Character and Happiness of Man, pp.* 43, 65.

'It was with the holy spirit and with power that Christ was anointed. He was the power of God on earth. The waves were calm at his bidding, and the dead arose at his command. 'What manner of man is this,' said his disciples when the tempest was hushed; 'verily this was the Son of God,' said the centurion, when the heavens were darkened. Inanimate nature obeyed him; trees, winds, and waves. The organised frame obeyed him; the sightless eye, the deaf ear, the crippled limb, and the dead body. The deranged mind obeyed him; insanity confessed

own, if any thing could render Christianity doubtful or problematical to me, it would be what it tells us on this mystery. I own, I need at least all my faith, and all the authority of Him who speaks in our Scriptures, to persuade me that God would abase himself in this manner.'—SAURIN. CLAUDE'S *Essay*, translated by Robinson, with Notes, *vol.* ii. *p.* 135.

'Is the Son God, yea, the same God with the Father? Hence I observe, what a strange mystery the work of man's redemption is, that God himself should become man. And that he that was begotten of his Father, without a mother from eternity, should be born of his mother, without a father, in time; that he that was perfect God, like unto the Father in every thing, his personal properties only excepted, should also be perfect man, like unto us in all things, our personal infirmities only excepted; that he that made the world should be himself made in it; that eternity should stoop to time, glory be wrapped in misery, and the sun of righteousness hid under a clod of earth; that innocence should be betrayed, justice condemned, and life itself should die, and all to redeem man from death to life. O wonder of wonders!'—BISHOP BEVERIDGE. *Private Thoughts, pp.* 217, 218, *the duod. ed. printed in* 1817.

'Christ is said to be made above, and more excellent than the angels, neither absolutely as God, nor absolutely as man; but as he was GOD-MAN, the Mediator between God and man, in which respect, as Mediator for the discharge of one part of his office, he was a little while made lower than they; and so the creation of heaven and earth does demonstrate the dignity of his person, and the equity of his being made more excellent than the angels in his office.'—DR. OWEN. *Exposition of the Hebrews, second edition, vol.* iii. *p.* 216.

'We may plainly perceive here, (Luke i. 35,) that the angel does not give the appellation of *Son of God* to the *divine nature* of Christ; but to that *holy person* or *thing*, which was to be born of the Virgin, by the energy of the Holy Spirit. The divine nature *could not* be born of the Virgin; the human nature *was* born of her. The divine nature had *no beginning*; it was God manifested in the flesh, 1 Tim. iii. 16, it was that word which being in the beginning (from eternity) with God, John i. 2, was afterwards *made flesh*, (became manifest in human nature) and *tabernacled among us*, John i. 14. Of this divine nature the angel does not particularly speak here, but of the *tabernacle* or *shrine* which God was now preparing for it, viz. the *holy thing* that was to be *born of the Virgin*

his presence, and grew serene at his voice, and the demon of disease departed. The intellect, the will, the heart, the life, obeyed him. He said, 'follow me,' and men left all to follow him. In the name and with the power of God he wrought a new creation, a moral creation. He commanded light; and the light of divine truth arose in the east, and went shining forth unto the west. He commanded love; and there was a band of brethren, of whom none called any thing his own, whom persecution might scatter, but could not alienate, and whose faith and hope went forth conquering and to conquer. His kingdom arose; a kingdom not made with hands; a kingdom not of this world; the silent but omnipotent reign of peace, and truth, and righteousness, over the soul of man; and every species of human power was humbled before it.'—FOX. *Sermons, Christ and Christianity, vol.* i. *pp.* 10, 11.

'What confidence is that which we may feel, when we know that all which Jesus taught he received from 'God his Father'!.....To him the spirit was 'without measure' imparted, and being without measure it ruled and guided all his thoughts, all his sentiments, and even all the language in which he expressed them. If he asserted any thing, it remains an eternal truth which ages will confirm, which all future discoveries will establish, which experience will bring home to each heart of each successive generation of mankind that admits it, in all the variety of its application, to expand the mind and to influence the conduct.... What a blessing to be so taught, and to know that in listening to the words of Jesus, you are taught of God! to have a full conviction, that in following him you are walking in the light; and to see, as you proceed in your heavenly course, the darkness dispersing, and the clear, unclouded rays of the sun of righteousness shining in your hearts!'—PIPER. *Sunday Evenings, or Practical Discourses, pp.* 292, 293.

'The Jews denominated the bright manifestation of Jehovah's presence, the *Schechinah*, or the *inhabiting glory* of God. It was from thence that God made known his truth and mercy, and the purposes of his moral government, in the ages preceding the appearance of the Messiah. But now in these last days he speaks unto us by his Son. That glory which heretofore dwelt between the cherubim, and shone only upon the chosen race of Abraham, God has now commanded to shine upon our hearts, from the face of Jesus Christ. (2. Cor. iv. 6.) He was possessed and inhabited of the Most High, in a manner which I shall not attempt

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ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures.*'—DR. ADAM CLARKE. *Note on Luke* i. 35.

'If it be indeed a truth that Jesus Christ is GOD OVER ALL, it is utterly impossible that it can be a truth of subordinate magnitude. The simple statement of it is enough to shew that it must rank as a *first principle*—an article of prime importance—a foundation-stone in the temple of truth—a star of the very first magnitude in the hemisphere of Christian doctrine. For my own part I believe it to be even more than this; a kind of central sun, around which the whole system of Christianity in all its glory and in all its harmony revolves. This view of its importance is confirmed when we consider it *in connection with our most interesting and solemn duties*, I mean the duties which we owe to the great Object of supreme reverence, worship and obedience. If Jesus Christ be not God, then we, who offer to him that homage of our hearts which is due to God alone, are without doubt guilty of *idolatry*, as really guilty as the worshippers of the deified heroes of Greece and Rome.

'The same thing is manifest from the intimate relation which this doctrine bears to others. It is an integral part of a system of truths which stand or fall along with it. It is connected, for example, in the closest manner, with the purpose of Christ's appearance upon earth, and the great design of his sufferings and death; that is, with the vitally important doctrine of *atonement: this* doctrine, again, is inseparably connected with the corruption of human nature, and the universal guilt of mankind; from which it is that the necessity of such atonement arises: this, in its turn, essentially affects the question, respecting the ground of a sinner's acceptance with God; the necessity of the regenerating influences of the Holy Spirit; the principle and motive of all acceptable obedience, and other points of similar consequence. It is very obvious that two systems, on which the sentiments on subjects such as these are in direct opposition, cannot with any propriety be confounded together under one common name. That both should be Christianity is impossible; else Christianity is a term which distinguishes nothing. Viewing the matter abstractedly, and without affirming, for the present, what is truth and what is error, this I think I may with confidence affirm, that

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the same paternal God; the former part of which is dwelt upon by Paul to the Corinthians; 'As by man came death, by man came also the resurrection of the dead;' and the latter intimated by Christ himself in the expression, 'I ascend unto my Father and your Father, to my God and your God.' Grant that all men stand in the same relation to the Deity;....and grant also that Jesus was one of us,....and the argument from his resurrection to ours becomes perfect and resistless. For, all bearing the same relation, if one be immortal, all must.....If of any one man we ascertain the fact of his living for ever, we ascertain it of the whole human race. The resurrection of Christ decides the question.....Our vile bodies shall be transformed into the likeness of his glorious body. Sown in corruption, they shall be raised in incorruption; sown in dishonour, they shall be raised in glory; sown in weakness, they shall be raised in power; sown natural bodies, they shall be raised spiritual bodies; and so this mortal shall put on immortality. This is, to us, the coming again of Christ. And with spirits strong in faith, when the warning voice of age or disease shall tell us that he is coming quickly, may our hearts respond, "Amen; even so come, Lord Jesus!"'—Fox. *Sermons, Christ and Christianity, vol.* ii. *pp.* 264, 271—273, 327.

By comparing the preceding extracts with those on the other side, the reader will perceive, that both Trinitarians and Unitarians maintain, that Jesus Christ was a Man. But while the former add, that he was very God as well as very Man, the latter, believing this to be contrary to truth and utterly impossible, content themselves with saying, that 'God was with him,' that 'God gave not the Spirit by measure unto him,' that 'the fulness of the Godhead dwelt in him bodily,' because 'it pleased the Father that in him all fulness should dwell.' And Unitarians, in their view of Christ, have all that Trinitarians can possibly possess: they have all the essential properties of Divinity and Humanity; and these, too, without that most revolting and degrading notion, that God literally became a man. And they are, moreover, in perfect accordance with the Scriptures; for they can express their faith in scriptural language; while the peculiar phraseology employed by Trinitarians to express their system, is not that which 'the Holy Ghost teacheth,' but that which 'man's wisdom teacheth;' for it is no where to be met with in the Sacred Writings. And yet Trinitarians say, that they venerate the Scriptures,

to call schemes so opposite in all their great articles by a common appellation is more absurd, than it would be to confound together those two irreconcilable theories of astronomy, of which the one places the earth and the other the sun, in the centre of the planetary system. They are in truth *essentially different religions.*'—DR. WARDLAW. *Discourses, pp.* 31—33.

In the foregoing extracts, Trinitarians, speaking of 'the very and eternal God,' and 'the world's Creator,' represent Him, as being 'conceived in the womb, as immuring himself in a house of clay, as shrinking up himself into a poor helpless infant, as turned infant, as born into the world a creature, as cradled in a manger, as hanging at his mother's breast, as fleeing in his mother's arms, as becoming a man, as made man, as coming down in the likeness of man, and as man conversing with men, as working in the homely trade of a foster-father, as tempted with the foul spirit, as exposed to hunger, thirst, weariness, &c., as persecuted, accused, and condemned, as suffering death, as dying on the shameful tree on Calvary, as shedding his invaluable blood, and as lying sealed up in the grave.'

And this, according to Dr. Wardlaw, is the 'central sun of Christianity!' No, not *Christianity*, but *Trinitarianism*; for Christianity owns not the influence of a sun so lowering and murky, and so enveloped in clouds and darkness.

But does it never occur to Trinitarians, when speaking thus disparagingly of the great and blessed God, in language more in accordance with Heathenism than Christianity, that they represent Him as passing through great and almost unspeakable changes, while the Scriptures declare expressly, that He 'changeth not,' and that 'with Him is no variableness, neither shadow of turning?'—(Mal. iii. 6; James i. 17.)

One thing, however, is evident;—that Trinitarians have the choice of two dilemmas. If they endeavour to maintain their system, they plunge into absurdity. If they endeavour to avoid absurdity, they abandon their system. This Dr. Adam Clarke, in the above extract from him, has strikingly illustrated; for in his efforts to explode 'a positive self-contradiction,' he has argued away the *eternal* Son of God, and left only a *human* Son. And what, in this case, become of the Eternal Trinity, and the deity of Jesus Christ?

But the concluding words of the Doctor's note deserve to be treasured up

Scriptures, and that Unitarians despise and reject them! Facts are better than words; and the two facts just mentioned are a sufficient answer to the self-gratulation on the one hand, and the serious and awful charge on the other.

up in the memory; and the reader cannot do better than take them for his guide:—'Let all those who value Jesus and their salvation ABIDE BY THE SCRIPTURES.'

And there is also another point particularly worthy to be kept in mind. 'If,' says Dr. Wardlaw, 'Jesus Christ be not God, then we, who offer to him that homage of our hearts which is due to God alone, are without doubt guilty of *idolatry*, as really guilty as the worshippers of the deified heroes of Greece and Rome.' (See the preceding extract from DR. WARDLAW'S *Discourses.*) Let the reader remember this; and let him search the Scriptures diligently, to see if he can find in them such an expression as 'God the Son,' or such a prayer as the following: 'O God the Son, Redeemer of the world: have mercy upon us miserable sinners.'

St. Matthew.

CHAP. I.—18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the *Holy Ghost*.

19. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the *Holy Ghost*.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save *his people* from their sins.

These passages, it is contended, prove the Deity of Jesus Christ, because they assert his miraculous conception, or that he was conceived of the Holy Ghost. But miraculous conception is no proof of deity; for Isaac was miraculously conceived. Indeed, to be *conceived*, is to be *produced*, and to have a *beginning*; which cannot be true of God.

'The human nature of Christ was a *real creation* in the womb of the virgin, by the power of the Holy Spirit.'—DR. ADAM CLARKE.

This learned Trinitarian, in his Note on Luke i. 35, speaks of the human nature of Christ as constituting alone the *Son of God*. Then the Son of God owed his existence to a '*real creation*.'

'*Jesus*, is compounded of two Hebrew words, signifying *Jehovah* and *to save*, and so imports *Jehovah the Saviour*,' &c.—HOLDEN'S *Christian Expositor*, *p.* 4.

But the fact is, that *Jesus* was a proper name; and many were called Jesus, besides Jesus, the Christ.

'The term *Christ*, as is well known, is not the name of the person, but the title of office. It indicates the station or character, and is equivalent to the *Messiah*, or the *Anointed*. The proper name of our Lord's person is *Jesus*; by which he is designated throughout the Evangelists.'—WARE'S *Discourses on the Offices and Character of Jesus Christ*, *pp.* 5, 6.

Every time, therefore, that the word *Christ* occurs, there is a proof exhibited that Jesus is distinct from the Father; for he is the *Anointed*.

See on the miraculous conception, the Notes on the introductions to the Gospels

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St. Matthew.

Chap. I.—16. And Jacob begat Joseph, the husband of Mary, of whom was *born* Jesus, who is called Christ.

18. Now the *birth* of Jesus Christ was on this wise: When as his *Mother* Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is *conceived* in her is of the Holy Ghost.

21. And she shall *bring forth a son*, and thou shalt call his name JESUS: for he shall save his people from their sins.

23. Behold, a virgin shall be with *child*, and shall bring forth a *son*, and they shall call his name Emmanuel; which being interpreted, is, God with us.

25. And knew her not till she had brought forth her *first-born son*: and he called his name JESUS.

In the foregoing passages, Jesus Christ is said to be *conceived*, to be *born*, to be a *child*, to be a *son*, to have a human creature as his *Mother*, and to be the *first-born son* of that mother. He must therefore be a *creature*; for such language can have no other meaning.

To this it is replied, that Jesus had two natures;—one *human*, and one *divine*; and the above expressions are to be understood as applying only to his *human* nature.

But there is no mention of such a doctrine in the Scriptures; not a single passage can be adduced in which it is said, that Christ had two natures, and that he sometimes spoke and acted in one, and sometimes in the other. There is not, in fact, the most distant allusion to it; and it is therefore utterly inadmissible in the consideration of what is scriptural truth.

And it is as utterly inconsistent with reason, as with Scripture. 'By the *Nature* of any thing,' says Mr. Yates, 'we always mean its *Qualities*. When therefore it is said, that Jesus Christ possesses both a Divine and a Human Nature, it must be meant, that he possesses both the qualities of God and the qualities of Man. But, if we consider what these qualities are, we perceive them to be totally incompatible with one another. The qualities

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Gospels of Matthew and Luke, in the Improved Version; GRUNDY's *Lectures, vol.* ii. *p.* 367, 431; and HARRIS's *Lectures, p.* 111.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel;* which being interpreted is, *God with us.*

'God incarnate for our salvation.'—*Cottage Bible.*

'In what sense could this name *Emmanuel* be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an *angel* or a *mere man*, and yet, in the very beginning of the gospel history, apply a character to him, which belongs only to the Most High God? Surely *no.* In what sense then, is Christ GOD WITH US? Jesus is called Immanuel, or *God with us*, in his *incarnation*—God united to our nature—*God with man*—God *in* man,' &c.—DR. A. CLARKE.

Notwithstanding this mode of reasoning, the Doctor admits in the note from which the above is an extract, that the prophecy was given to Ahaz, of a *sign* that should be to *Him.* Isaiah vii. 10—16.

It is absurd to suppose that a *child* could be *God with us;* and it is not said so, but only that his *name* shall be so called, or shall have that signification, agreeably to a custom prevailing among the Jews, of annexing peculiar significations to proper names. Such, for instance, as BENONI, *son of my grief, pain, sorrow;* BENJAMIN, *the son of the right hand;* ELISHAMAH, *God hearing;* ELIAKIM, *God of the resurrection;* ELIAM, *God of the people;* ELIJAH, *God the Lord;* ELISHA, *God that saves;* ELIPHALET, *the God of deliverance;* ELIHU, *he is my God himself;* ELIAB, *God my father;* ITHIEL, *God with me;* LEMUEL, *God with them.* And thus, EMMANUEL, *God with us.* But the name no more proves that Jesus himself was *literally* 'God with us,' than the name *Elijah*, proves that he was 'God the Lord,' or that of *Elihu*, that he was 'God himself,' or that of *Lemuel*, that he was 'God with them.' It is a name of peculiar signification; and God manifested himself to mankind *by* Christ, and he will be with true Christians *in* Christ for ever.

See CRUDEN's *Alphabetical Table of the Proper Names in the Old and New Testament*, &c., at the end of his *Concordance.*

But perhaps the most proper answer to Trinitarians on this passage, may be that of a learned Trinitarian writer, Dr. J. P. Smith. His Reviewer of the *Scripture Testimony*, in the *Monthly Repository*, says, 'On Dr. S.'s xixth section (Isaiah vii. 14,) we need make no remark, as he himself maintains, that, most probably, the original Hebrew word does not necessarily denote virginity, but might be applied to a young woman lately married; "that the definitive appellation, 'the virgin,' was at the moment applied to a known individual, who, at the proper time afterwards, became the mother of a distinguished child;" and that the name Emmanuel is a "*commemorative* and *descriptive* title. It does not appear to have been intended as a proper name." "In what I suppose," he says, "to have been the primary and inferior reference, it would express no more than that, in the existing distress of Judea and Jerusalem, God would be WITH THEM as their Almighty protector."'—*A Review of* DR. J. P. SMITH's *Scripture*

of *God* are *eternity, independence, immutability, entire and perpetual exemption from pain and death, omniscience, and omnipotence.* The qualities of *Man* are, *derived existence, dependence, liability to change, to suffering, and to dissolution, comparative weakness and ignorance.* To maintain therefore, that the same mind is endued both with a Divine and a Human nature, is to maintain, that *the same mind* is both *created* and *uncreated*, both *finite* and *infinite*, both *dependent* and *independent*, both *changeable and unchangeable*, both *mortal* and *immortal*, both *susceptible of pain* and *incapable of it*, both *able to do all things* and *not able*, both *acquainted with all things* and *not acquainted with them*, both *ignorant* of certain subjects and *possessed of the most intimate knowledge of them.* If it be not certain, that such a doctrine as this is false, there is no certainty upon any subject. It is vain to call it a *mystery;* it is an *absurdity*, it is an *impossibility*. According to *my* ideas of propriety and duty, by assenting to it, I should culpably abuse those faculties of understanding, which have been given me to be employed in distinguishing between right and wrong, truth and error. According to the maxims laid down as the guides of our inquiry, and acknowleged by Mr. Wardlaw as fundamental principles (see p. 1, ch. iv.), this doctrine could not be established even by the clearest declarations of the Scriptures. For the testimony of the Scriptures would not prove it to be true; on the contrary, its occurrence in the Scriptures would prove them to be false.'—YATES's *Vindication, p.* 158.

This statement is pronounced a 'wilful and deliberate misrepresentation,' a 'caricature,' a 'most hideous picture,' 'the monstrous production of a malicious fancy;' because, 'instead of keeping the two natures *distinct*, Mr. Yates has represented the system of Trinitarians as ascribing these opposite and incompatible properties to the *same mind.*' Yet he who prefers this serious charge, complains at the same time, of Mr. Yates's 'pointed *antithesis* in the above extract!'—WARDLAW's *Unitarianism Incapable of Vindication, pp.* 123—128.

Now what *is* an ANTITHESIS? *Opposition, contrast.* There can be no antithesis, therefore, unless things are kept *distinct.* Then has Mr. Yates maintained the distinction of the two natures. For he has not only presented to the mind an *antithesis*, but a *pointed* antithesis. We have infinite opposed to finite, independent to dependent, unchangeable to changeable, immortal to mortal, &c. It is impossible that things can be more distinct than these. They stand as opposed to each other, as light and darkness; and the whole inconsistency and absurdity of the doctrine, depend upon this palpable and striking opposition; for the incongruity would be lost, if the properties of the two natures were confounded and amalgamated with each other. Accordingly Mr. Yates replies, that 'he knew and had stated the fact,' of the distinction of the two natures. But, he maintains, that 'the charge brought against him, justifies his representation.' For, says he, 'the precise circumstance, which constitutes the absurdity of their' (the orthodox) 'doctrine, is, that they represent *the Divine and human natures*, though belonging to *one person*, as remaining DISTINCT, and NOT BLENDED OR CONFOUNDED.' And then, referring to the charge, that he had 'represented the Trinitarian system as ascribing these opposite and incompatible properties to the *same mind*,' Mr. Yates puts this startling question to his opponent:—'Does Mr. Wardlaw then believe, that the *one person* of Christ includes *more* MINDS *than one?*'—YATES's *Sequel, pp.* 70—73.

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Scripture Testimony to the Messiah. (From the Monthly Repository for 1831.) *Pamphlet, p.* 33.

II.—1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to *worship* him.

8. And he sent them to Bethlehem; and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and *worship* him also.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and *worshipped* him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Here it is said, that the wise men, 'according to the custom of the eastern nations, fell prostrate before him, and paid him their *adoration*.'—DR. GUYSE.

But another Trinitarian writer says, in his note on the 2nd verse, that the term *worship* 'was used to express both *civil* and *religious* reverence;' and here it signifies '*homage*, according to the eastern custom, which is still in use.'—DR. A. CLARKE.

DR. DODDRIDGE also expresses himself to the same effect.

On various occasions in the Scriptures, we read of worship being paid to *human beings*. 'And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped* the Lord, and the *King*.' 1 Chron. xxix. 20. 'The servant therefore fell down, and *worshipped* him, saying, Lord, have patience with me, and I will pay thee all.' Matt. xviii. 26. 'Then shalt thou have *worship* in the presence of them that sit at meat with thee.' Luke xiv. 10. And in the Book of Common Prayer it is said, 'with my body I thee *worship*.'

It is evident, therefore, that *worship* was and is paid to human beings. And in the above verses, it is not said to be paid to *God*, but to a 'young *child*,' that has a '*mother*.'

This explanation may serve for other instances, where worship is offered to Christ, without the necessity of repeating it; for it applies to all other passages of this nature.

The reader has now seen the principal facts in the account of the miraculous conception in St. Matthew. Is Jesus predicted as *God?* is he after his birth mentioned as *God?* Is it said that God was conceived? that God was born? that God became a man? that the Creator became a creature? that the Ancient of Days became an Infant of Days? and that the Almighty hung at his mother's breast? Not a word—not a syllable of all this! It is merely the extravagant imagination of Trinitarian writers; who, lacking evidence, have supplied its place by exciting wonder and amazement at the doctrine. And, indeed, they have manifested astonishing facility

It is beyond a doubt, that the doctrine plainly asserts, that the two natures 'were joined together in *one person*, never to be divided.' 2nd *Article of the Church of England.* And if Trinitarians cannot prove, that *one* PERSON is more than *one* MIND, the statement of Mr. Yates is perfectly correct; though it may be as alarming to them, as the hand-writing on the wall was to a certain monarch of antiquity.

There is also another absurdity peculiar to this doctrine. Jesus Christ speaks in the first person singular, I, My, and Me;—and of himself, in the third person singular, He, His, and Him. Now according to the doctrine, these pronouns are not *full* pronouns, but only *half* pronouns, as they do not refer to his *whole* person, but only *half* of his person. And thus language is converted into a mere child's play, and common sense is outraged.

And then, again;—one part of himself is Son to the other part of himself; one part of himself sent the other part of himself; one part of himself prayed to the other part of himself; one part of himself ascended to the other part of himself; and one part of himself sits at the right hand of the other part of himself. And thus in numerous other instances, in relation to his person, offices, and sayings.

But there is still a stronger objection to the doctrine. It supposes that Jesus Christ, professing to be engaged in the holy work of divine instruction, was guilty of mental reservation, equivocation, and double dealing; and that, too, not merely in one or two instances, but during the whole of his ministry: it was his constant practice, every day, and every hour, and every minute, when he was teaching the people, whether in public or in private. If he said, that all things were delivered unto him, that he could do nothing of himself, and that he did not know when the day of judgment would take place;—it is immediately replied by the doctrine, or the believers of the doctrine, 'Oh, but these sayings are to be understood only of his human nature; they could not be true of his divine nature. For as God, he was the Proprietor of the universe—the Giver, not the receiver; as God, he could do every thing; and as God, he knew every thing.' Though Jesus never qualifies his words in such a manner, or drops the least hint to inform his hearers that he had any other meaning besides that which he expressed. Indeed to suppose such a thing, would be to degrade him. But this the doctrine supposes continually; for it implicates his veracity in his whole teaching. It cannot therefore be true, for it would make Jesus false; while the Scriptures declare expressly, that 'he did no sin, neither was guile found in his mouth.'

The doctrine has been thus dwelt upon at the commencement of the inquiry, under the above head, because it is the one main argument of Trinitarians, first, and last, and all along, in their replies to Unitarians on this subject. The reader will judge, whether it can possibly be of God.

See WRIGHT'S *Essay on the Doctrine of the Two Natures of Christ.*

II.—1. Now when Jesus was *born* in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem,

2. Saying, Where is he that is *born* King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When

facility in making much out of nothing. For the account of the miraculous conception affords not the least evidence in support of the Deity of Jesus Christ. Nay, it is evidence of a directly contrary nature. For he is produced by Divine power; and when produced, he is '*A young child.*' And this has given rise to hundreds and thousands of extravagant descriptions, similar to those which are contained in the *Trinitarian Introduction* to this Part! And thus, the Christian world, with the exception always of a few faithful, has rung for centuries with the deification of an *Infant!*

III.—3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, *Prepare ye the way of the Lord*, make his paths straight.

'John was to prepare the way of the promised *Messiah.*'—DR. A. CLARKE.

'Let all obstructions that lie in your depraved hearts and lives, give way to *the Lord Christ, the Jehovah of Israel,*' &c.—DR. GUYSE, on the parallel passage, Luke iii. 4.

Thus, because the passage in Isaiah, xl. 3, referred to here, relates to Jehovah, Christ must be Jehovah. But the Lord was *with* Christ; and therefore the Baptist, in going before Christ, was preparing the way of the Lord. And hence when Christ raised up the widow of Nain's son, the people exclaimed, 'a great prophet hath risen up among us; and *God* hath visited his people.' Luke vii. 16.

'Our Lord Christ pointed out the true way of the Father, by whom he was sent; and therefore, to prepare the way of Christ, was preparing the way of the Father.'—*The Confessions of a Member of the Church of England, p.* 12.

'John was the forerunner of the Lord their God, by being the forerunner of Jesus, the great messenger of God to mankind.'—BELSHAM'S *Calm Inquiry, p.* 139.

Dr. J. P. Smith, in reference to this explanation says, 'It must be confessed, that this interpretation is not destitute of apparent reasons, but after weighing the arguments on each side, I acknowledge that the evidence in favour of the other interpretation seems to me to preponderate.'—*Scripture Testimony, book* ii. *section* xxiii.

And his Reviewer observes here, 'It would seem, then, that in this instance Dr. S. does not consider his own case *very* strong,' &c.—*Review, &c.* before referred to, *p.* 36.

But the Baptist speaks of Jesus as one 'whose shoes he is not worthy to bear.' And this surely is language which can apply only to a creature.

IV.—7. Jesus said unto him, It is written again, Thou shall not tempt *the Lord thy God.*

'Some suppose, that Christ, in alleging this passage of Scripture, intimated himself to be the *Lord God;* and that therefore it was insolent in Satan to tempt him.'—DR. GUYSE.

But the Doctor thinks the true meaning is, 'Thou shalt not wilfully or unnecessarily throw thyself into danger, to try whether God will work a miracle for thee or not.'

And other Trinitarian writers are of the same opinion:—

'To expose myself to any danger naturally destructive, with the vain presumption that God will protect and defend me from the ruinous consequences of my imprudent conduct, is *to tempt God.*'—DR. A. CLARKE.

'He

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be *born.*

8. And he sent them to Bethlehem; and said, Go, and search diligently for the *young child;* and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the *young child* was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the *young child* with Mary his *Mother,* and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the *young child* and his *Mother,* and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the *young child,* to *destroy* him.

14. When he arose, he took the *young child* and his *Mother* by night, and departed into Egypt.

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called *my Son.*

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the *young child* and his *Mother,* and go into the land of Israel: for they are dead which sought the *young child's life.*

21. And he arose and took the *young child* and his *Mother,* and came into the land of Israel.

It is worthy of remark, how frequently the expressions, *born, young child,* and *his Mother,* are used in these passages in reference to Jesus. It is said, that Herod sought to *destroy* him, and to take away his *life.* And he is spoken of as the *Son* of the Lord, who calls him out of Egypt. He must therefore be *distinct* from the Lord, *inferior* to him, and a *creature.*

The

'He' (the Devil) 'would persuade our Saviour to tempt God himself, by unnecessarily running into danger, and by an unwarranted presumption on his protecting power.'—*Cottage Bible.*

Thus, Jesus Christ includes *himself* in the prohibition which he here quotes. That is, *he himself* was forbidden to tempt the Lord his God, as well as all the rest of God's creatures. He therefore acknowledges that the Lord God is *his* Lord God; consequently, he cannot be God himself, but must be a being distinct from him.

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.

'Hence it appears that Christ is not a *creature*, *divine worship* being given to him.'—BURKITT.

But another Trinitarian writer says, 'that he' (Christ) 'would (as man) receive no power but from God, the only legitimate source of it, and to him only render homage.'—*Cottage Bible.*

The meaning of Jesus is, I will not worship *thee*, but *God*; for we are commanded to worship God only; and 'it would therefore,' as Dr. Doddridge paraphrases it, 'be unlawful to worship thee,' &c.

Thus, Christ was himself a *worshipper*, not the *Object* to be worshipped; and he was therefore not God, but a creature of God.

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and *he healed them.*

'Either with a word or a touch; and thus proved that all nature was under his control.'—DR. A. CLARKE.

Yes, because God was *with* him, and performed those miracles and works *by* him. See John iii. 2; and Acts ii. 22.

VIII.—2. And, behold, there came a leper and *worshipped* him, saying, Lord, if thou *wilt*, thou canst make me clean.

3. And Jesus put forth his hand, and touched him, saying, I *will*; be thou clean. And *immediately* his leprosy was cleansed.

'The most sovereign authority is assumed in this speech of our blessed Lord—I WILL, there is no supplication of any power *superior* to his own: and the event proved to the fullest conviction, and by the clearest demonstration, that his authority was absolute, and his power unlimited.'—DR. A. CLARKE.

Although Jesus does not make any supplication to a superior power *openly*, yet does it follow that he may not do so in *spirit?* For he said in prayer to his heavenly Father, just before raising Lazarus, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me *always*,' &c.

The doctrine of the two natures is the reply.

In the passages which have thus far been adduced, the reader has the account of the miraculous conception as contained in this Book. And what does he learn from it, but that Jesus was *conceived*, was *born*, and was a *young child?* There is only one passage which, by any possibility, can be thought to militate against this; and it is that where Jesus is called 'EMMANUEL.' But this name signifies *God with us*, as ELIJAH signifies *God the Lord*, and LEMUEL, *God with them.* See what is said on this verse under the Trinitarian head.

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.

God here bears testimony to Jesus that he is his *Son;* and *son* signifies *distinction* from *father.* And it must have this sense in the present instance, whether we consider it in reference to production of being, or to adoption; for in both cases distinction is implied.

'*Son of God* did not, in Jewish phraseology, imply necessarily literal generation, or natural affinity with God. True worshippers were styled *sons of God*, Gen. vi. 2. Regenerate men, or Christian converts, were called *sons of God*, 1 John iii. 3.—*Son of God*, by way of excellence, was understood by the Jews as designating their Messiah. "Thou art the Son of God, thou art *the king* of Israel," or the Christ, John i. 49.'—ELTON'S *Unitarianism Unassailable, p.* 3. See *Christian Reformer, vol.* xiii. *p.* 274.

The title *Son of God*, proves Jesus to be *distinct* from *God.* How is this argument met by Trinitarians? Is he Son of God in regard to his *human* nature? Then the Son of God is a *human* being; and he did not pre-exist; for the human nature could not pre-exist. Is he the Son of God in regard to his *divine* nature? Then there is a division in the divine essence; and Jesus being the very and eternal God, and the Father being the very and eternal God, there must be *two* very and eternal Gods. So the doctrine of the two natures cannot be applied here; and no other argument can be substituted in its place; or if it be applied it is fatal to the doctrine which it is intended to support; for it leaves only a *human* being as the Son of God, and consequently subverts the Deity of Jesus Christ.

To prevent the necessity of repeating this, the reader is requested to bear in mind, that what is here stated, applies to all those passages in which Jesus Christ is spoken of as the Son of God; and these are numerous.

IV.—1. Then was Jesus led up of the Spirit into the wilderness, to be *tempted* of the devil.

2. And when he had *fasted* forty days and forty nights, he was afterward an *hungred.*

3. And when the tempter came to him, he said, if thou be the *Son of God,* command that these stones be made bread.

4. But he answered and said, It is written, *Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then

always,' &c. And he has told us plainly, 'I can of my own self do *nothing*.' 'I speak not of myself: but the *Father*, that dwelleth in *me*, *he* doeth the works.' John xi. 41, 42; v. 30; xiv. 10. Besides, the *prophets* wrought miracles; and the *Apostles* were to perform even '*greater*' miracles than those of their Master, 'because he went unto his Father.' Miraculous works therefore do not prove him to be God who performs them, but merely that God is *with* him, and operates *through* him. And this may be considered a sufficient answer to every inference for the Deity of Jesus Christ, from his performing miracles. It is often, indeed, pressed upon the attention of Trinitarians; but they seem very willing to forget it; and for that reason the reader is requested to bear it in mind.

See the account of the miracle wrought on the lame man, Acts iii. 1, &c. With respect to the term *worship*, see what is said on Matt. ii. 1, 2, 8, 11.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the *self-same hour*.

'Faith is never exercised in the power and goodness of *God* till it is needed; and *when* it is exercised, *God* works the miracle of healing.'—DR. A. CLARKE.

Undoubtedly it is *God* who performs miracles; and we are told expressly that he did so *by* Jesus of Nazareth.

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he *touched* her hand, and the fever *left* her; and she arose, and ministered unto them.

'Can any thing on this side the unlimited power of *God*, effect such a cure with only a *touch*? If the Scriptures had not spoken of the *divinity* of Christ, these proofs of his power must have demonstrated it to the common sense of every man, whose *creed* had not previously blinded him.'—DR. A. CLARKE.

It ought never to be forgotten, that it was the *Father*, who dwelt in Christ, that did the works.

The *divinity* of Christ, properly understood, is a scriptural doctrine. He was divinely commissioned; divine power resided in him; and all that he taught was divine.

With respect to *creeds*, they are not acknowledged by Unitarians, but Trinitarians; and they are to be found in the Book of Common Prayer, the Larger and Smaller Catechisms, the Confession of Faith, and Wesley's Sermons. To these, Churchmen, Calvinists, and Methodists bow; but when they thus bow, it is to *human authority*, and in *human inventions* they found their faith. It is to be lamented that they have not greater reverence for the Scriptures, and greater confidence in their divine truth. Let them lay aside their human systems, and they will be better for it, and the Christian world will be better too.

It ought not to be forgotten here, that it is tacitly admitted in the above extract from Dr. A. Clarke, that the argument for the Deity of Jesus Christ from miracles, is only an *inference*.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the *winds* and the *sea*; and there was *a great calm*. 27. But

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6. And saith unto him, If thou be the *Son of God*, cast thyself down: for 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.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

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.

11. Then the devil leaveth him, and, behold, angels came and *ministered* unto him.

Jesus is spoken of in this account of the temptation, as the *Son of God;* and God is represented as giving his angels charge concerning him, to *bear him up in their hands*, &c. It is *one* Being giving his ministering agents a charge concerning *another* being. For, surely, we are not to suppose, that it is the Omnipotent Jehovah giving his angels charge concerning *himself*, to bear *himself* up in their hands! When can *he* require protection? or *who* can protect him? Jesus then is clearly *distinct* from God, and *inferior* to him.

It is evident also, that he speaks of himself as a *man;* for he applies to himself the words, '*Man* shall not live by bread alone.' He is *sustained* as a man; for he '*lives* by bread,' and he is said to be 'an *hungred.*'

And at the conclusion of the whole scene, 'angels came and *ministered* unto him.' Perhaps they *spiritually* refreshed and strengthened him. But others say, 'brought that *food* which was necessary to support nature' (DR. A. CLARKE); 'furnishing him with proper *supplies* for his *hunger*, and congratulating so illustrious a victory over the prince of darkness' (DR. DODDRIDGE); 'at once *temporal refreshment* and spiritual consolation' (*Cottage Bible*); '*food* to his *hungry body*, and comfort to his tempted soul' (BURKITT).

This could not be that great almighty Being, who 'fainteth not, neither is weary,' but a *creature* of that Being.

If Jesus had possessed two natures, he could not have experienced temptation, and he could not have required the ministering aid of angels. But this doctrine, it is conceived, has been shewn to be utterly untenable; though, even if admitted, its only effect would be to prove here that the *Son* of God was a *human* being.

VII.—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 Jesus speaks of God as *his Father*, and as the primary object of *all obedience.* The *Father's* will alone is mentioned. Jesus, the Son, therefore must be inferior to the Father. VIII.—20. And

27. But the men marvelled, saying, What manner of man is this, that even the *winds* and the *sea obey* him?

'One word of Christ can change the face of *nature*.....Here was *God* fully manifest, but it was in the *flesh*,—there, were the hidings of his power.'—DR. A. CLARKE.

He that performed this miracle was a *man*, who was a short time before *asleep*. He could not therefore be God, who is 'not man,' and who 'neither slumbereth nor sleepeth.' It was *God*, who was *in* him, that wrought the miracle.

31. So the devils besought him, saying, if thou cast us out, suffer us to go away into the herd of swine.

'How vain was the boast of Satan, ch. iv. 9, when we find he could not possess the body of one of the vilest animals that God has made, without *immediate* authority from the *Most High!*'—DR. A. CLARKE.

Jesus is not said to be 'the Most High,' but, in the 29th verse, the '*Son* of God;' and in the parallel passage, Mark v. 7, the '*Son* of the most high God.'

IX.—2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy *sins* be *forgiven* thee.

3. And, behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus *knowing their thoughts*, said, Wherefore think ye evil in your hearts?

5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

'In telling them what the thoughts of their hearts were, (for they had expressed nothing publicly) he gave them the fullest proof of his power to forgive sins; because *God only* can forgive sins; and God only can *search* and *know* the heart.'—DR. A. CLARKE.

But it is as a *man*, and the *Son of Man*, that Jesus has this power; which is said, in the 8th verse, to be *given* him by God; and he is invested with it only while here on *earth*. Besides, did not Elisha know the thoughts and purposes of Gehazi, his servant, notwithstanding that he went away secretly, and was at a distance from him? 'Went not my heart with thee?' said the prophet. Doubtless the great searcher of all hearts could enable Jesus or any of his servants to search the heart, and know the thoughts, and see what was passing in the mind. Let the reader compare with the above passages the following, John xx. 23, 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' And let him attend to the ground of this authority and power, as stated in the preceding verse; namely, because they were to receive the Holy Ghost.

18. While

VIII.—20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the *Son of Man* hath not where to lay his head.

The terms *man*, and *Son of man*, are used in the Scriptures as synonymous. 'What is *man*, that thou art mindful of him? and the *Son of man* that thou visitest him?' Ps. viii. 4.

The phrase *Son of Man* is used in the Old Testament 'in the sense of *man*,' and 'to denote the humbleness and frailty of man's condition.' And it is thus adopted by Jesus Christ in the New Testament. It signifies that Jesus 'is one of the human race;' 'it imports humility, meekness, and tenderness;' it 'indicates that he had all the innocent infirmities of human nature,' and that he was 'subject to the common law of mortality.'—ASPLAND'S *Sermon* on *The Title 'Son of Man.'* See also *Christian Reformer*, *vol.* x. *pp.* 381—386.

Son of man, says Dr. A. Clarke, is 'a Hebrew phrase, expressive of *humiliation* and *debasement;* and on that account, applied emphatically to himself, by the meek and lowly Jesus.' Yet 'it seems here to be used,' adds the Doctor, 'to point out the incarnation of the Son of God, according to the predictions of the prophets, Psal. viii. 5. Dan. vii. 13.'

'This appellation occurs seventeen times in St. Matthew, twelve times in St. Mark, twenty-one times in St. Luke, and eleven times in St. John, and always applied by Christ, and never by any one else, except St. Stephen, Acts vii. 56. It is probably an allusion to Dan. vii. 13, and has an evident reference to his incarnation. The circumstance of his being made man, implies that the human nature did not originally belong to him; and certainly expresses his humiliation and abasement:—Isa. liii. 2; 2 Cor. viii. 9.'—HOLDEN'S *Expositor*.

God cannot be the *Son* of man, for he is the *Creator* of man. And that the title is never applied to him in the Scriptures, the following passage may be adduced as a proof:—'God is *not* a man that he should lie; nor the *Son of man*, that he should repent.' Num. xxiii. 19. He therefore who is designated *Son of man*, cannot be *God*, but must be a *creature* of God.

27. But the men marvelled, saying, What manner of *Man* is this, that even the winds and the sea obey him!

The people speak of Jesus as a *man*. They have no doubt on this point; they only wonder that a *man* should possess such vast powers.

28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou *Son of God?* art thou come hither to torment us before the time?

Although Jesus is here spoken of as the *Son of God*, yet it is said, that 'the devils were convinced of his divine power.'—DR. GLYSE. The *Son* of God cannot be God himself, any more than the son of a man can be that particular man himself.

IX.—1. And he entered into a ship, and passed over, and came into his own city.

2. And,

18. While he spake these things unto them, behold, there came a certain ruler and *worshipped* him, saying, My daughter is even now *dead:* but come and lay thy hand upon her, and she shall *live.*

19. And Jesus arose and followed him, and so did his disciples.

20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21. For she said within herself, If I may but touch his garment I shall be whole.

22. But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24. He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25. But when the people were put forth, he went in, and took her by the hand, and the maid *arose.*

26. And the fame hereof went abroad in all that land.

Of the first of these miracles it is observed, 'Such is the power and grace of Christ.'—*Cottage Bible.* And of the second it is remarked, that 'Where death has already taken place, no power but that of the *great God* can restore to life; in such a case vain is the help of man.'—DR. A. CLARKE.

It was the 'great God' that performed these miracles *by* Christ. And with regard to the *worship* mentioned in the first of the above verses, it is admitted, that 'This might, indeed, be nothing more than the usual token of respect to men of rank and consequence.'—*Cottage Bible.* See also Matt. ii. 1, 2, 8, 11.

In Luke viii. 41, instead of '*worshipped* him,' it is, '*besought* him.'

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David have *mercy* on us.

28. And when he was come into the house, the blind men came unto him: and Jesus saith unto them, Believe ye that *I am able to do this*? they said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

'Then he, whose understanding is *infinite*, knowing in himself that they did indeed believe in him, touched their eyes, as the signal that he would heal them; and, by *his divine power*, touched them into light, saying, It is done, according to your faith.'—DR. GUYSE.

It is, however, remarkable, that he who performed this miracle, was *the*

2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3. And, behold, certain of the Scribes said within themselves, This *Man* blasphemeth.

4. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6. But that ye may know that the *Son of Man* hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they marvelled, and glorified *God*, which had *given* such power unto *men*.

On this occasion, Jesus is spoken of as a *man*, and the *Son of man*; and his power is said to be *given* by *God*. He must therefore be a creature, and be dependent upon God for the power he possesses.

On the other hand, see the remarks on the parallel passages, under the Trinitarian head.

27. And when Jesus departed thence, two blind men followed him, crying and saying, Thou *Son of David*, have mercy on us.

Jesus is frequently called the *Son of David*; and must therefore be a creature of that same God from whom David proceeded.

Dr. A. Clarke's words on this passage are too remarkable to be omitted here. He says, 'This' (that is, *Son of David*) 'was the same as if they had called him *Messiah*. Two things are here worthy of remark: 1st, That it was a generally received opinion at this time in Judea, that the Messiah should be son of David. (John vii. 47.) 2dly, That Jesus Christ was generally and incontestably acknowledged as coming from this *stock*. Matt. xii. 23.' See the parallel passage under the Trinitarian head.

X.—23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the *Son of Man* be come.

32. Whosoever therefore shall confess me before 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.

Jesus speaks of himself as the *Son of man*, and of God as *his Father*. And it is *before* his Father that he will confess his true disciples; that is, before *another* Being; for it would be ridiculous to say, that it could be before *himself*. He is therefore a being *distinct* from his heavenly Father.

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

Jesus

the son of David; consequently, it could not be by his *own* 'divine power,' but by that which he received from God.

'The son of David,' says Dr. A. Clarke, is the same as the *Messiah;* and it is incontestible that Jesus was of '*this stock;*' that is, the stock of David. He must therefore have been of the *nature* of David.

XI.—4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

'These miracles were the most convincing proofs of the *supreme* power of Christ.'—DR. A. CLARKE.

No, not of *Christ*, but of *God;* for this power was *given* to Christ; and the people glorified God on this account. (Matt. ix. 8.) In other words, it was God, by his Anointed, who wrought these miracles.

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.*

What is here said to be the way of *Christ*, in Malachi iii. 1, is mentioned as the way of *God.* And 'this shews,' it is affirmed, 'that Christ is one God with the Father.'—DR. GUYSE.

But Christ is here evidently *distinct* from God, as it is God who *addresses* him, and *sends* the messenger to prepare the way; consequently God is the source of authority, and the One Supreme.

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 man Christ Jesus *receives* from the Father, and in consequence of his union with the Eternal Godhead, becomes the Lord and Sovereign dispenser of all things.—None can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature and incarnation, &c. of Christ, but the Father.'—DR. A. CLARKE.

These remarks contain their own refutation. The *man* Christ Jesus cannot be God, because God is declared *not* to be man. (Num. xxiii. 19.) And to *become* Lord and Sovereign, &c. in consequence of *receiving*, is an idea totally incompatible with Deity.

Dr. P. Smith contends that the knowledge here spoken of 'refers primarily to the *nature* and *person* of the Father and the Son;' and he hence infers that the Son possesses '*the same* Infinite Majesty and Perfection' as the Father—'the Adorable Supreme.'—*Scripture Testimony, sec.* iv. *book* iii.

But it is knowledge of which Jesus Christ speaks of communicating to persons whom he characterizes as *babes*, and therefore it cannot relate to any metaphysical subtilties as to the *nature* of God, of which we can know nothing. And how he who is the *Son* of God, who has nothing but what he *receives* from God, and who is represented in the two preceding verses as *praying* to God, can be *God himself*, is indeed wonderfully strange!

The Father, who sent the Son, and gave not the Spirit by measure to him, must know the Son, and therefore the object of his divine mission the best;

Jesus was *sent*, and must therefore be *distinct* from him who sent him; for the sender and the sent must be *two*.

Was he sent from a pre-existent state? Then it could not be merely in regard to his *human* nature; for he had not then assumed it. Was it only in his *human* nature that he was sent? Then the *human* nature was the *Christ;* for it was *Christ* that was sent.

'He who receiveth me as the *true Messiah*, receiveth that God by whose counsels and through whose love I am come.'—DR. A. CLARKE.

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*.

It is *God* who sends *his* messenger before Christ; and he is represented as *addressing* him on the subject of this mission. There are then *three* parties here; and Christ is as *distinct* from God, as the Baptist, the messenger here mentioned.

See the passage under the Trinitarian head.

18. For John came neither eating nor drinking; and they say, He hath a devil.

19. The *Son of Man* came eating and drinking; and they say, Behold a *Man* gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children.

Jesus Christ here uses the words, *Son of man*, and *man*, in the same sense; and he applies both to himself, without adding any thing to qualify them, as though he were a being compounded of two natures.

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.

Jesus Christ here *prays* to the Father. He must therefore be *distinct* from him, and *inferior* to him; because prayer implies *two* beings, and one that is *dependent* on the other. Where there is only *one* being, there can be no *prayer*. For it would be ridiculous to say, that a being prayed to *himself*, or that *one* part of himself prayed to *another* part of himself.

Jesus Christ says, that 'all things were *delivered* unto him of the Father.' He who gives is *one*, and he who receives is *another*. And if these things were *delivered* to him, he was dependent upon the will of another for receiving them; and therefore he must be subordinate to that other being.

The *Father* of Jesus is 'Lord of heaven and earth.' And therefore Jesus himself is not this Lord. And it would be absurd to say, that a *part* of himself was Lord, and a *part* was not; or that a *part* of himself delivered all things, and *another part* received all these things.

See the parallel passage under the Trinitarian head.

XII.—8. For

best; and the Son, who lay in the bosom of the Father, and enjoyed the fullest share of the divine communion of any of God's messengers, must know the Father, and therefore his will the best. And hence, how appropriate and forcible the conclusion, that the Son is the only source whence Christians are to derive their knowledge of the true way of salvation!

The *Improved Version* says, 'The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind.'

XII.—6. But I say unto you, That in this place is one *greater* than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is *Lord* even of the sabbath day.

It is inferred from these verses, that as Christ is *greater* than the temple, he must be '*God*;' and as he is *Lord of the sabbath*, he must be '*Institutor* and *Governor* of it.'—DR. A. CLARKE.

But Jesus is here said to be 'the Son of man;' and can God, who is the *Creator* of man, be the *Son* of man?—Doubtless Jesus was greater than the temple, inasmuch as the image of God is superior to the most splendid building. And Dr. Doddridge says, 'Our Lord might perhaps point to *his own body*, the noblest temple of the Deity.'

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like the other.

'A little before (verses 6 and 8,) Jesus Christ had *asserted* his Godhead, in this verse he *proves* it. What but the omnipotence of the living God would have, in a moment, restored this withered hand?'—DR. A. CLARKE.

In the verses alluded to, it was 'the Son of man' who spoke. And here it is again forgotten, that Jesus performed miracles by the power of God, which was *given* him.

21. And in his name shall the Gentiles trust.

'Jesus Christ is the sole hope and trust of mankind.'—DR. A. CLARKE.

In a few verses preceding, however, he is said to be the *servant* and *chosen* of God, upon whom God *puts* his Spirit, or to whom God *gives* his Spirit. The servant cannot be the master, the chosen the chooser, or the anointed the anointer.

The apostle Peter says, there is none other name but that of Jesus by which we can be saved; but he says also, that 'God raised him from the dead, and gave him glory, that our faith and hope might be *in God*.' Acts iv. 12; 1 Pet. i. 21.

25. And Jesus *knew their thoughts*, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

'Jesus

XII.—8. For the *Son of Man* is Lord even of the Sabbath day.

However high and distinguished the authority of Jesus, it is to be observed, that he possesses it as the *Son of Man.*

See the passage under the Trinitarian head.

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 shew judgment to the Gentiles.

Here Jesus is said to be the *servant*, and *chosen* of God; and God is said to *put his Spirit upon him.* Christ therefore must be distinct from God, and inferior to him. For is not the servant different from the master?—the chosen, from him who makes the choice?—the receiver of God's Spirit, from God who gives it?

The exploded doctrine of the two natures turns the passage into ridicule. Let the reader try it, and he will have abundant evidence of the fact.

23. And all the people were amazed, and said, Is not this the *Son of David?*

Jesus must have been generally known as the son, or descendant of David, from the expression, 'all the people,' &c. And it would be strange that the *Son* of David, could be the *God* of David. He must surely be of the *nature* of David, and therefore a *creature.*

28. But if I cast out Devils *by the Spirit of God*, then the kingdom of God is come unto you.

It is not by any power of his *own* that Christ performs miracles, but by the Spirit or power of *God;* consequently, he must be *dependent* upon God.

32. And whosoever speaketh a word against the *Son of Man*, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Blasphemy against the Son of Man may be forgiven, but not against the Holy Spirit. Then the Son of Man is *inferior* to the Holy Spirit; or, in other words, to God, whose power or influence the Holy Spirit is.

40. For as Jonas was three days and three nights in the whale's belly; so shall the *Son of Man* be three days and three nights *in the heart of the earth.*

While Jesus speaks of himself as the Son of Man, he foretells his death and burial. A *creature* may die and be buried, but not the *Creator.* Jesus therefore must be a creature.

46. While he yet talked to the people, behold, his *Mother* and his *brethren* stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy *Mother* and thy *brethren* stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my *Mother?* and who are my *brethren?*

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50. For

'Jesus *knowing their thoughts*, gave them ample proof of his *omniscience.*'—DR. A. CLARKE.

He afforded them convincing proof that God was *with* him. But that he was not omniscient, is clear from the fact, that he did not know when the last judgment, or his second coming, would take place. See Matt. xxiv. 36; and Mark xiii. 32.

XIII.—58. And he did not many mighty works there, because of their unbelief.

'Unbelief appears to tie up even the hands of the Almighty.'—DR. A. CLARKE.

This seems to imply that *Christ* is 'the Almighty.' But what strange language to use of one, who, in the four verses immediately preceding, is said to be a man, a prophet, and to have a father, and mother, and brethren!

XIV.—19. And he commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

''Here was an incontestible miracle—a manifest *creation* of *substance.* But did not this creation of bread prove the unlimited power of Jesus? Undoubtedly: and nothing less than *eternal power and godhead* could have effected it.'—DR. A. CLARKE.

It *was* effected by *Divine power;* for the Father that dwelt in Jesus did the work. And the act of 'looking up to heaven' on this occasion, implied the dependence of Jesus upon heaven, as well as that of others.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, *walking on the sea.*

'This suspending the laws of gravitation, was a proper manifestation of *unlimited power.* Jesus did this by his *own power;* therefore Jesus shewed forth his *Godhead.*'—DR. A. CLARKE.

All the miracles of Jesus were performed by the operation of the Divine Being through him. And on this occasion, he had been but a short time before engaged in prayer to God; which shewed his entire dependence upon God; for prayer implies dependence, as well as distinction; and never can *Omnipotence* have occasion to seek its aid.

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

'Adoring his divine power and compassion, said, Thou art indeed the Son of God, who doest what none but the sovereign Lord of the universe is able to do.'—DR. GUYSE.

The

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

'His *mother*,' and 'his *brethren*,' appear to have been expressions quite familiar with the people; and hence they must have believed him to be a *creature*; for a *creature* may have a mother and brethren, but the *Creator* cannot.

Of the brethren of Jesus Dr. A. Clarke says, 'they were the children of Joseph and Mary, and brethren of our Lord in the *strictest* sense of the word.' Then Christ could not possibly be God.

It is worthy of remark also, that Jesus does not direct the attention of the people to *himself*, or to his *own* will; but to the *Father*, and the *Father's* will. And therefore he distinguishes himself from the Father.

'Whoever sincerely obeys the will of God shall be regarded by me as if they were my nearest relations. Those are more properly my relations who have a *spiritual* rather than an *earthly* connexion with me.'—HOLDEN'S *Expositor*.

Who that had never heard of the subject before, could have any other idea than that such language applied only to a *creature*?

XIII.—37. He answered and said unto them, He that soweth the good seed is the *Son of Man*.

41. The *Son of Man* shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

It is the *Son of Man* that soweth the good seed; and it is the *Son of Man* that sends forth his angels.

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *Man* this wisdom, and these mighty works?

55. Is not this the carpenter's *son*? is not his *mother* called Mary? and his *brethren*, James, and Joses, and Simon, and Judas?

56. And his *sisters*, are they not all with us? Whence then hath this *Man* all these things?

57. And they were offended in him. But Jesus said unto them, *A prophet* is not without honour, save in his own country, and in his own house.

58. And he did not many mighty works there, because of their unbelief.

In these passages, Jesus is called a *man*, the *carpenter's son*, and a *prophet*. He is said to have a *mother*, *brethren*, and *sisters*; and his *own country*, and his *own house* are spoken of, as of any other inhabitant of this earth. All this can be true of a *creature* of God, but not of God *himself*. And Jesus admits the truth of what the people say; for he adds, that 'A *prophet* is not without honour, save in his *own country*, and in his

The title, *Son of God*, signifies, says the *Cottage Bible*, 'the Great Prophet—the Messiah.' Now as Jesus is here worshipped as the *Son of God*, the Great Prophet, the Messiah, or the Anointed, he is not worshipped as God; and consequently, this is not *religious* worship. See what is said on Matt. ii. 1, 2, &c.

XV.—22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil.

This is said to be 'the prayer of a *penitent*;' and that it 'relies only on the mercy of *God*.'—DR. A. CLARKE.

But it is remarkable, that Christ is addressed as 'the *son* of David.' And how could David's *son*, be David's *God?* There is, however, no prayer offered up here by the supposed penitent; but merely a request preferred to Jesus, that he would exert his miraculous power, and relieve her daughter. 'Consider my distressed case, and extend thy compassion to me, though a stranger; for my poor unhappy daughter is grievously tormented,' &c.—DR. DODDRIDGE.

25. Then came she and *worshipped* him, saying, *Lord, help me!*

The daughter of the poor unhappy woman was made whole; and hence it is said, that 'persevering faith and *prayer* are next to omnipotent.'—DR. A. CLARKE.

But sufficient has been said above, to shew that there was no *prayer* used on the occasion, and that the *son* of David, could not be the *God* of David.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and *he healed them.*

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and *they glorified the God of Israel.*

Here it is said, that curing the maimed, that is, supplying a limb or part of a limb, was an 'act of *creative* power.' And hence 'the *proper Divinity* of Christ can hardly be doubted;' for the people had 'proofs of the miraculous power and love of *God* before their eyes.'—DR. A. CLARKE.

But it ought to be remembered, that *God* was *with* Christ, and *in* him; and it was *he* who performed the miracles *by* Christ.

32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And he

own house.' The allusion of the people then to his family connexions, was founded in fact. And as Jesus speaks of himself as a *prophet*, he acknowledges himself to be the *servant* of God.

Dr. A. Clarke thinks 'it likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph.' Further on, he speaks of 'Joseph the carpenter, Mary his wife, Jesus their son, and their other children.' And he says, 'Perhaps our Lord means, by prophet in this place, himself alone, as if he had said, My ministry is more generally reputed, and my doctrine better received in any other part of the land than in my own country, among *my own relations;* because, knowing the obscurity of *my birth*, they can scarcely suppose that I have these things *from heaven.*'

This language is clearly expressive of the *humanity* of Jesus, and of his *subordination* to God. So forcible is the appeal of the above passages in behalf of truth, that even Trinitarians themselves cannot resist it. At the same time it should never be forgotten, that though Jesus was one of the human race, yet the mighty powers by which he was distinguished were derived '*from heaven.*'

See the remarks on the 58th verse under the Trinitarian head.

XIV.—19. And he commanded the multitude to sit down on the grass: and took the five loaves and the two fishes, and *looking up to heaven, he blessed,* and brake; and gave the loaves to his disciples, and the disciples to the multitude.

'Looking up to heaven,' was an act expressive of dependence upon God, either for the bounties of his providence, or for his divine aid in the performance of miracles, or for both.

'Jesus gave thanks to his heavenly Father for the bounties of his kind providence,' &c.—Dr. DODDRIDGE.

'The word *God*,' says Dr. Adam Clarke, 'should, I think, be rather inserted here than the word *them*, because it does not appear that it was the *loaves* which Christ blessed, but *that* God who had provided them: and this indeed was the Jewish custom, not to bless the *food*, but the *God* who gave it. The Jewish form of *blessing*, or what we call *grace*, before and after meat, was as follows:—

'BEFORE MEAT.

'*Blessed art thou, our God, King of the universe, who bringest bread out of the earth!*

'AFTER MEAT.

'*Blessed be our God, the King of the universe, the Creator of the fruit of the vine!*'—See Dr. A. CLARKE's note on the passage.

Jesus, then, on this occasion, blessed God, his heavenly Father, the King of the universe; and in doing so, he acknowledged his dependence upon him.

Dr. A. Clarke says, that the Jewish blessing, before and after meat, is what in the present day is termed *grace*. Are we to suppose, that Jesus himself said grace to himself! or, according to the doctrine of the two natures, that one part of himself said grace to the other part of himself! This would be ridiculous, and would be making a mockery of this solemn occasion. But such is the inevitable tendency of the doctrine of the Deity of Jesus Christ, and of the two natures.

23. And when he had sent the multitudes away, he went up into

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38. And they that did eat were four thousand men, beside women and children.

From a similar miracle, previously noticed, Dr. A. Clarke infers the creative power and eternal godhead of Jesus Christ. See Matt. xiv. 19—21, and what is there said in reply.

XVII.—24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

This miracle was wrought, we are told, to 'shew forth Christ's *unlimited power and knowledge*,' and that 'he could do whatsoever he pleased.'—DR. A. CLARKE.

It was *God* who enabled him to perform miracles, or, rather, performed them *by* him.

XVIII.—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.

20. For where two or three are gathered together in my name, *there am I in the midst of them.*

'I am there, by my *special*, though invisible *presence*, in the midst of them, and will shew, by all proper interposition of my divine power, the regard I have to their interest and their prayers.'—DR. DODDRIDGE.

'None but *God* could say these words, to say them with truth, because God alone is *every where present*, and these words refer to his *omnipresence*. *Wherever*—suppose millions of assemblies were collected in the same moment, in different places of the creation, (which is a very possible case) this promise states, that Jesus is in each of them. Can any, therefore, say these words, except that God who fills both heaven and earth? But Jesus says these words: *ergo*—Jesus is *God*.'—DR. A. CLARKE.

Mr.

into a mountain apart to *pray:* and when the evening was come, he was there alone.

Prayer implies *two* beings, and one who needs the assistance of the other. As Jesus therefore sought retirement for *prayer*, he must be *distinct* from God, and *inferior* to him.

'He whom *God* has employed in a work of mercy, had *need* to return, by prayer, as speedily, to his *Maker*, as he can, lest he should be tempted to value himself on account of that in which he has no merit—for the good that is done upon earth, the Lord doth it alone.'—DR. A. CLARKE.

According to this, *God* had not only employed Jesus in his divine mission, but was also his *Maker*. And Jesus 'had *need* to return to him by prayer.' Here, therefore, the *distinction* and *subordination* of Jesus are quite evident.

'Choosing, in these circumstances, to spend some time in more than ordinary devotion, that he might engage a blessing on the truths he had so largely delivered, and obtain that success which this eagerness of the people seemed to promise to his gospel.'—DR. DODDRIDGE, on Luke v. 16.

This is a Trinitarian admission, that Jesus *needed* the aids of *devotion*, and was dependent upon the *Divine blessing* for *success* in his holy cause.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the *Son of God.*

The title *Son of God* implies *distinction* from God. Is it replied, that Jesus is distinct in regard to his *human* nature? Then it follows that the Son of God is a *human* being. See the passage under the Trinitarian head.

XV.—13. But he answered and said, Every plant which *my heavenly Father* hath not planted, shall be rooted up.

While God is the *Father* of Jesus, he is the *source* of all power and authority.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou *Son of David!* my daughter is grievously vexed with a devil.

He who is the *Son of David*, must surely be inferior to David's *God*. See the passage under the Trinitarian head.

24. But he answered and said, I am not *sent* but unto the lost sheep of the house of Israel.

As Jesus is *sent*, he must be *distinct* from the *sender*. And it would be absurd to say, that a part of himself sent the other part of himself; which is the same as saying, that one of his supposed two natures sent the other nature.

XVI.—13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the *Son of Man*, am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

Mr. Lindsey thinks that these words refer only to the *Apostles;* and that the meaning of Jesus is, that he will be with them, not *personally*, but by 'the extraordinary divine assistance that would be granted them, that would supply his place, and be the same for their direction and assistance, as if he were actually present.' See John xiv. 3, 18. And this seems in his opinion to be confirmed, by the remarkable fact, 'that it is to *God, the Father*, that Christ directs them to offer up their prayer, and not to himself.'—LINDSEY'S *Examination, pp.* 45, 46.

It is to be remarked, that the disciples are to *agree*, in order that the Father may grant their requests. And some understand the words in this sense: If, says Jesus, you, my disciples, and all my disciples in every age, pray to the Father in one spirit of piety and love, there am I, or there is the true spirit of my religion in the midst of you; just as when I speak of '*my* abiding in you,' (John xv. 4—6,) I mean 'my *words* abiding in you.' (John xv. 7.) Then, whatsoever ye shall ask of the Father in my name, he will grant unto you, and will bless you.—And the latter passage here referred to, seems to be parallel to the one under consideration: 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' And they are directed in this chapter to ask of the Father, in his name.—See *Christian Pioneer, vol.* i. *pp.* 257—259.

But it should be remembered, that it was common for the Prophets of God, to speak in the *name* or *person* of God; using the first person, *I*, when *God* was meant. Many passages to this effect might be adduced; but the following will be sufficient for the purpose: Deut. xxxi. 7, 8. 'And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the *Lord* hath sworn unto the fathers to give them; and thou shalt cause them to inherit it. And the *Lord, He* it is that doth go before thee; *He* will be with thee.' In the very same chapter, verses 22 and 23, and in reference to the very same thing, the same venerable servant of God speaks thus: '*Moses* therefore wrote this song the same day, and taught it the children of Israel. And *he* gave Joshua the son of Nun a charge, and *said*, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which *I* swear unto them; and *I* will be with thee.' In the former of these passages, it is said, that the *Lord* was to go with Joshua; in the latter, that *Moses* was to go with him. In other words, the very same act, and the very same words are ascribed to Moses as to the Lord. But Moses was then 'an hundred and twenty years old, and he could no more go out and come in;' he was at the point of death. How then did he go with Joshua? In the same sense as Jesus Christ is with his disciples on earth—*in the person of God.* That is, as a prophet of God, he declared what *God himself* would do, though he spoke *in his own* name;—'*I* will be with thee.' It is thus that we see the force of the passage, Heb. i. 1, 2. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' It is *He* who speaks to us *through* them; though they speak without any preface, *as of themselves.* Thus when our Saviour says, 'I am in the midst of them,' we are to remember his words, (John xii. 49,) 'I have not spoken of myself;' and (John xiv. 24,) 'the word which ye hear is not mine, but the Father's which sent me.' Like all the prophets of old, *he came in the name of the Lord;* for he has expressly said so.—See *Christian Reflector, vol.* v. *pp.* 229—233.

In

16. And Simon Peter answered and said, Thou art the *Christ*, the *Son* of the living God.

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.

18. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

This is a remarkable occasion, and it elicits remarkable facts. Jesus speaks of himself as the *Son of Man*, and calls God *his Father*. He inquires expressly as to what opinions the people and his disciples entertain with respect to *who he is?* The former evidently regard him as a *man*, like John the Baptist, Elias, Jeremias, and the prophets. And the latter say, that he is the *Christ*, or the anointed, and the *Son* of God. But this is something more than a mere opinion; it is, as Holden justly observes, 'divine revelation;' it is revealed by the *Father*. And on 'this true confession,' as Dr. Adam Clarke calls it, the church of Christ is to be built; and established on such a foundation, it is to be invulnerable to every attack—'the gates of hell will not prevail against it.'

But it is said, that '*The Christ*, or *Messiah*, points out his *divinity*, and shews his *office*.'—DR. A. CLARKE. It points out, certainly, the divinity of his *office* and *mission;* but as it signifies the *anointed*, it proves Jesus to be both *distinct* from God, and *inferior* to him.

It is also said, that *Son of God* has respect to our Lord's 'divine nature and origin.'—HOLDEN'S *Expositor*. But surely a *son* must be distinct from his own father; and if so, Jesus, the Son of the living God, cannot be God himself.

With respect to these titles, see Matt. i. 18—21, under the Trinitarian head; and Matt. iii. 16, 17, under the Unitarian head.

21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be *killed*, and be *raised again* the third day.

Jesus foretells that he shall *suffer*, and be *killed*, and raised from the *dead;* which can be true only of a creature of God, but not of God himself.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Peter's rebuking Jesus, shews that he regarded him as a *creature*, and not as the *Creator;* for the idea of rebuking his *Creator* would have been most shocking to him, and would never have entered his mind.

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

28. Verily I say unto you, There be some standing here which shall not taste of death, till they see the *Son of Man* coming in his kingdom.

It is as the *Son of Man* that Jesus is to come; and it is not in his *own* glory, but the glory of his *Father*.

XVII.—5. While

In short, let it be remembered, that Jesus, on this occasion, directed his disciples to pray only to the *Father;* consequently, the Father must be the only *Omniscient God.* Moreover, this Father is not himself; because he speaks of him as *his* Father. And can a son be the same being as his own father?

XX.—20. Then came to him the mother of Zebedee's children with her sons, *worshipping* him, and desiring a certain thing of him.

Here *worship* is understood by Dr. Doddridge as 'importuning earnestly,' but 'in a most respectful manner.' See Matt. ii. 1, 2, &c.

29. And as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have *mercy* on us, O Lord, thou son of David!

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have *mercy* on us, O Lord, thou son of David!

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and *touched* their eyes: and *immediately* their eyes received *sight,* and they followed him.

'Upon his *touching* their blind eyes, they, by a mere act of his *sovereign* power and will, recovered their *sight* in an instant.'—DR. GUYSE.

'His touch is an omnipotent touch.'—BURKITT.

Jesus performed miracles by a power which he had received from God. And it is remarkable, that he is here called 'the *son* of David,' not the *God* of David.

XXI.—3. And if any man say ought unto you, ye shall say, *The Lord* hath need of them; and straightway he will send them.

'The Lord, the Proprietor of all things hath need of them.'—DR. A. CLARKE.

'He that is the Lord of all, whose are the cattle upon a thousand hills.'—BURKITT.

Other Trinitarians, however, paraphrase the words,—'*Jesus* the Lord has need of them;'—'your Lord and Master wants them.'—DRS. DODDRIDGE and GUYSE.

And he who is said to be 'The Lord,' is also said on this occasion, to '*come in the name* of the Lord,' and to be 'the *Son* of David,' and 'the *Prophet* of Nazareth;' consequently, he cannot be 'the Lord, the Proprietor of all things.'—See the 9th and 11th verses.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!

15. And

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.

The Almighty here bears testimony to Jesus, that he is his beloved Son. It is *one* being bearing testimony to *another* being—the *Father* to the *Son*.

8. And when they had lifted up their eyes, they saw no *man*, save Jesus only.

The expression, 'no *man*, save Jesus only,' implies that the disciples regarded Jesus as a *man*.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the *Son of Man* be risen again from the *dead*.

12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the *Son of Man suffer* of them.

22. And while they abode in Galilee, Jesus said unto them, The *Son of Man* shall be betrayed into the hands of men;

23. And they shall *kill* him, and the third day he shall be *raised again*. And they were exceeding sorry.

It is as the *Son of Man* that Jesus is to be betrayed, to suffer, to be killed, and to rise from the dead. But who shall say, that the ever-living God can be '*killed*, &c.'

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.

11. For the *Son of Man* is come to save that which was lost.

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.

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

Jesus is come as the *Son of Man*; and while he speaks of God as *his Father*, he evidently ascribes to him the supremacy.

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

Jesus disclaims the title '*good*.' It belongs not to *him*, but *God*. And therefore he is both *distinct* from God, and *inferior* to him. See Part I. on this passage, the Unitarian head.

28. And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the *Son of*

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

'Christ can glorify himself by the *mouth of babes and sucklings.*'—BURKITT.

To this assertion, the following Trinitarian quotations may furnish the best reply:—'We sing these honours to our Saviour and our king, the *Sent* of God;' 'who comes in the *name* and by the *authority* of the Lord.' DRS. GUYSE and DODDRIDGE.

The *Sent* must be distinct from the Sender; and he who comes in the *name* of the Lord, cannot be the Lord himself. Besides, this praise is ascribed to Jesus as the *Son* of David, not the *God* of David; and as a *prophet*, not that Being by whom prophets were inspired and sent. Yet it must all redound to the glory of God, who sent his Son to seek and to save. And Jesus might well say, that 'out of the mouth of babes and sucklings God had perfected praise.'

Hosanna is a word which signifies, '*save now*, or *we pray thee save*;' and which was 'much used by the Jews in their prayers and exclamations, especially at the feast of tabernacles.' It was also used 'when persons applied to the *king* for help, or for a redress of grievances.' So that it was applied to *men*, as well as to *God*. See WOOD's *Dictionary of the Bible*, and DR. A. CLARKE's note on Matt. xxi. 9.

XXII.—41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

43. He saith unto them, How then doth David in spirit call him Lord? saying,

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

45. If David then call him *Lord*, how is he his son?

46. And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

'No son is Lord of his Father; therefore if Christ were David's *Sovereign*, he must be more than *man*, more than David's *son*. As *man*, so he was David's *son*: as *God-man*, so he was David's *Lord*.—BURKITT.

'Now as the scribes and Pharisees were ignorant of the great doctrine of the divine nature of the Messiah, with respect to which, even before his incarnation, he was the Lord of David and of the whole church, they were quite confounded with the question.'—DR. DODDRIDGE.

The quotation which Christ makes from Psalm cx. verse 1, is a *prophecy*, of what should take place in the *future*; and it proves that either he did not pre-exist, or that he did not sit on the right hand of God from all eternity;

of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Though exalted to the throne of his glory, Jesus is the *Son of Man.*

XX.—18. Behold, we go up to Jerusalem; and the *Son of Man* shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to *death.*

19. And shall deliver him to the Gentiles to mock, and to scourge, and to *crucify* him: and the third day he shall *rise again.*

Jesus, as the *Son of Man*, again foretells his suffering, death, and resurrection. And he never on these occasions speaks of himself as *God*, or as a *God-Man.*

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but 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.

The passage is admitted on all hands to be incorrectly rendered. It should be, 'is not mine to give, unless *to those* for whom it is prepared by my Father.'—'This translation is given in the Improved Version, and preferred by Wakefield and Kenrick, Hammond, Campbell, and Doddridge, with the generality of Trinitarians.'—WILSON'S *Scripture Illustrations, p.* 62.

But still the sense is the same. Christ has nothing to give from himself. 'All things are delivered unto him of the Father.' And he has no independent authority. 'The Father who sent him, gave him a commandment, what he should say, and what he should speak. And whatsoever he spake therefore, even as the Father said unto him, so he spake.'

Then it was not his to give what was asked of him. He could not act according to his own will and pleasure; as he had no independent authority, but acted according to the authority of the Father, who had sent him, and who had invested him with all the power which he possessed. And when a person says, 'It is not *mine*,' he necessarily means that 'it is *another's.*' And such is the meaning of Jesus Christ on this occasion; and hence the passage proves that he is both *distinct* from God, and *inferior* to him. While the doctrine of the two natures represents him as acting a most unworthy part. 'It is not *mine* to give;' meaning, 'it is not my *human* nature's to give,' without *saying* so! As though a person, holding *two offices*, were to say, 'It is not *mine* to grant the request which you make to me;' meaning, it is not his in regard to *one* of his offices, though it is his with respect to the *other.* What would be thought of such a man! And is it possible that Jesus Christ can be such a prevaricator? No. The doctrine therefore is highly dishonourable to him. If he had been GOD, *all* authority would have been his. But as he here declares, in effect, that he has *no* independent authority, it must necessarily follow that he cannot be GOD. See MILTON'S *Last Thoughts, p.* 19, DR. DODDRIDGE'S Paraphrase of the passage, and DR. A. CLARKE'S Note on the verse.

28. Even as the *Son of Man* came not to be ministered unto, but to minister, and to give his *life* a ransom for many.

He

eternity; for there was a *time* when the LORD said, 'Sit on my right hand;' and *another time* preceding it when he had not spoken the words.

Besides, there are evidently *two* Lords mentioned here. Is the LORD who addresses the other, *Jehovah*? Undoubtedly. And is the other Lord also Jehovah? That cannot be; for then there would be *two* Jehovahs, contrary to the plain declaration of Scripture, that there is only *one*. It is evident, then, that as *two* Lords cannot be identically *one*, they cannot be *equal*. And the passage plainly shews, that one is *superior* to the other; for one *addresses* the other, in the language of *authority*, and promises to exercise a power on his behalf which he evidently does *not* possess. And what are we to understand by the expression, 'Sit thou on my right hand,' but that there are *two* beings, perfectly *distinct* from each other, and the one *superior* to the other?

See what is said on this portion of Scripture under the *Unitarian* head.

XXIII.—37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would *I* have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

'Were not the present hardness and final perdition of these ungodly men entirely of themselves? Could Jesus as the *Supreme God*, have fixed their reprobation from all eternity by any necessitating decree; and yet weep over the unavoidable consequences of his own *sovereign* determinations? How absurd, as well as shocking, is the thought!'—DR. A. CLARKE.

And what sort of an idea is that which represents the Supreme God as weeping?

Jesus, on this occasion, alludes to himself as 'coming in the *name* of the Lord.' When therefore he says, 'how often would *I* have gathered thy children together,' &c., he is to be understood as speaking in the *person* of the Lord. For how inconsistent would it be to say, that he who comes in the name of another, is that very person in whose name he comes!

XXVIII.—9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and *worshipped* him.

'Paid him their solemn *adoration* as their risen Saviour.'—DR. GUYSE.

'Paid their *homage* to him on this joyful occasion.'—DR. DODDRIDGE.

Homage is proper, but *adoration* is not; and therefore the latter Trinitarian explanation may be received as the best answer to the former. Christ had just risen from the *dead;* and it is incredible that the disciples could worship him as the *ever-living God.* See what is said on worship, under Matt. ii. 1, 2, &c.

17. And when they saw him they *worshipped* him: but some doubted.

'After

He who gives his *life*, may, with great propriety, be called the *Son of Man*, but not the ever-living God.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou *Son of David!*

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou *Son of David!*

'The Son of David' must be a descendant of David, and of the same race as David. See Matt. ix. 27.

XXI.—9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the *Son of David!* Blessed is he that cometh *in the name* of the Lord; Hosanna in the highest!

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus, the *Prophet* of Nazareth.

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the *Son of David!* they were sore displeased.

Jesus is not only the Son of David, but a *Prophet*, who comes *in the name* of the Lord. And surely a prophet is distinct from that God who inspires and sends him; and he who comes in the name of another, must be another being. See the passage under the Trinitarian head.

XXII.—2. The kingdom of heaven is like unto a certain king, which made a marriage for his *son*.

By the king and his son here, are meant, God the Father, and his Son Jesus Christ; and as a king and his son must be *two*, so must they be *two*.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

Jesus is a *teacher* of God, and therefore the *servant* of God; and as such, he must be both distinct from him, and inferior to him.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, what think ye of Christ? whose *Son* is he? They say unto him, *The Son of David.*

43. He saith unto them, How then doth David in spirit call him Lord? saying,

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

45. If

'After what they had witnessed, the apostles could not doubt that Jesus was more than man; consequently, this was a *religious* worship.'—HOLDEN'S *Expositor.*

'No creature can be the object of *divine* worship; therefore they that worship Christ by praying to him, and yet deny him to be God, are certainly idolators.'—BURKITT.

This worship could not be *religious worship* for the following reasons:—Jesus had lately been *dead* and *buried.* Is it likely then that his disciples could pay him *divine* worship? In his first interview with them, he had called them '*his brethren.*' Would they pay *religious* adoration to one who had taught them to regard him as a *brother?*

With respect to the argument in one of the above quotations as to *idolatry* in this case, it may be very properly left to the serious consideration of Trinitarians, whether nominal or real.

18. And Jesus came and spake unto them, saying, *All power* is given unto me in heaven and in earth.

'If Jesus Christ were not equal with the Father, could he have claimed this equality of power, without being guilty of impiety and blasphemy? Surely not: and does he not, in the fullest manner, assert his Godhead, and his equality with the Father, by claiming and possessing all authority in heaven and in earth? i. e., all the power and authority by which both empires are governed?'—DR. A. CLARKE.

Jesus *claims* nothing: he was too humble to claim. What he possesses, he says was *given* him. And how could he be *equal* with the Father, when he received from him all his power, and must have been dependent upon him for its continuance? This power was *given* him; and he must necessarily be inferior to him from whom he received it. This power was *given* him; and he could not possibly be the Almighty; for who can give all power to the Lord God Omnipotent?—But what is meant by this *equality?* It must surely imply *two;* or there is no meaning in the word. But to say of *two* beings, that *each* possesses *all* power, is a positive self-contradiction; for there cannot be two *Almighties;* and to say that there are two *Beings*, who are each of them *God*, is to maintain that there are *two Gods*, and to plunge directly into polytheism.

Another Trinitarian writer remarks on this power here given to Jesus,—'This must refer to that delegated authority conferred upon the Messiah, which was the reward of his passion, and the ground of his authority, as King of the church.'—And this authority, it is surmised, could not 'be exercised by a mere creature.'—*Cottage Bible.*

But he who has an authority *delegated* to him, and a reward *conferred* upon him, must necessarily be *inferior* to him who *delegates* the one, and *confers* the other. And when it is said, that Christ is 'head over all things to the Church,' it is added, that he was so made by his God and Father, who, doubtless, could qualify him for the office with which he invested him. See Ephes. i. 17—23.

Mr. Lindsey thinks, that the power here alluded to by Christ, is that 'divine extraordinary power,' the Holy Spirit, which he received from the Father, to shed forth upon his disciples. See *Examination, p.* 182.

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;

20. Teaching

45. If David then call him Lord, how is he his *Son ?*

46. And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

Jesus, in the question which he asks, speaks of himself as a *Son*. What David says of him, in the passage referred to, is *in spirit*, or in the spirit of *prophecy*. There are *two* Lords here; one the LORD of the other; one addressing the other; and the other sitting at his right hand. Jesus therefore is evidently distinct from God, and inferior to him. And surely David's *Son* must be inferior to David's *God*. Christ is David's *Son*, as he is a descendant of David's. And he is David's *Lord*, as 'God hath made him both Lord and Christ,' and 'put all things under his feet.'

The double-dealing doctrine of the two natures is the usual reply. But think of one nature sitting on the right hand of the other nature! See the parallel passages under the Trinitarian head.

XXIII.—39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh *in the name* of the Lord.

As Jesus comes in the name of the Lord, he must receive his *authority* from the Lord; and must therefore be *subordinate* to the Lord.

Does one nature come in the name of the other nature? or one part of himself come in the name of the other part of himself? The idea is too ridiculous to be entertained.

XXIV.—27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the *Son of Man* be.

30. And then shall appear the sign of the *Son of Man* in heaven: and then shall all the tribes of the earth mourn, and they shall see the *Son of Man* coming in the clouds of heaven with power and great glory.

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

37. But as the days of Noe were, so shall also the coming of the *Son of Man* be.

38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not, until the flood came, and took them all away; so shall also the coming of the *Son of Man* be.

44. Therefore be ye also ready: for in such an hour as ye think not the *Son of Man* cometh.

Jesus here also speaks of himself as the *Son of Man*, and of God as *his Father*. And it is the *Father only* who knows when the coming of the Son of Man will take place. Therefore, only the Father is *omniscient*, and the Son must be inferior to him.

The parallel passage to this verse, that is, the 36th, is Mark xiii. 32: 'But

20. Teaching them to observe all things whatsoever I have commanded you: *and, lo, I am with you alway, even unto the end of the world. Amen.*

The former verse having been already examined under the Trinitarian head, in Part I., the latter comes more immediately under present consideration. And the general Trinitarian explanation which is given of it is as follows:

'As God was with Moses, so am I, by my spiritual presence, with you, and will be so at all times, wherever ye may be, to protect, counsel, assist, and succeed you; and I will continue to be present with you, and your successors, in the gospel ministry, through all ages, to the end of the world.'—DR. GUYSE.

And hence it is inferred that Christ must be God. For 'ubiquity is an attribute of God alone; he, therefore, who is every where present, must be God. If this be rendered, as some prefer, 'to the end of the age,' i. e. the Jewish dispensation, it will still prove our Lord's divinity; for if Christ was with his disciples dispersed throughout the whole world, during that age, it is such an exercise of omnipresence, as plainly implies divinity:—ch. xviii. 20.'—HOLDEN'S *Expositor.*

'Our Lord says "I am with *you*," that is, as Mr. Lindsey observes, Seq. p. 75, "with *you* who are now present with me,—*you* may be assured of extraordinary assistance and support. But he does not promise the same to succeeding Christians: the miraculous aid and gifts of which he obviously speaks, were confined to the age of the Apostles."'—BELSHAM'S *Calm Inquiry*, p. 208.

Dr. Doddridge, however, thinks that such a limitation of the words is very unreasonable; and he says, 'it does not appear that the end of the world is ever used in any other than the most extensive sense.'

But it should be remembered, that as the prophets came in the *name* of the Lord, so they spoke in the *person* of the Lord. And when 'Moses could no more go out and come in,' and when he was speaking of what would take place after his death, he said to Joshua, 'Be strong and of a good courage: for thou shalt bring the children of Israel into the land which *I* swear unto them, and *I* will be with thee.' Deut. xxxi. 22, 23. This seems to be parallel with the passage under consideration. Both the servants of God—the Mediator of the old, and the Mediator of the new covenants,—are closing their divine missions; and both use similar language. One says, '*I* will be with thee.' And the other says, '*I* am with you.' They both came in the *name* of the Lord; and they both spoke in the *person* of the Lord. 'And indeed,' says Bishop Clayton, 'nothing is more common than for prophets and angels to speak authoritatively in their own name, without introducing their speech with an explanatory preface, mentioning the person in whose name they speak. Thus the prophet Isaiah saith, (Isa. ii. 1,) 'The word that Isaiah the son of Amos saw, concerning Judah and Jerusalem—(Isa. iii. 1, 4,) For behold the Lord, the Jehovah of Hosts, doth take away from Jerusalem, and from Judah the stay and the staff," &c. And then some verses afterwards, he saith, "And *I* will give children to be their princes, and babes shall rule over them," &c. Where it is manifest, that the prophet speaks in this last place in the first person, *in his own name*, without inserting the words, "and Jehovah said unto me," which seem necessary to have been inserted in order to make his words intelligible, if he intended they should be understood

'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the *Son*, but the *Father*.' The declaration of Jesus on this occasion, has ever been considered by Unitarians as a decisive proof of his inferiority and subordination to the Father. And accordingly, Trinitarians have exerted all their skill and ingenuity to reconcile it with their system.

1. Jesus did not know that day in his *human* nature, though he knew it perfectly in his *divine*.—(DR. J. P. SMITH, *The Cottage Bible* of the Independents, and the generality of Trinitarians.) Then he knew it, and did not know it, at the same time. And while such an assertion is a positive self-contradiction on the one hand, it is a direct impeachment of the veracity of Jesus on the other. But he knew 'no sin, neither was guile found in his mouth.'

2. Jesus did not know that day or hour, in the sense of *to make it known, to declare it*; as the Apostle Paul was 'determined to know nothing among the Corinthians, save Jesus Christ, and him crucified.' 1 Cor. ii. 2. He did not know it, as *he had not power to make it known*.—(DR. MACKNIGHT.) This explanation does not remove the difficulty, but only increases it; as will be evident by rendering the passage accordingly: 'That day and that hour no one maketh known; no, not the angels; not even the Son; but the Father only—*he* maketh it known.' 'No one hath power to declare the day and hour of Christ's coming—not even the angels: Christ himself has not this power; the Father alone possesses it.' Thus the Father alone makes that day known, without any instruments or agents; or the messengers whom he employs know not what they are commissioned to reveal. And hence the Father is the one Supreme; and is independent of the Son, and superior to him, as he possesses more power than he. While, on the Trinitarian system, the veracity of Jesus is again impeached; because, as God, he must have known every thing, and must have had power to do whatever he pleased.

Professor Stuart is opposed to this interpretation, and thinks 'the tenor of the verse will not bear it.' And the *Cottage Bible* says, that it 'has the misfortune to intimate, that men and angels are ignorant of it,' (that day or hour) 'only so far as they may not *cause* it to be known: and even as to the divine Father himself (we speak with reverence), the same might be said of him, for he *does not cause it to be known*.' See the whole note. But,

3. Jesus did not know that day or hour, in his 'official capacity'—'as the commissioned ambassador of heaven to men'—it 'was not among the things *communicated to him* as the commissioned messenger of the Father,' it was not 'a part of what he was commissioned to reveal.'—(WHITBY, DODDRIDGE, WARDLAW, and others.) This perhaps embarrasses the question much more than the preceding interpretations. It is the doctrine of the two natures, in a different character, with something more. Jesus did not know that day in *one* character, though he knew it in *another*. That is, he knew it, and did not know it, at the same time; though *he himself* said positively that he did *not* know it. And if the knowledge of it was not *communicated* to him, or it did not form a part of his *commission* to reveal it, was there not one who knew *more* than he, and was *greater* than he! For who can say of the Omniscient and Almighty God, that any knowledge can be *communicated* to him, or that any *commission* can be given to him to execute! What a strange aspect does the passage assume

derstood of Jehovah, and not of himself; but that he knew very well the Jews would of themselves supply the deficiency.

'In like manner, in the Revelation of John, though the apostle declares, that it was delivered by an angel, and calls it (Rev. 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:" Yet through the whole Book this angel speaks indifferently in the first person, either when he speaks in the name of God the Father, or in the name of Jesus Christ, or in his own name. Thus, Rev. i. 10, St. John says, "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last," &c. Now the voice was undoubtedly the voice of the angel, who was sent to testify unto him; and yet he speaks in the first person, saying, "*I* am Alpha and Omega."'—BISHOP CLAYTON'S *Essay on Spirit*, prefixed to *A Vindication of the Histories of the Old and New Testaments, pp.* 55, 65. See also *Christian Reflector, vol.* v. *pp.* 273—276.

Agreeably to this well-known peculiarity of phraseology in the language of the Prophets, Jesus Christ speaks, when he says, 'lo, I am with you alway, even unto the end of the world.' And we have a striking instance in proof of this. He says, as though he were the *God* of the Jews, 'How often would *I* have gathered thy children together,' &c. Yet he speaks of himself immediately afterwards, and in the same connection, as 'coming in the *name* of the Lord.' Matt. xxiii. 37—39. He must be understood as above. For how could he come in the *name* of the Lord, if he were the *Lord himself?*

And that he does not possess the attribute of *omnipresence*, the following passages will clearly shew:—'He goes whither his disciples cannot follow him now.' 'He goes away,' and is to 'come again unto them.' 'He goes away,' and 'departs,' and promises to 'send' to them. 'He is taken up from them into heaven,' and is to 'come in like manner.' 'The heaven receives him until the times of restitution of all things.' 'If he were on earth, he should not be a priest.' 'He is no more in the world.' And hence his disciples are 'to wait for him from heaven.' See John xiii. 36; xiv. 28; xvi. 7; Acts i. 11; iii. 21; Heb. viii. 4; John xvii. 11; and 1 Thes. i. 10. These passages seem to refer to *locality*, and are therefore inconsistent with *omnipresence.*

See the remarks on Matt. xviii. 19, 20.

The foregoing is the Trinitarian evidence under the above head in this Book. But we do not find in the writings of this Evangelist the following Trinitarian forms of expression:—God the Son, God-Man, Incarnate Deity, Second Person of the Trinity, Two Natures of Christ, God of God, Very God of Very God, Eternal Son, Jehovah Jesus, &c. &c.

according to this interpretation! 'No being whatever has learned the precise time of Christ's coming—not even Christ has received the knowledge of that period: the Father only is, by communication, acquainted with the day and the hour.' Or thus, 'Neither man, nor angel, nor the Son of God, the Messenger of Heaven, has been commissioned to reveal the precise time of the destruction of Jerusalem, (or, of the final judgment): the Father only has received a commission to impart this knowledge.'

These different explanations therefore are evidently fallacious; and we are to understand the words of Jesus in their plain and obvious sense,—that *he himself*, in his *whole* person, did not know that day or that hour, but the Father only. And, consequently, the Father only is the Omniscient God.

'Dr. Adam Clarke strongly suspects, that the clause, 'neither the Son,' was not originally in Mark's Gospel, although confessed to be found in all the manuscripts and versions extant. If an unfortunate Unitarian should indulge in *his* suspicions respecting the purity of the Received Text, he would be liable to be branded—at least morally—in the forehead. To the cause of Unitarianism, however, it is of little importance whether the clause be an interpolation or not; for, according to the Gospel of St. Matthew, it is the FATHER ONLY that is acquainted with the day and hour of the Son of Man's coming.'—See WILSON'S *Scripture Illustrations of Unitarianism, pp.* 59—61, where the reader will find some valuable observations on the above passage.

XXV.—13. Watch therefore, for ye know neither the day nor the hour wherein the *Son of Man* cometh.

31. When the *Son of Man* shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

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.

He who comes, and sits on the throne of his glory, as the Judge of the world, is the *Son of Man*; and God is *his Father*.

'That glorious throne, on which his glorified *human* nature is seated at the right hand of the *Father*.'—DR. A. CLARKE.

Thus the *Father* at all events is *Supreme*, as occupying the highest place of power and honour.

XXVI.—2. Ye know that after two days is the feast of the passover, and the *Son of Man* is betrayed to be crucified.

12. For in that she hath poured this ointment on my body, she did it for my *burial*.

24. The *Son of Man* goeth, as it is written of him: but woe unto that man by whom the *Son of Man* is betrayed!

While Jesus speaks of himself as the *Son of Man*, he foretells his *crucifixion*, and mentions his *burial*.

26. And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is *my body*. 27. And

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

28. For this is *my blood* of the New Testament, which is *shed* for many for the remission of sins.

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.

Jesus speaks of his *body* and *blood*, and must therefore be a different being from that God who is a *Spirit*.

32. But after I am *risen again*, I will go before you into Galilee.

Here Jesus refers to his resurrection from the dead, and cannot therefore be that Being 'who only hath immortality in himself.'

35. Peter said unto him, Though I should *die* with thee, yet will I not deny thee. Likewise also said all the disciples.

Peter and the rest of the disciples evidently thought Jesus a being who could *die*; and who therefore could not be that God who could *not* die.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and *pray* yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto *death*: tarry ye here, and watch with me.

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.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak:

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.

43. And he came, and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and *prayed* the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the *Son of Man* is betrayed into the hands of sinners.

Jesus *prays* to his heavenly Father. Now *prayer* implies *distinction*: there

there must be *two* beings, or parties, or there can be no prayer. And Jesus speaks of *two wills*; his own will, and the will of his Father; and he is *submissive* to the will of his Father—'a pattern of devout resignation! How worthy our imitation!'—HOLDEN'S *Expositor.*

Prayer also implies *dependence* and *want.* But the Almighty cannot be dependent, neither can he suffer want, or require the aid of another.

'If these prayers be uttered only in his human capacity, which is the common solution, why does he petition these things from the Father alone instead of from himself, if he were God! or rather, supposing him to be at once man and the supreme God, why does he ask at all for what was in his own power! What need was there for the union of the divine and human nature in one person, if he himself, being equal to the Father, gave back again into his hands every thing that he had received from him?'—MILTON'S *Last Thoughts, p.* 21.

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

This evidently shews that Jesus was dependent upon his Father for his aid and assistance. But if he had been the Almighty, it would have been unnecessary for him to pray for succour; since, not merely twelve legions of angels, but all the angels of heaven would have been at his command.

58. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59. Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to *death;*

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62. And the high priest arose, and said unto him, Answerest thou nothing? What is it that these witness against thee?

63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the *Son of God.*

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the *Son of Man* sitting on the *right hand of power,* and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of *death.*

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68. Saying

68. Saying, Prophesy unto us, thou Christ, who is he that smote thee?

69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with *Jesus of Galilee.*

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with *Jesus of Nazareth.*

72. And again he denied with an oath, I do not know the *Man.*

73. And after awhile came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the *Man.* And immediately the cock crew.

75. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

In these verses, Jesus is spoken of as a being capable of *death*, as a *man*, and the *Son of man.* The title, 'the Son of God,' is used as synonymous with that of 'the Christ,' or 'the anointed;' and Jesus admits that he is the Christ, the Son of God. And this, moreover, is consistent with his being 'the Son of Man;' for in this character he says, that they shall 'hereafter see him sitting on the right hand of power.' He must therefore be distinct from God, and inferior to him; for all these things imply distinction and inferiority.

XXVII.—1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to *death.*

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned, in that I have betrayed the *innocent blood.* And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of *blood.*

7. And

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of *blood,* unto this day.

In the preceding verses, Jesus is evidently represented as a *mortal* being. His *death* is plainly spoken of, and also his *blood;* and the name of the potter's field, 'The field of *blood,*' is a testimony unto this day, that Jesus was a being who could *suffer* and *die.*

19. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just *Man;* for I have suffered many things this day in a dream because of him.

20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and *destroy* Jesus.

21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, let him be *crucified.*

23. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be *crucified.*

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the *blood* of this just person: see ye to it.

25. Then answered all the people and said, His *blood* be on us, and on our children.

26. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be *crucified.*

Jesus is spoken of in these passages as a *man,* as one who could be *crucified,* and shed his *blood,* and be *destroyed.*

31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to *crucify* him.

35. And they *crucified* him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest

buildest it in three days, save thyself. If thou be the *Son of God*, come down from the cross.

41. Likewise also the chief priests mocking him, with the scribes and elders, said,

42. He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

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

46. And 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?

47. Some of them that stood there, when they heard that, said, This *Man* calleth for Elias.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, *yielded up the ghost*.

54. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the *Son of God*.

Jesus, in these verses, is called a *man*, and the *Son of God*, and is said to have *trusted* in God. He is suspended on the cross, suffering *death*; and, in the agonies of crucifixion, he calls God *his* God, and yields up the *ghost*, or *expires*.

57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the *body* of Jesus. Then Pilate commanded the *body* to be delivered.

59. And when Joseph had taken the *body*, he wrapped it in a clean linen cloth,

60. And laid it in his own *tomb*, which he had hewn out in the rock; and he rolled a great stone to the door of the *sepulchre*, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting over against the *sepulchre*.

Jesus is here a *corpse*; and his lifeless body is enfolded in the habiliments of *death*, and committed to a *tomb*.

XXVIII.—5. And the angel answered and said unto the

women, Fear not ye: for I know that ye seek Jesus, which was *crucified.*

6. He is not here: for he is *risen*, as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is *risen* from the *dead;* and, behold, he goeth before you into Galilee; there shall ye *see* him: lo, I have told you.

8. And they departed quickly from the *sepulchre* with fear and great joy, and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and *held him by the feet*, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell *my brethren* that they go into Galilee, and there shall they *see* me.

Jesus, who was *crucified* and *buried*, is risen from the *dead.* His disciples *see* him, and *handle* him, and he calls them *his brethren.* He must therefore be a very different being from the great and eternal God, who changeth not; whom no man hath seen, or can see, and who liveth for ever and ever. See the 9th verse under the Trinitarian head.

18. And Jesus came and spake unto them, saying, All power is *given* unto me in heaven and in earth.

Jesus has no power inherently in himself: it is *given* unto him, even *all* that he possesses. He must therefore, in his *highest* exaltation, be *inferior* to him from whom he *received* it. See the passage under the Trinitarian head.

To the foregoing arguments on this side, there is only one reply; the doctrine of the two natures. But the reader is requested to turn to the remarks on this subject, towards the commencement of this Book, in this Part, under the Unitarian head.

Terms and Phrases applying to Jesus Christ.

Birth of Jesus	1
Jesus Born	5
Jesus a Child	11
Son of God	14
Son of Man	32
Son of David	9
Son of Joseph	1
Son of Mary	2
Mary, his Mother	9
Mankind, his Brethren	4
Man	11
Spirit of God given to him	1
Given to him by God	2
All things delivered to him by the Father	1
Chosen of God	1
Sent of God	2
Cometh in the name of the Lord	2
Prayed to God	6
Servant of God	1
Prophet	2
Jesus of Nazareth	1
At the Right Hand of God	2
God, the Father of Christ	22
God, the God of Christ	2
TOTAL	144

St. Mark.

CHAP. I.—2, 3. (See Matt. iii. 3; xi. 10.)*
30, 31. (See Matt. viii. 14, 15.)
32—34. (See Matt. iv. 23, 24.)
40—42. (See Matt. viii. 2, 3.)
II.—3—12. (See Matt. ix. 2—7.)
27, 28. (See Matt. xii. 6—8.)
III.—1—5. (See Matt. xii. 13.)
IV.—39—41. (See Matt. viii. 26, 27.)
V.—6, 7, 10—12. (See Matt. viii. 31; ii. 1, &c.)
22—42. (See Matt. ix. 18—26.)
VI.—39—44. (See Matt. xiv. 19—21.)
47, 48. (See Matt. xiv. 24, 25.)
51. (See Matt. xiv. 32, 33.)
VII.—26. (See Matt. xv. 22, 25.)
VIII.—1—9. (See Matt. xv. 32—38; Mark vi. 39—44.)
X.—46—52. (See Matt. ix. 27—29; xx. 29—34.)
XI.—3. (See Matt. xxi. 3.)
9, 10. (See Matt. xxi. 9, 15, 16.)
XII.—35—37. (See Matt. xxii. 41—46.)
XV.—19. And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, *worshipped* him.

'Thus were all the marks of scorn imaginable put upon our dear Redeemer; yet what they did in jest, God permitted to be done in *earnest*, for all these were signs and marks of *Sovereignty*; and Almighty God caused the Royal Dignity of his Son to shine forth, even in the midst of his greatest abasement.'—BURKITT.

In this argument for the Deity of Jesus Christ, Almighty God is clearly distinguished from his Son; and he is also inadvertently represented as superior to him, as he *permits* all this to take place, and *causes* the Royal Dignity of the Son to shine forth.

The parallel passage is, 'bowed the knee.' Matt. xxvii. 29.

See what is said on *worship*, under Matt. ii. 1, &c.

This Gospel, like the preceding, does not contain any of the peculiar forms of Trinitarian expression in reference to Jesus Christ; such, for instance, as God the Son, God-man, Eternal Son, Second Person, &c.

* Parallel passages already adduced.

St. Mark.

Chap. I.—1. The beginning of the Gospel of Jesus Christ, the *Son of God.*

Thus St. Mark commences his Gospel with the declaration, that Jesus is the *Son* of God, not *God* the Son, or the very and eternal God.

2. (See Matt. xi. 10.)

10, 11. (See Matt. iii. 16, 17.)

12, 13. (See Matt. iv. 1—11.)

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let us alone; what have we to do with thee, thou *Jesus of Nazareth?* art thou come to destroy us? I know thee who thou art, *the Holy One of God.*

The man must have had 'lucid intervals,' says Dr. A. Clarke, or he could not have been admitted into the synagogue. And Dr. Doddridge explains the expression 'the Holy One *of* God,' as signifying one 'whom God hath sanctified and sent into the world.' Then he must have been distinct from God, and must have derived all his power from God.

II.—3—12. (See Matt. ix. 1—8.)

28. (See Matt. xii. 8.)

III.—11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the *Son of God.*

'We know that thou art the Messiah, the Son of the most high God.'—Dr. Doddridge.

31—35. (See Matt. xii. 46—50.)

IV.—41. (See Matt. viii. 27.)

V.—6, 7. (See Matt. viii. 28, 29.)

VI.—1—6. (See Matt. xiii. 53—58.)

41. (See Matt. xiv. 19.)

46. (See Matt. xiv. 23.)

VII.—34. And *looking up to heaven,* he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

'Looking up to heaven,' implies dependence upon heaven, and supplication

tion for divine aid, and shews that Jesus did not perform miracles by any power of his own. (See Matt. xiv. 19.)

VIII.—31, 32. (See Matt. xvi. 21, 22.)

38. (See Matt. x. 32, 33.)

IX.—7—12. (See Matt. xvii. 5, 8, 9, 12.)

31. (See Matt. xvii. 22, 23.)

37. (See Matt. x. 40.)

X.—18. (See Matt. xix. 17.)

33, 34. (See Matt. xvi. 21; xx. 18, 19; Mark viii. 31.)

40, 45. (See Matt. xx. 23, 28.)

47, 48. (See the title, *Son of David*, explained in Matt. ix. 27. See also Matt. xii. 23; xv. 22; xx, 30, 31; xxi. 9, 15.)

XI.—9, 10. (See Matt. xxi. 9, 10, 11, 15.)

XII.—35—37. (See Matt. xxii. 41—46.)

XIII.—26, 32. (See Matt. xxiv. 27, 30, 36, 37, 38, 39, 44.)

34. For the *Son of Man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

(See the title *Son of Man* explained under Matt. viii. 20.)

XIV.—8, 21. (See Matt. xxvi. 12, 24.)

22—25. (See Matt. xxvi. 26—29.)

28. (See Matt. xxvi. 32.)

31. (See Matt. xxvi. 35.)

32—41. (See Matt. xxvi. 36—45.)

53—72. (See Matt. xxvi. 58—75.)

XV.—1—47. (See Matt. xxvii. 1—8; 19—26; 31—54; 57—61.)

XVI.—6—8. (See Matt. xxviii. 5—10.)

9. Now when Jesus was *risen* early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10. And she went and told them that had been with him, as they *mourned and wept*.

11. And they, when they had heard that he was *alive*, and had been *seen* of her, believed not.

12. After that, he appeared in another form unto them, as they walked, and went into the country.

13. And they went and told it unto the residue; neither believed they them.

14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness

of

of heart, because they believed not them which had *seen* him after he was *risen.*

It is remarkable in these passages, that the disciples were so firmly convinced of the *death* of Jesus, that they required the strongest evidence of their *senses* to believe that he was *risen* and *alive.* They must have been well assured, therefore, that he was a *creature* of God, capable of *mortality*, and not the immortal God himself. Besides, it is here plainly said, that he was *seen.* He must, therefore, have been a very different being from that *invisible* God, 'whom no man hath seen, or can see.'

It is weak and puerile, to say the least of it, to reply to this argument, that Jesus died as *man*, but not as *God.* And it is astonishing that it should ever have been urged by rational creatures.

19. So then, after the Lord had spoken unto them, he was received up into heaven, and *sat on the right hand of God.*

As Jesus *sits at the right hand of God*, he must necessarily be *distinct* from him; as it would be absurd to say, that a person could sit at his *own* right hand; and it would be still more absurd to say, that a *part* of a person, or *one nature* of a person, could sit at the right hand of the *other part*, or the *other nature* of a person; which is the strange solution of the doctrine of the two natures. Or supposing the expression is to be understood *figuratively*, as signifying *nearest* to God in eminence and authority; still it proves Christ to be *distinct* from God, and also *inferior* to him; for he who is *nearest*, can neither be the *same*, nor *equal.*

Terms and Phrases applying to Jesus Christ.

Son of God	8
Son of Man	15
Son of David	4
Son of Mary	1
Mary his Mother	2
Mankind his Brethren	2
Man	6
Sent of God	1
Cometh in the name of the Lord	1
Prayed to God	4
Prophet	1
Jesus of Nazareth	4
At the Right Hand of God	3
God, the Father of Christ	2
God, the God of Christ	2
TOTAL	56

St. Luke.

Chap. I.—17. (See Matt. iii. 3.; xi. 10; Mark i. 3.)

35. And the angel answered and said unto her, *The Holy Ghost* shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

It is surprising, that the miraculous conception should ever have been adduced as a proof of the Deity of Jesus Christ; for whatever is *conceived*, must be *derived;* but this cannot be said of God.

Dr. Adam Clarke on this verse says, that the *human* nature only could be born; and that 'the phrase *eternal Son*, is a positive self-contradiction.' See his Note on the passage in the Introduction to this Part, and under the above head, pp. 6—8.

This argument is evidently put forth as the best method of maintaining the Deity of Jesus Christ; but it clearly refutes itself. It destroys the equality of the Father and the Son; for it represents them as essentially different beings. One is *antecedent* and *superior* to the other; and one is *divine*, and the other *human*. As 'the *divine* nature *could not* be born,' while 'the *human* nature *was* born,' the Son of God, who is plainly declared to have been born, must have been a *human* being; consequently, the Deity of the Son is shewn to be erroneous. And as 'the phrase *eternal Son*, is a positive self-contradiction,' there is no eternal Son of God, or God the Son; and therefore no eternal Trinity; for *one* of the supposed three persons is set aside, and *two* only remain. Thus the advocates of the Deity of Jesus Christ, prove themselves its most powerful opponents. They labour to extricate themselves from the perplexities of their system, and become more and more involved; and where they had expected to make error apparent, there they demonstrate the truth.

43. And whence is this to me, that the mother of *my Lord* should come to me?

'The mother of the Messiah, who is my Lord, and the *great Lord of all*.'—Dr. Guyse.

Is it possible that 'the great Lord of all' could be concealed in the womb? and could the 'great Lord of all' have a mother? Then let not Protestants reproach Catholics, with speaking of, and worshipping, Mary as 'the Mother of God.' For if the *Son* be entitled to divine homage, surely the *Mother* must.

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

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

'And

St. Luke.

Chap. I.—31. (See Matt. i. 21.)

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.*

As Jesus is the *Son* of the Highest, he must necessarily be *less* than the Highest. The Lord God *gives* unto him; and this is another proof of his *inferiority.* And David is said to be his *father.* He must therefore be a very different being from the *Creator* of David; for David cannot be the *Father* of his *Creator.*

'That *human* nature should be called in a peculiar sense the Son of the most high God.'—Dr. A. Clarke. Then it necessarily follows, that the Son of God is a *human* being.

'Like David, he shall be the sovereign of God's chosen people.'—Dr. Doddridge. David was the chosen of *God;* and if Jesus be *like* him, he must be the chosen of God; and therefore not God himself.

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be *born* of thee shall be called the *Son of God.*

Here Jesus owes his being to the *power* of the Highest. He is *born.* He is called the *Son* of God. And he is said to be 'that holy thing;' language that may be applied to a *creature,* but which would be irreverent if applied to the *Creator.*

On this passage also Dr. Adam Clarke says, that it was the *human* nature only that was born; and consequently the *human* nature only was the Son of God; that is, according to the inevitable tendency of the Doctor's own argument. See the passage under the Trinitarian head, and the Doctor's note upon it in the *Introduction.*

42. And she spake out with a loud voice, and said, Blessed art thou among women; and blessed is *the fruit of thy womb.*

43. And whence is this to me, that the *Mother* of my Lord should come to me?

Jesus is the offspring of Mary, as 'the *fruit* of her womb;' and though he is the appointed Lord of Elizabeth, yet Mary is his *Mother;* not surely of *God,* but of a *creature* of God.

'The mother of that wonderful and divine child—my Lord the Messiah.'—Dr. Doddridge.

'*Mother of my Lord,* i. e. Mother of the Messiah.'—Holden's *Expositor.* And the Messiah is the anointed of God.

'And my heart exults and triumphs in *Jesus*, the Son of the Highest, in whom I believe as *my own* GOD *and Saviour.*'—DR. GUYSE.

Surely there is something in the idea contained in these words too repulsive and shocking to contemplate! For let it be remembered, that Mary was at that time pregnant with Jesus, her first-born Son.

76. (See Matt. iii. 3; xi. 10; Mark i. 3; Luke i. 17.)

III.—4. (See the last passage, and those immediately referred to.)

IV.—8, 12. (See Matt. iv. 7, 10.)

41. (See Matt. iv. 23, 24; Mark i. 32—34.)

V.—18—26. (See Matt. ix. 2—7; Mark ii. 3—12.)

VI.—5. (See Matt. xii. 6—8; Mark ii. 27, 28.)

6—11. (See Matt. xii. 13; Mark iii. 1—5.)

Luke here differs a little from Matthew and Mark, in saying, that 'Jesus knew their thoughts.' But on this expression, see Matt. xii. 25, 26.

17—19. (See Matt. iv. 23, 24; Mark i. 32—34.)

VII.—7, 10. (See Matt. viii. 13.)

14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

'With the majesty and authority of *God*, said, Young Man, I command thee to get up.'—DR. GUYSE.

He who in this extract is called *God*, is mentioned in the next verse as 'a great *Prophet*,' whom God has raised up to visit his people; and the *prophet* of God cannot be *God himself*, any more than the *servant* of a master can be the *master himself*.

21, 22. (See Matt. xi. 4, 5.)

27. (See Matt. iii. 3; xi. 10; Mark i. 2; Luke i. 17.)

47. Wherefore, I say unto thee, her *sins*, which are many, are *forgiven*; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy *sins are forgiven.*

We hence learn, it is said, 'that the pardoning mercy of *God* is boundless and unlimited.' And this God, it is inferred, is *Christ*, for 'the free grace and mercy of *Christ* had forgiven her.'—BURKITT.

But as Jesus '*came* in the name of the Lord,' so he *spake* in the name of the Lord; for he did 'not speak of himself.' And though he had 'power on *earth* to forgive sins,' yet it was as '*the Son of Man.*' (Matt. ix. 6.) Besides, he said to his disciples, 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;' (John xx. 22, 23;) because they were to receive the Holy Spirit. And this was '*given* to him without measure.' He is, moreover, twice in the above chapter, (Luke vii. 16, 39,) called a *prophet*; and a prophet is not *God*, but the *servant* of God. 'By

II.—7. And she brought forth her *first-born son,* and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

This may be said of a *creature,* but not of the *Creator.* For it would indeed sound strangely, to speak of the Source of all things as brought forth of a creature, and the first-born of a creature!

11. For unto you is *born* this day, in the city of David, a Saviour, which is *Christ the Lord.*

12. And this shall be a sign unto you; Ye shall find the *babe* wrapped in swaddling clothes, lying in a manger.

16. And they came with haste, and found Mary and Joseph, and the *babe* lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this *child.*

Jesus is said to be *born,* to be a *babe,* and a *child;* and the shepherds are said to have '*seen it.*'

21. And when eight days were accomplished for the circumcising of the *child,* his name was called JESUS, which was so named of the angel, before he was *conceived* in the womb.

According to what is here stated, there was a time when Jesus was *not;* for a name was selected for him when it was foretold that he *should* be, but '*before* he was *conceived* in the womb.'

And he is subjected to a Jewish ceremony, which could be observed only in regard to a *human* being. Nevertheless, there is a certain book in which God is invoked (strange language!) 'by his circumcision.' How astonishing that such a form of worship should exist amongst *Christians!*

22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to *present* him to the Lord;

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.)

He who is *presented* to the Lord, and who is *holy to* the Lord, or who is *consecrated* to the Lord, must be distinct from the Lord himself. And it is remarkable, that Jesus is here spoken of in language which can apply only to a creature of the *human* race.

The usual reply of the two natures would involve the strange position, that one of his natures was presented to the other of his natures, and one was consecrated to the other.

25. And, behold, there was a man in Jerusalem, whose name was Simeon, and the same was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen *the Lord's Christ.*

27. And he came by the Spirit into the temple: and when the

'By the terms "remitting" and "retaining," is meant, *declaring to be remitted or retained.*'—HOLDEN'S *Expositor.*

And in all probability the same is to be understood of the words of Jesus under consideration. For he does not say to the penitent, '*I* forgive thy sins;' but 'Thy sins are forgiven.' He *declares* they are forgiven. And what Christian may not say, on the undoubted authority of Scripture, that the sins of the true penitent are forgiven?

VIII.—24, 25. (See Matt. viii. 26, 27; Mark iv. 39—41.)

31. (See Matt. viii. 31; Mark v. 6, 7, 10.)

39. Return to thine own house, and shew how great things *God* hath done unto thee. And he went his way, and published throughout the whole city, how great things *Jesus* had done unto him.

'What a gracious, miraculous, and *god-like* deliverance *Jesus* had wrought for him, which was in effect the same as if she had said, Which *God* had wrought for him, because Jesus, who worked it by his *own* power, was indeed *the true God.*'—DR. GUYSE.

The words of Jesus furnish the best answer to such gratuitous assertions; and he declared expressly that 'he could do nothing of himself,' but that 'the Father that dwelt in him did the works.' (John v. 19, 30; xiv. 10.) Besides, the Apostles wrought miracles; and who would infer from this that they were *Gods?*

41—56. (See Matt. ix, 18—26; Mark v. 22—42.)

IX.—12—17. (See Matt. xiv. 19—21; Mark vi. 39—44.)

42. And as he was yet a coming, the devil threw him down, and tare him. And Jesus *rebuked* the unclean spirit, and healed the child, and delivered him again to his father.

43. And they were all amazed at the *mighty power of God.*

'They plainly saw it was a case, in which any power inferior to that of *God*, could be of no avail: and they were deeply struck with the *majesty of God* manifested in the conduct of the blessed Jesus.'—DR. A. CLARKE.

It is astonishing that Trinitarians can forget, that the Apostles were enabled to work miracles, and had 'power over unclean spirits.' And it is said, in the parallel passage, that they failed to perform this very miracle, '*because of their unbelief.*' Matt. xvii. 14—21. Besides, Jesus on this occasion, and immediately after performing the miracle, speaks of himself as 'the *Son of Man*,' who 'shall be delivered into the hands of men.'

X.—22. (See Matt. xi. 27.)

XI.—17, 18. (See Matt. xii. 25, 26.)

XIII.—10. And he was teaching in one of the synagogues on the sabbath:

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art *loosed* from thine infirmity.

13. And

the parents brought in the *child Jesus*, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

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.

33. And Joseph and his *Mother* marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto *Mary his Mother*, Behold, this *child* is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against.

In these verses, Jesus is called a *child*, and Mary is said to be his *Mother*. He is expressly mentioned by Simeon, under the inspiration of the Holy Spirit, as the *Lord's Christ*, or the *Lord's Anointed;* and his appearing in the world is ascribed to the Lord, to whom *alone*, and not to Jesus in connection, the praise of this holy prophet is addressed.

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

What was performed for any other child of Jewish parents, was performed for Jesus; and therefore throughout the whole proceeding, he is presented to our notice as one of the human race. Certainly, at the same time, as one destined to be the messenger of heaven.

40. And the *child* grew, and waxed strong in spirit, filled with wisdom: and the *grace of God* was upon him.

The *child* Jesus is represented as *growing* like any other child—in body and in mind; and he is equally with the good the object of the divine favour; for 'the grace of God is upon him.' Is his *own* grace upon him? No, but that of *another* being; and from whom, consequently, he must be *distinct*.

41. Now his parents went to Jerusalem every year at the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the *child Jesus* tarried behind in Jerusalem; and Joseph and his *Mother* knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And

13. And he laid his hands on her: and *immediately* she was made straight, and glorified God.

'She knew that it was *God only* that could loose her,' and 'she gives *God* that honour which is due to his name.'—DR. A. CLARKE.

Doubtless it was *God* that performed the miracle; but it was that God who was *with* Christ, and who *dwelt* in him; a fact which Trinitarians seem willing either to overlook or to forget.

34, 35. (See Matt. xxiii. 37—39.)

XVII.—11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they *went*, they were *cleansed*.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice *glorified God;*

16. And fell down on his face at his feet, *giving him thanks:* and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give *glory to God,* save this stranger.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

'They were healed before they could come to the priests; that as the *power* that healed them was wholly *Christ's*, so might the *praise* be also.'—BURKITT.

It is again replied, that the miracle was performed by that God who was *with* Christ, and *in* him.

But the above Trinitarian extract may be answered by another Trinitarian extract:—'what is become then of the other nine, who are *mine own countrymen*, and profess the God of Israel?'—DR. GUYSE. Thus, Jesus is here spoken of as one of the people of Israel; and therefore he could not himself be the *God* of Israel.

Besides, there are two distinct acts on the part of the leper. He first glorifies God, and then falls down at the feet of Jesus and gives him thanks. And Christ immediately speaks of himself repeatedly as '*the Son of Man.*' He could not therefore be that God, who is expressly declared to be the *Maker* of the Son of man, and not the Son of man *himself.*

XVIII.—35—43. (See Matt. ix. 27—29; xx. 29—34; Mark x. 46—52.)

XIX.—31. (See Matt. xxi. 3; Mark xi. 3.)

XX.—41—44.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his *Mother* said unto him, *Son* why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

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?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was *subject* unto them: but his *Mother* kept all these sayings in her heart.

52. And Jesus *increased* in wisdom and stature, and in favour *with God* and man.

In this narrative, Jesus is said to be a *child;* Mary is mentioned as his *Mother;* and she addresses him as *her son.* He speaks of God as *his Father*, upon whose business, and not his *own*, he is intent. And he is said to '*increase* in wisdom and stature, and in favour *with God* and man.' He must therefore be *distinct* from God, and a *creature* of God; for these things cannot apply to God himself. '*The child grew* as to his *body.* His rational *soul* became strong and vigourous; the divinity continuing to communicate itself more and more, in proportion to the increase of the *rational* principle.' And then it is added, 'The reader should never forget, that Jesus was *perfect man*, as well as *God.*'—DR. A. CLARKE.

It is well, indeed, to annex this concluding piece of information; for the knowledge which it conveys could never be learned from the narrative itself.

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

Luke differs a little from Matthew and Mark, in his account of the descent of the Spirit; as he speaks of Jesus as at the time in the act of *prayer.* In all the accounts the Almighty acknowledges Jesus as his 'beloved Son.'

IV.—1—13. (See Matt. iv. 1—11; Mark i. 12, 13.)

16. And he came to Nazareth, where he had been *brought up:* and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the *Lord* is upon me, because he hath *anointed*

XX.—41—44. (See Matt. xxii. 41—46; Mark xii. 35—37.)

XXIV.—52. And they *worshipped* him, and returned to Jerusalem with great joy.

53. And they were continually in the temple, praising and blessing God. Amen.

'And his disciples were so fully satisfied of his *divine power and glory*, that they *worshipped* him with the humblest reverence, though he was now become *invisible* to them.'—DR. DODDRIDGE.

That they worshipped Jesus as *God*, is incredible, when they knew that a short time before he had been *dead* and *buried*; and when he had lately said to them, 'Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have.' (Luke xxiv. 39.) But he had previously assured them that 'God *was* a Spirit,' and he had taught them to 'worship him in spirit and in truth.' They did not therefore worship Jesus as *God*, but as 'a *prophet*, mighty in deed and word before God and all the people,'—with that homage or reverence which was paid to *human creatures*, and which was called *worship*.—See what is said on the subject of worship, under Matt. ii. 1, 2, 8, 11.

But to this it is replied, 'that this worship was not given by way of civil respect, for it was *after* he was parted from them, and carried back into heaven, that they offered it to him; but acts of civil respect are always performed in the presence of the person. They adored him as their *God*, and were certainly too much *enlightened* to be capable of any species of *idolatry*.'—DR. A. CLARKE.

It is, however, much more reasonable to suppose, that this worship was offered to him involuntarily, *as they saw him ascending*. And this is strengthened by what is related in the Acts: 'And *while* they looked *steadfastly* toward heaven, *as he went up*, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have *seen* him go into heaven.' Acts i. 10, 11. It appears, therefore, that the homage was offered to him, as they *saw* him ascending into heaven; and it was quite natural, too, that *at that very moment it should* be offered to him; for it was the moment of farewell, and the next would be one of astonishment, mingled perhaps with a feeling of sorrow. They had been prohibited from addressing any petition to himself after his ascension to the Father:—'In that day ye shall ask *me nothing*;' (John xiv. 23,) and they appear to have held the prohibition sacred; for it is said, that, when they returned to Jerusalem, after Jesus had been taken up into heaven, 'they were continually in the temple praising and blessing *God*;'—not praising and blessing *Jesus*. They could not therefore, on this occasion, pay him *divine* homage.

There are no instances in this Book, of the peculiar Trinitarian expressions, Eternal Son of God, God the Son, Incarnate Son, Second Person in the Trinity, Two Natures of Christ, &c. &c.

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.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this *Joseph's son?*

23. And he said unto them, Ye will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No *prophet* is accepted in his own country.

Jesus was brought up, or subjected to parental discipline, as other children; and he must have been one of the human race. The Spirit of the Lord was communicated to him; and he must have been a different being from him who inspired him. He was anointed and sent of the Lord; and he must have been distinct from the anointer and sender. He was the commissioned prophet of the Lord; and he must have been the servant and messenger of the Lord. And the people speak of him as the son of Joseph, and he does not contradict them. It is therefore evident, that Jesus of Nazareth was a man approved of God.

See Isa. xlii. 1, 7; lxi. 1; Matt. xii. 18; xiii. 53—58.

33, 34. (See Mark i. 23, 24.)

41. And devils also came out of many, crying out, and saying, Thou art *Christ* the *Son of God.* And he, rebuking them, suffered them not to speak: for they knew that he was *Christ.*

That he was 'the promised Messiah, and the Son of God.'—DR. DODDRIDGE. *Christ*, or the *Anointed.*

43. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I *sent.*

Jesus is continually reminding his hearers, that he is not acting from his own authority, but a delegated authority which he had received from God. He is *sent.*

V.—16. (See Matt. xiv. 23; Mark vi. 46.)

18—26. (See Matt. ix. 1—8; Mark ii. 3—12.)

VI.—5. (See Matt. xii. 8; Mark ii. 28.)

12. (See Matt. xiv. 23; Mark vi. 46: Luke v. 16.)

22. Blessed are ye when men shall hate you, and when they

they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the *Son of Man's* sake.

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.

As Jesus is a *prophet*, he must be the *servant* of God; for prophet signifies one inspired and sent of God; and one therefore distinct from God, and subordinate to him.

27. (See Matt. xi. 10; Mark i. 2.)

33, 34. (See Matt. xi. 18, 19.)

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This *Man*, if he were a *Prophet*, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

From these words it appears, that Jesus was generally known as a *man* and a *prophet*.

VIII.—19—21. (See Matt. xii. 46—50; Mark iii. 31—35.)

25. (See Matt. viii. 27; Mark iv. 41.)

26—28. (See Matt. viii. 28, 29; Mark v. 6, 7.)

IX.—18—20. (See Matt. xvi. 13—18.)

Luke here adds, that 'Christ was alone *praying*,' just before this conversation with his disciples took place.

21, 22. (See Matt. xvi. 21; Mark viii. 31; x. 33, 34.)

26. (See Matt. x. 32, 33; Mark viii. 38.)

28—36. (See Matt. xvii. 5, 8, 9, 12, 22, 23; Mark ix. 7—12.)

Luke says in this account, that Jesus 'went up into a mountain to *pray*;' and the '*decease*' of Jesus is mentioned.

44. (See Matt. xvii. 22, 23; Mark ix. 31.)

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

56. For the *Son of Man* is not come to destroy men's lives, but to save them.

Son of Man is the title which Jesus most usually applies to himself.

58. (See Matt. viii. 20.)

X.—16. (See Matt. x. 40; Mark ix. 37; Luke ix. 48.)

21, 22. (See Matt. xi. 25—27.)

XI.—20. (See Matt. xii. 28.)

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

This

This person could have no other idea than that Jesus was one of the human race.

30. (See Matt. xii. 40.)

XII.—8, 9. (See Matt. x. 32, 33.)

10. (See Matt. xii. 32.)

40. (See Matt. xxiv. 44; xxv. 13.)

XIII.—31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will *kill* thee.

32. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be *perfected.*

33. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a *prophet perish* out of Jerusalem.

Jesus is here spoken of as a *prophet*, as one that might be *killed*, and *perish*; that is, cease to exist in this mortal state. And however the word, '*perfected*,' may be explained, it cannot apply to *God*, who is already infinitely perfect.

35. (See Matt. xxiii. 39.)

XV.—2. And the Pharisees and Scribes murmured, saying, This *man* receiveth sinners, and eateth with them.

It was the familiar language of those who repeatedly saw and heard Jesus, that in his person he was a *Man*; and he is never spoken of as *God-Man.*

XVII.—22—30. (See Matt. xxiv. 27, 30, 36, 37, 38, 39, 44; Luke xii. 40.)

XVIII.—8. Nevertheless, when *the Son of Man* cometh, shall he find faith on the earth?

Although Jesus is here speaking of his *second* coming, yet it is as *the Son of Man*; and this is his uniform language in regard to that event.

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

31—33. (See Matt. xvi. 21; xx. 18, 19; Mark viii. 31; x. 33, 34.)

37—39. (See Matt. ix. 27; xx. 30, 31; Mark x. 47, 48.)

XIX.—10. (See Matt. xviii. 11.)

38. (See Matt. xxi. 9—11, 15; Mark xi. 9, 10.)

XX.—41—44. (See Matt. xxii. 41—46; Mark xii. 35—37.)

XXI.—27. (See Matt. xxiv. 27, 30, 36—39, 44; Mark xiii. 26.)

36. (See Matt. xxv. 13; Luke xii. 40.)

XXII.—19, 20. (See Matt. xxvi. 26—29; Mark xiv. 22—25.)

22. (See Matt. xxvi. 24; Mark xiv. 21.)

28. Ye are they which have continued with me in *my temptations:*

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

Jesus was as much *appointed* by his Father, as his disciples were by himself; and the distinction was as complete in the one instance, as in the other. He had, moreover, passed through temptations, or trials; but God cannot be either tempted or tried; and Jesus therefore must be a being of a very different nature from God, and must be subordinate to him.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have *prayed* for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

That Jesus *prayed* for Simon, is a proof that he was dependent upon a higher Being, in whom all power resided, and from whom all power proceeded.

33. (See Matt. xxvi. 35; Mark xiv. 31.)

39—45. (See Matt. xxvi. 36—45; Mark xiv. 32—41.)

Luke says on this occasion, that Jesus was '*strengthened* by an *angel* from heaven.' 'But surely, GOD ALMIGHTY could not need the support, advice and consolation of an angel; nor could HE "in whom we live and move and have our being," suffer agony and distress! If we suppose this, WE DETHRONE him, and make the GREAT ETERNAL "such a one as *ourselves.*" '—*Christian Reformer, vol.* xii. *p.* 147.

But the *human nature* needed support, &c. 'Why did it not pray to the divine nature with which (according to the popular creed) it was so intimately united? The very idea of Jesus *praying* to his Father destroys their supposed equality.' See the work just referred to, p. 146.

48. (See Matt. xxvi. 45; Mark xiv. 41.)

69. (See Matt. xxvi. 64; Mark xiv. 62; xvi. 19.)

70. (See Matt. xxvi. 63; Mark xiv. 61.)

XXIII.—1—47. (See Matt. xxvii. 19—54; Mark xv. 1—47.)

In the account which Luke here gives of the examination and crucifixion of Jesus, some of the expressions differ a little from the preceding accounts, though the great leading facts are the same. Pilate distinctly speaks of Jesus as a *man*, and as one who could suffer *death*: 'I find no fault in this *man*—he asked whether the *man* were a Galilean—ye have brought this *man* unto me—I have found no fault in this *man*—nothing worthy of *death* is done unto him—I have found no cause of *death* in him.' Jesus is called 'the *chosen* of God.' He *prays* to his Father on the cross, and commends his spirit into the hands of the Father. One of the two malefactors said, 'this *man* hath done nothing amiss.' And the centurion exclaimed, 'This certainly was a righteous *man*.' These are facts clearly proving that Jesus

was

was one of the human race. Indeed, how strange to suppose, that he who suffered and died on the cross, could be otherwise than man!

The usual reply, that he suffered and died as *man*, and not as *God*, is to be regarded as an evasion and subterfuge to escape a difficulty. And it is astonishing that ingenuous minds can have recourse to such an expedient. It is unworthy of them.

50—56. (See Matt. xxvii. 57—61; Mark xv. 42—47.)

XXIV.—1—7. (See Matt. xxviii. 5—10; Mark xvi. 6—8.)

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning *Jesus of Nazareth*, which was a *Prophet* mighty in deed and word *before* God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to *death*, and have *crucified* him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23. And when they found not his *body*, they came, saying, That they had also seen a vision of angels, which said that he was *alive*.

Here Jesus is spoken of as a *prophet*, and must therefore be the *servant* of God. As he is said to be *before* God, or in the *sight* of God, he must be *distinct* from him; for he could not be *before*, or in the *sight* of *himself*. In fact, this expression proves him to be as distinct from God, as from the people; for it is used in the same sense in reference to *both*: 'before God and all the people.' He is spoken of as one who had been condemned to *death*, who had been *crucified*, whose *body* had been committed to the *sepulchre*, but who was then *alive*. He must therefore have been one of the human race.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26. Ought not Christ to have *suffered* these things, and to enter into his glory?

Christ *suffered*, and must have been a very different being from that God who *cannot* suffer. It was not a *part* of Christ, but the *whole* Christ that suffered; for it was *Christ himself*; and therefore the doctrine of the two natures is here of no avail. Indeed, it is of no avail any where; for Christ is not spoken of in *parts*, as one *divided*, but as a *whole person*.

34. The Lord is *risen indeed*, and hath appeared unto Simon.

The joy and amazement of the disciples took their rise from the resurrection

rection of Christ as a *man*. It was because one of their *own race* had risen from the *dead*, that they were filled with wonder and gladness.

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not *flesh and bones*, as ye see me have.

Thus while Jesus says, that 'God is a *Spirit*,' (John iv. 24,) he declares expressly that he himself is *not* a spirit, but a being composed of '*flesh and bones*.' He must therefore be a very different being from God, who *is* a Spirit.

45. Then opened he their understanding, that they might understand the Scriptures,

46. And said unto them, Thus it is written, and thus it behoved Christ to *suffer*, and to rise from the *dead* the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

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 opens the understanding of the apostles, that they may understand the Scriptures, by speaking of himself as a being who *suffered*, who was *dead*, and who rose from the *dead;* and he calls God *his Father*. He must therefore be *distinct* from God, and a *creature* of God. And he makes no reservation in favour of one of his supposed two natures; but speaks of himself as *the Christ*, not surely *a part* of Christ. Yet the reader will remember, that this doctrine of the two natures is the only reply to the foregoing arguments, founded on the plain and unequivocal passages which have been adduced.

Terms

Terms and Phrases applying to Jesus Christ.

Jesus born	3
A babe	2
A child	6
Presented to the Lord	1
Son of God	10
Son of Man	27
Son of David	4
Son of Joseph	1
Son of Mary	3
Mary, his Mother	8
Mankind, his Brethren	2
Man	11
Chosen of God	1
Anointed of God	1
The Christ of God	1
The Holy One of God	1
Appointed by God	1
Prophet	5
Sent of God	4
All things delivered to him by the Father	1
Spirit of the Lord upon him	1
Cometh in the Name of the Lord	2
Jesus of Nazareth	3
Prayed to God	13
Commended his spirit to God	1
At the Right Hand of God	2
God, the Father of Christ	11
TOTAL	126

St. John.

Chap. I.—1. In the beginning was the *Word,* and the *Word* was with God, and the *Word was God.*

2. The same was in the beginning with God.

3. All things were *made* by *Him;* and without *Him* was not any thing made that was made.

4. In *Him* was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. *He* was in the world, and the world was *made* by *Him,* and the world knew *Him* not.

11. *He* came unto *His* own, and *His* own received *Him* not.

12. But as many as received *Him,* to them gave *He* power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the *Word* was made *Flesh,* and dwelt among us, (and we beheld *His* glory, the glory as of the only-begotten of the Father,) full of grace and truth.

15. John bare witness of *Him,* and cried, saying, This was *He* of whom I spake, *He* that cometh after me is preferred before me: for *He was before me.*

16. And of *His* fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No

St. John.

CHAP. I.—17. For the law was given *by* Moses, but grace and truth came *by* Jesus Christ.

As the law came *from* God, so did grace and truth. Therefore Jesus Christ is here represented as a *Mediator* between God and men, as Moses was; and he must, consequently, as well as Moses, be *distinct* from God.

They are both '*mediums*', says HOLDEN, in his *Expositor*. The law came '*through* Moses,' and grace and truth came '*through* Jesus Christ,' says DR. A. CLARKE. Jesus Christ, then, must be as *distinct* from God, as Moses was. Yes, it is replied, in his *human* nature, in which he was Mediator.

The passage makes no such reservation; but states plainly and distinctly,—'by *Jesus Christ*'—the *whole* of Jesus Christ, not a *part* of him. And the parallel here drawn between the two Mediators, holds good only on this supposition. See the remarks on the passage under the Trinitarian head.

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.

'*Lying in the bosom*, is spoken of in reference to the Asiatic custom of reclining while at meals; the person who was *next* the other, was said to *lie in his bosom*: and he who had this place in reference to the master of the feast, was supposed to share his peculiar regards, and to be in a state of the utmost favour and intimacy with him.'—DR. A. CLARKE.

Then Jesus Christ must be '*next*' to his Father, 'share his peculiar *regards*, and be in a state of the utmost *favour* and *intimacy* with him;' and these are circumstances which as clearly prove *distinction*, as it can possibly be made to appear.

The doctrine of the two natures here, would have the effect of representing one nature as lying in the bosom of the other nature; or of one part of the same being as lying in the bosom of the other part of the same being; which, surely, is too ridiculous to be maintained.

29. The next day John seeth Jesus coming unto him, and saith, Behold the *Lamb* of God, which taketh away the sin of the world!

Jesus, on one occasion, said, 'Feed my *lambs*.' Nobody ever doubted that those lambs were *distinct* from himself. Then must he, 'the Lamb of God,' be *distinct* from God. Besides, supposing that the expression is used in reference to a *victim*, offered on the altar; the victim, offered as a sacrifice,

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.

'*In the beginning*] That is, before any thing was formed—ere God began the great work of creation. This is the meaning of the word in Genesis i. 1, to which the Evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was *no part of the creation*, as he existed when no part of that existed; and that consequently he is no *creature*, as all created nature was formed by him: for *without him was nothing made that is made*, ver. 3. Now, as what was *before* creation, must be *eternal*; and as what gave *being* to all things, could not have borrowed or derived its being from *any thing*; therefore Jesus, who was *before all things*, and who made all things, must necessarily be the ETERNAL GOD.

'*Was the Word*] Or existed the *Logos*,—.....which signifies *a word spoken, speech, eloquence, doctrine, reason*, or *the faculty of reasoning*;' and 'is very properly applied to him, who is the *true light which lighteth every man who cometh into the world*, ver. 9, who is the fountain of all *wisdom*; who giveth *being, life, light, knowledge*, and *reason*, to all men: who is the grand source of *revelation*, who has declared God unto mankind: who spake by the prophets, for *the testimony of Jesus is the spirit of prophecy*, Rev. xix. 10, who has illustrated life and immortality by his gospel, 2 Tim. i. 10, and who has fully made *manifest* the deep *mysteries* which lay hidden in the bosom of the invisible God, from all eternity, John i. 18.

'*And the Word was God*] Or, *God was the Logos*:—therefore, no subordinate being; no *second* to the Most High, but the Supreme Eternal Jehovah.

'*All things were made by him*] That is, by this Logos. In Gen. i. 1, GOD is said to have created all things: in this verse, *Christ* is said to have created all things: the same unerring Spirit spoke in *Moses* and in the *Evangelist*: therefore *Christ* and the *Father* are ONE. To say that Christ made all things by a delegated power from God, is *absurd*; because the thing is *impossible*. Creation means causing that to exist, that had no previous being: this is evidently a work which can be effected only by *omnipotence*. Now God cannot delegate his *omnipotence* to another: were this possible, he *to* whom this omnipotence was delegated, would, in consequence, become GOD; and he *from* whom it was delegated, would *cease to be such*: for it is impossible that there should be *two* omnipotent beings.'—DR. A. CLARKE.

'There can be no reasonable doubt that the *Word* here (in Greek, *Logos*,) is used personally, and intends the Son of God. We have already shown, in our Introduction, the connexion of this term with the Chaldee *Memra*, which Dr. Pye Smith considers as primarily importing 'whatever it may be, which is the medium of communicating the mind and intentions of one person to another,' and in this sense he apprehends it was very early used to designate the Messiah as the only mediator, and the only authorized *medium* of communication between God and sinners.' (See *Messiah, vol.* i. *pp.* 408, 445; ii. 499, &c.)

'Such we consider to be the meaning of the term *Logos*, which our translators have rightly rendered 'the *Word*.' This Word, it is said, 'was in the beginning,' and when that phrase is not limited by the context, we conceive it always carries us back to 'the beginning of the creation of God,' at least of the *Mosaic* creation; for this only is the subject of divine revel ation

sacrifice, must necessarily be distinct from him, to whom it is offered; and so must Jesus, the Lamb that was slain, be distinct from God.

30. This is he of whom I said, After me cometh a *Man* which is preferred before me: for he was before me.

Supposing that pre-existence is here to be understood, that does not prove *deity*; and the passage precludes such an idea. For Jesus is said to have been '*preferred*.' Now, that must have been by *another*, and a *superior*; and therefore he could not be God. Besides, Jesus is expressly declared in this passage to be a *man*; and man is as different from God, as the creature is from the Creator.

31—34. (See Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22.)

35. Again, the next day after, John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the *Lamb* of God!

See the 29th verse of this chapter.

45. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, *Jesus of Nazareth, the son of Joseph.*

Moses wrote of Christ, as the seed of the woman, the seed of Abraham, and a prophet like unto himself. And Isaiah wrote of him, as a rod of the stem of Jesse, a branch out of his roots, a man whose visage and form would be marred, a man of sorrows, and acquainted with grief; as the servant, elect, and anointed of the Lord, upon whom the spirit of the Lord would rest, and who would be upheld by the Lord; as one who would be brought as a lamb to the slaughter, who would pour out his soul unto death, and be laid in the grave, but whose days would be prolonged, and the pleasure of the Lord would prosper in his hand. Gen. iii. 15; xxii. 18; Deut. xviii. 15, 18; Isa. xi. 1, 2; xlii. 1, 6, 7; lii. 13, 14, 15; liii. 3, 7, 9, 10, 12; lxi. 1, 2, 3.

And here Christ is spoken of as 'Jesus of Nazareth, and the son of Joseph.' And this is the more remarkable, as there is no account of the miraculous conception in this Gospel, nor any allusion to it.

See what is said on this subject under Matt. i. 18—21.

49. Nathaniel answered and saith unto him, Rabbi, thou art the *Son of God*; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the *Son of Man.*

Jesus is here called 'the Son of God,' and 'the Son of Man,'—not 'God the Son,' and 'God-Man,' according to Trinitarian phraseology.

II.—1. And the third day there was a marriage in Cana of Galilee; and the *Mother* of Jesus was there:

revelation. The Son of God then, from the beginning, was 'with God.' Not as then first brought into being, but as Solomon speaks of Wisdom in his book of Proverbs (chap. viii. 30), 'Then was I by him as one brought up with him.' It is added, 'Rejoicing in the habitable parts of the earth, and my delights were with the sons of men;' and if, with Bp. Patrick, Mr. Holden, and many others, we refer this passage to the Son of God, we may trace this analogy farther than is commonly done. 'The word (or wisdom, for *Logos* means both,) was made flesh, and dwelt among us——full of grace and truth.' Thus 'the word' was with God, and came down to dwell with us.

'But the word was not only 'with God;' he also 'was God.' Some translators have rendered it 'was *a* God;' but this is a Pagan translation, and implies a plurality of Gods. Neither would it do to introduce the definite article, and render it 'was *the* God,' as that would exclude from the rights of Deity the sacred person of the Father.

'The *beginning* here is, by some, referred to 'the beginning of the Gospel,' which is the expression of the evangelist Mark (ch. i. 1): but he goes no farther back than the preaching of John the Baptist; John, the apostle, to the creation of all things. For, speaking of the same *Word*, he says, 'All things were made by him, and without him was not any thing made that was made;' but this comes short of the original, and is very tamely expressed. *Doddridge* renders it, 'without him was not made so much as one single being:' *Campbell* (perhaps better), 'not a single creature.' Both versions exclude the *Word* from being himself a creature. On the contrary, he is represented as the source of life and light, and every other blessing to mankind. John the Baptist is then introduced as bearing witness to 'this light,' which, by becoming incarnate, enlightened the world with the knowledge of the truth. John, however, declares that he was not that light, but only came (so the morning star precedes the sun,) as his harbinger and prophet.

'But this same *Word*, by whom were made all things both in heaven and earth, was himself 'made flesh.' He had often, indeed, under the old dispensation, assumed a human or angelic form, and sometimes appeared in the 'form of God;' but now he became or was 'made flesh;' not transiently appearing, as of old, in the human form, but he *tabernacled*, or, as *Doddridge* expresses it, 'pitched his tabernacle,' to abide for some time with men; the glory of the Divine Nature being veiled in the humanity, just as that of the Shechinah was shrouded in the accompanying cloud; and as the glory shone at times more or less conspicuously through the cloud, so the glory of the Word, 'as of the only begotten of the Father,' shone through the veil of human nature with beams of grace and truth.'—*The Cottage Bible.*

The above extracts may perhaps be considered as the best statements of the Trinitarian argument, on this important and much-controverted portion of Scripture. But it seems never to enter into the idea of Trinitarians, that their argument is *assumed.* For the Apostle does not say, 'In the beginning was Jesus Christ, and Jesus Christ was with God, and Jesus Christ was God.' But it is quite natural to suppose that he would have said so, if, according to the doctrine of Trinitarians, this had been his meaning.

Nor does he say, 'In the beginning was the Second Person of the Trinity, and the Second Person of the Trinity was with the Trinity, and the Second

2. And both Jesus was called and his disciples to the marriage.

3. And when they wanted wine, the *Mother* of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His *Mother* saith unto the servants, Whatsoever he saith unto you, do it.

Mary is repeatedly called 'the mother of *Jesus*,' but never 'the mother of *God*.'

12. After this he went down to Capernaum, he, and his *Mother*, and his *brethren*, and his disciples; and they continued there not many days.

Here both the *mother* and *brethren* of Jesus are mentioned. A *creature* may have a mother and brethren, but the *Creator* cannot.

But the *human* nature of the Creator may.

God is a *divine* Being, and has nothing of *human* nature in his essence.

16. And said unto them that sold doves, Take these things hence; make not *my Father's* house an house of merchandize.

Jesus does not speak here of the temple as *his* house, but as his *Father's*; and he therefore makes an evident distinction between his Father and himself.

17. And his disciples remembered that it was written, The *zeal* of *thine* house hath eaten me up.

'Zeal to promote *thy* glory, and to keep *thy* worship pure.'—DR. A. CLARKE.

Both in the passage, and in this Trinitarian paraphrase of it, there is a manifest *distinction* between Jesus Christ and the Father. In fact, the whole is a remarkable instance of the devoted zeal of a *servant* of God, to promote the glory of God.

See Psalm lix. 9, which DR. DODDRIDGE says relates to David, but which is beautifully accommodated by the disciples to this occasion. And he adds, that 'abundance of other scriptures are quoted with such a beautiful accommodation as this.'

18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, *Destroy* this temple, and in three days I will *raise it up*.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his *body*.

22. When therefore he was *risen from the dead*, his disciples remembered that he had said this unto them; and they believed the scriptures, and the word which Jesus had said.

Jesus here speaks of himself as capable of death, and refers to his resurrection from the dead. He is therefore evidently a mortal creature. And although he says, he will raise up the temple of his body himself, yet

Second Person of the Trinity was the Trinity.' In fact, as is here quite evident, the passage is utterly irreconcilable with the Trinitarian System; and let the reader turn and twist it which way he will, he will still find it absolute nonsense according to this doctrine. (See WILSON'S *Scripture Illustrations, pp.* 104—111.)

Jesus, the Word, as Trinitarians represent him, is said, in the 15th verse, to be '*preferred* before' John the Baptist. Now, if he was 'the Supreme Eternal Jehovah,' as Trinitarians affirm, *by whom* could he be preferred? There could not be *another* Supreme Eternal Jehovah to prefer him; for it would be absurd to say that there are *two* Supremes, and we are not to say that there are *two* Gods. Consequently, the Trinitarian interpretation is again inconsistent with itself, and with what is stated by the Evangelist in the introduction to his Gospel.

It is remarkable also, that the first distant allusion to Jesus Christ, is in the 14th verse; and the first express mention of him, is in the 17th verse. But if the Apostle had been referring to him at the commencement of the chapter, is it not more than probable that he would have mentioned him distinctly *there?* He has not done so; because he had *something else* to introduce there; and this something else he afterwards informs his readers, 'was made flesh,' or communicated to the man Christ Jesus, who was the *tabernacle*, *shrine*, *house*, or *temple*, of the Word. (See the two Trinitarian authorities above referred to.) And surely that which is *within* a tabernacle, &c. is not the tabernacle, &c. *itself.* The Word then is *distinct* from Jesus Christ.

And thus also, because the glory of the one, is represented as *not* the glory of the other. Verse 14. 'And we beheld *his* [the *Word's*] glory, the glory *as* of the only begotten of the Father.' The glory here spoken of, is admitted by Dr. Doddridge, and Dr. Adam Clarke, to be that which John and Peter and James saw at the transfiguration on the mount; that bright glory which was white as light, and brilliant like the sun; and this so completely encircled and enveloped Jesus, that it appeared to them *as though* it were really his own; but in fact it was the glory of that Word or Power that said with an audible voice, 'This is my beloved Son, in whom I am well pleased.' (Matt. xvii. 1—9; Mark ix. 2—9; Luke ix. 28—36.) And this, Peter, in his allusion to the transfiguration, confirms. 'For,' says he, '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. 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. And this voice which came from heaven we heard, when we were with him in the holy mount.' (2 Peter i. 16—18.) Thus the Word is evidently *identified* with the Father, and *distinguished* from the Son. For as the glory of the Word is the same as the glory of the Father, the Word is the Father, and the Father is the Word; and as this glory was *not* the glory of Jesus Christ, but was *received* by him from the Word, he must necessarily be *distinct* from the Word.

And we have a similar proof in the 14th and 17th verses, taken in connection with each other. For in the one it is said, that the Word was 'full of grace and truth;' while in the other it is said of Jesus, that 'grace and truth came *by* him,' as 'the law was given *by* Moses.' Both the Jewish Legislator, and the Christian Leader, are here represented as *Mediums;*

yet it should be remembered, that he received this power from the Father, who, having life in himself, *gave* to the Son to have life in himself. John v. 26. See the parallel passage under the Trinitarian head.

III.—1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said, Rabbi, we know that thou art a teacher *come from God*; for no *Man* can do these miracles that thou doest, except *God be with him.*

Jesus is here acknowledged to be a teacher, invested with a divine commission, and aided by divine power; but he is a *Man*, and all his works are ascribed to *God*, who is *with* him.

13. And no *Man* hath ascended up to heaven, but he that came down from heaven, even the *Son of Man*, which is in heaven.

It is reasonable to suppose, that a *spiritual* ascent, and descent, and being in heaven, are to be understood here; that is, of being made acquainted with the counsels of heaven, and communicating them to mankind, and living in the full knowledge of them. And this seems strengthened by the preceding verse, where Jesus speaks of 'telling them of heavenly things.' But however exalted the language of Jesus is on this occasion, he speaks of himself as a *Man*, and *the Son of Man*; which is quite sufficient to shew that he is a very different being from *God*. See the remarks on the passage under the Trinitarian head.

14. And as Moses lifted up the serpent in the wilderness, even so must the *Son of Man* be lifted up;

15. That whosoever believeth in him should not perish, but have eternal life.

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.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten *Son of God.*

In these verses Jesus is said to be the Son of Man, and the Son of God; and God *sends*, and *gives* him. Now, whatever is *given* must be distinct from the *giver*, and whatever is *sent* must be distinct from the *sender*. Jesus therefore must be distinct from God.

Yes, it is replied, in his *human* nature; for these terms have reference only to his human nature.

Then it inevitably follows, that the Son of God is a *human* being; for the Son of God, and the only begotten Son was *sent* and *given*.

The phrase, *the only begotten Son of God*, signifies, it is said, that 'Christ is the eternal Son of an eternal Father.'—HOLDEN, with the generality of Trinitarians.

DR. A. CLARKE,

Mediums; the one of 'the law,' and the other of 'grace and truth.'* And as the *medium* must be *distinct* from the *source*, so must Jesus Christ be distinct from the Word. He is therefore *not* the Word.

But the Word is God, and the Scriptures identify it with God. 'And God *said*, Let there be light: and there *was* light.' 'And God *said*, Let the earth bring forth grass,' &c.: 'and it *was* so.' 'And God *said*, Let there be lights in the firmament of the heaven,' &c.: 'and it *was* so.' 'And God *said*, Let the earth bring forth the living creature after his kind,' &c.: 'and it *was* so.' Gen. i. 3, 11, 14, 15, 24. Thus all things are represented as though they were *spoken* into being. 'He *spake*, and it was done; He *commanded*, and it stood fast.' Ps. xxxiii. 9. And hence we read, 'By the *word* of the Lord were the heavens made; and all the host of them by the *breath* of his mouth.' 'He sent his *word*, and healed them.' 'He sendeth out his *word*, and melteth them.' Ps. xxxiii. 6; cvii. 20; cxlvii. 18. 'By the *word* of God the heavens were of old.' 'But the heavens and the earth, which are now, by the same *word* are kept in store.' 2 Peter iii. 5, 7. Thus the *word* of the Lord signifies the *power* of the Lord; for *breath* is used in the same sense; and this surely cannot mean a *person*, but is evidently expressive of the Divine Energy.

'The great object of this treatise of St. John,' says an American preacher, 'is evidently to give an account of the establishment of the religion of Jesus. When he commences it, therefore, what so natural as to remind us immediately of its heavenly origin, and to describe the state of the world before the Gospel dispensation, and the need there was of a new revelation from heaven? Accordingly, the first five verses appear to be devoted to this purpose. In the beginning, he tells us, was the Word; that is, as I understand it,——In the beginning of all things, a vast creating *power and wisdom* were put into exercise. The *word* is evidently the the *command* by which God creates all things. Moses represents God as only *saying*, Let there be light, and there *was* light. And the Psalmist tells us, the heavens were made by the *word* of God, which manifestly signifies nothing more than that the command, will, or power of God, brought the heavens into being. Surely no separate power or agent needs be here supposed; and when John goes on to tell us, that the word was *with* God, he means, as I understand him, to assert, that the power and wisdom exerted in creation were not spontaneous, did not act by chance, but were *with God*, or with a great first cause, i. e., he means to overthrow and sweep away by this little sentence, the whole fabric of atheism. What then does he mean, by saying immediately, that the *Word was God?* Clearly, he intends to guard his reader against supposing that this word, this property, this acting energy of God, was a separate agent from God himself. Because, it is not possible, in the nature of things, that power, wisdom, command, or word, should exist of themselves, or separately from the being who puts them forth.† He therefore assures us that he means by

* 'Moses was the *medium* of communicating the law, Exod. xx. 1; but Jesus Christ was the *medium* of communicating 'grace and truth,' *i. e.* true grace, real though free, favour.'—HOLDEN'S *Expositor*, p. 210.

† 'It is remarkable that the closest analytical reasoner of modern times, in his profound discussions on Cause and Effect, should, after long and elaborate trains of novel ratiocination, arrive at a conclusion precisely coinciding with the above proposition of St. John. 'The Word was God,' says the Evangelist. 'The power of God,' says Dr. Brown, 'is *not any thing different from God.*' This acutely discovered truth at once confirms and illustrates the explanations in the present discourse.'

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DR. A. CLARKE, on the contrary, understands it as signifying, that the 'human nature' of Christ was 'a mere creation in the womb of the Virgin, by the energy of the Holy Ghost.' John i. 14. And he maintains, that 'the phrase *eternal Son*, is a positive self-contradiction.' Luke i. 35.

Others understand it in the sense, of *beloved*, *dearly beloved*, or *well-beloved*; and it is explained as signifying, 'that Christ was eminently distinguished, by the infinite superiority of his mission, above all the 'begotten of God'—above all his 'brethren,' whether prophets or apostles.'—See the subject treated at length in WILSON's excellent work, *Scripture Illustrations*, &c., *pp.* 136—139.

But, at all events, if it be understood in some inexplicable sense of *derivation* from the Father, it must prove Jesus to be *distinct* from him from whom he was *derived*, and also *inferior* to him, as receiving his *being* from him. And it should be remembered, that the only begotten Son of God was *sent* and *given* by the Father.

34. For he whom God hath *sent*, speaketh the *words* of God: for God *giveth* not the Spirit by measure unto him.

It is quite evident here that there are *two* beings, and of different power and authority;—one sending, and the other sent; one giving, and the other receiving; and one dictating what words are to be spoken, and the other speaking those words. Yes, so subordinate was Jesus, that he spoke the *very words* of God. And he received the Spirit from God, as all the other prophets did; only without measure; but still he *received* it.

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

The Son had not only *received* from the Father, but *all things* that he possessed. He must therefore have been completely dependent upon him.

Was it one nature giving to the other nature? or one part of the same being giving to the other part of the same being? It was, according to the doctrine of the two natures; but not according to reason and Scripture.

36. He that believeth on the *Son* hath everlasting life: and he that believeth not the *Son* shall not see life; but the wrath of God abideth on him.

He that believeth in Jesus—not as *God*, but as the *Son*, hath everlasting life. And *son* implies a *father*; and *father* and *son* imply *two beings*.

IV.—19. The woman saith unto him, Sir, I perceive that thou art a *Prophet*.

This character of Jesus was so apparent, that it extorted the involuntary confession of the woman on this occasion. But as he was a *prophet*, he must have been the *servant* of God, the *messenger* of God, one commissioned by him, and empowered by him to fulfil that commission.

28. The woman then left her water pot, and went her way into the city, and saith to the men,

29. Come, see a *Man* which told me all things that ever I did: Is not this *the Christ?*

Christ is here spoken of as a *Man*; which is a proof that he was expected as a *Man*.

34. Jesus

the Word nothing more than the one Jehovah himself, acting by his power and wisdom. Thus then, in this far-famed, this much-boasted little sentence, which has been so often and so triumphantly brought forward as an irrefragable proof of the doctrine of the Trinity, I conscientiously see nothing but an absolute assertion of the strict and indivisible Unity of God.

'In order to shew you that I have not strained this point of language in the least, I will illustrate my view of this first verse, by a similar sentence on a far humbler theme, but of which I trust every one will perceive the force and propriety of the resemblance. Suppose, then, I should say, In the beginning of the American revolution there was a hope for our country, and that hope was *with* Washington, and that hope *was* Washington. Would it not savour somewhat of a mere word-catching spirit, to pretend to understand two persons as united here in the one man Washington, or that could make the *hope* of our country a distinct and different agent from Washington? Or, suppose a powerful monarch should command a splendid palace to be erected. Usage would justify one in saying figuratively, 'It was a *word* that made this beautiful fabric,' though, to guard against misconception, he would immediately perhaps say, 'By the *word*, I mean only the monarch himself.' I see no defect in the argument which applies these two illustrations to the first verse in John.——

'*And the Word was made flesh, and dwelt among us.* By this I understand that the very same power and wisdom which were operative in the creation of the world, were implanted in the infant, or rather embryo frame of Jesus, the son of Mary; that his whole nature and character were miraculous: that he spake and taught with super-human wisdom, that he acted with super-human power, that, in short, he planted a religion in the world which derives its origin, its strength, its excellence, from the mighty hand of God.'—GILMAN'S *Sermon, at Charleston, on John* i. 1, and 14. See *Christian Reformer, vol.* xii. *pp.* 364—373, 419—423.

Mr. Fox, in his Letter to Dr. Blomfield, makes the following remarks on this portion of Scripture:—'The argument from the introduction to St. John's Gospel rests altogether upon the assumed personality of *the Word.* This assumption is favoured by the use of the masculine pronoun in the common translation, 'all things were made by *him*,' &c., but the impersonal pronoun *it* would not be a less faithful rendering of the original. Campbell, though he was a Trinitarian, and supposed that the deity of Christ was taught in this passage, yet commences his version thus: 'In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it not a single creature was made. In it was life, and the life was the light of men. And the light shone in darkness; but the darkness admitted it not.' He affirms this way of rendering to be agreeable to the practice of *all translators*, except the English, so far as he had observed; and that with them, every version which preceded the common one, 'uniformly employed the neuter pronoun *it*.'

'The operations ascribed to *the Word* are by no means such as to prove its personality, but are precisely the same with, or very similar to, what is attributed to the Divine Word, or Wisdom, in many other parts of Scripture which are readily understood. When we read that the word of God abideth for ever (1 Peter i. 23.); that wisdom was by him when he appointed the foundations of the earth (Prov. viii. 30); and was set up from everlasting, from the beginning, or ever the earth was (Prov. viii. 23); that God

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

Jesus was *sent* to perform a *work*, and the *will* of him that sent him was the rule of his life. And what language could be more expressive of *distinction* and *subordination* than this!

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a *Prophet* hath no honour in his own country.

From this, it must have been well known to the disciples, that Jesus had declared himself to be a *Prophet;* and therefore, the servant and messenger of God.

V.—12. Then asked they him, What *Man* is that which said unto thee, Take up thy bed and walk?

16. And therefore did the Jews persecute Jesus, and sought to *slay* him, because he had done these things on the sabbath-day.

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.

This was what their enmity, not what either their reason or their conviction said. Jesus has taught all mankind to regard God as *their Father*, and to pray to him daily as *their Father*; but are they therefore *equal* with God? Thus the very fact that Jesus acknowledged God as *his Father*, was a proof that he was *inferior* to God. But, in truth, these men did not believe their own words; for they themselves said, on another occasion, '*we have one Father, even God.*' (John viii. 41.) According to their own shewing, therefore, *they* must have made themselves *equal* with God. But doubtless they did not dream of so preposterous a pretension. Neither did they in regard to Jesus Christ. But the occasion served them for a pretext to gratify their malignity, and they eagerly availed themselves of it for so wicked a purpose.

Trinitarians often talk of Jesus Christ being *equal* with the Father. But the word *equal* implies *two*, or *more;* and therefore their argument, if it be good for any thing, would lead to the conclusion that there were *two Gods*.

See John v. 18, under the Trinitarian head.

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.

This is a decisive answer to the charge, that Jesus made himself *equal* with God. He is entirely dependent on God, and can do nothing without his aid; and, according to the latter part of the verse, he always acts agreeably to his Father's directions, and follows his guidance. He 'perceives the Father intimating it as his pleasure,' and he 'cheerfully complies with

 his

God is light (1 John i. 5); that by the word of the Lord the heavens were made, and all the host of them by the breath of his mouth (Psalm xxxiii. 6); that the words which Christ spake were spirit and life (John vi. 63); that the word of God is a lamp to the feet, and a light to the path (Psalm cxix. 105); that it is quick and powerful, and a discerner of the thoughts and intents of the heart (Heb. iv. 12); that it is not bound, though its promulgators may be (2 Tim. ii. 9); that it came unto the prophets, and by them to the Jews, the peculiar people of God (Hosea i. 2; Isaiah ix. 8); that the word of his grace is able to build us up, and give us an inheritance among all them that are sanctified (Acts xx. 32); and that Christ was the way, the truth, and the life (John xiv. 6); the power of God, and the wisdom of God (1 Cor. i. 24); and therefore, in an easy and obvious sense, the Word of God, we have, I apprehend, a much better illustration of the meaning of the Evangelist than any unscriptural commentary can furnish. We need not look further to account for his phraseology, or to ascertain his object.

'Take *the Word* impersonally, and it is no longer strange that it should be with God, and at the same time be God himself. Wisdom is '*by* him,' and Forgiveness is '*with* him,' (Psalm cxxx. 4,) and yet he *is* Light and Love. To shew the absurdity of a personal interpretation, you have only to substitute in the text, the terms which you hold equivalent to those employed by the Evangelist. By the *Word*, you understand the *Son;* and by *God*, sometimes the *three persons* whom you equally adore, and sometimes *the Father* only, as when you speak (p. 13) of Christ as 'distinguished from God in person.' Let the first verse be a test of both explanations. The one makes it, 'in the beginning was the Son, and the Son was with the Father, the Son, and the Holy Ghost; and the Son was the Father, the Son, and the Holy Ghost.' With the other meaning substituted, it will be, 'In the beginning was the Son, and the Son was with the Father, and the Son was the Father.' Your theory only gives the choice between a false, and a nonsensical result.

'I agree with you, that in verse 14, the word 'flesh' means 'a human person,' and that this person, Jesus the Christ, is identified with the Word, which is also identified with God. The wisdom and power which have eternally belonged to, and been inseparable from, the Deity; which were displayed in creation, in providence, in the Jewish dispensation; were far more completely manifested in Christ. He not only preached, but *was* the word; his teaching, miracles, death, resurrection, and exaltation, *are* the word; they are the Gospel, the brightest illustration of our Father's will and purposes, the delineation of our duty, the source of our faith, the pledge of our immortality. This is intelligible; it is scriptural; and it is consistent with itself and with the design of the writer. But you contend that a Divine Person 'was made flesh, i. e. a human person.' Infinite Spirit transmuted into flesh and blood! God made into a man! Your interpretation means this, or it means nothing. Accordingly you make no scruple of adjuring the Deity by his nativity and circumcision, his agony and bloody sweat, his death, burial, and resurrection. It were better to *worship the Father, in spirit and in truth. He seeketh such to worship him.*' *The Apostle John an Unitarian. A Letter to* DR. BLOMFIELD. By W. J. FOX, *pp.* 10—14.

As Christ is figuratively the power of God, and the wisdom of God, in consequence of his being *made* so by God, who was pleased that the fulness

his purposes.'—DR. DODDRIDGE. Who thinks Jesus may refer here to some 'peculiar divine impulse which he sometimes felt upon his mind, leading him to exert his miraculous power in this or that instance.'

'*The Son can do nothing of himself*, because of his inseparable union with his Father.'—DR. A. CLARKE.

This is a strange interpretation, and would represent Christ as saying, that he can do nothing *alone*, because the Father is *with* him; when his meaning is, that he can do nothing by his *own power*, but acts by the aid of the Father. The Doctor, however, further says, that 'Jesus does whatsoever God does, and therefore is no created being.' But it is evident from the verse immediately following, that whatever he does, is by the *direction* of the Father, or because the Father *sheweth* him.

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.

Thus, Jesus acts in *all things* by the *shewing* or *direction* of the Father; and must therefore be both distinct from the Father, and dependent upon him.

'Letting him into the *secrets* of his councils, and *teaching* him in the most wonderful and divine manner, to act in prosecution of them.'—DR. DODDRIDGE.

Here Jesus is represented as deriving all his knowledge from the Father. How different a being therefore must he be from the Father! Jesus says, that the Father will 'shew him *greater* works,' &c. 'It sounds somewhat uncouthly to say that God received knowledge and power to perform certain works, and expected afterwards to receive higher degrees of them for the accomplishment of greater works. Can Godhead be not only communicated, but gradually communicated! Can Eternity and Infinity, Omnipotence and Omniscience, be the natural attributes of a person, and yet be imparted to him, and imparted by degrees, in such portions as were needful?'—FOX'S *Apostle John an Unitarian*, *pp.* 17, 18.

But, we are told, that 'Our Lord sometimes speaks of himself as God, and sometimes as the ambassador of God. As he had a human and divine nature, this distinction was essentially necessary.'—DR. A. CLARKE.

Only, Jesus never gives the least hint of such a doctrine. And how inconsistent to say, that one of his natures was ambassador to his other nature! or one part of himself was ambassador to the other part of himself!

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*.

All the power that Jesus exercises, was *committed* to him by the Father; and surely he who *receives* power, must be inferior to him who *gives* it. See WARE'S *Discourses on the Offices and Character of Jesus Christ. Discourse IX. Christ the Judge of the World*, *p.* 100, &c.

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.

Jesus here says, that he is *sent*; and he cannot therefore be the *sender*.

He

fulness of the godhead should dwell in him bodily; so he may be said to be figuratively *the Word*, in consequence of the Word's being *imparted* to him, and *dwelling in* him. But, strictly speaking, in his person, as the Man Christ Jesus, he was *distinct* from the Word. He was the *tabernacle*; the Word was the *Divinity* that resided in it. And what is there in this, to which Trinitarians might not assent? The Word is God; which they affirm. And it dwells in Jesus Christ; which perhaps they will not deny. But they add, it was *incarnated* in him. Well, it *is* in him; and that is the main point.

Some Unitarians understand that Jesus was the Word, and that he was *a God*, as Moses was a God unto Pharaoh, and as the Prophets were Gods. But this opinion seems to be inconsistent with the Unitarian explanation of the passage, that 'all things were made by him;' for whether these 'all things' relate to the natural, or to the moral creation, Unitarians do not believe that they were made or done by Jesus Christ, but by the Father who dwelt in him, and to whom Jesus invariably ascribed his mission, his doctrine, and wonderful works. See WILSON'S *Illustrations*, GILMAN'S *Sermon*, and *The Christian Pioneer*, *vol.* v. *p.* 375, &c., and *vol.* vi. *p.* 9, &c. See also MILTON'S *Last Thoughts*, *p.* 29, *The Christian Reformer*, *vol.* xiv. *p.* 431, &c., and CAMERON'S *Doctrine of the Holy Scriptures*, *pp.* 10—19, 36—40.

23. (See Matt. iii. 3; Mark i. 3; Luke i. 17, 76; iii. 4.)

30. This is he of whom I said, After me cometh a man which is preferred before me: *for he was before me.*

'He was from *eternity*, and from him I have derived both my *being* and my *ministry*.'—DR. A. CLARKE, on the parallel passage, the 15th verse of this chapter.

But as Jesus is here said to be *preferred*, he must be *distinct* from him who prefers him, and *inferior* to him; and as he is declared to be a *man*, he cannot be *God*.

II.—19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

'A full proof of our Saviour's *Divinity*. To raise a dead man, exceeds the power of nature; but for a dead man to raise himself, requires the power of *God*.'—BURKITT.

This is a strange argument, to attempt to prove that 'a dead man' is God!

Jesus was enabled to rise from the dead, by life and power which he received from the Father. John v. 26; x. 17, 18.

Christ, in the above passage, speaks of 'the temple of his body.' Now 'a temple naturally suggests the idea of its being the residence of some Deity. When our Lord, then, speaks of his body as a temple, he could not mean that he was the temple of himself, and that he dwelt in himself; but that he was the temple of God, and that God dwelt in him. Jesus expressly says that the Father dwelt in him, John xiv. 10. So Paul, addressing the Corinthians, says, "*Ye are the temple of the living God*; as God hath said, I will dwell in them and walk in them." 2 Cor. vi. 16.'—*Christian Reformer*, *vol.* xix. *p.* 155.

24. But Jesus did not commit himself unto them, because he *knew all men*;

25. And

He speaks of himself as the *Son;* and he cannot therefore be the same Being as the *Father.*

But as he is to be honoured even as the Father is honoured, he must be 'co-essential with the Father;' he must be 'the Creator.'—HOLDEN'S *Scripture Testimonies,* p. 404, and DR. A. CLARKE'S *Commentary.*

In other words, he must be the *Father Himself,* or *another* Being *equal* to Him. The former is absurd, and contrary to the Trinity; and the latter is opposed to the plain and reiterated declarations of the Scriptures of truth.

'Jesus declares that he is *appointed* to be Judge, not that he is so by inherent right; and that in the execution of that office he is to be honoured as the Father who appointed him, and in whose place, and for whose glory he acts.'—'The magistrate is to be honoured as he who appoints him, the ambassador as he who delegates him; and to insult or disobey the ambassador or judge, is to insult or disobey the King or nation for which that officer acts.'—WARE'S *Discourses. Discourse X. on Honouring the Son,* p. 112, &c.

See the remarks on the passage under the Trinitarian head.

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

Here Jesus primarily directs all belief to the Father who sent him; which may tend further to shew that he is not to be honoured as the same Being.

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;

27. And hath *given him authority* to execute judgment also, *because* he is the *Son of Man.*

The life which Jesus imparts to the dead, and his authority as Judge, were *given* him by the Father; and he must therefore be inferior to the Father. And it is particularly worthy of remark, that it is *as the Son of Man* that he is invested with the office of Judge, and *because* he is the Son of Man.

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.

His *own self,* must mean his *whole* person. And he is thus entirely dependent on the Father; for of himself he can do *nothing.* He speaks, moreover, of *two* wills;—his *own* will, and the will of the *Father.* Now *two wills* imply *two beings.* And these two wills imply two very *different* beings; for the will of Jesus is wholly subordinate to the will of the Father, who *sent* him.

The doctrine of the two natures turns the passage into complete absurdity. The reader can try it.

25. And needed not that any should testify of man: for he *knew what was in man.*

'No other moral and religious instructor, sent by God to men, is ever spoken of in terms at all like these; and the terms themselves plainly express a universal and intuitive acquaintance with all the secrets of men's hearts.'—WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 217, 218.

'Jesus knew *all things*, and why? because he *made* all things, chap. i. 3. and because he was the all-wise God, ver. 1. and he knew all men, because he alone searches the heart, and tries the reins.'—DR. A. CLARKE.

But Christians are said to 'know all things,' because they have 'an unction from the Holy One,' or the Holy Spirit from God. (1 John ii. 20.) And this Spirit was given to Jesus without measure. (John iii. 34.) He had nothing, in fact, but what he had received; for all things were delivered unto him of the Father; and it was the Father, that dwelt in him, that spake the words, and did the works. (Matt. xi. 27; John xiv. 10.) Besides, we have his express declaration that he did *not* know all things; for he did not know the day or the hour when the last judgment would take place. (Matt. xxiv. 36; Mark xiii. 32.) See what is said on this passage. See also YATES'S *Vindication, pp.* 77—80; and *Sequel, p.* 128.

III.—13. And no man hath *ascended up* to heaven, but he that *came down* from heaven, even the Son of Man, *which is in heaven.*

'No human being, indeed, has ever been, or could be, admitted to that most immediate and perfect manifestation of the Divine Presence, which would communicate to him that knowledge. But the Messiah, whose superior nature is Eternal, Omniscient, and in every respect Divine, has assumed the nature of man for the express purpose of bringing this knowledge and all other divine blessings to your enjoyment.'—DR. J. P. SMITH'S *Scripture Testimony.*

To ascend to heaven, 'seems a figurative expression for, *No man hath known the mysteries of the kingdom of God;* as in Deut. xxx. 12; Psalm lxxiii. 17; Prov. xxx. 4; Rom. xi. 34.'* *To come down from heaven*, 'represents the incarnation of Christ.' *And to be in heaven*, 'points out the *ubiquity* or *omnipresence* of his nature: a character essentially belonging to God; for no being can possibly exist in more places than *one* at a time, but HE *who fills the heavens and the earth.*'—DR. A. CLARKE.

'No man hath attained the perfect knowledge of heavenly things, so as to know the secret will and counsels of God.'—CRUDEN'S *Concordance*, on the word *Ascend*, and in reference to John iii. 13.

'This commandment is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say, Who shall ascend for us to heaven and bring it to us, that we may hear it and do it?' Deut. xxx. 11—13. 'But the justification by faith speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down.' Rom. x. 6.

It seems to be clear, and is, in fact, admitted by Trinitarians themselves, that *to ascend up to heaven*, signifies, to become acquainted with the Divine counsels. And if so, it is reasonable to suppose, that *to come down from heaven*, is to make those counsels known; and *to be in heaven*, 'is to be

* Probably Romans x. 6, may be referred to here.

where

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.

Myself and *another* are as evidently demonstrative of *two* beings, as that one and one make two. *Myself* necessarily implies one entire being; and *another*, being put in opposition to it, as necessarily implies another entire being. The Father and the Son therefore, are *two beings*. And as the Son can do nothing of himself, while the Father can do every thing, the Son must be inferior to the Father.

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.

Here it is said, that that *other* Being above mentioned, *sent* Jesus Christ, *gave* him works to finish, and *bore witness of him*. And how evidently do these facts prove Jesus to be both distinct from that Being, and inferior to him.

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.

To come in the *name* of a person, is to come in the *authority* of that person; and therefore to be *distinct* from him, and, at all events, as far as that act goes, *inferior* to him.

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

An accuser must necessarily be distinct from the judge, to whom he makes his accusation; and therefore Jesus must necessarily be distinct from the Father.

VI.—14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that *Prophet* that should come into the world.

In other words, that *servant* and *messenger* of God; for such is the meaning of *prophet*.

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*.

'That is, ratified his mission by the power of working miracles.'—*Cottage Bible*.

'Commissioned and authorized Christ to bestow the meat which endureth unto everlasting life.'—HOLDEN'S *Expositor*.

Then the power and authority of Christ were derived from the Father; and he must have been subordinate to him. Besides, it was the *Son of Man* whom the Father sealed.

29. Jesus

where we have the opportunity of attaining to the wonders of Divine knowledge.'

And 'since he who came down, first ascended, was enabled by some means, to *attain* to "that most immediate and perfect manifestation of the Divine Presence, which would communicate to him (divine) knowledge," he could not have possessed it naturally and originally, consequently could not be in nature "Eternal, Omniscient, and Divine."'—*A Review of* DR. J. P. SMITH'S *Scripture Testimony, pp.* 71—75.

Some understand the words as those of the Evangelist, when Christ was already ascended. 'John introduces here a parenthetical remark: 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.' No man has ever understood the counsels of God like him, the great revealer of them to man, who is now in glory.'—FOX'S *Sermons on Christ and Christianity, vol.* i. *p.* 140.

MARSOM takes the same view of the passage, in an ingenious article in *The Christian Reformer, vol.* xix. *pp.* 201—205, 250—254.

Christians are said to 'sit together in heavenly places,' and to have their 'conversation in heaven;' and the apostle Paul was taken up into 'the third heaven.' Eph. ii. 4—6; Phil. iii. 20; 2 Cor. xii. 2—4.

But, supposing the words were uttered by Jesus Christ, he will best explain himself, and he ought to be allowed to explain himself. In the 6th chapter of this Gospel, after repeatedly speaking of his coming down from heaven, he says, 'What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the *words* that I speak unto you, they are *spirit*, and they are *life*.' John vi. 62, 63. That is, they are to be *spiritually* or *figuratively* understood.

But there is a material point in this passage which Trinitarians seem disposed to forget, or to overlook. It is this:—He who ascends to heaven, and comes down from heaven, and is in heaven, is '*the Son of Man*.' And how could the Son of Man be the Creator of man? or how could the Son of Man come down from heaven *literally*, when he could not be the Son of Man before he was *born?* But he came in his *divine* nature, and 'in reference to his divine nature,' he was in heaven, 'while speaking to the Jews upon earth.'—*Cottage Bible*, and HOLDEN'S *Expositor*. Then one part of himself came to the other part of himself, and one part of himself was in heaven, while the other part of himself was upon earth. And yet the two natures were joined together in his *one* person never to be *divided!*

See BELSHAM'S *Calm Inquiry, pp.* 26—36; CARPENTER'S *Unitarianism the Doctrine of the Gospel, pp.* 251—261; *and* WILSON'S *Scripture Illustrations, pp.* 192—195. See also WARDLAW'S *Discourses, pp.* 95, 143; and YATES'S *Vindication, and Sequel, pp.* 206, 126.

31. He that cometh from *above is above all:* he that is of the earth is earthly, and speaketh of the earth: he that cometh from *heaven is above all.*

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

'Here the Baptist contrasts his origin with that of Christ, who was 'from above,' while he was 'from the earth;' v. 13. notes. Christ's origin, therefore, is divine, while John's was after the manner of other men. Christ also is 'above all,' above John, and every other prophet, and every creature

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

Thus, to believe in Christ as the *Sent of God*, is the work of God; and this surely must be a saving faith. But this is strictly *Unitarian.*

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.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

As Jesus, or the doctrine of Jesus, was given to the world by the Father, the Father must be the source of all power and authority.

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

This is evidently the language of one distinct from the Father, and subordinate to him. The Father *gives* to Jesus.

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.

Here Jesus speaks of his *own* will, and the will of his *Father;* and he is entirely *submissive* to the will of his Father. It is the Father who *gives* to him, and it is the Father who *sends* him on his divine mission. He must therefore be a very different being from the Father.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, is not this Jesus, *the Son of Joseph,* whose *father* and *mother* we know? how is it then that he saith, I came down from heaven?

'Observe, that the Jews call Jesus the son of Joseph, without being contradicted by the Evangelist.'—*Improved Version.*

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

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* which is *of* God; *he* hath seen the Father.

Jesus

creature. A plain ascription of divinity:—v. 35; ch. i. 1—3, notes.'—HOLDEN'S *Expositor.*

'In these words,' (that is, the above passages,) 'even the divine nature [of Christ]* is clearly implied, and yet, *what he hath seen and heard, that he testifieth*, which language affirms that he came not himself, but was sent from the Father, and was obedient to him. It will be answered, that it is only his mediatorial character which is intended. But he never could have become a mediator, nor could he have been sent from God, or have been obedient to him, unless he had been inferior to God and the Father, as to his nature.'—MILTON'S *Last Thoughts, pp.* 34, 35.

V.—8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

'Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? the man became whole immediately:—and this sudden restoration to health and strength, was an incontestible proof of the omnipotence of Christ.'—DR. A. CLARKE.

Jesus, however, expressly says, in reference to this miracle, and in reply to the cavils of the Jews respecting it, that he 'can do nothing of himself;' and he is spoken of as a man. Verses 12th and 19th. It was the Father, that was in him, that wrought the miracles, according to his own plain and positive declaration. John xiv. 10.

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

'I am constantly employed in the same way, governing and supporting all things,' &c.—DR. A. CLARKE.

'The argument is, That Jesus had the same right to work on the Sabbath as the Father, which he could not possibly have unless he were equally a Divine Person.'—HOLDEN'S *Expositor.*

Then there must have been two Governors of the universe, equal in power. The Father exercised benevolence continually, and so did Jesus, because the Father was in him; and he did nothing of himself.

'The occasion guides us to our Lord's meaning. When he says, 'I work,' he refers to the *miracle.* This he wrought by the power of the Father who dwelt in him, by his aid and impulse; and feeling that impulse and receiving that power on the sabbath day, he could not but exert it then. That they were given, and by him who made the law, was his vindication in exercising them regardless of that law.'—FOX'S *Apostle John an Unitarian, p.* 15.

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.

'This the Jews understood from the preceding verse: nor did they take a wrong meaning of our Lord's words; for he plainly stated, that whatever was the Father's work, his was the same; thus shewing that He and the Father were ONE.'—DR. A. CLARKE.

The Jews often perverted the words of Jesus, from prejudice, passion,

* Or, what Milton seems to have believed, the pre-existent spirit of Christ.

and

Jesus here declares that he is a *man*, and that he is *of* God, or *from* God, or *sent* of God, as it is expressed in the 44th verse.

51. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give is my *flesh*, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this *Man* give us his *flesh* to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the *flesh* of the *Son of Man*, and drink his blood, ye have no life in you.

57. As the living Father hath *sent* me, and *I live by* the Father; so he that eateth me, even he shall live by me.

Jesus here speaks of himself as a man, and the Son of man, of his flesh, and his blood. And as he is sent of the Father, he says he lives by the Father;—whether spiritually or naturally, is of little consequence; for in either case he must be dependent on the Father.

62. What and if ye shall see the *Son of Man* ascend up where he was before?

Although Jesus speaks of ascending up to heaven, yet it is as the *Son of Man*.

In the next verse, however, he explains his meaning. 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' That is, they are not to be taken in a *literal*, but a *figurative* sense. See John iii. 13, under the Trinitarian and Unitarian heads.

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*.

In whatever sense the words, '*come unto me*,' are to be understood, it is evident from the whole passage, that the Father possesses a power which does not belong to the Son.

69. And we believe and are sure that thou art that *Christ*, the *Son* of the living God.

This firm undoubting faith of the Apostles, rests in Jesus as the *Anointed* and *Son* of God, not as the very and eternal God, or God the Son. See Matt. xvi. 13—18, under the Unitarian head, and WARE's *Discourses*, *Discourse II. Jesus the Messiah*, *p.* 13.

VII.—1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to *kill* him.

2. Now the Jews' feast of tabernacles was at hand.

3. His *brethren* therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For there is no *Man* that doeth any thing in secret, and he

and malignancy. One of their prophets had said, 'Have we not *all* one Father?' But did they ever charge him with making them *all equal* with God? Neither would they have preferred such a charge in the present instance, if they had not been deluded by blind passion. But the words of Jesus, in the verse immediately following, furnish the best reply:—'Verily, verily, I say unto you, The Son can do nothing of himself;' and therefore, he does *not* make himself equal with God; for God can do every thing of himself. Besides, it is said that the Jews sought to *kill* him. And could they imagine that one who could be *killed*, could be so far deluded as to make himself *equal with God?* See WILSON'S *Scripture Illustrations, pp.* 212—215.

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

'Here our Lord points out his sovereign power, and independence; he gives life according to *his own will.*'—DR. A. CLARKE.

The words of Jesus, in this connection, are again the best reply:—He 'can do nothing of himself;' the Father 'sheweth him all things;' 'the Father hath *committed* all judgment' unto him; and 'as the Father hath life in himself, so hath he *given* to the Son to have life in himself.' Verses 19, 20, 22, 26. Is not the Father, therefore, the source of all power? and is not Jesus entirely dependent upon him? What trouble and perplexity it would save, if Christians would permit Jesus to explain himself!

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.

The Son is to be honoured 'in the same, or, in like manner as' the Father.—DR. WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 277, 278.

'If then the Son is to be honoured, EVEN as the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone.'—DR. A. CLARKE.

Jesus is to be honoured, not as *God*, but as the *Son* of God, and the *Sent* of God. And the Son cannot be the Father, and the Sent the Sender. He is to be honoured, because the Father hath committed all judgment unto him, and because the Father hath sent him. And is not an ambassador honoured as the representative of his sovereign? and is not every indignity that is shewn to the one, considered as shewn to the other? And hence Jesus says, 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.' Luke x. 16. But as no one would conclude from these words, that the Apostles, and Jesus, and the Father were strictly one being; so no one ought to conclude from the verses under consideration, that Jesus and the Father are strictly one being.

With respect to the words, '*even as*,' it should be remembered that Jesus exhorts his disciples to be perfect *even as* their Father who is in heaven is perfect.'

Indeed, it is difficult to conceive, how the supremacy of the Father could be more clearly manifested than in this chapter. The reader is particularly requested to peruse it.

VI.—46. Not

he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his *brethren* believe in him.

10. But when his *brethren* were gone up, then went he also up unto the feast, not openly, but as it were in secret.

12. And there was much murmuring among the people concerning him: for some said, He is a good *Man:* others said, Nay; but he deceiveth the people.

In these passages, Jesus is spoken of as a *man*, capable of being *killed;* and his *brethren* are expressly mentioned. Man is a creature, and the creature only can be killed, and have brethren; while it would sound strangely, to talk of the *brethren* of God, or the brethren of a *part* of God, or of one of the *natures* of God.

14. Now about the midst of the feast, Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this *Man* letters, having never learned?

Jesus must have been familiarly known to the people as a *Man;* for he is uniformly spoken of as such.

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

This accounts for the extraordinary knowledge of Jesus. He had received it from God; and what he taught, was not, strictly speaking, his own, but his that sent him. He must therefore have been completely distinct from God; for when we say that any thing is not our own, but another person's, we certainly distinguish ourselves from that person.

The reply of Trinitarians here, as in other places, is to set aside some of the words of Jesus, and substitute their own. That is, they put *my human nature's* for 'mine;' *my divine nature's* for 'his;' and *my human nature* for 'me.' This is taking a very great liberty with the sayings of Jesus; and it is, moreover, turning them into ridicule. For think of *one part* of the same being, sending *the other part* of the same being!

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*.

Here the words *God* and *myself* clearly refer to *two beings;* and prove Jesus to be distinct from God.

18. He that speaketh of *himself*, seeketh his *own* glory: but he that seeketh his glory that *sent* him, the same is true, and no unrighteousness is in him.

When a person says, 'I do not seek my *own* glory, but the glory of *another*,' he must surely be distinct from that other. And Jesus never speaks of a *part* of himself, but invariably of his *whole* self; for he uses the pronouns which signify *one entire* being. He says, I, My, Me, Myself; He, His, Him, Himself. And doubtless these apply to only *one* being; and he never adds, in explanation, a single word in reference to the doctrine of the two natures.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to *kill* me?

20. The

VI.—46. Not that any man hath seen the Father, save he which is of God; he hath seen the Father.

'Explain the phrase 'seeing the Father,' as you please, the Son, 'he who is of God,' is clearly distinguished from all creatures; the Son 'hath seen the Father,' whom 'no man hath seen,' (John i. 18); therefore the Son is no creature, and if not created, he must be eternal and divine.'—HOLDEN'S *Scripture Testimonies*, *p.* 260.

This is directly contrary to the words of Jesus in this verse; for he speaks of himself *as a man;* no *man*, save *himself*, has had a full and perfect knowledge of the Father. And must not he who is *of* God, or *from* God, be *distinct* from God himself?

As a parallel passage, John i. 18, is alluded to, where Jesus is said to lie in the bosom of the Father. Now, if Jesus and the Father are strictly *one* God, he must lie in his *own* bosom. If he does not lie in his own bosom, and still is *God*, he, *as God*, must lie in the bosom of *another* God. What confusion arises from this doctrine!

See John i. 18, Unitarian side.

62. What and if ye shall see the Son of man *ascend up* where he was before?

'Hence we learn, that Christ's rising from the grave, and ascending into heaven by his own power, is an evident proof of his Godhead, and that he really came down from heaven, in respect of his divine nature, which condescended to be clothed with our flesh.'—BURKITT.

Jesus speaks of himself expressly as the *Son of Man*, without any reference to his supposed two natures; and in the next verse he says, that his 'words are spirit and life,' or that they are to be *spiritually* or *figuratively* understood.

VIII.—12. Then spake Jesus again unto them, saying, *I am the light of the world:* he that followeth me shall not walk in darkness, but shall have the light of life.

'The Divine Being was, by the Rabbins, denominated, *the light of the world.*' And hence it is inferred, that 'our Lord assumes here, a well known character of the Supreme Being; and with this, we find the Jews were greatly offended.'—DR. A. CLARKE.

But Jesus speaks of his *disciples* as 'the light of the world;' and therefore such a form of expression does not necessarily prove Deity. Matt. v. 14. Jesus is the light of the world, as his doctrine tends to enlighten it. See the latter clause of the verse.

58. Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am.*

'The following is a literal translation of Calmet's note on this passage:—"I am from all eternity. I have existed before all ages. You consider in me, only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a divine and eternal nature. Both united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world."'—See DR. A. CLARKE'S *Commentary.*

Jesus must always be the best illustrator of his own meaning. And it is

20. The people answered and said, Thou hast a devil : who goeth about to *kill* thee ?

25. Then said some of them of Jerusalem, Is not this he whom they seek to *kill?*

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is *the very Christ?*

A being who could be *killed*, could not possibly be the *Creator*, but must have been a *creature*. And such was ' the *very* Christ.'

27. Howbeit we know this *Man* whence he is ; but when Christ cometh, no man knoweth whence he is.

Much as the people might be mistaken as to the character and office of Christ, they had the clearest evidence of their senses that he was a *Man*.

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.

29. But I know him : for I am *from* him, and he hath *sent* me.

Jesus is not come of himself, or on his own authority, but is *sent* ; and he says, that he is *from* him that sent him. He must therefore be distinct from him, and inferior to him.

' I know him in a most intimate manner ; for I am *sprung* from him by a mysterious and divine *generation*,' &c.—DR. DODDRIDGE.

The words *sprung* and *generation* in this extract, evidently imply that Christ is a *derived* being ; for otherwise they have no meaning. And we are told, that from the 28th verse to the 39th, ' Jesus proclaims his *origin* as *sent* from God'—' as the *Son of God* from heaven.'—*Cottage Bible.*

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *Man* doeth ?

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

Whether we understand the expression, ' I go unto him that sent me,' literally or figuratively, still does it prove Christ to be distinct from God. For can a person, in any sense, *send* himself, and *go to* himself ?

40. Many of the people therefore, when they heard this saying, said, Of a truth this is *the Prophet.*

41. Others said, this is *the Christ.* But some said, Shall Christ come out of Galilee ?

42. Hath not the Scripture said, That Christ cometh of *the seed of David*, and out of the town of Bethlehem, where David was ?

The expressions, ' the Prophet,' ' the Christ,' and ' the seed of David,' prove Christ to be a creature and a servant of God ; for they cannot apply to God himself.

46. The officers answered, Never man spake like *this Man.*

The

is material to consider here, the drift of his argument with the Jews on this occasion; which is this,—to maintain that he is the *Messiah*. Then his meaning in the 58th verse must be in accordance with this design, and particularly with his plain declarations in the 24th and 28th verses. 'I say therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.' 'Then said Jesus unto them, When ye have lifted 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.' What does Jesus mean by the words, 'I am *he?*' What he had before declared to the Jews; namely, that he was the Sent and Son of God, whom the Father had sealed, whom the Father had commissioned to proclaim everlasting life, whom the Father had empowered to raise the dead, and to whom the Father had given authority to execute judgment. Before Abraham was, therefore, he was the destined Messiah.

He could not intend to designate himself the great I AM—the Eternal Jehovah; for such an idea is completely at variance with his general strain on this occasion. He speaks of himself repeatedly as the Son of God, and of God as his Father. He came not of himself, he says, but God sent him, and he proceeded forth from God. He bears not witness of himself, but the Father bears witness of him; and he honours not himself, but the Father honours him. The Father has not left him alone; and he does always those things that please the Father. He says expressly that he is a man, and the Son of man, and that he has heard the truth of God. He speaks those things which he has heard of the Father, and which he has been taught of the Father. And he declares solemnly that he can do nothing of himself. He could not mean to say, therefore, that he was the great I AM—the Everlasting God; but the Messiah, destined in the counsels of God, before Abraham was. For it is said in the Scriptures, that God 'calleth those things that are not as though they were;' because the future stands complete in his view. Rom. iv. 17. And agreeably to this peculiar mode of Scripture phraseology, Christians are said to have possessed the grace of God in Christ Jesus, 'before the world began;' and Christ is said to be 'the Lamb slain from the foundation of the world.' 2 Tim. i. 9; Rev. xiii. 8. And it was thus that Abraham saw the day of Christ, John viii. 56. That is, according to the writer of the Epistle to the Hebrews, he saw it '*afar off*,' or he *foresaw* it in the future. Heb. xi. 13.

In strict conformity, therefore, with Scripture language, Christ was before Abraham, in the counsels of the Almighty, the destined Messiah and Saviour of the world.

It should be observed, that the translators have twice supplied the pronoun *he*, to the words, *I am*, in this chapter. Verses 24, 28. Why did they not do so in the 58th verse?

It is supplied also in the next chapter, in reference to the man that was born blind. John ix. 9. But if it had been omitted, his words would have stood as in the verse under consideration,—'*I am*;' and then, according to the Trinitarian argument, the Deity of the blind man would have been established.

See WILSON'S *Scripture Illustrations*, *pp.* 158—165.

Supposing, however, in conclusion, that Christ actually existed before Abraham. It would only prove his *pre-existence*, not his *Deity*. But it seems

The people speak familiarly of Christ as a *Man;* and in this instance he is compared to *other* men, though his vast superiority to all others is freely acknowledged.

VIII.—15. Ye judge after the flesh; I judge no man.

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

When a person is not *alone,* he is with *another* person, or a *number of other* persons; and as Jesus is not alone, but with the Father, they must necessarily be *two;* but not two *Gods.* Then Jesus must be a being *inferior* to God.

The *human* nature of Christ, say Trinitarians, is not alone, because it is with his *divine* nature. What an evasion! But Jesus says, *I* am not alone; not that a *part* of myself is not alone.

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

This is the same as if Jesus had said, I am *one,* and my father is *another.* They are therefore *two.* And as Jesus is *sent* by the Father, he cannot be the *Father* who sent him; because the *sent* is not the *sender.*

According to the Trinitarian argument, or the doctrine of the two natures, the pronouns *I, myself,* and *me,* in this verse, do not signify the *whole* of Christ's person, but a *part* of his person.

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.*

The terms *neither, nor,* and *also,* in this connection, deserve the reader's particular attention. It is common to say, '*Neither* this person, *nor* that person.' 'This person, and *also* that person.' The terms, therefore, prove that Jesus and the Father are distinctly *two* beings; as well as the expressions *thy Father,* and *my Father.* And as the designation, *Father,* implies *superiority,* the Father must be superior to Jesus.

22. Then said the Jews, Will he *kill* himself? Because he saith, Whither I go, ye cannot come.

Jesus is frequently spoken of as a *mortal* being, capable of being *killed.* And Jesus himself uses this language, verses 37, 40.

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.*

As a person cannot be said to have *sent* himself, so he cannot be said to have *heard* from himself. Jesus therefore must be distinct from God. And as he spoke the words which he had *heard* from God, or acted agreeably to the directions which he had *received* from him, he must be subordinate to him.

It was the divine nature that heard from the human nature. In other words, it was one part of himself that heard from the other part of himself. Strange explanation!

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

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

seems more reasonable to explain the passage agreeably to the peculiar mode of scripture phraseology above alluded to, and the passages adduced in its illustration.

IX.—37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he *worshipped* him.

'This worship was the result of the man's belief that Jesus was the Son of God, the expected Messiah, and consequently was a *religious* worship, which our Lord did not refuse.'—HOLDEN'S *Expositor.*

For the very reason here assigned, this worship could not be religious worship; for Son of God, and Messiah, prove Jesus to be both distinct from God, and inferior to God. And the blind man had the fullest conviction that Jesus was a man, who had come from God, who did the will of God, and who was a worshipper of God. Verses 31, 32, 33.

X.—11. I am the good shepherd: the good shepherd giveth his life for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

'Moses and David in the sacred writings, and other chieftains in the oldest records of Gentile language and manners, are called the *shepherds* of their people. But it is to the *distinguishing* and exalted manner in which this appellation and its attributes are given to Christ, that the attention of the serious reader is invited.'—DR. J. P. SMITH'S *Scripture Testimony.*

This seems to be an inference, though a somewhat doubtful and hesitating inference, for the Deity of Jesus Christ. But Jesus, the good shepherd, 'gives his *life* for the sheep;' which cannot be said of the ever-living God. See *Review of Scripture Testimony, p.* 36.

17. Therefore doth my Father love me, because I lay down my life that I may 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.

'*No one*, as the Greek is, and not *no man* only, could take away his life by force; and, if he had the power to lay it down and take it up again, Christ must be omnipotent.'—HOLDEN'S *Expositor.*

This is a strange assertion in the face of the words of Jesus, that he had received this commandment, or this power from the Father. For whenever can the omnipotent God receive a commandment or power?

See DR. A. CLARKE'S *Commentary* on the passage.

30. I and my Father are *one.*

'If Jesus were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say *I and* MY *Father*, which *my* our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the *human* nature of Christ, of which *alone*, I conceive, God is ever said to be the Father in Scripture, was *equal* to *the Most High:* but he says, speaking then *as God over all, I and* THE *Father*, the Creator of all things, the Judge of all men, the Father of the spirits of all flesh, *are*

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.

These verses are striking proofs of the subordination of Jesus to the Father. To be with a person, implies two, as there must be one to be with. To be taught, there must be a teacher, and a learner. To be sent, there must be a sender, and a sent. To be left alone, there must at least be one to depart from another, and to leave that other by himself. To please, there must be one to please, and another to be pleased. To be unable to do any thing, is to be dependent upon the assistance of another, or of others. To be man, is to be human, and not divine. And for a person to speak of his father, is to declare that he is not that father himself, but the son of that father, and a being separate from him, and owing him obedience and reverence. It is therefore evident that Jesus is entirely distinct from God, and wholly dependent upon him.

The doctrine of the two natures turns the passages into ridicule, and, as in every other instance, implicates the veracity of Jesus. But he here speaks of *himself*, and not of *a part* of himself, as this doctrine supposes. And therefore it is wholly inapplicable and unavailing as an argument and a reply.

35. And the servant abideth not in the house for ever: but the *Son* abideth ever.

36. If the *Son* therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed: but ye seek to *kill* me, because my word hath no place in you.

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

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to *kill* me, a *Man* that hath told you the truth, which I have *heard* of God: this did not Abraham.

As Jesus calls himself the *Son* of God, and God *his Father*, he must be a different being from the Father. As he speaks of himself as capable of being *killed*, he must be a mortal being. As he declares expressly that he is a *man*, he must be a creature of God, and can no more be God himself, than the thing formed can be the former. As he says that he *heard* of God, he himself must be one being, and God must be another; for where there is a *hearer*, there must of necessity be a *speaker*; and a speaker and a hearer must be *two*. And as he declares that he *taught* what he had heard of God, or *told* the people what he had heard of God, he did not act on his *own* authority, but on the authority of him from whom he had received his commission. He is therefore clearly distinct from God, and subordinate to him. 'I speak nothing but that unchangeable, eternal truth which I have *received* from the bosom of God.'—DR. A. CLARKE.

'Which

are ONE, *one* in *nature*, ONE in all the *attributes* of *Godhead*, and ONE in all the *operations* of those *attributes:* and so it is evident the Jews understood him.'—DR. A. CLARKE.

DR. WARDLAW considers that this oneness between the Father and the Son, is not merely 'unity of purpose and power,' but 'unity of nature.'—See *Unitarianism Incapable of Vindication, p.* 141. And this is the general Trinitarian view of the passage. It is of no consequence to the argument, whether MY or THE be prefixed to *Father;* for Jesus speaks of only *one* Father, who is 'his Father and our Father, his God and our God.' Then is it not strange that rational creatures should affirm, that a Father and his Son are strictly *one* Being? They are not so, and they cannot be so; and it seems an insult to the understanding, to attempt to shew it. For what Father and Son would require to be convinced that they were not *one* Being?

But Jesus is his own best commentator. And he prays that his disciples, in every age of the world, 'may be one as *we* are;' (one as his Father and he are one;) 'one in *us;* one, *even* as we are one; that they may be made *perfect* in one.' John xvii. 11, 21, 22, 23.

These words may be considered as satisfactory and definite, in illustration of the above.

MR. FOX, in his Letter to DR. BLOMFIELD, remarks on this passage,—'One would have supposed that the first time that a reference was made to ch. xvii. 21—23, would also have been the last time that any reply would have been required to this inference. The expressions are so similar, so identical, rather, and the diversity of the meaning from that which you ascribe to them is so striking, that the question should be laid to rest.'—*The Apostle John an Unitarian. A Letter,* &c. *pp.* 21, 22.

The reasoning of Jesus is this:—'No one shall snatch them' (my sheep,) 'out of my hand, for no one can snatch them out of my Father's hand; but I and my Father are one. I know his will; I act entirely by his direction; I have reason fully to depend on his support in all that I do.'—*Review of Scripture Testimony, pp.* 67—71.

'I and my Father are united in counsel, design, and power.'—STUART.

'To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection.'—NEWCOME.

'I and my Father are to be considered as one and the same, since what I do is by power communicated to me from him.'—PRIESTLEY.

Besides, if Jesus be strictly one Being with the Father, he must be the Father of himself, and the Son of himself, and the Messenger of himself; which is manifestly absurd. And all this time, not a word is said of the Holy Ghost! The third person of the Trinity is excluded, and the first and second make only one! Such are the inevitable dilemmas of an inconsistent and contradictory system.

See WILSON'S *Scripture Illustrations, pp.* 216—219; and ROBBERDS'S *Sermon, Christ One with God.*

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.*

'I ask, first,' says DR. WARDLAW, speaking of this passage, 'could any thing be more easy than to give a plain and distinct denial of the charge that he '*made himself God?*'—and, secondly, this being the easiest thing imaginable,

'Which I have *learnt* from him; so 'heard of God' in v. 40; for we learn by hearing and seeing. This refers to our Lord's *official* character as *messenger* of God.'—HOLDEN'S *Expositor.*

Then the doctrine of the two natures is the reply. And one part of Jesus hears and learns and receives from another part of him.

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

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.

As Jesus came *from* God, he came from *another* being; for one person or being cannot come from *himself.* And as he did not come of *himself*, he came on the *authority of another;* and therefore, while he was distinct from that other, he was inferior to him.

'I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God. The children of the *same* Father should not murder each other.'—DR. A. CLARKE.

Thus Jesus is a child of the *same* Father with the human race; or with the pious and good of that race. And this doubtless is his meaning; and he must therefore be a very different being from that one universal Father.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil: but I honour *my Father*, and ye do dishonour me.

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

If Jesus seeks not his *own* glory, it is that of *another;* and that other is the *one Father* whom he honours, and who seeketh and judgeth.

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.

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.*

The words, 'myself,' and 'my Father,' are put in contrast with each other, and clearly express *two* beings; and to 'keep the sayings' of the Father, is to be *obedient* to the Father, who is here declared to be *God.*

It is the *human* nature of Jesus, reply Trinitarians, that keeps the sayings of his *divine* nature. This surely is trifling with the Scriptures. But Jesus says, '*I* keep his sayings;' not that, '*A part* of myself keeps the sayings of *another part* of myself.'

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

Jesus was *sent* to perform certain *works*, which were not his *own*, but *his* that sent him. And he distantly alludes to himself as a *man*, and to his *death*, as the termination of his labours.

11. He

'The true meaning is; when Esaias saw the glory of God the Father revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father (Matt. xvi. 27). Esaias, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw (i. e. foresaw) the glory of Christ, just as Abraham saw (that is, foresaw) his day, and was glad.'—CLARKE'S *Scripture Doctrine of the Trinity, No.* 597.

When Isaiah spoke of Jesus, it was not as God, but as the servant and elect, the anointed and sent of God, upon whom God would put his Spirit, and whom he would uphold in the fulfilment of his divine commission; as a rod out of the stem of Jesse, and a branch out of his roots; as a man of sorrows, and acquainted with grief; as one stricken and smitten of God, and afflicted; as one who would pour out his soul unto death, and make his soul an offering for sin, but who should see the travail of his soul, and prolong his days, and the pleasure of the Lord should prosper in his hand; in short, as one distinct from God, inferior to God, and a creature of God. Isa. xi. xlii. liii. lxi.

And in this very chapter, Jesus speaks of himself as the Son of Man; he calls God his Father; he says he is sent of the Father; his Father has given him a *commandment* what he should say, and what he should speak; and whatsoever he should speak therefore, even as the Father said unto him, so he speaks.

See DR. A. CLARKE'S *Commentary; Review of* DR. J. P. SMITH'S *Scripture Testimony, pp.* 32, 33; YATES'S *Vindication*, and *Sequel, pp.* 193—195, 119; and WILSON'S *Scripture Illustrations, pp.* 98, 99.

XIV.—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?

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.

'Could any *creature* say these words? Do they not evidently imply that Christ declared himself to his disciples to be the everlasting God?—— We are essentially *one*; and those who have seen *me*, have seen *him* who sent me.'—DR. A. CLARKE.

Although DR. WARDLAW is of opinion, that the words 'imply that there was in the character of Jesus, as seen by them (his disciples), something altogether above what mere human nature had ever exhibited;' yet he labours to shew, that 'what he taught was not of *his own* mind;' consequently, it must have been of the mind of *another;* and *two minds* constitute *two beings.*—*Unitarianism Incapable of Vindication, pp.* 308—310.

The words, 'He that hath seen me hath seen the Father,' cannot be understood *literally*, even on the Trinitarian system; for then the Father would be the Son, and the Son the Father, and the Persons would be confounded; and God would be a Being in the human form, capable of being seen

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*.

'Here was an explicit recognition of the authority under which he acted.'—FOX's *Apostle John an Unitarian*, *p.* 29.

Jesus again speaks of laying down his *life*, and therefore again declares himself to be *mortal*. And though he has power to resume it, yet this power, or this commandment, he says, he has *received* of his Father. It does not reside inherently in himself; he has *received* it; and therefore he is dependent upon the Father for it; and it is the Father, strictly speaking, that raises him from the dead.—See the passage under the Trinitarian head, and WILSON's *Scripture Illustrations*, *pp.* 186, 187.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be *the Christ*, tell us plainly.

25. Jesus answered them, I told you, and ye believed not; the works that I do in *my Father's name*, they bear witness of me.

'*I told you*, in effect, with sufficient openness, though not in so many words.'—HOLDEN's *Expositor*.

Then Jesus admits here, in effect, that he is 'the Christ,' or *the Anointed*; and consequently, that he is the servant and messenger of God. In proof, he refers to his works; but these works are not done in his own name, but in his Father's, '*by his authority and power*.'—HOLDEN. And thus the Father is clearly distinguished from the Son, and all authority is ascribed to the Father.

Dr. A. CLARKE here represents Jesus as appealing to his miracles as proofs of his *omnipotence*. But he immediately subjoins, 'See the works which bore testimony to him as the *Messiah*, enumerated. Matt. xi. 5.'

The *Messiah* is not *God*, but the *Anointed* of God; and the very name might justly be considered as decisive of the subject in dispute. It does not, and cannot, apply to God; but to one distinct from him, and anointed and empowered and commissioned by him.

29. *My Father* which gave them me, is *greater than all*; and none 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 those 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?*

seen by the corporeal eye, when it is declared that 'no man hath seen, or can see him.'

Jesus explains his own meaning, by referring to the works which the Father, who dwelt in him, performed; for in those works, they had seen the power, the wisdom, and goodness of God, evidently displayed. And thus, Christ was 'the brightness of the Father's glory, and the express image of his person.' And it is in this sense that DR. DODDRIDGE paraphrases the words:—'*he that has seen me, has in effect seen the Father*, as I am the brightness of his glory, and the express image of his person.'—*Family Expositor.*

'By knowing me, ye know and see the Father; because I clearly reveal his will, and display his power. I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's.'—*Newcome.* See WILSON'S *Scripture Illustrations, pp.* 218, 219.

With regard to the expression, '*dwelleth in me*,' it is said of all true Christians, that 'whosoever confesseth that Jesus is the Son of God, God dwelleth in him, and he in God;' and 'he that dwelleth in love, dwelleth in God, and God in him.' 1 John iv. 15, 16.

XIV.—23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him.*

'This passage most unequivocally marks the distinction betwen the Father and the Son. It as unequivocally asserts that both will come and dwell in the hearts of the saints. But how can this be maintained if the Son has not a divine nature as well as the Father?'—EVANS'S *Letters, p.* 73.

This argument refutes itself; for it admits that the Son is unequivocally *distinct* from the Father, consequently they cannot be identically *one* Being, but must be *two* Beings; but we are not to say that there are two *Gods.*

'If any one of you [the apostles] shew his love to me by keeping my commandments, he shall be loved of my Father and myself; and we will further shew our regard for him by communicating to him, as long as he lives, a power of working miracles, which may be considered as our making our abode with him.'—KENRICK.

In this, and the two following chapters, Jesus speaks of his own coming, and his Father's coming, to his disciples, by the Holy Spirit; because the *Father* was to send it, and *in the name* of the Son.

See the remarks on these chapters, under the Unitarian head.

XVI.—30. Now we are sure that *thou knowest all things*, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

'An express declaration of Christ's *omniscience.*'—HOLDEN'S *Expositor.*

The meaning of the disciples evidently is, that Jesus knew all things, *because* he had come from the Father, who doubtless could impart to him such knowledge. But what are these 'all things,' of which they speak? Evidently those things on which Jesus had just been discoursing, and which relate to the Father. For he says, that 'the time cometh when I shall no more speak unto you in proverbs, but I shall *shew you plainly of the Father.*' He afterwards goes on to say, 'I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father.' And then they answer, that he 'speaks plainly,' and that he 'knows all

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.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this *Man* were true.

The charge of the Jews, that Jesus, being a man, makes himself God, in saying, 'I and my Father are one,' has no other foundation than the maliciousness of those who prefer it. It is opposed to reason and common sense; for wherever were there a Father and a Son who were strictly one being! It is inconsistent with what Jesus had just solemnly declared:—'My Father who *gave* them me,' (that is my sheep,) 'is *greater than all.*' How, then, could he himself be God, when God was *greater* than he? And that he does say that God is greater than he, is clear from the words immediately following:—'and no man is able to pluck them out of *my Father's* hand.' But he plainly denies the charge. He does not even make himself a god, as those were gods unto whom the word of God came. He might have done so, in perfect consistency with the Scriptures. But he merely says, that he is the *Son of God*, by declaring, as he repeatedly does, that God is *his Father;* and a father is not his own son, and a son is not his own father, and they are not identically one and the same being. Then Jesus, the *Son* of God, is not God himself, because he cannot be Father to himself, and Son to himself; but must be distinct from him whom he calls Father, and whose Son he is. And there are, besides, in this account, other proofs of distinction:—The Father *gave* to Jesus; and a giver and a receiver are *two*. The Father sanctified, or consecrated, Jesus; and this implies, one that consecrates, and another that is consecrated. The Father sent him; and where there is one that is sent, there must be another that sends. The Father was in Jesus; and he who dwells in a tabernacle, of what nature soever it may be, is not the tabernacle itself. These are so many clear proofs of distinction between Jesus and the Father. And Jesus, who is thus manifestly distinct from the Father, is declared to be a *Man*. He is therefore neither God, nor equal with God.

But there is the doctrine of the two natures, say Trinitarians, to set these arguments aside. Take, then, this doctrine in reference to only one point,—the *Son* of God. *Son* implies *distinction;* and consequently, the Son of God must be distinct from God himself. Yes, he is distinct, in regard to his *human* nature, but is co-equal and co-eternal with him with respect to his *divine* nature. Then the Son of God is merely a *human* being; and the deity of the Son, and the Second Person of the Trinity, are sacrificed at once.

See the Trinitarian head in reference to some of the above passages. See also Fox's *Apostle John an Unitarian, pp.* 21—25.

XI.—4. When Jesus heard that, he said, This sickness is not

all things.' (Verses 25—30.) That is, all things relating to the Father or to the Father's will. See the remarks on ii. 24, 25.

XVII.—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.*

'That is, from eternity, before there was any *creation*—so the phrase, and others similar to it, are taken in the sacred writings, see ver. 24. Ps. xc. 2. Eph. i. 4. See chap. i. 1. Let the glory of my eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right hand, far above all creatures. Phil. ii. 6, 9.'—DR. A. CLARKE.

This glory is *prayed* for, and consequently could not be Christ's originally and independently; and as he had it *with* the Father, he could not be that Being *with* whom he had it. At the most, therefore, the passage proves only the pre-existence of Christ; and it is referred to by HOLDEN in this light. But it should be remembered, that Christ is said to be 'the Lamb slain from the foundation of the world.'

HOLDEN says, that Jesus prays to be '*exalted* to that glory,' &c. Now, who can exalt the *Almighty*? or to whom shall he *pray* to be exalted?—HOLDEN'S *Expositor.*

It should be observed, that this glory is said to be *given* to Jesus by the Father; and the *same* glory that he receives from the Father, he gives to the disciples. Verse 22.

XVIII.—6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

'None of the other Evangelists mentions this very important circumstance. Our Lord chose to give them this proof of *his* infinite power, that they might know that *their* power could not prevail against him, if he chose to exert his might; seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the *blast* of God they might have perished, and by the breath of his nostrils they might have been consumed; Job iv. 9.'—DR. A. CLARKE.

Those who came to apprehend Jesus, said, they sought 'Jesus of Nazareth.' And his answer, 'I am he,' was an acknowledgment that he was 'Jesus of Nazareth,' not that he was *God.*

HOLDEN says, that this 'shews that Jesus gave his life voluntarily into the hands of his enemies.'—*Expositor.* If he 'gave his *life*,' he could not be the ever-living God.

The officers might be 'confounded by the courage and majesty with which our Saviour expressed himself,—or alarmed by suddenly recollecting the conduct of Elijah, who, when Ahab sent to arrest him, suddenly struck the men dead with lightning.'—*Cottage Bible.*

The pronoun *he* is supplied by the translators; or the answer of Jesus would stand—'I am'; that is, *I am Jesus of Nazareth.*

XIX.—37. And again, another Scripture saith, They shall look on him whom they pierced.

'For another Scripture saith, 'they shall look on him whom they pierced:'

not unto death, but for the glory of God, that the *Son of God* might be glorified thereby.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever thou wilt *ask* of God, God will *give* it thee.

Martha had evidently no doubt that Jesus was a being entirely distinct from God, and dependent upon him. For to ask, implies one that asks, and another that is asked; and to *give*, implies both a giver and a receiver. And if Jesus had occasion to ask any thing of God, and to receive any thing from him, he must have been subordinate to him.

According to the usual reply, the doctrine of the two natures, it is one part of the same being, that asks and receives of the other part of the same being. How strange, that such an argument can be advanced by rational creatures with the least appearance of gravity!

27. She saith unto him, Yea, Lord: I believe that thou art *the Christ*, the *Son of God*, which should come into the world.

'The Christ,' and 'the Son of God,' are here used as synonymous. The Son of God, therefore, is *the Anointed* of God.

'According to the usage of the Jewish people, adopted and sanctioned by Jesus and the Apostles, the title *Son of God* has precisely the same significance with that of *Messiah*. As if to intimate this, the evangelists are wont to place them together; so that we read in numerous passages, 'the Christ, the Son of God,' evidently put in apposition, as interpreters of each other.'—WARE's *Discourses*, *p.* 15.

37. And some of them said, Could not this *Man*, which opened the eyes of the blind, have caused that even this man should not have died?

He who has just been mentioned as the Christ, the Son of God, is here spoken of expressly as a *Man*. The Christ, the Son of God, therefore, is a *Man*.

41. Then they took away the stone from the place where the dead was laid, and Jesus lift 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 interesting occasion 'has led to the record of evidence,—that our Lord always prayed for the power to perform a miracle. "I knew that thou hearest me always." A fact of which the sister of Lazarus seems to have been aware, and to refer to. "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (Ver. 22.)' 'How admirable the humility which though it never allowed him to arrogate the honour of his miraculous works, chose that time to make a peculiar public acknowledgment of his complete dependence for such power on the God who sent him!'—FOX's *Apostle John an Unitarian*, *p.* 30; and *Sermons*, *Christ and Christianity*, *vol.* ii. *p.* 51.

pierced:'—Zech. xii. 10, in which, according to the Hebrew text, Jehovah says, 'they shall look upon me whom they have pierced,' and as these words are applied by St. John to Christ, Christ must be Jehovah:—comp. Ps. xxii. 16.'—HOLDEN'S *Expositor.*

DR. J. P. SMITH appears to take the same view of the passage. But his Reviewer replies, 'With Grotius we understand the prophet to use the word *pierced* figuratively for 'treated with insult and injury.'....There can be no necessity for supposing the prophet to have spoken of Jehovah being literally pierced—a sentiment which would have excited the indignation and horror of all his countrymen.'—*Review of Scripture Testimony, p.* 40. 'Many MSS., by the addition of only a letter, read *look on him*, instead of *on me*.'—*Ibid.*

XX.—22. And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost.*

This he said, we are told, 'as one that had *divine authority*;' and he is represented as promising, 'I will shortly breathe out the miraculous influences of *my* Spirit upon you,' &c.—DR. DODDRIDGE.

But it should be remembered, that Jesus *prayed* to the Father for the Spirit, and that he *received* it of the Father. John xiv. 16; Acts ii. 33. It could not therefore be his *inherently*, and he could not, *in himself*, be divine.

DR. BLOMFIELD infers from this passage, that our Lord acted on his own authority. In reply, MR. FOX says, 'You have overlooked the introductory sentence; "as my Father hath sent me, even so send I you," which intimates that as he imparted to them the powers required by their mission, so had the Father previously imparted to him the higher powers required by his mission, in which, indeed, theirs was included. In imparting the Holy Spirit, he only gave what he had first received; "for God giveth not the Spirit by measure unto him." (iii. 34.)'—*The Apostle John an Unitarian. A Letter*, &c., *pp.* 29, 30.

28. And Thomas answered and said unto him, *My Lord and my God.*

'These words have been variously explained, and to avoid the evidence resulting from them in favour of our Lord's divinity, some have supposed this to be the language merely of surprise and astonishment; a vain, and, indeed, a profane exclamation! But the text says, "Thomas answered and said *unto him*," that is, unto Christ himself--"My Lord and my God!" and our Lord himself plainly so understood it, for he replies, "Thomas, because thou hast seen me thou hast believed." So the learned Reformer, Beza: "From the pronoun *to him*, it appears that the words which follow are not merely the expression of the Apostle' admiration, as the Nestorians used to evade this passage; but the words represent him addressing Jesus himself as the true God and his Lord:....and there is not a more express instance in the Gospels, of the invocation of Christ as the true God." (See DR. SMITH'S *Messiah, vol.* ii. *p.* 277.)'—*Cottage Bible.*

Thomas had no doubt that Jesus was a *man*; and a few moments previously he had been fully convinced that he was a *dead man*. It is incredible therefore to suppose, that he could believe him to be the ever-living God.

'The exclamation of Thomas, 'My Lord and my God,' xx. 28, was excited by handling Jesus, by his conviction that it was not a spirit which he

It is worthy of observation, that Jesus prays that the people may believe that the Father has *sent* him.

When he says, that the Father has heard him, and hears him always, he cannot surely mean, according to the doctrine of the two natures, that he has heard and hears himself, or that one part of himself has heard and hears another part of himself. But he must be understood to allude to a Being entirely distinct from himself.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this *Man* doeth many miracles.

48. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us that one *Man* should *die* for the people, and that the whole nation perish not.

51. And this spake he not of himself: but, being high priest that year, he prophesied, That Jesus should *die* for that nation:

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to *death*.

In these verses, Jesus is spoken of as a *Man*, and as a *mortal* man, capable of *dying*; and this, too, as it is said, under the influence of the spirit of prophecy. For 'wicked, and worthless as the high priest was, God so guided his tongue, that contrary to his intention he pronounced a prophecy of the *death* of Jesus Christ.'—DR. A. CLARKE.

XII.—7. Then said Jesus, Let her alone: against the day of my *burying* hath she kept this.

A mortal creature may be *buried*, but not surely the immortal God. Jesus therefore must be a creature; for he speaks of the day of his *burying*.

12, 13. (See Matt. xxiii. 39; Luke xiii. 35.)

23. And Jesus answered them, saying, The hour is come that the *Son of Man* should be glorified.

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.

28. *Father,* glorify thy name. Then came there a voice from

he saw before him, but his risen master. From this it is clear that the latter part of the exclamation could not be addressed to Jesus, but must have a devout and evident reference to the power which raised him from the dead.'—PIPER'S *Lecture on the Trinity, p.* 20.

But Scripture should be allowed to explain Scripture; and there is a passage most strikingly parallel to the above. 'And Thomas answered and said unto him, My Lord and my God!' 'And Jonathan said unto David, O Lord God of Israel,' &c. (1 Sam. xx. 12.) In both these passages, there is the same sudden transition of thought in the midst, from the creature to the Creator. While, according to the Trinitarian mode of interpretation in the former, David would be the Lord God of Israel in the latter.

It was not the belief that he was *God*, that Jesus required of his disciples, but that he was the *Son* of God, risen from the dead; for he had a short time before said to a disciple, 'Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' John xx. 17. Here Jesus has a Father and a God. But God cannot have a Father and a God. And therefore Jesus cannot be God.

See *The Apostle John an Unitarian, pp.* 32—35.

XXI.—17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, *Lord, thou knowest all things;* thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

HOLDEN takes it for granted that this passage proves Jesus to be *omniscient;* for he has this short note upon it:—'He who is omniscient must be God:—ch. ii. 24, 25.'—*Expositor.*

But Christians are said to 'know all things;' yet no one infers from such a mode of expression that they are omniscient. 1 John ii. 20.

'And, 1 Kings xiv. 5, 6, we find that Aijah knew the thoughts of Jeroboam's wife; in 2 Kings ii. 25, 26, and vi. 12, Elisha knew the conduct of Gehazi at a distance, and the secret counsels of the King of Assyria. Daniel knew the thoughts of the King of Babylon upon his bed—Dan. ii. 29; and Peter knew the secret transactions of Ananias and Sapphira, Acts v. 4.'—BEARD'S *Vindication of the Middleton Unitarians, pp.* 29, 30.

In short, the Omniscient Jehovah can qualify any of his creatures and servants to search and know the heart.

The *Cottage Bible* paraphrases the words of Peter thus:—'Thou knewest that I should deny thee; and now thou knowest, notwithstanding all my cowardice—thou *knowest* that I love thee.' It was thus that Jesus knew all things. But that he did not know all things in the strict and absolute sense, is clear from his own declaration, that he did not know when the coming of the Son of man would take place.

See the parallel passages under this head, John ii. 24, 25; xvi. 30.

We do not find in this Gospel any of the following peculiar forms of Trinitarian expression in reference to Jesus Christ:—The Eternal Son of God—God the Son—Incarnate Deity—Second Person of the Trinity—Jehovah Jesus—God-Man—Two Natures of Christ, &c. &c.

from heaven, saying, I have both glorified it, and will glorify it again.

In the midst of trouble of soul, Jesus speaks of the power of the Father to *save* him; and he must therefore be entirely dependent on him.

'As *man*, our Lord felt a natural love of life, and dread of pain and death. The distress of his soul at first suggested a *petition for deliverance*, but he instantly checked it by the reflection on the end of his coming.'—HOLDEN'S *Expositor.*

'As a *man* he was troubled at the prospect of a violent death.'—DR. A. CLARKE.

This implies, that as *God* he could not be troubled at such a prospect. But what a strange incongruity to suppose, that the same being can be troubled, and not troubled at the same time! and that he can be the suppliant, engaged in prayer, and the Deity, to whom the prayer is addressed!

Jesus, however, does not refer to one part of himself as saving the other part of himself, or to one of his supposed two natures as saving his other nature; but he says, *I* and *Me*; that is, he speaks of his *whole* person.

See the account of the agony of Jesus in the garden of Gethsemane, Matt. xxvi. 36—45.

32. And I, if I be lifted up from the earth, will draw all men unto me.

33. This he said, signifying what *death* he should *die*.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, *The Son of Man* must be lifted up? who is *this Son of Man?*

As Jesus is a being capable of *death*, he must be a *mortal* creature, and not the ever-living God, who alone hath immortality in himself.

44. And Jesus cried and said, He that believeth on me, believeth *not on me*, but on him that *sent* me.

45. And he that seeth me, seeth him that *sent* me.

Jesus here, in effect, refers all belief, as its primary object, to the God who *sent* him, and distinguishes himself completely from him.

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 everlasting life: whatsoever I speak, therefore, *even as the Father said unto me, so I speak.*

If Jesus did not speak of *himself*, he spoke of *another*,—the *Father;* and he must be distinct from the Father. The Father gave him a *commandment;* which implies the superiority of the Father, and the inferiority of the Son. And so subordinate and obedient was Jesus, that he delivered the *very words* of the Father who *sent* him:—'*whatsoever* he spoke, even as the Father said unto him, so he spoke.'

Let the reader try the application of the doctrine of the two natures to these verses.

XIII.—1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this

7. If ye had known *me*, ye should have known *my Father* ALSO: and from henceforth ye know him, and have seen him.

This word, *also*, proves that Jesus and the Father are strictly *two beings*. See what is said on the 1st verse.

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.

Jesus has not spoken of *himself*, but *another;* and that is the *Father*, who alone does the works. He must therefore be perfectly distinct from the Father, and subordinate to him.

The reader should keep in mind the declaration of Jesus in this place, that 'the Father, that dwelleth in him, *He* doeth the works;' as it will account for every miracle which Jesus performed, and explain every passage that Trinitarians bring forward to prove that he is God. The *Father* did those things. That is the answer.

Yet a learned Trinitarian paraphrases the words, *He doeth the works*, thus:—'We are not only *one* in *nature*, but one also in *operation*. The works which I have done bear witness of the infinite perfection of my nature. Such miracles as I have wrought, could only be performed by unlimited power.'—DR. A. CLARKE.

This is a remarkable instance of the influence of system to warp a plain and obvious passage. But it is sufficient to reply, that Jesus, in this verse, declares expressly, that he does not speak the words of *himself;* but that the *Father*, that dwelleth in him, doeth the works.

See the passage under the Trinitarian head.

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

To dwell in any thing, is not to be that thing *itself*. Therefore this form of expression, used in reference to Jesus and the Father, proves that they are completely distinct beings. And it is applied to all true believers, as well as to the Father and the Son. For the apostle John says, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth *in* him, and he *in* God.' 1 John iv. 15.

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*.

When we hear of a son's *going to his father*, we never doubt that he is distinct from the father. And neither should we doubt that Jesus, the Son of God, is distinct from his Father who is in heaven.

That the Apostles were enabled to work *greater* miracles than those which even Jesus wrought, is a decisive answer to the argument for the Deity of Christ, deduced from the performance of miracles.

But a learned Trinitarian says, that these *greater works* were to be done by the 'almighty power' of Jesus.—DR. A. CLARKE. Jesus, however, does not say so; but 'because he was going unto his *Father*.' It was therefore the same Father that did the works in him, that was to do the works in them. And Jesus says in this chapter, that 'he will *pray* the Father' for them; and 'the Father,' he assures them, will send them the Holy

Holy Spirit 'in his name.' (Ver. 16, 17, 26.) The above assertion, then, of the learned Doctor is not correct.

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

14. If ye shall ask any thing *in my name*, I will do it.

To ask *in the name* of a person, is certainly not to ask that person *himself*, but *another*, through his medium; and therefore Jesus and the Father are two distinct beings.

But Christ says, that 'whatsoever they shall ask, &c. *he* will do it.' And it is hence inferred, that 'he here promises what omnipotence can alone perform.'—HOLDEN'S *Expositor*.

But 'there is little doubt that the passage has a particular reference to the power which Christ received from the Father to attend to the interests of his church during the age of the apostles, by the occasional assistance which he was enabled to bestow on the first preachers of the Gospel in the performance of miracles.'—WILSON'S *Scripture Illustrations, pp.* 222, 223. And the above writer (that is, HOLDEN,) paraphrases the passage thus:—'whatsoever you shall ask *for the promotion of the Gospel*,' &c. Besides, the prophets of God are said to *do* those things, which they merely *predict* will be done. Thus Jeremiah is said to be 'set over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.' That is, he would *foretell* that such things would be; and, in scripture phraseology, he is said to *do* those things *himself*. Jer. i. 10.

15. If ye love me, keep my commandments.

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

Jesus *prays* the Father, and must be distinct from him, and inferior to him. And it is the Father who is here said to *give* what is prayed for; which confirms the preceding explanation of the 13th and 14th verses.

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

See the remarks on the 11th verse.

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

Jesus says, '*my Father*,' '*me*,' and '*our*;' and this is language which proves himself and the Father to be *two* beings, perfectly distinct from each other.

But, reply Trinitarians, when he says, '*we* will come,' he means, we two natures will come; and when he says, '*our* abode,' he means, our two natures' abode. This is an attempt to obviate a difficulty, by creating a greater. And thus it almost invariably is in reference to this doctrine. See the 23rd verse, under the Trinitarian head.

24. He

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.

When a person says, that any thing is not his *own*, but *another's*, he distinguishes himself from that other, as plainly as language can possibly express it. And so does Jesus in this verse from the Father who *sent* him.

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.

See the 13th and 14th verses.

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.

Here Jesus declares plainly that the Father is *greater* than he; consequently, he must be both distinct from the Father, and inferior to him; for *greater* implies *another*, and a *less*. But we are told, that Jesus 'is repeatedly speaking of his *divine* and of his *human* nature. Of the *former*, he says, *I and the Father are one:* chap. x. 30, and of the *latter*, he states with the same truth, *The Father is greater than I.*'—DR. A. CLARKE.

'My Father, whose *servant* I am as *mediator*, is in this respect greater than me.'—DR. DODDRIDGE.

'As my Father's *servant*, he is greater than I.'—DR. GUYSE.

'That God is greater than man seems a truism unworthy of the occasion; but where there is a perfect equality of *nature*, we may easily conceive a gradation in rank between a son and his father—between a messenger and him that sent him. In all the *offices* of Christ, as Prophet, Priest, and King, he evidently sustains a rank *below* the Father.'—*Cottage Bible.*

To these several explanations, there is one reply: Christ speaks throughout the passage in his *person*, and in his *whole* person. He says, *I*, *My*, and *Me*. And therefore whatever natures he possessed, and whatever offices he sustained, they were all included in this *one* person; and in reference to *this*, the Father is *greater* than he.

It is remarkable, how clearly some of the above quotations represent Christ and the Father as two distinct beings! The one is the servant, the mediator, the messenger, the son, the prophet, and the priest of the other. And these designations doubtless imply distinction, if language can express it.

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

Where a *commandment* is given, there must be two parties, and the one superior to the other. Jesus therefore, as he received a commandment from the Father, must be distinct from him, and subordinate to him.

It is inconsistent to say, that the same being should give a commandment to himself. And if it be said, that one nature of the same being gave a commandment to the other nature of the same being, then Jesus

Christ is, in his own person, both Father and Son; for it is the *Father* that gave the commandment.

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

As the vine is distinct from the husbandman, so must Jesus Christ be distinct from the Father.

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

9. As the Father hath loved me, 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.

As Jesus has kept his Father's commandments, he must be as distinct from the Father, as his disciples, who are to keep his commandments, are distinct from himself.

13. Greater love hath no *Man* than this, that a *Man* lay down his *life* for his friends.

Jesus here represents himself as a mortal creature; for he speaks of himself, in effect, as a *Man* who lays down his *life.*

15. Henceforth I call you not servants: for the servant knoweth not what his Lord doeth: but I have called you friends: for all things that I have *heard* of *my Father* I have made known unto you.

Christ *heard* of the Father, and must be distinct from him; and as he taught nothing but what he had heard of him, he was entirely obedient and subservient to him.

See viii. 40, under the Unitarian head.

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.*

To ask of the Father, in the name of Jesus, is to ask of one through the medium of the other; and hence it is said, that we are to 'consider Jesus Christ as the great *mediator* between God and man.'—DR. A. CLARKE. He is therefore distinct from the Father. And as it is the Father that *gives,* Jesus must be subordinate to him.

21. But 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.*

The word *also,* proves Christ and the Father to be *two* beings. See xiv. 1, under the Unitarian head.

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.

The word *both* implies *two* things. In the first instance in which it is used

used in the passage, it is applied to *seen* and *hated*; and in the second, to *Jesus Christ* and the *Father*. It therefore proves that the Father and the Son are strictly *two* beings. And as Jesus alludes to himself as a *Man*, he must be a very different being from *God*.

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

The word *nor* in this connection, shews that Jesus and the Father are *two*; for it signifies something *added* to what has already been mentioned. For instance, 'I am persuaded, that neither death *nor* life, *nor* angels, *nor* principalities, *nor* powers,' &c. (Rom. viii. 38.) Thus in the passage, 'the Father' is first mentioned; and Jesus immediately adds, '*nor* me.' The Father and the Son, therefore, are *two* beings.

How vapid is the passage on the Trinitarian view,—'they have not known my divine nature, nor my human nature!'

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.

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*.

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*.

As a person may go to *another*, but not to *himself*, Jesus must be distinct from the Father, to whom he goes.

'*Because I go to the Father*; i. e. it is because I *ascend* to him,' &c.—HOLDEN'S *Expositor*.

This may be said of *one* being, in reference to *another* being; but not of *one* being, in reference only to *himself*.

23. 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.

24. Hitherto have ye asked nothing *in my name*: ask, and ye shall receive, that your joy may be full.

Here Jesus clearly distinguishes himself from the Father. He is not that Being to whom his disciples are to address their prayers, but *another*, in whose *name* their petitions are to be presented. He prohibits them from praying to *himself*, and directs them expressly to pray to the *Father*. He must therefore be a being entirely distinct, and also different from the Father.

It would be strange to explain the words,—'In that day ye shall ask my human nature nothing. Verily, verily, my human nature says unto you, Whatsoever ye shall ask my divine nature in the name of my human nature, my divine nature will give it you.' Jesus, however, does not divide himself into *natures*, or into *parts*; but speaks of himself as *one* person: 'in that day ye shall ask *me* nothing.'

It is, however, observed, that the verb rendered 'ye shall ask,' clearly here

here denotes *to interrogate, to put questions*, as in verses 5, 30, and not *to pray*; hence the Socinian argument drawn from this text against praying to Christ has no weight.'—HOLDEN'S *Expositor.*

But two points are quite evident here. First, The disciples of Christ are to *ask nothing* of him. And how can they observe this prohibition, without abstaining from all *prayer* to him? And secondly, They are to *ask every thing* of the Father. And how can they *ask any thing* of him, without *prayer?* The very act of *asking* of the Deity, is *prayer;* and the absence of that *asking*, is the absence of *prayer.*

DR. A. CLARKE on this passage says, that Jesus is to be 'considered in the character of *Mediator* in the kingdom of God.' And in another place he says, that 'the word *Mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile *two* parties at enmity, &c.' Then Jesus Christ must be as distinct from *God*, as he is from *men.* See *Commentary*, John xvi. 23; and 1 Tim. ii, 5, 6.

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.*

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

Jesus again directs his disciples to ask *in his name.* He admits, in effect, that he stands in the relation of one who *prays* to the Father. He says, that he came out from God, came forth from the Father, and that he again goes to the Father. And these are all so many clear proofs, that he and the Father are two distinct beings.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest *forth from God.*

This undoubting faith of the disciples is, that Jesus came *forth from* God, and consequently was the servant and messenger of God.

See the passage under the Trinitarian head.

31. Jesus answered them, Do ye now believe?

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.

The words *alone* and *with*, in the latter clause of the verse, prove Jesus and the Father to be two beings, perfectly distinct from each other. For if a person is not *alone*, it is because *another*, at least, is with him; and to have another *with* him, is certainly not to be that other *himself.*

How feeble and puerile the reply, that one of his supposed two natures is not alone, because the other is with it! But it should be remembered that

that Jesus says, *I* and *Me*; that is, speaks in his *whole* person; not merely in a *part* of his person.

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:

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

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 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 *come I 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 shouldest take them out of the world, but that thou shouldest keep them from the evil.

 16. *They*

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 has *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.

This is a *prayer;* and *prayer* implies *two* beings—an inferior and a superior, a creature and the Creator. It is the prayer of Jesus, which he addresses to the only true God, the Father, whom he calls *his* Father, and who he says sent him, and gave him power, and all things that he possessed, even to the very words which he uttered. The Father sent him into the world, as he sent his disciples into the world, and he prays that the world may believe that the Father has sent him. The Father gave him glory, and this same glory he himself gave to his disciples. It is life eternal, he says, to know the Father as the only true God, and himself as Jesus Christ whom the Father has sent. As he was sent of the Father, he speaks of going to the Father; and as he has finished the work which the Father gave him to do, he looks forward to glory, in the presence of the Father, as the recompence of his reward. The whole, therefore, proves him to be a being completely distinct from the only true God, the Father, and entirely dependent upon him.

But, it is replied, that when Jesus speaks of the Father as the only true God, he does not mean to exclude himself from being the only true God, 'but merely the false Gods of the Gentiles, who had no just title to the name.' This is a very strange argument; for Jesus says that he is *sent* of

of the only true God; and how can he be the only true God himself? Can the only true God be sent of the only true God, and pray to the only true God, and receive power and all that he possesses from the only true God?

See the chapter, and particularly the 3rd verse, in the 1st Part, under the Unitarian head; and the 4th and 5th verses, in this Part, under the Trinitarian head:

XVIII.—4. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, *Jesus of Nazareth.* Jesus saith unto them, *I am he.* And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, *I am he,* they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, *Jesus of Nazareth.*

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 nothing.

Christ here admits distinctly that he is *Jesus of Nazareth;* and he must be another being distinct from the Father, and inferior to him, because the Father *gave* him his disciples.

See the 6th verse under the Trinitarian head.

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?

'Shall I not *acquiesce* in what I know to be his will? or would it be the part of a dutiful and affectionate Son to dispute the determinations of his paternal wisdom and love?'—DR. DODDRIDGE.

'This was the dreadful 'cup' from which our Saviour prayed to be, *if possible,* delivered.'—*Cottage Bible.*

All this implies distinction, inferiority, dependence, submission, and resignation, on the part of Jesus, in reference to the Father.

17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this *Man's* disciples? He saith I am not.

In the two parallel passages, Matt. xxvi. 71, and Mark xiv. 67, Christ is called 'Jesus of Nazareth;' in this he is mentioned as a '*Man;*' which shews in what sense the expression 'Jesus of Nazareth' is used.

29. Pilate then went out unto them, and said, What accusation bring you against this *Man?*

40. (See Matt. xxvii. 20; Luke xxiii. 18.)

XIX.—5. Then came Jesus forth, wearing the crown of

thorns, and the purple robe. And Pilate saith unto them, Behold the *Man!*

7. (See Matt. xxvi. 63—66; Mark xiv. 61, 62; Luke xxii. 70.)

12. And from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this *Man* go, thou art not Cesar's friend: whosoever maketh himself a King speaketh against Cesar.

19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

25. Now there stood by the cross of Jesus his *Mother*, and his *Mother's* sister, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his *Mother*, and the disciple standing by whom he loved, he saith unto his *Mother*, Woman, behold thy Son!

27. Then saith he to the disciple, Behold thy Mother! And from that hour that disciple took her unto his own home.

Mary is mentioned as the *Mother* of Jesus, both at his *birth* and his *death;* and this circumstance, taken in connection with these two events, may well convince the mind that he is a *creature* of God.

30. (See Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46.)

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.*

'The assurance hereby conveyed is of indescribable value, as our blessed Saviour declares that *his God* and Father is in the same sense the God and Father of his *Brethren* and *Disciples.*'—MRS. TOOGOOD'S *Religious Prejudice Overcome, p.* 25.

As God is the God of Jesus, *in the same sense* as he is the God of Christians, Jesus himself, in common with Christians, must be a *creature* of God; for God cannot have a God over himself.

'I am by and bye, to ascend to *my* Father and God, who is *your* Father and God *also.*'—DR. A. CLARKE.

'I am going into heaven to Him who is my Father and God, *both as I am Man and Mediator*, and as I have derived my being from Him by an eternal filiation, and who is now become your Father and God not only by creation, but by regeneration, adoption, and redemption.'—HOLDEN'S *Expositor.*

DR. WARDLAW contents himself with answering the passage by a general caution, 'to beware of forming our judgment from detached and insulated passages of the word of God;' and by a general appeal to the Scriptures, in support of the Deity of Jesus Christ. And he adds,—'Admit the double

double view of the person of Christ which is here stated, and the difficulty vanishes.'—*Unitarianism Incapable of Vindication, pp.* 334—336.

Then, 'when Jesus says, I ascend to my Father, did he ascend in *one person* to himself, *in another person?* Did HE as *man* ascend TO HIMSELF as *God?*'—*The Trinitarian Investigator, p.* 36.

DR. WARDLAW's plan would have been the most judicious, if he had kept out of sight 'the double view;' for certainly there is no grappling with the passage on the Trinitarian system; and 'the double view' renders it doubly perplexing; as is the case in every instance where double-dealing is adopted as the rule of conduct.

Let the reader notice particularly the *derivation of being* spoken of in the extract from HOLDEN; and let him remember, that Jesus Christ, in the passage under consideration, does not speak of merely a *part* of himself, but of his *whole* self; for he says, *I* ascend, *my* Father, and *my* God.

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

Thus Jesus is sent by the Father, in the same sense as his disciples are sent by himself. And this agrees with his words on another occasion: 'As thou hast sent *me* into the world, even so have I also sent *them* into the world.' John xvii. 18.

31. But these are written, that ye might believe that Jesus is the Christ, the *Son of God;* and that believing ye might have life *through* his name.

Thus the whole of this Gospel was written, that Christians might believe that Jesus is the Christ, or *the Anointed* of God, and the Son of God; and this belief is declared to be effectual for salvation; for we have *life* through Jesus, in this his peculiar character and designation.

He is 'the Christ, the Son of God.' And 'words cannot more distinctly state this necessary article of faith, or more decidedly assert its efficacy. Who can account it insufficient, when John declares that it opens the doors of life?'—WARE's *Discourses, pp.* 31, 32.

'This conclusion of St. John's Gospel is of great importance, as it puts us in possession of his opinion of the person, rank, and dignity of our blessed Lord, and thereby removes whatever ambiguity may appear in the former part of the Gospel. It is decisive also as it perfectly accords with the account our Lord gave of himself, for he never ascribed to himself any personal rank higher than that of the *Son of God.*'—*Religious Prejudice Overcome, p.* 24.

'What is here recorded is to give a full proof of the divinity of Christ; that he is the promised *Messiah;* that he really suffered, and rose again from the dead, and that through him every believer might have eternal life.'—DR. A. CLARKE.

Yes, 'the divinity of Christ,' as he was *divinely commissioned;* and the words of the Apostle are so plain and decisive, that we have here the simple admission of a learned Trinitarian, that Jesus is the *Messiah;* that is, the *Anointed.*

XXI.—14. This is now the third time that Jesus shewed himself to his disciples, after that he was *risen from the dead.*

He who died, and rose from the dead, might be a *creature*, but he could not possibly be the *Creator.*

MR.

MR. FOX, in the conclusion of his Letter to DR. BLOMFIELD, gives the following valuable summary of this Gospel, on this point:—

'1. The Son is a distinct person, not merely from the Father, but from God: i. 18, xi. 4, xiv. 1.

2. The Father is the only true God: xvii. 3.

3. The Father was the God of the Jews: viii. 54.

4. The Father is greater than all: x. 29.

5. The Father is the object of worship to the true worshippers; iv. 23.

6. The Father is greater than the Son: xiv. 28.

7. The Father is the God of the Son: xx. 17.

8. The Son forbade prayer to himself, and directed it to be offered to the Father: xvi. 23.

9. The Son prayed to the Father: (for miraculous power) xi. 22, 41, 42: (for salvation from death) xii. 27: (for the promotion of the Father's glory by his sufferings) xii. 27, 28: (for the gift of the Holy Spirit) xiv. 16: (for his own glorification, and for the safety, sanctification and harmony of his followers) xvii.

10. The Son did his works in his Father's name, and by his Father's power: x. 25, xiv. 10.

11. The Father commanded the Son: x. 18, xii. 49, 50, xiv. 31, xv. 10.

12. The Father protected the Son: viii. 29, xvi. 32.

13. The Son can do nothing of himself: v. 19, 30.

14. The Son refers to the tribunal of the Father as a superior Judge, v. 45.

15. The Father gave the Son: iii. 16, iv. 10, vi. 32, 33.

16. The Father sent the Son: iii. 17, viii. 16, x. 36.

17. The Father bestowed all needful powers on the Son: iii. 35, xvii. 2, 7.

18. Christ did the will of a Superior, and had an assigned task: iv. 34, v. 36, vi. 38, viii. 29.

19. The Father instructed the Son: v. 20, viii. 28, 38, 40.

20. The Father inspired the Son: iii. 34, xiv. 10, 24.

21. The Father sanctified the Son: x. 36.

22. The Father authorized the Son to judge: v. 22, 27.

23. The Son died: x. 15, 17.

24. The Father gave the Son glory: xvii. 22.

25. The Father gave the Son to have life in himself: v. 26, vi. 57.

26. The Father gave the Son his disciples: vi. 37, 39, 44, 65, xiv. 2, 6, xviii. 9.

27. The Son imparted to the disciples all things that he had heard of the Father: xv. 15.

28. The relation of the Son to the Father was similar to that of the disciples to the Son: xiii. 20, xiv. 20, xv. 9, 10, 15, xvii. 22, xx. 21.

29. The Son, and Christians, bear the same relations to our common God and Father: xx. 17.

'These propositions, together with others which have occurred in the course of my examination of your arguments, are amply sufficient to redeem my pledge, at the commencement of this Letter, for the production of *positive evidence* that the Apostle John was an Unitarian.'—FOX's *Letter to* DR. BLOMFIELD. *The Apostle John an Unitarian, pp.* 44—46.

Terms

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	30
Son of Man	12
Son of Joseph	2
Seed of David	1
Mary, his Mother	8
Mankind, his Brethren	5
Man	30
Spirit of God given to him	1
Given to him by God	24
Sent of God	42
Cometh in the Name of the Lord	1
Come in the Name of the Father	1
Came from God	8
Departs to the Father	1
Goes to the Father	9
Went to God	1
With God	4
Can do nothing of himself	3
His doctrine and words the Father's	8
Received works from the Father	10
Received commandments from the Father	4
The Father does the works	1
Prayed to God	4
Prophet	5
Jesus of Nazareth	4
Heard of God	5
Taught of God	1
To ask in his Name	6
The Father greater than He	1
God, the Father of Christ	42
God, the God of Christ	1
TOTAL	275

The Acts.

CHAP. III.—6. Then Peter said, Silver and gold have I none; but such as I have give I thee: *In the name* of Jesus Christ of Nazareth rise up and walk.

7. And he took him by the right hand, and lifted him up: and *immediately* his feet and ancle-bones received strength.

'Jesus wrought all his miracles in his *own* name; but the apostles in *his* name——'In the name of Jesus Christ of Nazareth (saith Peter,) rise up and walk.' How shall we account for this, but on the principle of our Lord's divinity? It is the duty of a mere creature, however elevated, to render glory to his Maker; and of a sinner to render honour to his Saviour. Peter and John did both, and were particularly careful to take no honour to themselves: 'Why look ye upon us (said Peter), as though by our *own* power we had made this man to walk!' But when did Jesus express a fear lest his disciples should do him too much honour?'—*Cottage Bible.*

Jesus never performed *any* miracle by his *own* power. He 'spoke not of himself; but the Father that dwelt in him, *He* did the works.' (John xiv. 10.) 'The Son,' he said, 'can do nothing of himself.' 'I can of mine own self do nothing.' (John v. 19, 30.) And it is clear from his words at the grave of Lazarus, that he *always* prayed for the power to perform a miracle:—'I knew that thou hearest me *always*.' How astonishing, that, in the face of these passages, and numerous others of a similar import, such an assertion as the above should ever have been made! that 'Jesus wrought all his miracles in his *own* name!'

The apostles performed miracles in his name; that is, 'through faith in his name,' as Peter explains it in the 16th verse of this chapter. And it should be remembered, that whatever power he imparted to them, was first imparted to him by the Father. For Peter, as if to guard from mistake in this respect, had a short time before said, '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. 33.) In other words, the Father is the *source* of power, and Jesus is the *medium* of its communication.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

15. And killed the *Prince of Life*, whom God hath raised from the dead; whereof we are witnesses.

'The Holy One,' says Holden, is 'the *Messiah*;' that is, the *Anointed.* And

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The Acts.

CHAP. I—1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2. Until the day in which he was taken up, after that he *through* the Holy Ghost had given commandments unto the apostles whom he had chosen.

'Holy men of God spake as they were moved by the Holy Ghost.' (2 Peter i. 21.) And by the same divine power and agency, Jesus fulfilled the purposes of his mission; for 'he *through* the Holy Ghost gave commandments unto the apostles;' or 'by the *assistance* of the Holy Ghost.' HOLDEN'S *Expositor*. He must therefore have been a *servant* of God, as the holy men of old.

But the writer just quoted, adds, that 'Jesus, *as man*, is every where represented as acting by the Spirit.' Then, *as God*, is he represented as acting independently of the Spirit? The Scriptures, however, declare plainly that the Lord *put* his Spirit upon him, that God *anointed* him with the Spirit, and that the Father *gave* not the Spirit to him by measure. And never do we find a hint respecting his supposed two natures.

3. To whom also he shewed himself *alive* after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

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:

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Jesus is spoken of as one *alive* from the *dead*; and evidently 'the promise of the Father' is that of another Being, superior to him.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

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.

The Father alone possesses absolute and unlimited dominion; and therefore

And Dr. A. Clarke observes, that this is 'a manifest reference to Psalm xvi. 10. *Thou wilt not suffer thy* HOLY ONE *to see corruption.*' Thus far, then, the passage is a proof of the subordination of Jesus to the Father.

But the expression, *the Prince of life*, is explained as signifying, 'the *author of this life:* not only implying that all life proceeds from Jesus Christ as its *source*, but that the life-giving influence of that religion which they were now proclaiming, came all through him.——So the Jews preferred a *son of death*, a *destroyer of life*, to the *Author and Procurer of life and immortality!*'—DR. A. CLARKE.

It is a strange idea to suppose, that he who was once *killed*, and who was *raised from the dead by God*, could be the original source of life and immortality! God *suffered* him not to see *corruption.* Can the immortal God be liable to corruption? Or if he be, what being greater than himself could preserve him from it?

Jesus is *the Prince of life*, as he is 'the person who, by his resurrection from the dead, led the way to immortality.'—BELSHAM'S *Calm Inquiry, p.* 174.

In Mark i. 24, and Luke iv. 34, Jesus is called 'the Holy One *of* God;' which Dr. Doddridge says, signifies one 'whom God hath sanctified and sent into the world;' consequently, one who is distinct from him, and subordinate to him.

16. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

This is the same miracle that is mentioned in the 6th and 7th verses. See the remarks on those verses.

IV.—9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10. Be it known unto you all, and to all the people of Israel, that *by the name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

See iii. 6, 7, 16.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

'Such a Saviour must be divine: and when we compare these and similar declarations with others which describe Jehovah as alone mighty to save, and the only Saviour, the conclusion is evident that Christ must be Jehovah.'—HOLDEN'S *Scripture Testimonies, p.* 134.

But the Saviour here spoken of, is mentioned in the connection, as one who was *crucified*, and who was *raised from the dead* by God. He is said to be the head of the corner; and we read in another place, that he had 'become' so, because it was 'the Lord's doing.' (Matt. xxi. 42.) It is also observable, that he is said to be *given;* which Dr. A. Clarke explains of being 'divinely appointed,' as 'the means devised by God himself.'

In

therefore the Father alone, to the exclusion of the Son, as well as all other beings, must be God.

'This text evidently appropriates the prescience of some future events to the Father alone; and expressly or by undeniable consequence denies the Son's prescience of them: which truth also manifestly appears by a very great number of events, the revelation or discovery of which God 'gave unto Christ.' Rev. i. 1, and through the whole book.'—HAYNES *on the Attributes, p.* 51.

'Are we hence to infer, that our blessed Lord was unacquainted, not merely with the day of judgment, but with the times and seasons in general? This is not pretended, and would be contrary to fact; the very chapter in which the controverted words occur, demonstrating the contrary. But these 'times and seasons' *it was not for them to know.*' The Father had 'put them in his own power.' Not that *he himself* was ignorant of them, and on that account unable to give the information desired; but it formed no part of his instructions at that time, to make them known. They were secret things which belonged to God.'—WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 322, 323.

This argument, besides assuming the point to be proved, is strangely inconsistent, and refutes itself. Jesus, that is, the *Son*, was not ignorant of these things. Yet 'they were *secret* things which belonged to God;' that is, the *Father*, of whom Jesus is speaking. And if they were secret things belonging to the *Father*, how could the *Son* know them? For could they be secret, and not secret, at the same time?

'It formed no part of his *instructions* at that time to make them known.' '*Instructions!*' Who *instructed* him, but a superior Being? And if he had to be *instructed*, there was a time when he was *ignorant*, and he had to *learn* and to *receive knowledge;* which can be said only of a creature of God, but not of God himself.

One thing, however, is clear. These things are put in the Father's *own* power. They are not therefore in the power of the *Son;* and consequently the Son must be *inferior* to the Father.

9. And when he had spoken these things, while they beheld, he was *taken up;* and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is *taken up from you into heaven,* shall so come in like manner as ye have seen him go into heaven.

The expression, 'taken up into heaven,' implies a power distinct from Jesus Christ, and superior to any that he possesses.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the *mother* of Jesus, and with his *brethren.*

The *mother* and *brethren* of Jesus are still distinctly mentioned, though he is ascended to heaven.

II.—22. Ye men of Israel, hear these words; Jesus of Nazareth, a *Man approved of God* among you by miracles, and wonders

In addition to which, Peter says, in another part of this Book, 'Him hath God exalted with his right hand, to be a Prince and Saviour,' &c. v. 31. And the apostle John says, 'We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." (1 John iv. 14.) He was, therefore, made a Saviour, by the appointment and mighty power of God.

VII.—59. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

'The word *God*, is not found in any MS. nor Version, nor in any of the primitive Fathers except *Chrysostom.* It is not genuine and should not be inserted here: the whole sentence literally reads thus: *And they stoned Stephen, invoking and saying, Lord Jesus receive my spirit!* Here is a most manifest proof that *prayer is offered to Jesus Christ;* and that in the most solemn circumstances in which it could be offered, viz. when a man was *breathing his last.* This is, properly speaking, one of the *highest acts of worship* which can be offered to God; and if Stephen had not conceived Jesus Christ to be GOD, could he have committed his soul into his hands?' DR. A. CLARKE.

Stephen has a *vision*, and *sees* Jesus; but it is not as *God*, but as '*the Son of Man, standing on the right hand of God.*' He does not therefore address him as *God*, and he cannot be said to *worship* him. That he addresses him, when he is before his eyes, is quite natural; and knowing him to be the resurrection and the life, it is quite natural also that he should commend his spirit into his hands. With regard to his *kneeling*, it might be an involuntary act; as it is probable that he would fall in that posture, when he was at length overpowered by his wicked assailants. But whether involuntary or not, let it be remembered, that it was the *Son of Man* whom he addressed.

'I am dying in thy cause, but thou art the resurrection and the life, and from thee I shall again receive my life: with full confidence in thy declarations I resign it into thy hands; Lord Jesus, receive my departing breath.'—DR. CARPENTER'S *Unitarianism the Doctrine of the Gospel, pp.* 211, 212.

'Seeing Christ in heaven, and knowing Christ's power with God, was as good a reason for Stephen to call for and desire his help, as it was for his disciples, who saw his power on earth, Matt. viii. 24—27, to save them in a storm.—Yet Stephen's example is to others no rule, unless they are encouraged by a like vision; we are not to depart from general rules of duty, and justify our practice by a single, and extraordinary instance, or example.'—HAYNES *on the Attributes, p.* 119.

See WILSON'S *Scripture Illustrations, pp.* 224, 225.

IX.—14. And here he hath authority from the chief priests to bind all that *call on thy name.*

'That *invoke* thy name.'—DR. DODDRIDGE.

'Who *invoke religiously* thy name, *i. e.* who pay thee religious worship. —Hence the first Christians prayed to Christ, who consequently is God, as no created being ought to be the object of divine worship.'—HOLDEN'S *Expositor.*

'*To*

wonders, and signs, which *God did by him,* in the midst of you, as ye yourselves also know.

Peter, under the illumination of the Holy Spirit, which had just been poured out upon the Apostles, bears this remarkable testimony to Christ. And what is the purport of it? Jesus is a *Man;* and therefore he is a creature, and not the Creator. He is *approved* of God; and therefore he is distinct from God, by whom he is approved. And he is represented as the *instrument* and *agent* of God, who performed the miracles *by* him; and therefore he is inferior to that Being whose instrument and agent he is.

'*God did the miracles through him,* God being the real author of the miracles, and Christ the medium, through the instrumentality of whom they were exhibited.'—YATES's *Vindication, p.* 90.

'This is perfectly rational, if Jesus was a mere prophet:—it places him, as to miraculous power, on the ground which every mere prophet must occupy:—but it is hardly consistent with the sentiment held by Mr. Yates, and by Unitarians in general, of his possessing power at his own disposal, in a way quite peculiar to himself. But what shall we make of those passages in which miracles are represented, both during his life, and especially after his ascension, as done *in his name?* Is he a mere *instrument* or *medium* when this is the case? No. The apostles are now the instruments, and they ascribe the power which produced the effect to their exalted Lord. The very place which THE FATHER occupied in *his* miracles, HE HIMSELF occupies in *theirs.* So that, substituting *Christ* for *God,* and *Peter* or *Paul* for *Christ,* we may adopt Mr. Yates's own words, and say;—"*Christ,* in fact, *did the miracles through his apostle,* Christ being the real author of the miracles, and his apostle the medium through whom they were exhibited."'—WARDLAW's *Unitarianism Incapable of Vindication, p.* 355.

It seems to be forgotten here, that Christ in his exalted state, was the medium through whom the Father communicated to the Apostles the power to perform miracles. For he received from the Father the promise of the Holy Spirit, and it was shed through his instrumentality. Acts ii. 33.—Jesus had no power but what he received from the Father; and when it is recollected that he said, he could do nothing of himself, it must be evident that he could have no 'power at his own disposal.' And it should be remembered, too, that when the Apostles performed miracles *in the name of Jesus,* they meant, according to their own explanation, *through faith in his name.* Acts iii. 6, 16.

23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have *crucified and slain:*

24. Whom *God hath raised up,* having loosed the pains of *death:* because it was not possible that he should be holden of it.

30. Therefore being a prophet, and knowing that 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;

31. He seeing this before, spake of the *resurrection* of Christ,

'*To call on the name of Jehovah*, and *to be called by his name*, are phrases of frequent occurrence in the Sacred Volume. The Jews, the city of Jerusalem, the temple, the ark of the covenant, and believing Gentiles, are all said to have been '*called by* the name of Jehovah;' that is, they were his, they belonged to him, they were dedicated to his service. '*To call on* the name of Jehovah,' then, would, in all probability, imply an *acknowledgment* of being his, and of submitting implicitly to his authority. In like manner, when it is affirmed of the primitive converts to the religion of Christ, that they were *called by his name*, the expression undoubtedly signifies that they were *Christians*—that they belonged to Jesus, and were dedicated to his service. Thus, too, when it is related of the early believers, that they *called on the name* of Jesus Christ, the words are, most probably, to be understood as a periphrastical designation of the early Christians—of those persons who made a *public profession* of the Gospel. This interpretation is confirmed by those passages of Scripture in which the apostles are represented as baptizing in the name of Jesus, praying in his name, performing miracles in his name;—in other words, by his direction, and under his authority. In this manner, we know that they *called on*, or *appealed to*, the name of Jesus; but we do not know, and we have no warrant from Scripture in believing, that they presented religious worship to their Lord and Master. The only direct invocation that we read of, made to Christ, is that of the martyr Stephen, who addressed his Saviour, not as Almighty God, but as 'the Son of Man, standing on the right hand of God;' but whose example it would be improper to imitate, unless we were placed in similar circumstances.

'It is worthy of remark, that if the phrase, *to call on the name of Christ* had been employed by the apostles as a familiar designation of the *worship of Christ*, we should reasonably expect in the Acts and the Epistles, direct examples of prayer to him recorded in explicit, unambiguous language,—and, particularly in St. Luke's account of the apostles, should perceive some traces of those objections which the Jews would undoubtedly have made to the paying a man that religious adoration which they justly regarded as due to Jehovah alone. But we find no such allusions;—we read of no such examples;—we can trace no such objections. *There*, however, do we discover, in plain and legible characters, that the Being whom they worshipped was He who had been the sole object of Christ's adoration, and to whom he had taught his disciples to pray. Who was this being? Was he *God the Son?*—was he *God the Holy Ghost?*—or was he *a Trinity in unity?* No: not one of these. This being was the "God who made heaven and earth"—"the God and Father of our Lord Jesus Christ."'—WILSON'S *Scripture Illustrations, pp.* 232, 233.

In reference to the concluding remark of the foregoing quotation, the reader may consult the Acts in the 1st Part of this Work.

See WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 256—258; YATES'S *Vindication, pp.* 224, 225; CARPENTER'S *Unitarianism, &c. pp.* 213—217; and *A Review of* SMITH'S *Scripture Testimony, pp.* 78—80.

21. But all that heard him were amazed, and said, Is not this he that destroyed them which *called on his name in Jerusalem*, and came hither for that intent, that he might bring them bound unto the chief priests?

See the preceding remarks on the 14th verse.

34. And

Christ, that *his soul* was not left in hell, neither *his flesh* did see corruption.

32. This Jesus hath *God raised up*, whereof we all are witnesses.

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.

34. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, *Sit thou on my right hand,*

35. Until I make thy foes thy footstool.

36. Therefore let all the house of Israel know assuredly, that *God hath made* that same Jesus, whom ye have crucified, *both Lord and Christ.*

The foregoing passages adduced from this chapter, are portions of Peter's sermon at the day of Pentecost. We have seen that Christ is spoken of as a man approved of God, &c. He is mentioned as one who was crucified and slain; but whose soul was not left in the grave, nor his flesh permitted to see corruption; for God loosed the pains of death, and raised him up. God also exalted him, and made him both Lord and Christ. He communicated, through him, to the Apostles, the Holy Spirit, and finally raised him to sit on his right hand, till he should make his foes his footstool. So, that whatever he was, he was so made by God, who performed the wonders of his will by him. This sermon was preached immediately after the effusion of the Holy Spirit; and the result of it was, that three thousand converts were made.

'God alone raised him up from death.' He was 'raised by *omnipotence* to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds.' And because he was made both Lord and Christ, he 'is not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men'—'the Governor of the universe.'—DR. A. CLARKE.

This is, indeed, a strange idea, that a being who was raised from the dead by God, who was raised to the highest dignity by omnipotence, and who was *made* Lord, could be the Governor of the universe!

But he was also made *Christ*; and Christ signifies the *Anointed*, and, therefore, one who receives all his power and authority from another.

III.—6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of *Jesus Christ of Nazareth* rise up and walk.

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.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15. And

34. And Peter said unto him, Eneas, *Jesus Christ maketh thee whole:* arise and make thy bed. And he arose immediately.

'*God* chose to put honour upon those primitive preachers of his word, that men might see that they were commissioned from *heaven.*'—DR. A. CLARKE.

Hence it is implied that Jesus is *God.* But it should be remembered, that he imparted the Holy Spirit to the Apostles, which enabled them to work miracles, because he himself had *first received* it of the Father.

X.—36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; *(he is Lord of all.)*

'Lord, maker, preserver, redeemer, and judge of all.'—DR. A. CLARKE.

How can this be, when Peter says on this occasion, that Jesus was anointed, ordained, and raised from the dead, by God? and that God preached peace *by* Jesus Christ? All therefore is of God. And this agrees with what is said in another place, that 'God hath put all things under his feet, and *gave* him to be the head over all things *to the church.*' Eph. i. 22.

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

'And the Apostle says, 'Unto every one of us is grace given, according to the measure of the gift of Christ.' (Eph. iv. 7.) When we read of the poor woman who came in the press behind, and touched his garment, and was immediately cured; upon which Jesus perceived 'in himself that virtue had gone out of him,' (Mark v. 30,) and that 'the whole multitude sought to touch him: for there went virtue out of him, and healed them all,' (Luke vi. 19,) we cannot but infer that a power of performing miracles was *inherent* in Jesus.'—HOLDEN'S *Scripture Testimonies, pp.* 167, 168.

Hence the divinity or deity of Christ is inferred. But how could this power be *inherent* in him, when it is declared, that the Spirit was given to him, that all things were delivered to him, that he could do nothing of himself, and that the Father that dwelt in him did the works? All, in fact, is ascribed to the Father; and Jesus is his instrument or agent.

What is stated in the above verse, took place 'according to Christ's promise, John xiv. 12, where Christ tells his disciples, that he who believed on him should do the like works and greater.'—HAYNES *on the Attributes, p.* 183.

But he assured them at the same time, that the Father would send the Holy Spirit in his name. John xiv. 26. Accordingly we read, that it was '*God*' that 'confirmed' the preaching of the Apostles, 'bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, *according to his* OWN WILL.' Heb. ii. 3, 4. And this, Paul and Barnabas reported to the assembly at Jerusalem, 'declaring what miracles and wonders *God* had wrought among the Gentiles by them.'—Acts xv. 12.

XVI.—18. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee *in the name of Jesus Christ,* to come out of her. And he came out the same hour.

'The

15. And killed the Prince of life, whom *God hath raised from the dead;* whereof we are witnesses.

16. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

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

19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

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

21. Whom the heaven 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.

22. For Moses truly said unto the fathers, A *Prophet* shall the Lord your God raise up unto you of *your brethren, like unto me;* him shall ye hear in all things, whatsoever he shall say unto you.

23. And it shall come to pass, that every soul which will not hear that *Prophet* shall be destroyed from among the people.

24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in *thy seed* shall all the kindreds of the earth be blessed.

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.

The above passages from this chapter, are from the address of Peter, on healing the lame man who was laid at the gate of the temple which was called Beautiful. And here, Christ is called Jesus of Nazareth, and the Son of God, whom God has raised up, and sent to bless mankind, and glorified. He is spoken of as a Prophet like unto Moses, who was a *man*, and to be raised up from among the brethren or people of Moses, who were also *men*. He is referred to as the *seed* of Abraham, in whom all the kindreds of the earth are to be blessed, according to the promise of God to the Patriarch. He is represented as one who suffered, and was killed, but who

was

'The sovereign *Saviour* says to the *destroyer*, Come out of her; *and he came out the same hour.*'—DR. A. CLARKE.

'In the name of Jesus Christ,' according to Peter, signifies, 'through faith in his name.' Acts iii. 6, 16. And it should be remembered besides, that the Spirit which Jesus imparted to the Apostles, was first imparted to himself by the Father. Acts ii. 33.

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

'Is it not incredible that Jesus, had he been a mere man, would have been thus associated with God, as the object of that faith which is essential to salvation?'—HOLDEN'S *Scripture Testimonies, pp.* 163, 164.

This Trinitarian extract may be answered by the following:—'Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.'—DR. A. CLARKE.

Thus to believe on the Lord Jesus, is the same as to receive the religion of the Lord Jesus.

Besides, *Moses* is associated both with God and Jesus Christ, as an object of faith:—'And the people feared the Lord, and believed the *Lord*, and his servant *Moses.*' Exod. xiv. 31. 'Had ye believed *Moses*, ye would have believed *me.*' John v. 46.

And the Apostles seem to be associated in a similar manner; for Jesus says to them, 'He that receiveth *you*, receiveth *me*, and he that receiveth *me*, receiveth *him* that sent me.' Matt. x. 40.

XVII.—18. Then certain philosophers of the Epicureans, and of the Stoics, encountered him, And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

'Rather an 'announcer of foreign deities;' *i. e.* deities unknown to them before.'—HOLDEN'S *Expositor.*

If there be any Trinitarians who believe that the Apostle preached Jesus to the Athenians as *God*, the following Trinitarian extract, next to Paul's eloquent address on this occasion, may be the best answer:—'The apostle seemed to be a setter forth of *strange dæmons*, because he preached to them *Jesus* whom he shewed to be a *man* suffering and dying; but was afterwards raised to the throne of God.'—DR. A. CLARKE.

A man who suffered and died, and was raised to a throne, could not be the eternal and Almighty God. And if the Apostle did not preach the deity of Christ on this occasion, he did not believe it.

XVIII.—9. Then spake the Lord to Paul, in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For *I am with thee*, and no man shall set on thee, to hurt thee: for I have much people in this city.

HOLDEN adduces these verses as a proof of the Divinity of Christ, but without comment.—See his *Scripture Testimonies, p.* 293.

'I myself, by my powerful and gracious presence, am continually with thee.'—DR. DODDRIDGE.

This

was raised from the dead by God. He is received into heaven until the times of the restitution of all things, and then God will again send him upon the earth. He is therefore evidently a different being from God, and inferior to God. For could God be his own Son? and the seed of Abraham? and a prophet like unto Moses? and be sent of God? Could he suffer? and be killed? and be raised from the dead?

But Jesus is said to be 'the Prince of life;' and therefore 'all life proceeds from him as its *source*.'—DR. A. CLARKE. This, however, could not be; for he was killed, and raised from the dead by God, the *source* of life, 'who only hath immortality in himself.' See the 14th and 15th verses, under the Trinitarian head.

IV.—10. Be it known unto you all, and to all the people of Israel, that by the name of *Jesus Christ of Nazareth,* whom ye *crucified,* whom *God raised from the dead,* even by him doth this man stand here before you whole.

It is particularly worthy of observation, how frequently and how expressly it is declared in this Book, that *God raised Jesus from the dead.* Trinitarians often say, that Jesus raised himself from the dead. But here they and the Apostles are directly at issue; as also on many other points.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

12. Neither is there salvation in any other: for there is none other name under heaven *given* among men whereby we must be saved.

Jesus is the corner stone in the spiritual temple of God, not the God who dwells in the temple. And he is said to be *given.* 'There is no other person any where '*given* among men,' *appointed* among men *by the Deity,* 'through whom we can be saved' eternally.'—HOLDEN'S *Expositor.* As therefore he was *given* and *appointed* by the Deity, he must be distinct from the Deity, and inferior to him.

See the verses under the Trinitarian head.

23. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

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 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

This communication was made to Paul '*by a vision.*' And it should be remembered, that 'the God of our Lord Jesus Christ, the Father of glory,' empowered Christ to govern his church; for he 'put all things under his feet, and gave him to be the head over all things to the church.' Eph. i. 17, 22.

The expression, 'I have much people,' is explained as signifying, 'there are many who will embrace my religion.—HOLDEN'S *Expositor.*'

XX.—28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

'Supposing this the true reading, it is undeniable that our Saviour is here called God; but it is a matter of no small difficulty to ascertain the true reading.'—HOLDEN'S *Scripture Testimonies, pp.* 177, 178.

DR. WARDLAW declines insisting on this text.—*Unitarianism Incapable of Vindication, pp.* 32, 33. See also YATES'S *Vindication, pp.* 29, 30.

DR. DODDRIDGE 'thinks this passage must be allowed as an incontestable proof that the blood of Christ is here called the blood of God, as being the blood of that Man who is also God with us, God manifest in the flesh.'

'*To feed the church of God.*—Griesbach gives no less than six readings. That of our common version is found in about seventeen Greek MSS., of which one, the Vatican (in the Pope's Library), is reckoned of the 5th or 6th century. This reading is also supported by the Syriac of the 6th, and two Fathers of the close of the 4th century. Another reading, 'The Church of the *Lord*,' has the following authorities:—Of MSS., all the most ancient, the most valuable, and those derived from different and independent sources, viz. The Alexandrian, the Ephrem, the Cambridge, Abp. Laud's, and many others of various dates, from the 4th to the 8th centuries. Of the Versions, the two Coptic, the Armenians, the Old Italic; of Fathers, Ireneus, Eusebius, Athanasius, Chrysostom, and many others. The preponderance of evidence is thus in favour of LORD, which is therefore decidedly adopted by Griesbach, and approved by DR. PYE SMITH. *Messiah, vol.* ii. *p.* 493, 4.'—*Cottage Bible.*

'When we grant that the greater evidence appears to be in favour of *feed the church of the Lord, which he has purchased with his own blood;* we must maintain that, had not this *Lord* been GOD, his blood could have been no purchase for the souls of a lost world.'—DR. A. CLARKE.

But surely it is very unreasonable to suppose, that a Being who is strictly and properly God, could literally shed his blood. 'God is a *Spirit*,' and not '*flesh and bones* as they saw Jesus had;' and therefore he could not shed his blood.

'Granting, however, the correctness of the common reading, we should not dare to understand it in its literal acceptation. It is usual for men to speak of children, and other relatives, as 'their own flesh and blood;' and as Christ was, according to Jewish phraseology, 'the Son of God,' it is not unreasonable to conceive, that, if the apostle really desired the Ephesian elders 'to feed the church of *God*, which he had purchased with *his own blood*,' he only meant by the last expression, *God's own Son*, or *the blood of his own Son.*'—WILSON'S *Scripture Illustrations, pp.* 114, 115.

'*The Church of God, which he hath purchased with his own blood;* that is,

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.*

31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Here Christ is mentioned as the Lord's Christ, whom the Lord has anointed, and as his holy child, or servant. And though this is a prayer, which is offered up after the descent of the Holy Spirit, which was to guide the Apostles into all truth; and though Jesus is expressly mentioned in it, yet it is not addressed to him, but exclusively to that Being whose Christ and servant he is. How is this to be accounted for on any other supposition, than that Jesus is a creature, entirely distinct from God? Is it credible, that the Apostles, in the midst of a prayer, would have repeatedly introduced his name, and yet omitted praying to him, if they had believed him to be the Second Person of the Trinity, God, equal with the Father, and equally with him an object of worship? It is not to be supposed for a moment. Then Jesus is not God, but a creature of God.

And this was confirmed by the remarkable manner in which the prayer was answered. For the Apostles were again visited with a plentiful effusion of the Holy Spirit; so that 'the place was shaken where they were assembled together.'

See the remarks on this portion of Scripture in the 1st Part, under the Unitarian head.

V.—27. And when they had brought them, they set them before the counsel: and the high priest asked them,

28. Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this *Man's blood* upon us.

29. Then Peter and the other Apostles answered and said, We ought to obey God rather than men.

30. The *God* of our fathers *raised* up Jesus, whom ye *slew* and hanged on a tree.

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 the Holy Ghost, whom God hath given to them that obey him.

42. And daily in the temple, and in every house, they ceased not to teach, and preach *Jesus Christ.*

Jesus

is, with his own Son, as it is elsewhere expressed, for God properly speaking has no blood; and no usage is more common than the substitution of the figurative term blood for offspring. But the Syriac version reads, not *the Church of God*, but *the Church of Christ*; and in our own recent translation it is, *the Church of the Lord*.'—MILTON'S *Last Thoughts*, *p.* 33.

WAKEFIELD, in his Notes, takes the same view of the passage; on which DR. A. CLARKE observes, that 'were this the only place where *purchasing with his own blood* occurred, we might receive this saying; but as the redemption of man is, throughout the New Testament, attributed to the *sacrificial death of Christ*, it is not likely that this very *unusual* meaning should apply here.'

XXII.—16. And now, why tarriest thou? arise and be baptized, and wash away thy sins, *calling on the name of the Lord.*

See the remarks on the parallel passage, Acts ix. 14, under this head.

17. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

See the remarks on xviii. 9, 10, under this head.

XXIII.—11. And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

See according to the reference immediately preceding.

XXVI.—16. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee;

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

See

Jesus is here preached as the Christ, or the Anointed; as a man who shed his blood, and was slain, but who was raised from the dead by God, and exalted by the right hand of God, to be a Prince and a Saviour; agreeably to the words of the Apostle John, that 'the Father sent the Son to be the Saviour of the world.' 1 John iv. 14. And these doctrines were confirmed by the Holy Spirit, and 'the number of the disciples was multiplied.'

'He who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead, and seating him at his right hand,' &c.—DR. A. CLARKE. That is, 'God raised his *human* nature to the throne of his glory.' See the writer just mentioned. It was, however, *Jesus* that was raised; and the Apostles preached Jesus as the *Christ.* See WARE'S *Discourses. Discourse V. Jesus the Saviour, p.* 51.

VI.—14. For we have heard him say, that this *Jesus of Nazareth* shall destroy this place, and shall change the customs which Moses delivered.

It appears from these words, that Christ must have been well known as *Jesus of Nazareth.* And Peter preached 'Jesus of Nazareth' as 'a *Man* approved of God,' &c. See Acts ii. 22, and the remarks upon the passage, under the Unitarian head.

VII.—37. This is that Moses, which said unto the children of Israel, A *prophet* shall the Lord your God raise up unto you of *your brethren like unto me;* him shall ye hear.

'This very Moses, so highly esteemed and honoured by God, announced that very *prophet* whom ye have lately *put to death.*'—DR. A. CLARKE.

Then Jesus was announced, not only as a *prophet*, but as a *man;* for doubtless the children of Israel were of the human race, and only a mortal being could be *put to death.*

Peter applies the same words to Christ. See Acts iii. 22, &c., under the Unitarian head.

55. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and *Jesus standing on the right hand of God.*

56. And said, Behold, I see the heavens opened, and *the Son of Man standing on the right hand of God.*

Jesus is the Son of Man, and must be a very different being from the Creator of man. And he stands on the right hand of God, and must be distinct from God himself; for the expression necessarily implies distinction, whether taken literally or figuratively; as a person cannot stand on his own right hand, or be nearest to himself in honour and dignity.

See the 59th and 60th verses, under the Trinitarian head.

VIII.—32. The place of the Scripture which he read was this, He was led as a sheep to the *slaughter;* and like a lamb dumb before his shearer, so opened he not his mouth.

33. In his humiliation his judgment was taken away: and who shall declare his generation? for his *life* is taken from the earth.

34. And

See the two preceding references. But it is worthy of remark here, that Jesus does not speak of sinners being turned unto *himself*, but unto *God*. Verse 18.

There are none of the peculiar forms of Trinitarian expression in this Book, in reference to Jesus Christ;—Second Person of the Trinity—Incarnate Son—God the Son—Eternal Son of God—Two Natures of Christ, &c. &c.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other *Man?*

35. Then Philip opened his mouth, and began at the same Scripture, and preached unto him *Jesus.*

36. And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the *Son of God.*

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him.

Thus Jesus is a *Man.* He is as a sheep led to the *slaughter,* and his *life* is taken from the earth. The eunuch believes with all his heart that Jesus is the *Son of God;* and on making this confession of faith, he is immediately baptized, and received into the Christian community. This, then, is the true Christian faith. But it is very different from that which affirms, that Jesus is God the Son, and the very and eternal God.

The eunuch 'believed that Jesus, whom Philip preached to him, was THE CHRIST or *Messiah;* and consequently the *Son of God.*'—DR. A. CLARKE.

But the Doctor says of this verse, the 37th, that 'almost all the critics declare against it as spurious. *Griesbach* has left it out of the text.'

'This verse is omitted in many (including the best) MSS., and Griesbach and other critics consider it only as a marginal gloss brought into the text. So Boothroyd; but Beza and Doddridge think it too important to be omitted; and Whitby suggests the probability of its being first omitted by some who approved of delaying baptism as long as possible.'—*Cottage Bible.*

'This verse is wanting in several MSS.; but it is found in so many others, that it would be rash to reject it.'—HOLDEN'S *Expositor.*

It is omitted in the *Improved Version.*

IX.—19. Then was Saul certain days with the disciples which were at Damascus.

20. And straightway he preached Christ in the synagogues, that he is the *Son of God.*

'Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was the *Son of God,* or *Messiah;* and therefore as such he proclaimed him.'—DR. A. CLARKE.

This was immediately after the Apostle's miraculous conversion. And such was the faith that he preached. Jesus is the *Son of God,* or the *Messiah;* that is, the *Anointed;* and consequently not the Anointer, and not God himself.

'The word *Christ* should be exchanged for *Jesus,* as the latter is, without doubt, the genuine reading.'—DR. A. CLARKE.

X.—34. Then

X.—34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36. The word which *God sent* unto the children of Israel, preaching peace *by* Jesus Christ; (he is Lord of all;)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38. How 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.

39. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they *slew* and hanged on a tree.

40. Him *God raised up* the third day, and shewed him openly;

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after *he rose from the dead.*

42. And he commanded us to preach unto the people, and to testify that it is he which was *ordained of God* to be the Judge of quick and dead.

43. To him give all the prophets witness, that *through his name* whosoever believeth in him shall receive remission of sins.

This statement of Peter's to Cornelius, 'refers the public appearance of Jesus Christ to a divine mission from a superior; *God sent him;* it introduces him, not as God, but as the agent of God, who preached peace *by him;* he is Lord and Judge, but to that office he was *ordained of God;* his miracles are traced to a divine *anointing with the Holy Spirit;* his works are accounted for by *God being with him;* his resurrection is affirmed in the phrase that *him God raised up;* and coupling these facts with his death, there seems nothing rash in the inference of the *humanity of Christ.*' —FOX's *Sermons, Christ and Christianity, vol.* i. *pp.* 42, 43.

The sanction of heaven was given in a remarkable and miraculous manner to the preaching of the Apostle, on this memorable occasion. For we are told, that 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Hence a writer very properly remarks, 'Was not this a divine attestation to the truth and *sufficiency* of his doctrine! a proof that he delivered the whole counsel of God, so far as it was necessary to the salvation of his audience! But I meet here with none of those doctrines which, it is generally thought, are a necessary foundation for faith and repentance. I meet with none but such which, as an Unitarian,

rian, I embrace and rejoice in with devout gladness.'—TOULMIN'S *Review of the Preaching of the Apostles, p.* 17.

Dr. Wardlaw's reply here, is the same as in reference to Acts ii. 22. See the quotation from him there, under the Unitarian head.

XIII.—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:

24. When John had first preached before his coming the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in *condemning* him.

28. And though they found no cause of *death* in him, yet desired they Pilate that he should be *slain.*

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a *sepulchre.*

30. But *God raised* him from the *dead:*

31. And he was *seen* many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

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

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

37. But

37. But he whom *God raised again*, saw no *corruption*.

38. Be it known unto you therefore, men and brethren, that through this *Man* is preached unto you the forgiveness of sins:

39. And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.

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.

This is the apostle Paul's preaching at Antioch. And Christ is here spoken of as the seed of David, as a Man, as the Holy One of God, as the Son of God, this day, or in time, begotten, or adopted of God. He is raised up by God to be a Saviour, and is set or appointed by him to be for salvation unto the ends of the earth. He is condemned to death; he is slain, and laid in a sepulchre; but God raises him from the dead, and suffers him not to see corruption. This doctrine the Apostle calls, in the 26th verse, 'the word of salvation.' And does it not clearly prove, that Jesus is a creature of God, the servant and messenger of God, entirely distinct from him, and wholly dependent upon him!

'The indubitable witness that God himself had given to him, in his resurrection from the dead.'—*Cottage Bible.*

'God alone can raise the dead; and he would not work a miracle so very extraordinary, but on some extraordinary occasion.'—DR. A. CLARKE. Who says, that he who was raised from the dead, was 'promised to come from the family of David,' and 'came in a direct and indisputable line from David.'

The expression, 'This day have I begotten thee,' is explained as signifying, 'an eternal generation.'—HOLDEN'S *Expositor.*

'God is said to have begotten Christ on the day of his resurrection, as he seemed then to be born out of the earth anew.'—BISHOP PEARSON *On the Creed, p.* 252, as quoted by Dr. Doddridge.

'It has been disputed, whether this text should be understood of the *incarnation*, or of the *resurrection* of our Lord. If understood of his *incarnation*, it can mean no more than this, that the *human nature* of our blessed Lord was begotten by the energy of the Holy Spirit in the womb of the blessed Virgin; for as to his divine nature, which is allowed to be God, it could neither be *created* nor *begotten*.'—DR. A. CLARKE.

It is, however, clear, that the expression is used of the *Son*; and therefore, according to this latter interpretation, the Son must be a *man*. And in whatever sense it is employed, it must prove distinction between God and Jesus Christ; as it implies either that Jesus Christ was *produced* by God, or *adopted* by him.

XVII.—2. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures,

3. Opening and alledging, that Christ must needs have

suffered, and *risen again from the dead*; and that this Jesus, whom I preach unto you, is *Christ.*

Such was the preaching of the apostle Paul to the Thessalonians, for three successive sabbath-days; and such is the uniform testimony of the Scriptures;—that Jesus is a being who could suffer and die; and that he is the *Christ*, or the *Anointed.*

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

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.*

This is from the apostle Paul's address to the Athenians. And he here plainly teaches, not only that Christ is a *Man*, but that all the power that he possesses is derived from God. It is he who appoints the day of judgment; it is he who ordains the Man Christ Jesus to be the judge, as his agent, by whom he himself judges the world, and it is he who gives assurance of this to all men, by raising him from the dead. Christ therefore is subordinate to God, and is a creature of God; and God is all in all.

'The doctrine is pure Unitarianism. Yet this plain doctrine, these simple facts, had a great effect; for, though some mocked, certain believed, and clave unto the preacher, or were converted.'—TOULMIN'S *Preaching of the Apostles, p.* 20.

'God has fixed the time in which he will judge the world;' and 'he has also *appointed* the judge.'—DR. A. CLARKE.

But when a king *appoints* a judge, is not the judge distinct from the king?

The doctrine of the two natures, as in all other instances where distinction is manifest, is the reply here. But what a strange effect has it upon the passage! One part of the same being ordaining the other part of the same being! How feeble the interpretation! How inconsistent and trifling!

See the remarks on the Apostle's address on this occasion, in the 1st Part of this Work, under the Unitarian head.

XVIII.—28. For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was *Christ.*

This was Apollos; who is declared in the 24th verse, to be 'mighty in the Scriptures.' And the main design of his preaching was, to convince the Jews that Jesus was the *Christ*, or the *Anointed.* And 'he *mightily* convinced them.'

'That Jesus of Nazareth, though so ungratefully treated by their rulers at Jerusalem, was, and *is* indeed *the* only true *Messiah*, so that the salvation of men depends upon receiving and submitting to him.'—DR. DODDRIDGE.

Thus this plain simple truth, which Unitarians believe and maintain, is not only *essential* to salvation, but *sufficient* for it.

XX.—21. Testifying both to the Jews, and also to the Greeks,

Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

It is not repentance toward *Jesus Christ*, but toward *God*. It is limited to God alone. He alone is the Being against whom all sin is committed; and he alone is the Being who forgives sin. Now, as Jesus Christ is mentioned in the same verse where this is so clearly taught, it is evident that he is distinct from God, and a very different being from God. For if he had been one of the supposed three persons in the Trinity, he could not have been excepted as above, when repentance toward God was mentioned; but would have been included with God himself, as one against whom sin was equally committed, and to whom repentance should be equally manifested.

'As all had sinned against *God*, so all should humble themselves before *him*, against whom they have sinned.'—DR. A. CLARKE.

XXII.—8. And I answered, Who art thou, Lord? And he said unto me, I am *Jesus of Nazareth*, whom thou persecutest.

Though ascended to heaven, Jesus still speaks of himself as *Jesus of Nazareth*. And Peter tells us plainly, that he is 'a Man approved of God,' &c. Acts ii. 22.

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.

'The Lord Jesus, called the *Just One*, in opposition to the Jews, who crucified him as a *malefactor*: see the note on chap. vii. 52. This is an additional proof that Jesus Christ did actually *appear* unto Saul of Tarsus.' —DR. A. CLARKE.

'The Just One,' in the passage above referred to, is said to have been 'betrayed and *murdered*.' And in this verse, he is not only represented as distinct from God, but is spoken of as one who might be *seen*; while God, on the contrary, is 'invisible,' 'whom no man hath seen or can see.'

XXVI.—8. Why should it be thought a thing incredible with you, that *God should raise the dead?*

9. I verily thought with myself, that I ought to do many things contrary to the name of *Jesus of Nazareth*.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should *suffer*, and that he should be the *first* that should *rise from the dead*, and should shew light unto the people, and to the Gentiles.

This is the testimony of the apostle Paul before Agrippa. Christ is spoken of as Jesus of Nazareth. He was the subject of prophecy, as one that should suffer, and that should be the first that should rise from the dead. And his resurrection is ascribed to God; for God alone is the Being who is expressly mentioned as raising the dead. Jesus therefore is

represented as a mortal creature who died, but who owed his restoration to life to the almighty power of the everlasting God. And it is particularly worthy of observation, that the Apostle declares, that he preached 'none other things than those which the prophets and Moses did say should come.' Consequently, it is the uniform testimony of the Scriptures of the Old Testament, that Christ should be a being subordinate to God, and one of the human race.

'That *the Christ* or *Messiah*, should suffer.' And 'that he should be the first who should rise from the dead, so as *to die no more;* and to give, in his own person, the proof of the resurrection of the human body, no more to return under the empire of death.'—DR. A. CLARKE.

It is not said, that *God* should suffer, &c.; but that the *Christ* or the *Messiah*, that is, the *Anointed*, should suffer, &c. And the whole language of the extract, though from the pen of a learned Trinitarian, can apply only to a *man*, appointed and ordained of God.

See the passages from this chapter, under the Trinitarian head; and *The Acts* in the 1st Part, under both heads.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	5
Son of Man	1
Seed of Abraham	1
Seed of David	1
Mary, his Mother	1
Mankind, his Brethren	2
Child, or Servant of the Lord	2
Man	4
Jesus of Nazareth	7
Prophet	1
Prophet like unto Moses	2
The Lord's Christ	1
Made Lord and Christ by God	1
Anointed of God	1
Ordained of God	2
Raised up by God	3
Received of God	1
Sent of God	2
With God	1
Risen from the dead	2
Raised from the dead by God	11
Exalted by God	2
At the Right Hand of God	2
TOTAL	56

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, which was made of the seed of David *according to the flesh.*

'Who was of the *seed royal*, being, as far as his *humanity* was considered, the *Son of David*, and *then*, the only *rightful heir* to the Israelitish throne.' —Dr. A. Clarke.

'With respect to his *human* nature; according to his *human* descent.'—Holden's *Expositor.*

Hence it is implied, that he has a *divine*, as well as a *human* nature, and is both God and Man. But this is only the gratuitous inference of Trinitarians, not the declaration of the Apostle. And 'according to the flesh,' means *according to natural descent.* For the Apostle speaks of 'his brethren, his kinsmen according to the flesh.' Rom. ix. 3. And he cannot mean to distinguish in them a human nature, from a divine, and to imply that they are God-Men.

4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

'However this phrase may be explained, there is an evident contrast between Christ's human descent, and his being 'the Son of God according to the spirit of holiness,' which last therefore implies that he had also a Divine nature, in which nature also he is a Son. A strong attestation to the Divine filiation of Christ.'—Holden's *Expositor.*

Dr. A. Clarke contends, that it is not the *divine*, but the *human* nature of Christ that is called Son. And the phrase, *Eternal Son*, is, in his opinion, a positive self-contradiction. See his Notes on Luke i. 35, and John x. 30.

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.*

'And the same apostle, St. Paul, begins all his Epistles, excepting that to the Hebrews, with imploring the like blessings from God the Father and the Lord Jesus Christ.'—The instances are then adduced, and the writer thus proceeds:—

'One cannot but suspect a want of candour in the mind that can peruse the

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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, which was made of the *seed* of David according to the *flesh*;

4. And declared to be the *Son of God* with power, according to the Spirit of holiness, by the resurrection from the *dead*.

5. By whom we have received grace and apostleship for obedience to the faith among all nations, for his name.

Much depends here on the meaning of the phrase, '*according to the flesh*.' And the same Apostle, in another place, clearly shews in what sense he uses it. For he says, 'my brethren, my kinsmen according to the flesh.' That is, according to natural descent. Rom. ix. 3. Jesus Christ, then, is of the seed of David according to natural descent. That is, he is a *Man*. And he is here spoken of as the Son of God, and as being raised from the dead by the power or Spirit of God.

'This illustrious person, the head of the new dispensation, as a man was descended from the family of David, as it was foretold that he should; but as a prophet to whom the holy spirit was imparted without measure, he is entitled to the high distinction of Son of God. He is the very Messiah whom we have been taught by the prophets to expect. And if any inquire how this fact is to be ascertained, the answer is, By his resurrection from the dead. It is this wonderful act of divine power, exerted upon this eminent person, which clearly distinguishes him from all the prophets who were his predecessors, and elevates him to that matchless pre-eminence which entitles him to the rank and character of the Son of God; being the only one of the human race who has been raised from the grave, and put into possession of a glorious and everlasting inheritance.'—BELSHAM *on the Epistles of Paul*, *vol.* i. *p.* 16.

'Thus then, Christ was proved to be the *true Messiah*, the *son of David*, *according to the flesh*, having the sole right to the throne of Israel; and God recognized this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.'—DR. A. CLARKE.

How clearly is Jesus here distinguished from God! and how plainly is his inferiority to God set forth! God *recognized* him. He must then have

the texts here referred to, and not acknowledge that the author, while he wrote them, was impressed with a firm conviction, that Jesus Christ is a proper object of religious worship. Of every one of these texts it may be said, 'Whether it be a blessing or a prayer, it implies that religious worship is due to Him, in whose name, if a blessing, it is pronounced; or to whom, if a prayer, it is directed.'* To suppose that a mere man would be thus associated with the Almighty Father of all, by an Apostle, in imploring grace, peace, and mercy to be with the Christian converts, would be an impiety of which the most abandoned would shudder to be guilty. Grace, peace, and mercy, are spiritual blessings, which it is universally allowed, can only be supplied by the ineffable operation of the Godhead; and as the Apostle supplicates for them equally from God the Father, and the Lord Jesus Christ, impartial reason infers that they are equal in essence and perfections.'—HOLDEN'S *Scripture Testimonies, pp.* 368, 369.

MR. LINDSEY adduces the whole of these *Benedictions*, and then adds the following observations:—

'It will be perceived, that fourteen out of these nineteen instances, for I count no more, are almost word for word the same; and are nothing but a customary salutation, or greeting, used by the apostles in their letters. MR. ROBINSON calls it, *praying* for, or *imploring* grace and mercy of Christ together with the Father. But his saying it, is no proof of its being so. Had it really been so, the words would have been directly addressed to God, and to Christ, in some such way as this; '*O God*, our Father, and O Jesus Christ, our Lord, vouchsafe grace, mercy, and peace, &c.' But the writers address themselves, not to God or Christ; but to the persons to whom their epistles are sent, Grace be *to you;* and therefore their words can only be considered as devout wishes of good for them; *viz.* that the grace, mercy, and peace, of which God was the author, and Christ had been the messenger and instrument to convey them to mankind, might be imparted to them; in short, that they might partake of all the blessings of the gospel: a very proper beginning of a letter from an apostle, where a prayer would have been less suitable.

'But the last instance here produced from *Revelation* i. 4, 5, will make it very evident, that it is a very wrong turn given to these apostolic salutations, to call them *prayers.* For if so, it would follow that we are to pray to angels as well as to God; since according to this way of interpretation, grace and peace are there *implored*, not only of *God*, and of *Jesus*, but of *the seven spirits before the throne*, who are afterwards called, (ver. 6,) *the seven spirits of God sent forth into all the earth;* and by some, though on what authority I know not, supposed to be the guardian angels of the seven churches, to whom St. John writes.'—LINDSEY'S *Examination, pp.* 81—83.

Some Trinitarians suppose these seven spirits to represent the Holy Spirit, in its various gifts and operations. But DR. A. CLARKE is fully persuaded that they are seven angels. And this seems to be confirmed by the circumstance of their standing *before* the throne; and also by the fact, that the same Evangelist says, 'believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.' 1 John iv. 1. These salutations, therefore, cannot be *prayers;* because they include angels or messengers of God.

Perhaps

* DR. MANT, *Academical Sermons*, p. 68.

have been distinct from God; for to *recognize*, implies at least *two*. But God recognized him as the true *Messiah*, by his resurrection from the *dead*. Then he must have been inferior to him; for God cannot be the *Messiah*—the *Anointed*, and God cannot *die*. And such is the force of truth, that Trinitarians themselves bear their involuntary testimony to it, in opposition to their own system!

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 our Father, is the God and Father of Jesus Christ; for Jesus himself has plainly said so. John xx. 17.

There are nineteen Benedictions in the Epistles, expressed nearly in the same words as the one above. And it is particularly worthy of observation, that a *marked distinction* is maintained in every instance, at the commencement of the Epistles, between God the Father, who is the only true God, and Jesus Christ, whom he has sent. 'Grace to you, and peace, from God our Father, *and* the Lord Jesus Christ.' What does the word *and* here express? Doubtless, that Almighty God, and Jesus Christ, are *two* distinct beings. For there could be no propriety in using it, if *one* only were meant. 'Grace to you, and peace, from God our Father, *and* God our Father.' This would be nonsense. What then is the meaning of this word? Let us attend to its simple definition. DR. JOHNSON gives it thus:—'And, *conjunction*, the particle by which *sentences* or *terms* are joined.' It is a *connecting* word, and always implies *things*; and therefore, in the present instance, must imply *distinction*. And from this circumstance alone we might infer, that the Benedictions, used by the Apostles in their Epistles, were only benevolent wishes; because the Scriptures, in the most express terms, direct our worship to one Being only:—'It is *written*, Thou shalt worship the Lord thy God, and *Him only* shalt thou serve.' Matt. iv. 10. But it is quite clear that they are not addressed to God and Jesus Christ, but to the persons to whom the Epistles are directed.

Besides, there is another circumstance to be mentioned, for which Trinitarians will find it very difficult to account, on their system. 'In the thirteen Epistles of St. Paul, his salutation in every one is, 'Grace and peace unto you from God the Father and the Lord Jesus Christ.' St. Peter says, 'Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.' St. James styles himself, 'A servant of God and of the Lord Jesus Christ.' St. John's salutation is, 'Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father,' (2 John, 3rd verse,) and at the 9th verse he says, 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.' St. Jude addresses his Epistle, 'To them that are sanctified by God the Father, and preserved in Jesus Christ.'

'Surely if these inspired penmen had held the doctrine of three co-equal Persons in the Godhead, they would not in these, and in an immense number of other passages, have wholly omitted the name of the third Person.'—*The Confessions of a Member of the Church of England, pp.* 141, 142.

This is an argument, and may be said to be a decisive argument too, against the Trinity. But if the Trinity be set aside, the Deity of Jesus Christ

Perhaps the following parallel passage may be considered as the best illustration of these benedictions:—'Grace and peace be multiplied unto you *through the knowledge* of God; and of Jesus our Lord.' 2 Pet. i. 2. That is, the Apostle expresses a wish, that they may enjoy the blessings of the Gospel, by the influence of the knowledge of the Gospel. And such may be the meaning of these salutations and greetings, in other parts of the Epistles.

VIII.—3. For what the law could not do, in that 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.

'And this is effected by the incarnation of Christ: He in whom dwelt the fulness of the godhead bodily, took upon him the *likeness of sinful flesh,* that is, a human body like ours; but not *sinful* as ours.'—DR. A. CLARKE.

The Apostle, however, does not say, that Jesus is God, or God incarnate; but the *Son* of God; and God *sends* him, as his agent or instrument, to effect a particular purpose,—the redemption of mankind from sin. In other words, Jesus, the Son of God, was a Man; and was sent by God to be the Saviour of the world.

IX.—5. Whose are the fathers, and of whom, as concerning the flesh, Christ came, *who is over all, God blessed for ever.* Amen.

'Here the apostle most distinctly points out the *two-fold* nature of our Lord, his *eternal Godhead,* and his *humanity;* and all the transpositions of *particles,* and alterations of *points* in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the Deity of Christ, no wonder that the opposers of his Divinity should strive with their utmost skill and cunning to destroy its force. And it must be truly painful to a mind that has nothing in view but *truth,* to see the mean and hypercritical methods used to elude the force of this text.'——'And when we take *other Scriptures* into account, where his *essential Godhead* is particularly expressed, such as Colos. i. 16, 17, *For, by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;* ALL *things were created* BY *him, and* FOR *him; and he is* BEFORE *all things, and* BY *him do all things consist;* we shall find that he is not *God* by investiture or office, but properly and essentially such; for, it is impossible to convey in human language, to human apprehension, a more complete and finished display of *what is essential* to *Godhead,* indivisible *from* it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of divine revelation, the *essential Godhead* of Jesus Christ will continue to be a doctrine of that revelation.

'I pass by the groundless and endless conjectures about reversing some of the particles, and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's Divinity, which is so obviously acknowledged by the simple text; it is enough to state that there is no *omission* of these important words in any MS. or *Version* yet discovered.'—DR. A. CLARKE.

'It has often been shewn, that this our present translation is not a just rendering and representation of the apostle's words and meaning. He does

Christ is set aside also; for it is incorporated with it, and depends upon it.

See the passage under the Trinitarian head.

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 in the gospel of his *Son*, that without ceasing I make mention of you always in my *prayers*;

10. Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you.

Here it is quite evident, that God, who has just been mentioned as 'God our Father,' is the only Being to whom the Apostle addresses his prayers; and this, too, *through* Jesus Christ, as the medium of access to the Father. Jesus therefore is a very different being from God, because he is not the object of prayer, and because he is the Mediator between God and men. And this may serve to shew, that the Apostle does not adopt the form of benediction in this chapter, as a prayer; for it is not to be supposed, that he would at one time address God the Father, through Christ, and at another address them both conjointly, as equally objects of religious worship.

'I thank Him who has become 'MY God through Jesus Christ.' Others think that thanks, like petitions, are to be offered to God, through Christ, the *Mediator* in all things between God and man.'—HOLDEN'S *Expositor*.

Distinction between God and Christ cannot be more plainly expressed, than it is in these words. And it is surely frivolous and trifling, to represent the Apostle as praying to one part of Christ, through another part of him.

II.—16. In the day when *God* shall judge the secrets of men *by* Jesus Christ, according to my gospel.

Here God is represented as the judge, and Jesus Christ as his agent. And as the agent must be a different being from him who employs him, so must Jesus Christ be a different being from God who judges the world *by* him.

This passage, 'properly translated, is 'THROUGH *Jesus Christ*,' and signifies that God will judge mankind through Jesus Christ as a subordinate agent.'—YATES'S *Vindication*, *p.* 97.

III.—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.

Jesus is appointed to his office and mission by God, and must be distinct from him. And as his *blood* is expressly mentioned, he must be a mortal creature.

IV.—23. Now

does not say, *Christ is* OVER ALL, GOD BLESSED FOR EVER; but his words should be translated *Of whom* (i. e. of the Israelites) *Christ came:* GOD, *who is over all, be blessed for ever!* or, as others construe it; *Whose are the fathers; of whom, as concerning the flesh, Christ came; whose is* THE GOD OVER ALL, *blessed for ever.* It is not needful to allege those very probable arguments by which learned men have proved one or other of these to be the words and genuine sense of the apostle. But it affords a farther presumption that so it is, and that our English Version is wrong, because Origen, that honest man and most diligent student in the Scriptures, in his time, charges those persons with being guilty of a precipitate rashness, who styled Christ, THE GOD OVER ALL. This shews, that he did not hold it to be St. Paul's doctrine, nor understand the clause in question to relate to Christ, but to God. "Be it so, says he, that in the vast number of Christians, and amidst the diversity of opinions which is unavoidable among them, there should be found some so rash as to suppose the Saviour to be THE GOD OVER ALL: yet we are not of that sort, but pay more regard to his own account of himself; My *Father, who hath sent me, is greater than I.*"'—LINDSEY'S *Examination, pp.* 18, 19.

But taking the words of the Apostle as they stand; he does not assert, that *Christ is God over all.* He says, 'Christ is over all;' and then he adds, 'God blessed for ever.' In the former clause, he states a fact; and in the latter, he expresses, though elliptically, his thankfulness to the Giver of all good for that fact. He speaks of Jesus as highly exalted; but he remembers at the same time by whom he was exalted.

And this is quite in accordance with his general sentiments; and he ought surely to be permitted to explain himself. Christ, he says, is head over all things to the Church; but his God and Father, and the Father of glory gave him to be the head. Eph. i. 17, 22. All things are put under him; but he is excepted who did put all things under him. 1 Cor. xv. 27. He is the Judge of the world; but God ordained him to be the Judge, and will judge the world by him. Acts xvii. 30, 31. The fulness of the Godhead dwells in him bodily; but it pleased the Father that in him should all fulness dwell. Col. i. 19; ii. 9. And he is highly exalted, and has a name above every other name; but God the Father highly exalted him, and gave him that name, and all is to be done to the glory of God the Father. Phil. ii. 9—11. And thus does he ever maintain the supremacy of the one God, the Father, over the one Lord, Jesus Christ.

'With respect to the words, *over all God*, or *God over all*, it ought to be observed, that they are not, in any other passage of the Bible, applied to Christ. In his Epistle to the Ephesians, St. Paul, giving a brief summary of the Christian Faith, connects the phrase *above all*, or *over all*, with the term *God;* and it is evident, as language can make it, that the *God over all*, therein mentioned, is the God and Father of our Lord Jesus Christ. It is, however, argued, that Jesus is called *Lord over all*; but this expression cannot denote absolute supremacy, since the pervading language of the New Testament is, that Christ was constituted *Lord* by the Father, and that he received all his power and authority from the same great Being.

'It may also be remarked, that the words *blessed for ever* occur only in two other passages of the Christian Scriptures, being in each instance applied by St. Paul. In Rom. i. 25, 'the Creator, who is blessed for ever,'

IV.—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;*

25. Who was delivered for our offences, and was *raised again* for our justification.

Jesus is again plainly declared to be raised from the dead; and faith is directed to Him who raised him, as its primary object.

'The great article of the Christian faith is, that God raised Jesus our Lord from the dead. All who believe this important fact are justified in the sight of God, that is, they are received and acknowledged as members of the Christian community. Let none therefore of the disciples of Jesus narrow the terms of Christian communion, and, by unwarrantable conditions of their own, exclude those whom Christ has received.'—BELSHAM *on the Epistles of Paul, vol.* i. *p.* 97.

V.—1. Therefore being justified by faith, we have peace with God, *through* our Lord Jesus Christ.

'Two different beings are here presented to our contemplation. The first is the being *to* whom we are reconciled; the second is the mediator, *through* whom we are reconciled to him. The first is called God. Since therefore we know that there is only one God, it necessarily follows, that the second is not God.'—YATES's *Vindication*, *p.* 65.

2. *By whom* also we have *access* by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

In this verse also two different beings are presented to our notice; for by one we have *access* to the other; and one therefore is a *mediator* to the other.

'It was only *through* Christ that we could first *approach God:* and it is only *through* him that the privilege is continued to us. And this access to God, or *introduction* to the Divine presence, is to be considered as a lasting privilege. We are not *brought* to God for the purpose of an *interview*, but to *remain* with him; to be his *household:* and, by *faith*, to behold his face, and walk in the light of his countenance.'—DR. A. CLARKE.

We *approach* God *through* Christ; we are *introduced* to the Divine presence by Christ; and we are *brought* to God by Christ. Now it is difficult to conceive how any language could be more expressive of *distinction* between God and Christ, than this. Christ is the medium of access to God. He brings us to, and introduces us to God. And he who *introduces* a person, must surely be distinct from him to whom he introduces him.

It is one nature, say Trinitarians, that introduces us to the other nature; or one part of the same being, that introduces us to the other part of the same being. The Apostle, however, does not say so; but represents Christ in his *whole* person as the medium of access to God:—'Our Lord Jesus Christ, by whom we have access,' is the language which he here employs.

6. For when we were yet without strength, in due time *Christ died* for the ungodly.

7. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8. But

ever,' undoubtedly signifies Him whom the Apostle terms *God* throughout the same chapter, and whom he represents as distinct from 'his Son Jesus Christ.' In 2 Cor. xi. 31, He 'who is blessed for ever,' is expressly declared to be 'the God and Father of our Lord Jesus Christ.' In every other place in the New Testament, in which the word translated *blessed* occurs, it is attributed exclusively to the 'one God, the Father.'

'Thus, the phraseology of St. Paul, combined with the general strain of Scripture, is decidedly favourable to the interpretation generally given by Unitarians; and we think it would augur better for the permanent cause of Trinitarianism, if she could produce even one passage from the Bible in favour of her system, as express as any of those which are to be met with in the thousand Catechisms, esteemed orthodox, that are daily put into the hands of little children, and carefully instilled into their minds.'—WILSON'S *Scripture Illustrations, p.* 119.

The Apostle speaks expressly of God, as '*the* GOD *and* FATHER *of our Lord Jesus Christ.*' 2 Cor. xi. 31; Eph. i. 3, 17. Now, is it to be supposed, that, in direct opposition to these passages, he would speak in another place of Christ, as himself God over that very Being, who is so plainly declared to be *his* God? For if he be 'God over *all*,' he must be God over the Father; there can be none other but *he;* he must be the *only* God; and the First and Third Persons of the Trinity are set aside, as forming no part of the Godhead.

Besides, in this very passage, the Apostle speaks of Jesus, as the *Christ;* that is, the *Anointed.* And can the *Anointed* be God over him that anointed him?

He speaks of him also, as a descendant of the Jewish race, in the same sense as his own kinsmen and brethren are descendants; for the expressions, 'according to the flesh,' and 'concerning the flesh,' which he applies in both these instances, (ver. 3, 5,) doubtless have the same meaning. And can one of the human race, and one of the Jewish nation, be *God over all?*

'No, not in his human nature, it is replied, but in his divine nature.' Then had the brethren and kinsmen of Paul a human and a divine nature? and were they God-Men? For he applies to them the same phrase, 'according to,' or 'concerning the flesh,' that he applies to Christ.

Thus, the passage is perfectly consistent with the uniform testimony of the Christian Scriptures, that Jesus Christ is a being distinct from God, and subordinate to him.

32. For they stumbled at that stumbling-stone;

33. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

'Compare 1 Peter ii. 7, 8. The reference is to Isaiah viii. 13, 14. 'Sanctify the LORD of HOSTS HIMSELF; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a STONE OF STUMBLING, and for a ROCK OF OFFENCE.' As this passage is expressly applied by the apostles St. Paul and St. Peter to Christ, Christ must be the LORD OF HOSTS HIMSELF.'—HOLDEN'S *Scripture Testimonies, p.* 143.

The same writer may reply to himself from another work. And he says, 'The meaning is, that God would *raise* up in Zion the *Messiah*, who would

8. But God commendeth his love towards us, in that, while we were yet sinners, *Christ died* for us.

9. Much more then, being now justified by *his blood*, we shall be saved from wrath through him.

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.

Jesus, in these verses, is spoken of as the Christ, as the Son of God, and as a being who shed his blood, and died. He is, therefore, the anointed and adopted of God, and a creature of God.

The popular doctrine of the atonement represents him as dying to make satisfaction to God. He must, then, on this principle, have been distinct from God, or he could not have made satisfaction to God. But the Apostle does not say that *God* is reconciled by the death of his Son, but that *we* are reconciled.

He died as man, and not as God. Then one of his natures died to make satisfaction to his other nature; and it is the same being who makes the satisfaction, and receives it. But the Apostle does not speak of a God-Man, and he says nothing about two natures. It is of *one* who died to save us, of whom he is speaking; and we are reconciled by his death.

11. And not only so, but we also joy in God, through our Lord Jesus Christ, *by whom* we have now received the atonement.

Jesus is again spoken of as a Mediator, by whom we have received the atonement, or reconciliation from God; for the thought of this gift of grace, inspires joy towards God, through Jesus Christ.

'This atonement, or reconciliation, is received, 'through Jesus Christ.' He is the medium through which are communicated all the purposes and revelations of God. He is the messenger by whom are made known the kind purposes of the Father toward his children, and by whom is preached 'peace to those who are afar off and to those who are nigh.' He came commissioned with all the authority and power, all the wisdom and holiness, that should be necessary to convince, and persuade, and win men to their allegiance to God. And by employing all these powers, by exercising all these gifts, by establishing a new dispensation, by his instructions, doctrine, and example, by his life and sufferings, his labours and death—he did all that was needful to teach men the way of return, and lead them back to God.'—WARE'S *Discourses. Discourse* vii. *The Atonement by Jesus Christ*, *p.* 75.

12. Wherefore, as by *one man* sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. (For until the law, sin was in the world: but sin is not imputed when there is no law.

14. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15. But

would prove to many of the Jews 'a stone of stumbling and a rock of offence,' i. e. an occasion of sin and ruin.'—HOLDEN'S *Expositor.*

It is 'God who *raises* up the *Messiah*,' the *Anointed.* Can he who is raised up, be the Being who raises him up? Or can the Anointed be the same as the Anointer?

DR. P. SMITH also adduces the passage with the same view as Mr. HOLDEN. And his Reviewer, in noticing his argument, makes this pithy observation:—'It is Jehovah who *lays the stone*, and consequently the person so designated must be distinct from, and inferior to, him.'—*Review of Scripture Testimony, p.* 34.

Indeed, it is a strange argument on the part of Trinitarians, to attempt to prove, that a stone that is laid by a person, is that person himself!

X.—12. For there is no difference between the Jew and the Greek: for the same *Lord over all* is rich unto all that call upon him.

'One simple way of being saved, is proposed to all, viz. faith in the Lord Jesus Christ, because he is the same Lord who has made all and governs all; and is rich in mercy to all that call upon him.'—DR. A. CLARKE.

'Jesus is designated, *Lord of all*, because Gentiles, as well as Jews, were to participate in the blessings of the Gospel, and become the willing servants of that heavenly Messenger, who was constituted Head of the Christian church.'—WILSON'S *Scripture Illustrations, p.* 149.

See Acts x. 36, under the Trinitarian head.

13. For whosoever shall *call upon the name of the Lord* shall be saved.

'Whosoever shall call upon, *invoke*, the name of the Lord Jesus Christ, the Saviour of sinners, shall be saved.'—DR. A. CLARKE.

That neither this passage, nor the preceding one, proves the Deity of Jesus Christ, is evident from the connection; for it is said, that '*God hath raised him from the dead;*' and God cannot die, and there cannot be another God to raise him from the dead.

See the parallel passage, Acts ix. 14, under the Trinitarian head.

XIV.—9. For to this end Christ both died, and rose, and revived, that he might be *Lord both of the dead and living.*

'He who rules both over the dead and the living must be God.'—HOLDEN'S *Expositor.*

It is strange, that one who 'died, and rose, and revived,' could be God; when God is represented in the Scriptures, as the ever-living and everlasting God.

The Father gave Jesus to have life in himself, and gave him power over all flesh. He is therefore Lord of the dead and the living, because he was so constituted by the only true God, the Father. See John v. 25, 26; xvii. 2.

10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of *Christ.*

11. For

15. But not as the offence, so also is the free gift. For if through the offence of *one* many be dead; much more the grace of God, and the gift *by grace*, which is by *one man*, Jesus Christ, hath abounded unto many.

16. And not as it was by *one* that sinned, so is the gift: for the judgment was by *one* to condemnation; but the free gift is of many offences unto justification.

17. For if by *one man's* offence death reigned by *one;* much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by *one*, Jesus Christ:)

18. Therefore, as by the offence of *one* judgment came upon all men unto condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life.

19. For as by *one man's disobedience* many were made sinners, so by the *obedience* of *one* shall many be made righteous.

20. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

21. That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, *by* Jesus Christ our Lord.

The whole drift of the Apostle's argument is to shew, that as the first Adam was a *man*, so the second Adam was a *man*. And he does not add, that he was *God-Man*, or that he was a being possessing two natures, one human, and the other divine; but says expressly, '*one man*, Jesus Christ.' Thus Jesus Christ is a *man;* he is *one* man; and not a compound being of divinity and humanity. He is, moreover, represented as obedient; and was therefore subordinate to him whom he obeyed. And grace came *by* him; and he must therefore have been the medium of its communication to mankind, and not the original source whence it flowed.

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.

'The literal translation is, 'THROUGH THE GLORY OF THE FATHER,' meaning *the glorious power* of the Father, agreeing with the uniform doctrine of the New Testament respecting *the efficient cause* of our Saviour's resurrection, and illustrated by the parallel expression used by the same apostle, 1 Cor. vi. 14. 'GOD hath both raised up the Lord, and will also raise up us *by his own power*,' literally, 'THROUGH *his own power*,' because God *employs* 'his own power' as the instrument, by which he effects his purposes.'—YATES's *Sequel*, *pp.* 44, 45.

5. For

11. For it is written, As I live, saith the *Lord*, every knee shall bow to me, and every tongue shall confess to *God*.

12. So then every one of us shall give account of himself to *God*.

'To urge the consideration that "we shall all stand before the judgment-seat of Christ," the Apostle Paul undeniably cites and argues from this passage; "It is written, *As I live, saith the Lord, unto me every knee shall bow; and every tongue shall render acknowledgment to God;* so then every one of us shall give account of himself to God." (Rom. xiv. 11, 12.) That here is an intended application of the passage' (Isa. xlv. 21—25,) 'to Christ is at least corroborated by another reference of the Apostle, "*That in the name of Jesus every knee may bow, of beings in heaven and on the earth, and under the earth, and that every tongue may acknowledge that Jesus Christ is Lord, to the glory of God the Father.*" (Phil. ii. 10, 11.)'—SMITH'S *Scripture Testimony*, Section xxv.

'From Dr. S.'s own pages,' says his Reviewer, 'we take the sufficient answer to this argument, and we should have no fear, without saying a word more, of leaving the matter "to the *reflecting and candid reader.*"

'"The interpretation proposed by Faustus Socinus, and generally adopted by his followers, is perspicuously stated by Dr. Priestley. "The judgment-seat of Christ, and that of God, are the same, not because Christ is God, but because he acts in the name and by the authority of God, which is fully expressed when it is said, that God will judge all the world by Jesus Christ; so that being judged by Christ and by God is in effect the same thing."—(PRIESTLEY'S *Notes on Scripture, vol.* iv. *p.* 330.) By this gratuitous assertion the difficulty is evaded; but whether it is not advanced to serve the purpose, whether it is not far-fetched, while the other sense is near and obvious, and whether it duly comports with the terms and scope of the passage, and with the argument of the citation—the reflecting and candid reader will judge."'

To this the Reviewer subjoins the following remarks:—

'The Scriptures speak in some places of God judging the world, in others, of our all appearing before the judgment-seat of Christ, and again of God judging the world *by that man whom he hath ordained.* Passages of the latter kind, preventing the possibility of the two former being taken as proving the identity of God and Christ, leave us no alternative but to say that "the judgment of Christ and of God are the same, because Christ acts in the name and by the authority of God." Yet this is called a *gratuitous* assertion. The explanation, it seems, is advanced *to serve a purpose:* the same *may be said* of every explanation as easily, and of none with more appearance of justice than of those contained in Dr. S.'s volume: it is an accusation of prejudice (for we will not suppose that artifice is insinuated)—prejudice, from which every one thinks himself free, and which each attributes to his opponent. *Far-fetched* often has reference only to the established associations of the person using the term, as *obvious* may only signify what readily occurs to him, having his mind pre-occupied with a theory. It is clear that no one would have applied the original passage to our Lord, but for the Apostle's quotation: let us inquire then what was *his* meaning. He is urging those whom he addresses not to indulge in mutual censures, from the consideration of the future judgment to which they would all equally be called, and for which it

5. For if we be planted together in the likeness of his *death*, we shall be also in the likeness of his *resurrection*.

9. Knowing that Christ, being *raised from the dead*, dieth no more; death hath no more dominion over him.

10. For in that he *died*, he *died* unto sin once: but in that he liveth, *he liveth unto God*.

Such language can apply only to a creature. He died; death had dominion over him; but he was raised from the dead; and he now liveth unto God. He is indebted to God for his resurrection, and preservation, and his life is devoted to the service of God.

'He dedicates his renewed and continually supported life to the glory of God.'—BELSHAM'S *Epistles of St. Paul, vol.* i, *p.* 131.

'His immortal life is entirely appropriated and devoted to his service.' —DR. DODDRIDGE.

He must therefore be a being entirely distinct from God, and wholly dependent upon him.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God *through* Jesus Christ our Lord.

'As living to his honour and service, *through* Jesus Christ, to whose *mediation* every spiritual blessing is to be ascribed.'—HOLDEN'S *Expositor*.

'Live as truly *unto* God, as he lives *with* God.'—DR. A. CLARKE.

'Let it be your care, in imitation of your Divine Master, to devote your recovered life to the honour and service of God in Christ Jesus our Lord, whose pattern and authority in such a relation concur to demand it of us.' —DR. DODDRIDGE.

How clearly do these Trinitarian extracts represent the distinction of Jesus Christ from God! He is employed in a mediation; he is with God; and his life is devoted to the honour and service of God. He is therefore another being, entirely distinct from God.

23. For the wages of sin is death; but the gift of God is eternal life, *through* Jesus Christ our Lord.

Jesus Christ is here represented as a *Mediator* between God and men; for the gift of God is *through* him; and therefore he is distinct from God.

VIII.—3. For what the law could not do, in that 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.

Jesus, the Son and Sent of God, appeared upon earth in the likeness of flesh; that is, as a man, like the human race; 'for a spirit had not flesh and bones, as they saw him have.'

'The great Father of mercies, by sending his own well-beloved Son, in the likeness of sinful flesh, with all those innocent infirmities which the first apostacy of our nature brought upon human flesh, and by appointing him to be a sacrifice to make expiation for sin, hath condemned sin in the flesh.'—DR. DODDRIDGE.

It is God that *appoints* and *sends*; and Jesus therefore must be the servant and messenger of God, and consequently distinct from him, and inferior to him.

11. But if the Spirit of him that *raised up Jesus from the*

it would become them better to prepare, "since we must all present ourselves before the tribunal of Christ; for it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall acknowledge God.* So then every one of us must give an account of himself to God." The Apostle quotes the words of the prophet as declaring that all should be judged. To shew that the judgment of God and of Christ are the same, is necessary to the sense of the passage: this is done satisfactorily by observing that God judges *through Christ;* it is not done satisfactorily by affirming that Christ is God, because that assertion is inconsistent with the declaration that "God will judge the world *by that man whom he hath appointed.*" But has Dr. S. never noticed, or does he regard as insignificant, a various reading in Rom. xiv. 10, where, for "we shall all stand before the judgment-seat *of Christ,*" a not inconsiderable number of copies read—"*of God:*" which, if admitted, would at once put an end to his argument. We are hardly prepared, as Mr. Belsham has done in his Translation of the Epistles, to introduce this reading into the text, but we cannot do less than pronounce it very probably true, and there ought to be little importance attached to an argument which rests on the correctness of *one* of two readings in so very doubtful a case. Our interpretation of Paul's meaning suits equally well to either.'—*Review of Scripture Testimony, pp.* 36—38.

'Standing before Christ, and rendering him an account of our deeds, is virtually standing before God, and rendering an account *to him;* for Christ, in the judging of the world, will act as the representative of God. Were the principle involved in the argument here employed to support the Deity of Christ, followed out into the interpretation of the Bible generally, what a havoc of reason and common sense would ensue! Thus, the children of Israel, by murmuring against Moses, murmured against Jehovah: therefore, Moses is Jehovah. He that receiveth a disciple of Christ, receiveth Christ himself: therefore, the disciple is Christ. When the Corinthians sinned against the brethren, they sinned against Christ: therefore, each of the brethren must be Christ. See Numb. xiv. 2, comp. with verse 26, 27. Matt. x. 40. 1 Cor. viii. 12.'—WILSON'S *Scripture Illustrations, p.* 237.

In short, to stand before the judgment-seat of Christ, is to stand before the judgment-seat of God, because God delivered all things unto him, (Matt. xi. 27,) gave not the Spirit by measure unto him, (John iii. 34,) committed all judgment unto him, (John v. 22,) gave him authority to execute judgment, (John v. 27,) ordained him to be the Judge, (Acts x. 42, xvii. 31,) will judge the world by him, (Acts xvii. 31,) will judge the secrets of men by him, (Rom. ii. 16;) and because God is with him, and in him, and speaks the words, and does the works. (John iii. 2, xiv. 10.) But these declarations of Scripture, as well as numerous others of a similar import which might be brought forward, prove decisively, that Christ is a being distinct from God, and subordinate to him. And it is not a little surprising, or a little inconsistent, that Dr. P. Smith should adduce a passage in support of his argument, which says expressly, that all is to be done '*to the glory of God the Father;*' thus shewing the supremacy of the Father, even at the highest exaltation of the Son.

See WARE'S *Discourses. Discourse* ix. *Christ the Judge of the World. p.* 100.

XVI.—20. The

the dead, dwell in you, he that *raised up Christ from the dead* shall quicken your mortal bodies by his Spirit that dwelleth in you.

It is the plain and reiterated declaration of Scripture, that Jesus was raised from the dead by God.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we *suffer* with him, that we may be also glorified together.

An heir must be distinct from him whose heir he is. And Jesus Christ is an heir of God, in the same sense as his disciples are heirs; for they are *joint-heirs with him*. He must therefore be as distinct from God, as they are.

He is, moreover, spoken of as a being capable of *suffering*; and if, in obedience to duty, his disciples suffer with him, that is, says DR. A. CLARKE, '*as* he himself suffered,' they will be also glorified together. He must therefore, again, be a being distinct from God; for God cannot suffer, and he cannot be an object of reward for obedience together with human creatures.

But it is said, that the disciples of Christ are joint-heirs with him, 'as partaking of the same eternal glory with the glorified *human nature* of Christ.'—DR. A. CLARKE. But how preposterous, to talk of one nature of the same person, being heir of the other nature of the same person! or one part of the same person, being heir of the other part of the same person!

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*.

The expression, *the first-born Son*, in whatever sense it is used, implies a being as father or adopter, and other sons or another son. And the *brethren* of Jesus are here distinctly mentioned. He is therefore one of the children of God, and must be a creature of God.

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.

Jesus Christ was *given* and *delivered up* by God, and must therefore be another being distinct from God; more particularly, as *delivered* up signifies being delivered up to *death*.

'God has sent Jesus, the Son of his love, the holiest and best of men, and the greatest of the prophets, to proclaim the joyful tidings, to publish the new covenant, to invite all without distinction to come to him for rest; and more than this, he delivered him up to his enemies to put him to a public and ignominious death, to seal his doctrine with his blood, and to open the way to life: can you, after this, doubt whether God is sincere? will he not now fulfil all his promises, and exceed all your hopes?—BELSHAM'S *Epistles of Paul*, *vol.* i. *pp.* 188, 189.

34. Who is he that condemneth? It is Christ that *died*, yea.

XVI.—20. The grace of our *Lord Jesus Christ* be with you. Amen.

24. The grace of our *Lord Jesus Christ* be with you all. Amen.

See i. 7, under this head, and also under the Unitarian head, where this form of benediction is considered at length.

There are none of the peculiar forms of Trinitarian expression which are usually applied to Christ, to be found in this Epistle. We do not meet with Eternal Son—Incarnate Deity—Second Person of the Trinity—God the Son—God-Man, or Two Natures of Christ, &c.

yea, rather, that is *risen again*, who is even *at the right hand of God*, who also *maketh intercession* for us.

Christ died, and rose again, and was a mortal being; he is at the right hand of God, and is distinct from him; and he maketh intercession to God, and is again distinct from him.

'To intercede or to make intercession, signifies to interpose in behalf of another, to some third person, who has power to shew him favour. This may be done either by action or by word. Whatever therefore our Lord has done, by his life, death, labours, or prayers, in behalf of man, may be considered as part of his intercessory office.'——'The doctrine then seems to be, that our blessed Lord, who poured out his prayers as well as his life for men, when on earth; forgets not, in his exalted state also, to seek their benefit by his prayers; and thus to express the interest, which he still takes in that race for which he laboured and died.'—WARE's *Discourses. Discourse* viii.; *Jesus the Intercessor, p.* 84.

The doctrine of the two natures represents Jesus as making intercession by one nature in himself, to the other nature in himself.

38. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is *in Christ Jesus our Lord.*

'*In Christ;* meaning the love of God which is bestowed in or *through* Jesus Christ our Lord.'—HOLDEN'S *Expositor.*

Then Christ is the *medium* through whom Christians receive the love of God.

And it is said, that 'the believing Romans are not only assured that they shall not be deserted by their heavenly Father, or *their elder brother;* but also that none of the evils of the present life, nor even the world of spirits, shall be able to separate them from God, or happiness, or heaven.'—*Cottage Bible.*

Here God is spoken of as the common Father of all, and Jesus as the *elder brother.* Christ therefore is one of the children of God, and one of the human race.

IX.—32. For they stumbled at that stumbling-stone;

33. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Nothing appears more certain, than that he who lays the stone here spoken of, cannot be the stone itself. The expression doubtless is figurative. God appoints Jesus as the Messiah, who would prove to the Jews an occasion of stumbling, or offence. But surely he who appoints, must be distinct from him who is appointed.

'Christ the Messiah is become a stone of stumbling to them: and thus what is written in the prophecy of Isaiah, is verified in their case, Isa. viii. 14, xxviii. 16. *Behold, I lay in Zion,* i. e., I shall bring in my Messiah: but he shall be a widely different person from him whom the Jews expect; for whereas they expect the Messiah to be a *mighty secular Prince,*

 and

and to set up a *secular kingdom*, he shall appear a *man of sorrows* and *acquainted with griefs*; and redeem mankind, not by his *sword* or *secular power*, but by his *humiliation*, *passion*, and *death*. Therefore they will be *offended* at him, and reject him; and think it would be *reproachful* to trust in such a person for salvation.'—DR. A. CLARKE.

See the passage under the Trinitarian head.

X.—9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead*, thou shalt be saved.

This is a plain and simple faith, expressive of the distinction of Jesus Christ from God, and also of his humanity; for '*God hath raised him from the dead.*' And this faith is declared to be sufficient for salvation.

'If you make a public profession that you acknowledge Jesus of Nazareth as your master, and that you bow to him as a teacher sent from God; and if you seriously and sincerely believe that he was raised to life after his crucifixion, by the power of God; you thus become a member of the community of believers, and are entitled to the privileges of the people of God: you are rescued from the yoke of the law, and from the bondage of idolatry and superstition, and are introduced into the glorious liberty of the children of God.'—BELSHAM'S *Epistles of Paul, vol.* i. *p.* 227.

'That if thou dost courageously confess with thy mouth that Jesus is the Lord, and at the same time believe in thy heart, with a vital and influential faith, that God hath raised him from the dead in proof of his divine mission, thou shalt assuredly be saved, whoever thou art, and how heinous and aggravated soever thy past sins may have been.'—DR. DODDRIDGE.

XIV.—9. For to this end Christ both *died*, and *rose*, and *revived*, that he might be Lord of the dead and living.

It cannot be said of God, that he '*died*, and *rose*, and *revived*;' and therefore Christ must be a very different being from God.

See the passage under the Trinitarian head.

XV.—3. For even Christ pleased not *himself*; but, as it is written, The reproaches of them that reproached *thee* fell on *me*.

If Christ pleased not *himself*, he pleased *another*; that is, *God*, whose approbation he continually sought; 'for,' said he, 'I do always those things that please him.' John x. 29. And he must therefore be a distinct being from God, and a servant of God, dependent upon the Divine favour. And *two* beings are plainly mentioned in the expression, 'The reproaches of them that reproached *thee* fell on *me*.' For would it not be said, in the common acceptation of language, that '*thee* and *me*' signified *two*?

What a strange aspect does the passage assume, according to the doctrine of the two natures! 'The *human nature* pleased not itself; but, as it is written, The reproaches of them that reproached my *divine nature* fell on my *human nature*.' But Christ *himself* is spoken of in the passage, not merely a *part* of him.

5. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus;

6. That

6. That ye may with one mind and one mouth glorify God, *even the Father of our Lord Jesus Christ.*

'For calling you into such a state of salvation, and shewing himself to be your loving compassionate Father, *as he is the Father of our Lord Jesus Christ.*'—DR. A. CLARKE.

The glory is ascribed solely to the *Father*, who, according to the preceding extract, is the Father of Jesus Christ, *as he is* the Father of all Christians. And the learned Trinitarian writer just mentioned says, 'It is very likely that the apostle refers here to *religious acts* in *public worship.*' Then, the Father being the sole object of religious worship, Christ must be a very different being from God.

'That so you may unite together with cordial affection in the same acts of *public worship*,' &c.—BELSHAM'S *Epistles of Paul*, *vol.* i. *pp.* 310, 311.

8. Now I say that Jesus Christ was a *minister* of the circumcision for the truth of God, to confirm the promises made unto the fathers.

'He confined his ministry thus to the Jews, to confirm the truth of God, contained in the promises made to the Patriarchs; for God had declared that thus it should be,' &c.—DR. A. CLARKE.

Then Jesus Christ was a *minister* of God, and therefore a *servant* of God.

XVI.—27. To God only wise, be glory, *through* Jesus Christ, for ever. Amen.

Jesus Christ is here, as in various other places, represented as a *Mediator* between God and men; and is therefore as distinct from God, as he is from men. Glory is ascribed to God only wise, *through* him. That is, say Trinitarians, glory is ascribed to one nature of the same person, through the other nature of the same person. And this is their uniform reply where distinction is demonstrated between God and Christ. But Jesus is never divided into *natures* or *parts*, but is invariably spoken of as *one* being:—'through *Jesus Christ*,' not through a *part* of him.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	7
Seed of David	1
Man	3
Mankind, his Brethren	1
Sent of God	1
Set forth by God	1
Thanks offered to God through him	1
Raised from the dead by God	5
At the Right Hand of God	1
Liveth unto God	1
God, the Father of Christ	1
TOTAL	23

I Corinthians.

Chap. I.—1. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord,* both theirs and ours:

3. Grace be unto you, and peace, from *God our Father,* and from the *Lord Jesus Christ.*

With respect to the expression, 'call upon the name of the Lord,' see Acts ix. 14, under the Trinitarian head; and with regard to the form of benediction, 'Grace be unto you,' &c. see Rom. i. 7, under both heads.

30. But of him are ye in Christ Jesus, who of God is made unto us *wisdom,* and *righteousness,* and *sanctification,* and *redemption.*

'It is said in the prophet Isaiah xlv. 24, 25, 'Surely shall one say, In the Lord (Jehovah) have I righteousness and strength:—In the Lord (Jehovah) shall all the seed of Israel be justified, and shall glory.' Jeremiah also says, 'a righteous Branch,' whom the Lord will raise up, 'shall be called the Lord (Jehovah) our righteousness,' ch. xxiii. 6. Whence it is concluded that Jesus who of God is made unto us wisdom, and righteousness, &c. is Jehovah.'—Holden's *Scripture Testimonies, p.* 212.

It is a strange argument, that he who is *made* wisdom, &c., and who is *raised up* as a righteous Branch by Jehovah, should be Jehovah himself. For can Jehovah be *made* any thing by another, or be *raised up* by another? In other words, must not he who is appointed, be distinct from him who appoints him?

II.—7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified *The Lord of Glory.*

'This is a title of God, Ps. xxiv. 10; Acts vii. 2. Christ is therefore *God:*—compare John xvi. 3; Acts iii. 17; xiii. 27; 2 Cor. iii. 13, 14.'—Holden's *Expositor.*

This Trinitarian extract may be answered by another:—

'Here

I Corinthians.

CHAP. I.—1. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3. Grace be unto you, and peace, from God our Father, *and* from the Lord Jesus Christ.

Paul was called to be an Apostle *through the will of God*; 'by a particular appointment from God alone.'—DR. A. CLARKE. Therefore the supremacy of God the Father is here manifest.

See Rom. i. 7, under this head, in illustration of the 3rd verse.

4. I thank my God always on your behalf, for the grace of God which is given you *by* Jesus Christ.

God the Father is here represented as the only object of thanksgiving; and Jesus Christ as a Mediator between God and men; for the grace of God comes *by* or *through* him, agreeably to what is said in another place, that 'grace and truth came *by* Jesus Christ.' (John i. 17.) Jesus, therefore, is evidently distinct from God the Father, and inferior to him.

9. God is faithful, by whom ye were called unto the fellowship of his *Son* Jesus Christ.

The calling is of God, and Jesus is the Son of God. Thus while all power originates in God, Jesus is another being distinct from him.

23. But we preach Christ *crucified*, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

As Christ was *crucified*, he must have been a *man*. And the Apostles are here said to 'call on men, both Jews and Gentiles, to believe in Christ; as having purchased their salvation by *shedding his blood*.'—DR. A. CLARKE.

In what sense Christ is 'the power of God, and the wisdom of God,' the Apostle goes on to state.

30. But of him are ye in Christ Jesus, *who of God is* MADE unto us wisdom, and righteousness, and sanctification, and redemption:

31. That,

'Here is a teacher who is come from God,' who has taught the most *glorious* truths which it is possible for the soul of man to conceive; and has promised to lead all the followers of his crucified Master, to that state of *glory* which is ineffable and eternal.'—Dr. A. Clarke.

As Jesus is a 'teacher who is come from God, he cannot be that God from whom he proceeded. And with great propriety may *he* be designated *The Lord of Glory*, who has 'taught the most glorious truths,' and who has revealed the glory of the eternal world. But he is here said to have been *crucified*, and cannot therefore be God.

X.—4. And did all drink the same spiritual drink; for they drank of that spiritual *Rock* that followed them: *and that rock was Christ.*

The spiritual rock was 'the typical water which came out of the rock, which water *followed them.*' And *that rock was Christ.* 'Viz., the miraculous water from the rock was typical of Christ.'—Holden's *Expositor.*

'The apostle does not speak about the *rock* itself; but of *Him* whom it represented, namely, Christ: this was the Rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said in ver. 9, that they tempted *Christ*, and were destroyed by serpents.'—Dr. A. Clarke.

The rock was not the Being who smote it, neither was the water that flowed from it, the Being who caused it to flow. Understanding then the passage as typical, it shews Jesus Christ to be distinct from God, and can prove only at the most his pre-existence.

'The apostle had just said, they all ate the same spiritual food, and drank the same spiritual drink, obviously meaning food and drink given them in a miraculous manner. For the same reason, probably, he calls the rock spiritual. When he says that rock was the Christ, he cannot be understood literally upon *any* scheme; and unless 'This is my body,' be admitted as a proof of the doctrine of transubstantiation, the expression in question cannot be admitted as a proof of the pre-existence. It probably means, this rock 'was an emblem and representation of the Christ,' for instance, in the rich diffusion of the blessings communicated by him. Compare John iv. 14.'—Carpenter's *Unitarianism*, &c., *p.* 228.

9. Neither let us *tempt Christ*, as some of them also tempted, and were destroyed of serpents.

'Ps. lxxviii. 56. They tempted and provoked the Most High God.

'1 Cor. x. 9. Neither let us tempt Christ as some of *them* also *tempted.*

'These texts do both relate to the same rebellious acts of the *Israelites* in the *wilderness.* In the *former* of them, the person they *tempted* is called the *Most High God:* in the *latter* he is called *Christ:* therefore, *Christ* is the *Most High God.*'—*The Catholic Doctrine of a Trinity*, chap. i. Art. ix.

'Both texts refer to the rebellious conduct of the Israelites in the wilderness. Upon this occasion, we read in the 23rd ch., 20th and 21st v. of Exodus, the following words:—'Behold, I send an Angel before thee to keep thee in the way.'—'Beware of him, and *obey his voice:* provoke him not, for he will not pardon your transgressions: for *my name is in him.*' Commentators are generally agreed in the opinion, that the Angel of God's presence,

31. That, according as it is written, He that glorieth, let him glory in the Lord.

Thus whatever Christ is, he is so *made* of God, and all is to redound to the glory of God; as when it is said, that Jesus is highly exalted, and has a name above every other name, all is to be to the glory of God the Father, who exalted him, and gave him that name.

'That the title Lord is here equivalent to Jehovah, is evident from the passage of Isaiah alluded to by the Apostle. Isa. xlv. 25. The meaning evidently is, *that men should glory in God, by whom Christ has been made unto them Wisdom and Righteousness and Sanctification and Redemption.*' —Yates's *Vindication, pp.* 197, 198.

'But this is not by any means so very clear. Christ is, in the 30th verse, designated as our "righteousness," (which, as distinguished from *sanctification*, means "our justification:")—The passage in Isaiah says, "In the Lord (Jehovah) shall all the seed of Israel be justified." Christ, then, is "Jehovah, in whom all the seed of Israel are justified, and in whom they glory."'—Wardlaw's *Unitarianism Incapable of Vindication, p.* 198.

To this, Mr. Yates replies, 'I only need repeat the Apostle's assertion, which is, that "Christ *is made* unto us justification by God," implying that God justifies us through his mediation.'—Yates's *Sequel, p.* 121.

And this seems to be confirmed by the following Trinitarian extract:—'The object of the apostle is to shew, that man, of himself, possesses no good; that whatever he has, comes from *God;* and from God, only *through* Christ.'—Dr. A. Clarke.

II.—2. For I determined not to know any thing among you, save Jesus Christ, and him *crucified.*

7. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have *crucified* the Lord of glory.

Whatever high title is ascribed to Jesus, it is to one who was crucified, and who therefore was capable of suffering and of death.

See the 8th verse, under the Trinitarian head.

III.—11. For other foundation can no man lay than that is laid, which is Jesus Christ.

'That it is as the *Christ*, as a divinely commissioned person, Jesus is the foundation, appears from the plain declarations of the New Testament: for brevity's sake I shall content myself with referring to three passages. Matt. xvi. 13—18. When Jesus asked his disciples, *Whom do men say that I, the Son of Man am?* and they informed him of the opinions of the Jews respecting him; he said to them, *But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.* In consequence of this confession, Jesus pronounced Peter blessed, and said, *Upon this rock will I build my church.* Thus our Lord plainly taught, that the Messiahship of the Son of Man is the foundation

presence, here mentioned, was our Lord Jesus Christ; and to tempt him, thus announced, was to tempt the Most High God.'—*The Confessions of a Member of the Church of England*, *p.* 13.

This explanation goes on the pre-existence of Christ; but it shews him to be distinct from God.

Another writer, however, says, that 'the apostle does not inform the Corinthians, that the Israelites tempted Christ; and if we refer to the passage in the Pentateuch to which he alludes, we shall find that the Being against whom they rebelled was Jehovah, (Numb. xxi. 5—7,) the God and Father of Jesus Christ. (Acts iii. 13.) Supposing the received text to be genuine, it would not follow that because both God and Christ were tempted, they must therefore be the same being: St. Paul's meaning would rather be—to use the words of Newcome—'Nor let us tempt, try, prove, provoke Christ now, as some of them did God at that time.' If, however, with the learned Primate, we read *Lord* instead of *Christ*, the passage may altogether be applicable only to the Almighty Father.'—Wilson's *Scripture Illustrations*, *p.* 237.

XII.—6. And there are diversities of operations; but it is the same God which worketh *all in all.*

'If Christ is not God, the Apostle clearly contradicts himself: for if God 'worketh all in all,' Christ cannot be 'all in all,' unless he is God.' And the following passages are referred to:—'The fulness of him that filleth *all in all.*' 'Christ—who is *over all*, God blessed for ever.' Eph. i. 23; Rom. ix. 5.—Holden's *Scripture Testimonies*, *pp.* 147, 148.

But it seems to be forgotten here, that if Christ 'filleth all in all,' it is because the Father 'put all things under his feet,' 'set him at his own right hand in the heavenly places,' and 'gave him to be the head over all things to the church.' 1 Cor. xv. 27; Eph. i. 20, 22. And how can he be truly and properly God, when all his power is derived from God? With respect to the passage from Rom. ix. 5, the reader is referred to that portion of Scripture, under the Trinitarian head.

28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.

'The Apostle ascribes the same thing to Christ, Eph. iv. 11. "And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."' And hence it is implied, that Christ must be God.—Holden's *Scripture Testimonies*, *p.* 144.

But it is again forgotten, that 'all power was given unto Christ in heaven and in earth.' And the same things may be said to be done by God and Christ, because Christ acts by the power of God. He and his Father are one, in all works relating to the Gospel Dispensation.

XV.—45. And so it is written, The first man Adam was made a living soul; the last Adam was made *a quickening spirit.*

'The Jews, as Dr. Lightfoot observes, speak frequently of the *Spirit of the Messiah*; and they allow that it was this Spirit that *moved on the face of the waters*, Gen. i. 2. And they assert that the *Messiah shall quicken those who dwell in the dust.*'—Dr. A. Clarke.

This,

tion of the Christian Church. The second passage I refer to is, Rom. x. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* These words of the Apostle teach, that an acknowledgment of the authority of Jesus, and a firm belief in his resurrection, the grand evidence of his being the Messiah, are the things necessary to salvation. The third passage is, 1 John v. 1. *Whosoever believeth that Jesus is the Christ, is born of God.* If all who believe that Jesus is the Messiah, are born of God, that is, are real Christians, the belief of that fact must be the foundation of Christianity.'—Wright's *Unitarian Missionary Discourses, pp.* 168, 169. See also Ware's *Discourses. Discourse* i. *Christ the Foundation, p.* 1.

23. And ye are Christ's; and Christ is *God's.*

'That is, As Christians are subject to the dominion of Christ, so Christ is subject to the dominion of God.'—Yates's *Vindication, p.* 68.

'You are, by your profession, the servants and the property of Christ.'—And 'as you are his subjects and servants, and acknowledge Jesus as your head, so does he, your Master, acknowledge subjection to God, and profess allegiance to the Great Supreme,' &c.—Belsham's *Epistles of Paul, vol.* ii. *pp.* 65, 66.

'Christ, in His *human nature*, is as much the property of God as any other human being. And as *Mediator* between God and man, He must be considered, in a certain way, inferior to God; but, in His own *essential, eternal nature*, there is no inequality; He is God over all.'—Dr. A. Clarke.

The Apostle does not speak here of the *natures* of Christ, but of *Christ himself*, of his *whole* person. And in his whole person, he is God's—God's property, God's servant. And how strange, that a being should be Mediator to *himself!*—and, in this capacity, be, in a certain way, *inferior* to himself!

VI.—14. And *God hath both raised up the Lord,* and will also raise up us *by his own power.*

It is repeatedly said, that God raised up Jesus from the dead; but here the expression is emphatic;—*by his own power.* It was thus that he raised up Christ, and he will thus raise up also all mankind.

'Christ, the head, is raised already; and the same Almighty power which brought the head to life, will in due time raise the members also, and will unite the living body to the living head.'—Belsham's *Epistles of Paul, vol.* ii. *p.* 116.

He has raised up the *human nature* of Christ from the grave, as a pledge of our resurrection; and will also raise us up by His own power, that we may dwell with Him in glory for ever.'—Dr. A. Clarke.

In the numerous passages which speak of the resurrection of Christ, it is not merely a *part* of him that is said to be raised up, but the *whole* of him, *he himself.* And not the most distant hint, in any of these instances, is given of his supposed two natures.

VIII.—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.

Here

This, at all events, is said of the *Messiah;* and the Messiah, or the *Anointed* cannot be the God who anointed him.

Another Trinitarian writer here observes, that 'the Son derived his being, essence, and attributes, by an eternal generation, from the Father.' —Holden's *Scripture Testimonies, pp.* 144, 145.

The Son, then, is completely a derived being, and cannot be God. And in the passage he is compared to the first man Adam, and must be a creature of God.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

'This is a plain declaration of our Saviour's pre-existence,' as his '*heavenly* origin is opposed to the *earthly* origin of the first man;' and 'he is, therefore, *super-human and divine.*'—Holden's *Scripture Testimonies, p.* 106, and *Christian Expositor.*

It is, however, expressly said in the passage, that Christ is a *man.*

Dr. A. Clarke thinks that the word, *Lord,* 'is not legitimate in this place. The verse is read by the MSS. Versions and Fathers above referred to, thus, *The first man is of the earth, earthy; the second man is of heaven, heavenly.*' 'The *first man,* and the *second man,* of this verse, are the same as the *first Adam* and the *second Adam* of verse 45, and it is not clear that *Christ* is meant in either place.' 'The terms *first man of the earth,* and *second man from heaven,* are frequent among the Jews; the *superior* Adam, and Adam the *inferior;* that is, the *earthly* and the *heavenly* Adam: Adam *before* the resurrection, and Adam *after* it.'—See Dr. A. Clarke's *note on the passage.*

XVI.—23. The grace of our Lord Jesus Christ be with you.

See Romans i. 7, under both heads.

The Apostle adds to the above benediction, another, which may serve to shew that these benedictions are not *prayers:* 'My love be with you all in Christ Jesus. Amen.' But Dr. A. Clarke calls in question the correctness of this reading and thinks it should be, 'The love of God,' &c. See his note on the 24th verse, and also the note in the *Improved Version.*

There is no mention in this Epistle of God the Son, Eternal Son of God, God Incarnate, Second Person of the Trinity, God-Man, or The Two Natures of Christ.

Here, while it is expressly said, that there is *one* God, it is also expressly said, that there is *one* Lord Jesus Christ. *One* and *one* surely make *two*. There is the conjunction *and* which likewise shews that God the Father and Jesus Christ are two. It is a connecting word, and wherever it is used, implies more things, or more persons than one. Jesus is also represented as a *Mediator*. By him are all things relating to the Gospel, and by him Christians have access to the grace of God. For all things are from God, as the source; and by Christ, as the medium; and Christians are by him; that is, approach to God through him. Christ therefore is evidently distinct from the Father, and inferior to him.

DR. WARDLAW, however, thinks the passage strongly in favour of the divinity or the deity of Jesus Christ. His argument, condensed, is this:—

By the gods many, and lords many, mentioned in the preceding verse, the Apostle means the heathen deities. He uses the words *gods* and *lords*, to designate the false gods; and, to preserve the consistency of his argument, he must use the words *God* and *Lord*, to designate the true God. It is these false Gods that he opposes to the one true God, who is identified in the complex proposition, 'to us there is but one God the Father, and one Lord Jesus Christ.' For the 'one Lord Jesus Christ' is as directly opposed to the idol deities of the heathen as the 'one God the Father,' is. And when the Apostle says, that the Father is *God*, and Jesus Christ is *Lord*, he does not mean to affirm, that Christ is *not* God, or that the Father is *not* Lord. For this would exclude the Father from lordship or dominion, and ascribe it entirely to Jesus, as the only Sovereign Ruler of the universe. The argument, therefore, that would deny Christ to be God, must be fallacious, as it would divest the Father of all authority and power, and render him subordinate to the Son.

See WARDLAW'S *Unitarianism Incapable of Vindication*, *pp.* 312—315.

It seems to be forgotten in this train of reasoning, that Jesus is not only called *Lord*, but *Christ*. And this designation cannot be applied to God, but must be restricted to one distinct from him, and anointed by him. God the Father cannot be the *Christ*, the *Anointed*; for where is the Being to anoint him? The one Lord Jesus Christ, therefore, cannot be the one God the Father.

And is it to be supposed, that after the Apostle has declared, that 'Christ is God's,' he should be so inconsistent with himself as to say, he is that very Being whose he is?

Besides, if the Father and the Son constitute the one true God, is not the Holy Spirit excluded from the Godhead, and the Trinity virtually denied?

X.—16. The cup of blessing which we bless, is it not the communion of the *blood* of Christ? the bread which we break, is it not the communion of the *body* of Christ?

The ordinance of the Lord's Supper, is a commemoration of the *death* of Christ; and is a perpetual memorial that he was 'a Man approved of God by miracles, and wonders, and signs, which God did, by him.'

XI.—3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and *the head of Christ is God.*

'Christ is the Lord and lawgiver of his church, and to his authority every man who professes to be his disciple, owes subjection. In like man-

ner, the woman owes subjection to the man; and Christ himself is subject to God, whose servant he is, whose commission he bears, and whose will he performs.'—BELSHAM's *Epistles of Paul, vol.* ii. *p.* 225.

The subordination of Jesus Christ to God, is left undoubted, in consequence of its peculiar connection in the passage. The man is subordinate to Christ, the woman to the man, and Christ to God. Now, as we cannot doubt, that man is subject to Christ; so we cannot doubt, that Christ is subject to God.

'The *Head* or Lord of Christ, as *Mediator* between God and man, is God the Father.'—DR. A. CLARKE.

If the Apostle had believed in the Deity of Christ, how anxious would he have been, on this particular occasion, to guard his words from mistake! how naturally would he have added the proviso contained in the preceding extract, that 'the head of Christ, *as Mediator*, is God!' He does not add it, or any thing resembling it; but speaks of *Christ* as *one* being, and of *God* as *another* being, as clearly as of man and the woman, and of Christ and man as distinct beings; and he says plainly and expressly, that 'the *head* of Christ is *God*.'

HOLDEN gives the same explanation of the passage as DR. A. CLARKE, above; but he adds, that 'It seems also to refer to Christ's subordination to the Father, even in his *divine* nature, as *deriving* his essence and perfections by an eternal generation from the Father:—ch. iii. 23; xv. 27, 28; Matt. xi. 27; John v. 19, 20; x. 18, 29; xiv. 28; xx. 17.'—*Expositor.*—Christ then is a being *derived* from God, and, however exalted in nature, must be a creature of God.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24. And when he had given thanks, he brake it, and said, Take, eat; this is my *body*, which is broken for you: this do in remembrance of me.

25. And after the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my *blood:* this do ye, as oft as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's *death* till he come.

27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the *body* and *blood* of the Lord.

What do the *emblems* of the *body* and *blood* of Christ testify, but that he was a man who was crucified, who was buried, and who rose again from the dead! By engaging in this ordinance, Christians 'shew the Lord's *death* till he come;' and therefore that he was a mortal creature, who passed to the regions of the dead, and who was restored to life by the mighty power of God.

See x. 16.

XV.—3. For

XV.—3. For I delivered unto you first of all that which I also received, how that Christ *died* for our sins according to the Scriptures;

4. And that he was *buried*, and that he *rose again* the third day according to the Scriptures:

5. And that he was *seen* of Cephas, then of the twelve:

6. After that, he was *seen* of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, he was *seen* of James; then of all the apostles.

8. And last of all he was *seen* of me also, as of one born out of due time.

12. Now if Christ be preached that *he rose from the dead*, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not *risen*.

14. And 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.

16. For if the dead rise not, then is not *Christ raised*:

17. And if *Christ be not raised*, your faith is vain; ye are yet in your sins.

20. But now is *Christ risen from the dead*, and become the *first-fruits* of them that slept.

21. For since by *Man* came death, by *Man* came also the resurrection of the dead.

22. For as in *Adam* all die, even so in *Christ* shall all be made alive.

23. But every man in his own order; Christ the *first-fruits*; afterward they that are Christ's at his coming.

It may be stated with some degree of confidence, that if a man who had never heard any thing on the subject before, were to read these passages, his first and inevitable impression would be, that the writer was narrating what had happened to *a mortal creature*. Jesus died; he was buried; he was in the state of the dead; but he was raised from the dead by God. And he was seen with the corporeal eye, by great numbers, after his resurrection. He is expressly said to be a man, like Adam; only, as by the one man came death, so by the other man came the resurrection of the dead. And he is the same in nature as those who die, and descend to the grave; for he is the *first-fruits* of them that sleep, and of *every man* in his

own order. He is therefore a mortal creature, dependent upon God, who raised him from the dead, and brought light and immortality to light by his resurrection.

If it be replied, that he died as man, and not as God; the answer is furnished by the contents of this sublime chapter;—The Apostle makes no such distinction or reservation; but speaks of *Christ* as the man who died, and who was raised from the dead by God.

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.

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.

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.*

This is a very important portion of Scripture, as it directs the thoughts to the period when Christ shall have attained the height of his power and glory; all things being subdued unto him, and he having accomplished the purposes of his divine mission. And what does it state? The following seems to be its purport:—All things were put under the feet of Jesus. This, therefore, would be sufficient of itself to shew, that his power and authority were *derived.*

But it is added, that 'He is *excepted* which did put all things under him.' That is, God, even the Father; who still remained Supreme, the God and Father of all.

When the end is accomplished, Jesus delivers up the kingdom to God, even the Father; which, says Dr. A. Clarke, is 'an allusion to the case of *Roman viceroys*, or *governors* of provinces, who, when their administration was ended, delivered up their *kingdom* or *government* into the hands of the emperor.' He must therefore be as distinct from God the Father, as those Roman viceroys or governors were from the emperors, by whose appointment, and under whose dominion, they exercised their authority and power.

And finally, Jesus is to be subject to him that put all things under him, that God may be all in all; which plainly demonstrates his inferiority and subordination, on the one hand, and the supremacy of the one God and Father of all, on the other.

But it is said, that it is 'the *mediatorial* kingdom' which Christ delivers up. (Dr. A. Clarke, with Trinitarians in general.) No matter; it *is* a kingdom, and it is *delivered* up; and there must be *one* to deliver it up, and *another* to receive it. And a *Mediatorial* King, cannot be the *Supreme* King.

'Christ, as Messiah, and Mediator between God and man, must ever be considered inferior to the Father: and His human nature, however dignified in consequence of its union with the Divine Nature, must ever be

be inferior to God.'—'The Son, as being *man*, shall cease to exercise any distinct dominion; and *God be all in all.*'—Dr. A. Clarke.

The Apostle makes no such reservation; but speaks of *Christ* and the *Son* as *one* being; and this one being he represents as receiving all his authority from the Father, as delivering it up to the Father, and as being subject to the Father, that God may be all in all.

Mr. J. Yates observes on this portion of Scripture, 'The Apostle here teaches, not only that all the power, at present exercised by our Saviour, is conferred upon him by God the Father, who is said to have 'put all things under his feet,' but that, when the great and benevolent purposes, for which he is invested with that power, have been fully answered, and all the designs of his mediatorial office finally accomplished, he will deliver up the kingdom and resign the authority granted to him.'—Yates's *Vindication, p.* 100.

To this, Dr. Wardlaw replies, 'Yes: the mediatorial government of Christ is a branch of the great general administration of the Supreme Godhead. When all its important and interesting purposes have been fully and finally accomplished, it shall, of course, cease, and matters shall, thus far, revert to their previous state:—God, that is, the Godhead, shall be all in all. The expression—'*then* shall the Son also be *subject* unto him that put all things under him,' can mean no more than simply the *cessation of his mediatorial reign.* If it meant any more than this, then it would follow, that the Son is not *now* subject to the Father: an idea which no Unitarian, at least, can consistently maintain; unless he be ready to maintain that this creature is absolved from subjection to the Creator, by an act of the Creator himself, and that a part of the divine dominions is relinquished to the sovereign uncontrolled command of such a creature,—left to the mercy of a created, and, therefore, of a mutable will.'—Wardlaw's *Unitarianism Incapable of Vindication, p.* 363.

But perhaps the meaning of the Apostle may be, that, in the end, Christ will be subject to God, in the same way as all other creatures will be—that he will be placed on an equality with them. It is not so now; for he is invested with most extraordinary powers; but these he will resign, and be subject as all will be; *that God may be all in all.* And these concluding words seem to be a confirmation of this opinion.

45. And so it is written, The first *man Adam* was made a living soul; the last *Adam* was made a quickening spirit.

47. The first *man* is of the earth, earthy: the second *man* is the Lord from heaven.

In both these verses a parallel is drawn between Adam and Christ. Both are spoken of distinctly as *men*; only the latter is infinitely superior to the former, inasmuch as he is invested with a heavenly mission, and has power and authority to bring life and immortality to light.

See the verses under the Trinitarian head.

57. But thanks be to *God,* which giveth us the victory *through* our Lord Jesus Christ.

It is *God* who gives us the victory over death; and it is *through* Jesus Christ, as his instrument and agent, and the Mediator between him and men.

'Captivity

'Captivity is led captive. Death and the grave are compelled to restore their victims, and are themselves cast headlong into the gulph of perdition. They are swallowed up in victory, and, for ever. Thanks, everlasting thanks, be to God, who giveth us the victory, and who *by* the mission, the doctrine, the death, and above all by the resurrection, of Jesus, hath abolished death, and opened the gates of immortality.'—Belsham's *Epistles of Paul, vol.* ii. *p.* 375.

All is of God, *through* Christ; and to God, *through* Christ, everlasting praises are to be ascribed.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	2
Is God's	1
Is one Lord	1
Man	2
Made of God wisdom, &c.	1
Thanks offered to God through him	1
Risen from the dead	3
Raised from the dead by God	3
All things put under him by God	1
Delivered up the kingdom to God	1
Subject to God	1
God, the Head of Christ	1
Total	18

II Corinthians.

CHAP. I.—2. Grace be to you, and peace, from *God our Father,* and from the *Lord Jesus Christ.*

See Rom. i. 7, under both heads.

IV.—3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of *Christ, who is the image of God,* should shine unto them.

Jesus is the image of God, 'in his divine nature and perfections.'—HOLDEN'S *Expositor.*

As he 'presents to mankind an embodied exhibition of the perfections of Deity.' And this, because it is said, he created all things, and upholds all things by the word of his power.—WARDLAW'S *Unitarianism Incapable of Vindication, p.* 331.

But the image of a person is not, and cannot be that person himself; and, abstracted from Trinitarianism, it would be deemed trifling in the extreme to argue the subject for a moment. What would be thought if a scene similar to the following were to take place?

'See you that interesting youth?' 'Yes. What a striking likeness is he of his father!' 'A likeness! He is more than a likeness; he is his father himself.'

Yet is not this, in fact, the Trinitarian argument, founded on the expression, that *Christ is the image of God?*

With regard to the all things said to be created and upheld by him, it may be shewn in due course, that they are not natural, but moral, not material, but spiritual things.

V.—10. For we must all appear before *the judgment-seat of Christ;* that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

See in reference to the future judgment by Christ, the remarks on Rom. xiv. 10—12, under the Trinitarian head.

VIII.—9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.

'Ye

II Corinthians.

Chap. I.—1. Paul, an apostle of Jesus Christ, *by the will of God,* and Timothy our brother, unto the church of God, which is at Corinth, with all the saints which are in all Achaia:

2. Grace be to you, and peace, from God our Father, *and* from the Lord Jesus Christ.

It is not here said, to be by the will of *Jesus Christ*, but by the will of *God*, that Paul was called to be an Apostle. And hence the inferiority of Christ to God is manifest. And we are led to conclude, that when Jesus appeared to Paul on his way to Damascus, and called him to the ministry by that most remarkable conversion, he acted as the messenger and agent of God. Indeed, he speaks of himself on that occasion, as *Jesus of Nazareth.*

With respect to the form of benediction in the 2nd verse, see Rom. i. 7, under the Unitarian head.

3. Blessed be God, *even the Father of our Lord Jesus Christ,* the Father of mercies, and the God of all comfort.

Though God the Father, and our Lord Jesus Christ, are here both expressly mentioned, yet it is to the former alone that the supremacy is ascribed.

'The God whom we worship and adore, the God and Father of our Lord Jesus Christ, who derived his existence, his power, and commission from him, and who, in the whole course of his ministry, acted in subserviency to him; the God and Father of tender mercies, who pities his dutiful children under their distresses; the God of all consolation, who alone can administer those supports, which enable us to triumph in the midst of suffering and persecution: this good and merciful God is the worthy object of our most exalted praise.'—Belsham's *Epistles of Paul*, *vol.* ii. *p.* 414.

'Let God have universal and eternal praise, because He is the Father of our Lord Jesus Christ, who is the *gift* of his endless love to man, John i. 16,' &c.—Dr. A. Clarke.

Jesus Christ, then, the *gift* of the Father, cannot be the Father himself; for the *gift* cannot be the *giver*; except when a person gives *himself*; but it is not said so above.

Dr. Doddridge on this passage observes, that it is '*through* Jesus Christ that we have *access* to the Father.'

Then he is a *Mediator* between God and men.

19. For the *Son* of God, Jesus Christ, who was preached among

'Ye are acquainted with God's endless love in sending Jesus Christ into the world; and ye know the *grace*, the infinite benevolence of Christ Himself. *That, though he was rich*, The Possessor, as He was the Creator, of the heavens and the earth: *For your sakes he became poor;* He emptied Himself, and made Himself of no reputation; and took upon Himself the form of a servant; and humbled Himself unto death, even the death of the cross; *that ye, through his poverty*, through his humiliation and death, *might be rich;* might regain your forfeited inheritance, and be enriched with every grace of His Holy Spirit, and brought at last to His eternal glory.

'If Jesus Christ, as some contend, were only a *mere man*, in what sense could he be said to be *rich?* His *family* was *poor* in Bethlehem; His *parents* were poor also; He *Himself* never possessed any *property* among men from the *stable* to the *cross;* nor had he anything to *bequeath* at His death but His *peace*. And in what way could the *poverty* of one man make a multitude *rich?* These are questions, which, on the Socinian scheme, can never be satisfactorily answered.'—Dr. A. Clarke.

Let the reader take another view of the passage. Does it say that Jesus is the Creator and Possessor of the heavens and the earth? No; but that he is the *Christ;* that is, the *Anointed*. And God cannot be the Anointed. Does it speak of his pre-existent state? Not a word of all this. Then the above argument is founded on mere gratuitous assumption. And it is, moreover, inconsistent with itself. It affirms that God *sent* Jesus Christ into the world. And can the sender be the sent? It speaks also of the *death* of Christ, *even the death of the cross*. And can God be suspended on the cross, and die?

The meaning of the passage appears to be this:—

'You know the kindness of our great Master Jesus Christ, who, though he was endowed with miraculous powers, by which he could at pleasure have supplied himself with all the conveniences and luxuries of life, and could have lived in splendour and magnificence; yet, while in full possession of these great powers, for your sakes he vouchsafed to live in a state of voluntary poverty, leaving himself destitute of the necessaries of life, having no settled abode, and depending upon the generosity of his followers for his daily bread; that you through his poverty might be enriched; that from his example you might learn the important lesson of temperance, modesty, of self-denial, and a readiness to sacrifice every enjoyment in the cause of truth, in the discharge of duty, and for the welfare of mankind. And that by these means you might attain true riches; that you might be rich in good works, rich in the approbation of conscience, in the gratitude of those whose wants you relieve, whose afflictions you mitigate, and whose best interests you promote, in the esteem of the wise and good, in the approbation of Christ, in the favour of God, and in the possession of an eternal and unfading inheritance.

'Nothing can exhibit the influence of prejudice, even upon upright and intelligent minds, in a more striking light, than the great stress which is laid by many upon this text, as an argument in favour of what is called the pre-existence and divinity of Jesus Christ. The apostle's words express nothing more than this: That one who was rich denied himself the comforts and conveniences of life, and lived like a poor man; a case which often occurs from motives very different from those by which Jesus was influenced. He, though opulent in the possession of powers which might have

among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. For all the promises of God *in* him are yea, and *in* him amen, *unto the glory of God* by us.

Jesus Christ is the Son of God; all is of God, *in* or *by* Christ; and all is to *the glory of God.* How clearly therefore is God presented to our contemplation here as the One Supreme, and Jesus as his subordinate messenger and servant!

'The promise comes originally *by* Christ, and is *yea;* and it has its fulfilment *through* Christ, and is *amen;* and this is to the glory of God, by the preaching of the *apostles.*'—Dr. A. Clarke.

This confirms the preceding observation, and shews Jesus to be distinct from God, and inferior to him.

21. Now *he* which establisheth us with you *in* Christ, and hath anointed us, *is God;*

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

It is again quite evident that all is of God, through Christ, as his instrument.

'From God we received our appointment: by him we were chosen, and consecrated to this high and honourable office; he sealed our commission, he ratified the doctrine we taught by the miracles which he enabled us to perform; and he gave us the Holy Spirit as an abiding principle within us, for our consolation and encouragement,' &c.—Belsham's *Epistles of Paul, vol.* ii. *p.* 430.

'It is *God* that has brought both us and you to this sure state of salvation *through* Christ; and he has anointed us, given us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this gospel to your salvation.'—Dr. A. Clarke.

IV.—3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of *Christ,* who is the *image* of God, should shine unto them.

That Jesus is the *image* of God, is a clear proof that he is completely distinct from God; for no rational being would say, that the image of a person was that identical person himself. In the nature of things it is utterly impossible.

Christ is the image of God, as he exhibits in himself a copy of the moral perfections of God. And when we consider the unspeakable beauty and supreme excellence of his character, what a pleasing assurance is here given us of the goodness of God!

'Christ is represented as the mirror from which the glory of God is reflected upon us, by such an image of the sun as we have in a mirror. This is reflected upon us from Christ. But all the light comes originally from God, the Father of lights, and the fountain of all wisdom.'—Priestley's *Notes, vol.* iv. *pp.* 219, 220.

5. For

have commanded the treasures of the earth, nevertheless, for the sake of promoting truth and virtue, denied himself every comfort, and led a life of indigence and meanness. And from his example his disciples are taught to deny themselves the comforts of life for the good of others. How clear and forcible the argument! Who does not perceive, or who can deny, the justice of the conclusion? The popular gloss, that Jesus was rich in the glory of a pre-existent state, and poor by the assumption of human nature, is a forced interpretation, and even inconsistent with the true construction of the original. And what analogy is there between a supposed assumption of human nature by a superior spirit, and a generous contribution from the opulent to relieve the distresses of the poor? What conclusion can be drawn from the one to the other?'—BELSHAM's *Epistles of Paul, vol.* ii. *pp.* 542—544.

XII.—7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, *My grace is sufficient for thee: for my strength is made perfect in weakness.* Most gladly therefore will I rather glory in my infirmities, that *the power of Christ* may rest upon me.

'*I besought the Lord.* That is, *Christ*, as the next verse absolutely proves; and the Socinians themselves confess. And if Christ be an object of prayer, in such a case as this, or indeed in any case, it is a sure proof of His *Divinity;* for, only an Omniscient Being can be made an object of prayer.

'The *eternal Word* promised to make His *tabernacle* with the apostle; and gives him a proof that He was still the same, *full of grace and truth;* by assuring him that His *grace would be sufficient for him.* Paul knowing that the promise of *grace* could not fail, because of the Divine *truth*, says, *Most gladly therefore will I rather glory in my afflictions, that* such a *power of Christ* may overshadow and defend me.'—DR. A. CLARKE.

'Concerning the apostle's conduct upon the occasion to which he refers, it may be proper to observe, that it cannot reasonably be doubted that he addressed his prayer for relief immediately to Jesus Christ. But in him it was not in the least degree improper, having been called by Christ himself to the profession of the gospel, having been invested by him with the office of an apostle, having been instructed by him in the Christian doctrine, and endued with the gifts of the holy spirit; having been honoured by him with visions and personal appearances, upon various occasions; and acting in the whole course of his ministry immediately under his direction. It was probably at one of these sacred interviews that the apostle humbly and earnestly requested to be relieved from that bodily infirmity which was so great an obstruction to him in the course of his public duty; and it was upon such an occasion that he received the gracious and memorable answer here recorded. But all this, though perfectly proper in the apostle in his peculiar circumstances, being in fact no more than asking a favour

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

It is *God* who causes the light to shine by Jesus Christ, and Jesus Christ is again represented as distinct from God, and as his instrument or agent.

'It is *in* and *through* Jesus that we can receive the Divine light: and it is *in* and *by* Him that we can be made partakers of the Divine glory. The light, mercy, holiness, and glory of God, are *reflected* upon and communicated to us *through* Jesus the Christ. And it is in the appearance and person of Jesus Christ, that these blessings are communicated to us.'—DR. A. CLARKE.

It is scarcely possible for language to express distinction between God and Jesus Christ, more clearly than this extract. All the blessings of the Gospel come *from* God, *through* Jesus, to mankind.

10. Always bearing about in the body the *dying* of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

The Apostles remembered Jesus as one who had *died*, and therefore as a *mortal* creature.

'Like our Master Jesus, we are continually exposed to suffering and death, in order that we may prove to our hearers that Christ is now living. For, certainly, no one can believe, that we would undergo these dreadful persecutions if we had not sufficient evidence of the truth of the fact for which we suffer, the resurrection of Jesus from the dead.'—BELSHAM'S *Epistles of Paul, vol.* ii. *p.* 477.

'Being every moment in danger of *losing our lives* in the cause of truth, *as Jesus Christ was.* We, in a word, bear his cross, and are ready to offer up our lives for Him. That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration that *Jesus is risen again from the dead;* and that we are strengthened by Him to do all these mighty works.'—DR. A. CLARKE.

If human beings might lose their lives *as Jesus did*, it seems very natural to conclude, that Jesus was a human being.

14. Knowing that *He who raised up the Lord Jesus,* shall raise up us also *by* Jesus, and shall present us with you.

Here it is expressly said, that *God* raised Jesus from the dead; and Jesus is represented as the *instrument* whom God will employ to raise mankind from the dead. How clearly then is he distinguished from God! and how evident is his inferiority to God!

'And though we shall, at last, seal this truth with our blood; we fear not, being persuaded that as the body of Christ was raised from the dead *by the power of the Father,* so shall our bodies be raised: and that we shall have an eternal life with Him in glory.'—DR. A. CLARKE.

V.—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;

favour of a friend who is sensibly present, is no warrant for the general practice of praying to Christ in the present circumstances of the church, when all sensible intercourse is withdrawn, and in direct disobedience of his express command to worship the Father only. And such will-worship is undoubtedly an unjustifiable encroachment upon the honour and sole prerogative of his Father and our Father, of his God and our God.'—Belsham's *Epistles of Paul, vol.* ii. *pp.* 623, 624.

That the Apostle addressed Jesus, in this vision of the personal appearance of his Master, as on other similar occasions, appears evident. But did he *pray* to him, or *worship* him? He besought him to exercise his miraculous power in healing his bodily infirmity, as great numbers of others did, when he was upon the earth. But could these entreaties be said to be acts of worship? No; because Jesus was regarded as a great *Prophet*, by whom God had visited his people; and as a *Man* approved of God by miracles, and wonders, and signs, which God did by him. All the power that he possessed, in heaven, and in earth, was *given* to him. And if Moses, speaking in the person of God, (Deut. xxxi. 22, 23,) could say to Joshua, 'Be strong, and of a good courage,—and *I* will be with thee;' well might Jesus Christ, speaking in the person of the same Almighty Being, say to the Apostle, 'My grace is sufficient for thee: for my strength is made perfect in weakness.'

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.

See the Benedictions explained at length under Rom. i. 7, and under both the Trinitarian and Unitarian heads. See also the passage in the 1st Part, under the Trinitarian head.

We do not find in this Epistle the Trinitarian names and titles of Jesus, —God the Son, Eternal Son of God, Incarnate God, God-Man, Two Natures of Christ, &c. &c.

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.

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God.

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.

The Apostle begins by saying, that *all things are of God;* and he then proceeds to speak of *Jesus Christ.* And '*Christ,*' says Dr. A. Clarke, in this connection, 'is the same as *Messiah*, the *anointed* One; who was to be *Prophet*, *Priest*, and *King* to the human race; not to the *Jews* only, but also to the *Gentiles.*'—But it can be said only of a creature of God, that he can be the *anointed* One, *Prophet*, and *Priest.*

Jesus is represented as the instrument or agent of God; for God reconciles the world to himself *by* him.

And God was *in* Christ, reconciling the world unto himself. '*God was in* him. The man Jesus was the *temple* and *shrine* of the *eternal Divinity;* for, *in him dwelt all the fulness of the Godhead bodily*, Col. ii. 9.'—Dr. A. Clarke. If then God was *in* him, he himself must have been distinct from God, and inferior to him. For can God be the temple in which he dwells? And whether is greater, the temple, or He that dwelleth therein?

XI.—31. *The God and Father of our Lord Jesus Christ,* which is blessed for evermore, knoweth that I lie not.

'To the blessed God himself, to him from whose power and goodness our great Master derived both his existence and commission; by whom he was also raised from the dead, and whom he acknowledges and adores as his God and Father; to this great and awful Being I make my appeal,' &c.—Belsham's *Epistles of Paul*, *vol.* ii. *pp.* 609, 610.

'Here is a very solemn *asseveration;* an *appeal* to the *ever-blessed God*, for the truth of what he asserts.'—Dr. A. Clarke.

This solemn appeal must be the appeal of truth. And what does it teach us? That God is the God and Father of our Lord Jesus Christ. Now, as none but a creature of God, can have a God and Father, Jesus Christ must be a creature of God. His divine nature, it is replied, is the God and Father of his human nature.

What an explanation! One part of himself, the God and Father of the other part of himself! But the Apostle does not divide Christ into natures or parts, but speaks of *the whole* Christ; and Christ, in his whole Person, has a God and Father.

XIII.—4. For though he was *crucified* through weakness, yet *he liveth by the power of God.* For we also are weak in him, but we shall live with him by the power of God toward you

Christ now liveth by the power of God; and Christians will live with him by the same power. Therefore he is equally dependent upon God for existence with all mankind.

'He was raised by the power of God, and by that power he continues alive,

alive, and is advanced to the high office of the head of the Christian church.'—BELSHAM's *Epistles of Paul, vol.* ii. *p.* 642.

'He lives for ever by the power of God, by a life *derived* from him.'—DR. DODDRIDGE.

The doctrine of the two natures is the reply to this, as well as to the preceding passages which have been adduced from this Epistle, under the above head. But, independently of its effect in turning the Scriptures into ridicule, the Apostle never once mentions such a doctrine, or alludes to it in the most distant manner.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	1
The Image of God	1
Raised from the dead by God . . .	1
Liveth by the power of God	1
God, the Father of Christ	2
God, the God of Christ	1
TOTAL -	7

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.)

'While it is true that Jesus Christ is here distinguished from God the Father, it is no less true, that he is, in the same terms with God the Father, *distinguished from men*.'—WARDLAW'S *Unitarianism Incapable of Vindication*, *p.* 310.

DR. WARDLAW'S arguments often refute themselves; and it is the case here. Jesus Christ is *distinguished* from God the Father. Then he is another being distinct from him. Is he a man? No, for he is equally distinguished from both God the Father and men. Then is he a superangelic being, occupying an intermediate rank in the scale of creatures between God the Father and men? No, this is not what is meant. Then is he God? This doubtless is what is implied. Then there are two Gods, distinguished from each other; and one was raised from the dead by the other; which implies superiority on the part of the one, and inferiority on the part of the other; while not a word is said about God the Holy Ghost.

But other Trinitarians may reply to the above argument:—

'*Paul, an apostle, not of men*, not commissioned by any *assembly* or *council* of the *apostles*. *Neither by man*, nor by any *one* of the *apostles*; neither by *James*, who seems to have been *president* of the apostolic council at Jerusalem; nor by *Peter*, to whom, in a particular manner, the keys of the kingdom were entrusted. *But by Jesus Christ*, having his mission immediately from Christ himself, and *God the Father who raised him from the dead*, see Acts xxii. 14, 15, and commanded him to go both to the Jews and to the Gentiles, to open their eyes; to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See Acts ix. 1, &c. and the notes there.'—DR. A. CLARKE.

'You receive this Epistle from *Paul*, who hath the honour to stand in the character of *an apostle* of the christian church; an important office, which he did *not* presumptuously arrogate to himself, nor receive *from* the appointment or authority of *men* as the original, *nor by* the choice or intervention of any *man* upon earth as the instrument of his mission; whatever the factious teachers, who are endeavouring to disturb you, may have represented: *but* I am capable of giving you the most convincing evidence, that I had an immediate charge *by Jesus Christ* the great Head of the church, who did himself in person appear to me again and again, (Acts ix. 4; xxii. 18,) *and* sent me forth to be his witness unto all men, according to the sovereign choice of *God the Father*, (Acts xxii. 14,15,) *who hath raised him*

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 epistle is written by Paul, who, whatever insinuations may have been circulated to the contrary, most assuredly is an authorised and duly qualified apostle: an apostle not indeed of men, let their rank and station in the church be what it may. I received my commission from none of them: I am the delegate of none, I am subordinate to none, I am accountable to none. They were not even employed as the instruments of setting me apart to the office. I am the apostle and messenger of God himself, from whom alone I derive my authority and qualifications; who having raised his holy servant Jesus Christ from the dead, appointed him to appear personally to me to invest me with the office and the powers of an apostle to the Gentiles.'—Belsham's *Epistles of Paul, vol.* iii. *p.* 10.

'Here again you see how Jesus Christ is distinguished from God, to whom he was subordinate, and by whose power, and not his own, he was raised from the dead.'—Priestley's *Notes, vol.* iv. *p.* 51.

See the passage under the Trinitarian head, and also the 11th and 12th verses.

3. Grace be to you, and peace, from God the Father, *and* from our 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:*

5. To whom be glory for ever and ever. Amen.

Jesus gave himself to deliver us, *according to the will of God.* It was his appointment; and the praise is ascribed to him alone.

'For this happy state of things we are wholly indebted to the rich mercy of God, our kind and compassionate Father, to whom we can never be sufficiently grateful; and to whom we ascribe never-ending praise.'—Belsham's *Epistles of Paul, vol.* iii. *p.* 12.

'Which glorious design he generously undertook according to the merciful and saving will of God, even our Father, who chose this wisest and happiest method of recovering us to himself: To whom therefore, for this adorable and matchless grace to sinful creatures, be glory and praise for ever and ever. Amen.'—Dr. Doddridge.

With respect to the 3rd verse, see Rom. i. 7, under both heads.

15. But when it pleased God, who separated me from my mother's

him from among *the dead*, and therein laid the great foundation of our faith in him for righteousness and life, and our reliance on him as the Son of God and the only Saviour of men.'—DR. DODDRIDGE.

'*Not of men, neither by man*—i. e. not from (any society of) men, neither appointed by (any particular) man, but, &c. *Macknight.* See Acts ix. 15; xxii. 21.'—*Cottage Bible.*

The meaning is, that Paul received his appointment as an Apostle, 'according to the sovereign choice of God the Father,' *through* Jesus Christ; who was the instrument or agent of God the Father.

3. Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ.

See Rom. i. 7, under both heads.

11. But I certify you brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

'Here Christ is as plainly distinguished from man, as words can express it; he cannot, therefore, be a *mere man:* but in Ephes. iii. 2, 3, St. Paul says, 'the dispensation of the grace of GOD, which is given me to youward; how that BY REVELATION HE (GOD) MADE KNOWN TO ME THE MYSTERY.' Thus the revelation of Jesus Christ is the revelation of God; Christ, therefore is God.'—HOLDEN'S *Scripture Testimonies, p.* 146.

The form of expression in the above verses, is the same as in the first verse, only abbreviated. And the Apostle there shews, that his appointment could not be from man, because it was from God, through Christ. It was according to the sovereign choice of God. And God is never to be separated from Christ; for he is with him, and in him, and speaks the words, and does the works, *by* him. And hence Jesus says to his Apostles, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.' So that, according to HOLDEN'S argument, the Apostles themselves must be God. For whatever was received from them, in the execution of their Divine mission, was not received from them, strictly speaking, but from God, who had given them his Holy Spirit.

See the 1st verse, and the remarks upon it.

II.—20. I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me;* and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

'It is not of my *natural life* I speak, nor of any *spiritual things* which I myself have procured; *but Christ liveth in me.* God made man to be a *habitation of his own Spirit*; the *law* cannot *live* in me, so as to give me a *Divine life:* it does not *animate*, but *kill;* but Christ *lives* in me; He is the *soul* of my *soul;* so that I now live to God: but this *life* I have *by the faith of the Son of God;* by believing on Christ, as a sacrifice for sin; for he *loved me*, and because he did so, *he gave himself for me:* made himself a sacrifice unto death, that I might be saved from the bitter pains of death.'—DR. A. CLARKE.

God and Jesus Christ appear to be identified in this extract as the same Being. The Apostle does not, however, speak of Christ as *God*, but the

Son

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.

What is here stated, will tend to throw light upon the 1st, 11th, and 12th verses. It was *God* that revealed his Son to the Apostle; and therefore, the Apostle's appointment to his office was received from God. It should also be observed, that Jesus was revealed to Paul as the *Son* of God. And it is recorded in the Acts, that the Apostle 'straightway preached Christ in the synagogues, that he is the *Son* of God.' Acts ix. 20.

II.—20. I am *crucified* with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the *Son* of God, who loved me, and gave himself for me.

Jesus is here spoken of as the *Son* of God, and as one who was crucified. The Apostle says, 'he gave himself for me;' that is, says Dr. Doddridge, 'he delivered himself up to *torments and death* for me, that he might procure my redemption and salvation.'

See the passage under the Trinitarian head.

21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is *dead* in vain.

'If the law could justify, the gospel were needless, and the *death* of Christ of no use.'—BELSHAM's *Epistles of Paul, vol.* iii. *p.* 49.

The Apostle speaks expressly of Christ as one who was *dead*, and therefore as a *mortal* creature.

III.—13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on a tree.*

It may be said of a creature that he hung on a tree; but it would be irreverent, as well as absurd and inconsistent, to say this of the Creator. 'Christ has delivered us from the curse of the law, by delivering us from the obligation to obey it. And this he has done by being himself, if I may so express it, made a curse for us; or, in other words, by being put to death upon the cross, a death which the law pronounces accursed.'—BELSHAM's *Epistles of Paul, vol.* iii. *p.* 62.

'Figuratively speaking, the *death* of our Saviour was a *price*, inasmuch as it was the grand means, on his own part, by which Gospel blessings were diffused; the rest was the immediate agency of divine power communicated to him.'—CARPENTER's *Unitarianism*, &c. *p.* 322.

The grand means of diffusing the blessings of the gospel, the *death* of Christ, is a striking proof that he was a *man*. And the most glorious truth of Christianity, connected with this, the *resurrection* of Christ, bears the same clear and decisive testimony.

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*.

'*And to thy seed;* not extending it to a variety of seeds which might

Son of God, who was *crucified.* And he clearly explains his meaning, of Christ's living in him, and his living in Christ; namely, 'by the *faith* of the Son of God.'

VI.—18. Brethren, the grace of our *Lord Jesus Christ* be with your spirit. Amen.

See i. 3, and the reference there.

There is the same silence in this portion of Scripture as in the preceding, respecting the peculiar forms of Trinitarian expression usually applied to Christ. God Incarnate, God the Son, Eternal Son of God, God-Man, &c. never occur.

descend from him, but limiting what he says to one, which is all to centre in *Christ;* out of regard to whom, that branch of Abraham's family *from which he was to spring*, was in so remarkable a manner separated from the rest.'—DR. DODDRIDGE.

DR. A. CLARKE, however, observes, that 'as we know that promises of justification, &c. could not properly be made to *Christ* in himself, hence we must conclude, his *members* to be here intended, and the word *Christ* is put here for *Christians.*'

To this it is replied, 'The apostle expressly interprets this of Christ, and of course it cannot be put for Christians in general. Nor would this last accord with the apostle's argument, as is clear from the above exposition of it. The promises, strictly speaking, were not made *to* Christ, but the apostle uses this expression, inasmuch as Christ was a party in the covenant: ver. 19.'—HOLDEN'S *Expositor.*

19. Wherefore then serveth the law? It was added because of transgressions, till the *seed* should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Christ is evidently intended here—the *seed* in whom 'all the families of the earth should be blessed.' Accordingly it is said, 'The law was to be in force till the advent of the *Messiah.*—After that, it was to cease.'—DR. A. CLARKE. If the Messiah, then, was of the *seed* of Abraham, he must have been of the *nature* of Abraham.

IV.—4. But when the fulness of the time was come, *God sent forth his Son*, made of a woman, made under the law.

'This state of subjection and servitude was however intended to continue only for a limited time; and when that time expired, which had been wisely fixed in the unsearchable counsels of heaven, God, faithful to his promise, gave an express commission to a person, chosen for this purpose, out of the human race; and who, on account of the distinguished honour conferred upon him, is called the first-born Son of God,' &c.—BELSHAM'S *Epistles of Paul, vol.* iii. *p.* 77.

'This is an evident allusion to the miraculous conception of Jesus, who is thus insinuated to be *the seed of the woman,*' &c. And he is the Son of God 'in his divine nature, by an eternal filiation.'—HOLDEN'S *Scripture Testimonies, pp.* 407, 408.

'*God sent forth his Son.* Him who came immediately from God himself; *made of a woman;* according to the promise, Gen. iii. 15, produced by the power of God, in the womb of the Virgin Mary, without any intervention of man; hence he is called *the Son of God.* See Luke, chap. i. 35, and the Note there.—*Made under the law.* In subjection to it, that in him, all its designs might be fulfilled, and by his *death*, the whole might be abolished; the law *dying* when the Son of God expired upon the cross.'—DR. A. CLARKE.

Miraculous conception does not prove Deity, but the reverse; for to be conceived, is to begin to be. And he who was produced by the power of God, who was the Son of God, who came immediately from God himself, who was made of a woman, and who expired upon the cross, must have been distinct from God, and a creature of God. With respect to the expression,

pression, '*eternal filiation*,' let the reader consult Dr. A. Clarke's Note on Luke i. 35, in the *Introduction* to this *Part*.

6. And because ye are sons, God hath sent forth the Spirit of his *Son* into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God *through* Christ.

As Jesus is the *Son of God*, so Christians are *sons of God*; which may serve to shew, that the title is perfectly applicable to human beings, and that there is nothing in it that implies Deity. Indeed, how strange, that it should ever have been thought, that the son of a person should be that person himself! *Son* implies a *father*, either according to nature, or by adoption; and a father and a son must be *two*. It should be observed also, that the sons of God, are 'heirs of God *through* Christ;' who is here represented as the medium of their access to the Father, and therefore as distinct from the Father.

The doctrine of the two natures is the general reply to the preceding passages, and to all those of a similar import, where distinction and inferiority are manifested on the part of Jesus Christ, in reference to God the Father. Only the reader should bear in mind, that there is no mention of such a doctrine in the Scriptures.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	4
Made of a Woman	1
Seed of Abraham	3
Sent of God	1
Raised from the dead by God	1
Total	10

Ephesians.

CHAP. I.—3. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

See Rom. i. 7, under the Trinitarian head.

23. Which is his body, the fulness of him that filleth all in all.

'The context shews beyond a doubt, that this is spoken of Christ, who here is said to 'fill all in all,' or rather, 'filleth all *with* all,' as the original may be rendered; that is, God hath constituted Christ the head of the church, 'which is his body, and as such, the fulness, the perfection, or completion of Christ, who filleth all the members of this his spiritual body, with all spiritual and heavenly blessings.' The Being who can do this must be present every where, and omnipotent.'—HOLDEN'S *Scripture Testimonies, pp.* 277, 278.

This argument contains its own refutation. For, says HOLDEN, adding a '*that is*,' in explanation of his meaning, 'God hath *constituted* Christ the head of the church.' Christ therefore had no power but what was *delegated* to him by God the Father, from whom he *received* it. And how could he be God himself? more especially, when it is evident from the connection, that he not only received all the power he possessed from God, but that God is *his* God, as well as the God of all mankind? See i. 15—23, under the Unitarian head.

III.—2. If ye have heard of the dispensation of the grace of God, which is given me to you-ward.

3. How that by revelation he made known unto me the mystery; as I wrote afore in few words.

HOLDEN compares these verses with Gal. i. 11, 12, where the Apostle says, that he did not 'receive the Gospel of MAN,'—'but by the REVELATION OF JESUS CHRIST.' And hence this conclusion is drawn:—'Thus the revelation of Jesus Christ is the revelation of God; Christ therefore is God.'—*Scripture Testimonies, p.* 146.

But Jesus himself first received the revelation from God, as his delegated messenger, before he imparted it to Paul; for the Apostle says, that 'it pleased God to reveal his Son in him.' Gal. i. 15, 16. It was therefore, God, strictly speaking, that made the revelation to Paul, *by* Jesus Christ.—See Gal. i. 1, 11, 12, under the Trinitarian head.

IV.—8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

'This

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.

It was not by the will of *Jesus Christ*, but by the will of *God*, that Paul was appointed to be an Apostle; and this shows the inferiority of Jesus Christ to God.

With respect to the form of Benediction in the 2nd verse, see Rom. i. 7, under both heads.

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.

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*.

The one God and Father of all, is the God and Father of Jesus Christ; and therefore Jesus is inferior to him, and is one of his children of the human race. And this last observation is confirmed by the expression, that 'we have redemption through his *blood*;' for he who shed his *blood*, must have been a mortal creature. It is observable, moreover, that all is said to proceed from, and to be done, by this great and gracious Parent. It is he who chooses us, who adopts us as his children, who forgives our sins according to the riches of his grace, who makes us accepted, and who blesses us with all spiritual blessings in heavenly places. And all is done *in*, and *by*, or *through* Jesus Christ, as his instrument or agent, in effecting the gracious purposes of his will, to the praise of the glory of his grace.

15. Wherefore

'This is a quotation from the lxviiith Psalm, and Christ must be the person of whom the Psalmist speaks, or the apostle grossly misapplies the psalm. But if Christ is the person intended by the Psalmist, a perusal of the psalm will convince the reader that Christ was the God and King of the Israelites.'—HOLDEN's *Scripture Testimonies, p.* 99. See also *p.* 147.

It is, however, remarkable, that he who 'ascended up on high,' 'descended first into the lower parts of the earth;' 'that is, the *grave.* Ps. lxiii. 9.'—*Cottage Bible.*

'Into the *grave;* or perhaps it may be a periphrastic expression for "he descended to the earth."'—HOLDEN's *Expositor.*

If, then, Jesus descended into the grave, he could not be the ever-living God.

But DR. DODDRIDGE explains the words in the sense of 'coming down from heaven;' and DR. A. CLARKE, in reference to the 'incarnation, humiliation, death, and resurrection of the Messiah.'

At all events, he who ascended, did certainly descend into the grave; and the fact is decidedly opposed to the doctrine of his Deity.

V.—5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance *in the kingdom of Christ and of God.*

DR. A. CLARKE renders the concluding words of the passage thus:—'In the kingdom of the Christ and God.' And he subjoins the following observations:—'This passage speaks for itself; and to make any comment upon it would be utterly superfluous. I shall only observe, that as far as certainty can be attained in this present life, as far as we can be assured of the meaning and import of human language, so far may we be certain, that the writer of the Epistle to the Ephesians pronounces Christ to be God.'—See the Observations at the end of this Epistle, in the Doctor's Commentary.

DR. DODDRIDGE retains the passage as it stands in the Received Version. It is so retained in the Improved Version. And Mr. Wakefield renders it thus:—'in the kingdom of the anointed *teacher* of God.'

But taking the passage as rendered by DR. A. CLARKE; does it prove what he affirms it does? No. For surely the CHRIST *and* GOD are as much two, as *the Christ and John* would have been two, if *John* had been added instead of *God;* because *Christ* is a name which is distinct from God, and which cannot be applied to God. It signifies the *Anointed.* And can God be the *Anointed?* Whose Christ can he be? or what higher Being can anoint him?

Besides, Christ is said in the 2nd verse, to 'have given himself for us, an *offering* and a *sacrifice* unto God.' And can the victim offered to God, be the God to whom it is offered?

'The future state of happiness, is called *the kingdom of God and of Christ,* God being the author, or giver, of it, and he employed Christ to bring men to it, making them fit for it by his gospel.'—PRIESTLEY's *Notes, vol.* iv. *p.* 361.

19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart *to the Lord.*

'That is, to the Father, as is plain from the following verse, says MACKNIGHT;

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:

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 us-ward 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,

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.

Here also it is expressly declared, that God is the God of our Lord Jesus Christ. 'What plainer proof can there be that Jesus Christ is the creature of God, and not his equal? Dr. Chandler observes, "that it can never in any sense be said of Christ that he is God of the Eternal Father."' —BELSHAM'S *Epistles of Paul, vol.* iii. *p.* 171.

'Here it is evident, that all the illumination the apostle prayed for, was to come from God the Father, who is here called *the God of our Lord Jesus Christ*, the same, no doubt, who was the author of his being, whom he reverently worshipped, and whom he taught all his disciples to worship; so far was he from teaching the worship of himself.'—PRIESTLEY'S *Notes, vol.* iv. *pp.* 344, 345.

It was the Father of glory who by his mighty power raised Jesus from the dead, exalted him to his own right hand above all might and dominion, and every name in heaven and in earth, put all things under him, and advanced him to supreme authority in his church. Jesus, therefore, is clearly distinct from God the Father, and inferior to him; for he is subject to him as *his* God and Father, and all the power that he possessed, and all the dignity and glory with which he was invested, he *received* from him.

'Jesus Christ, as *man* and *mediator*, has the *Father* for his God and Father: and it is in reference to this that himself says, *I ascend unto my Father and your Father, and to my God and your God.* John xx. 17.—And when the Apostle says, that the Father of Glory *set him at his own right hand in the heavenly places*, he means, that he gave him as Mediator between God and man, the highest honours and dignities, Phil. ii. 9, in which state of exaltation he transacts all the affairs of his church, and rules

KNIGHT: but as 'the Lord' is the usual appellation of Christ, and as we know from undoubted authority, that psalms and hymns were sung to Christ, in the assemblies of the primitive Christians, there can be little doubt that he is spoken of in this verse. It has been considered as referring to Jesus Christ by the generality of commentators.'—HOLDEN'S *Scripture Testimonies, p.* 351.

This argument involves in it consequences fatal to itself. For according to its drift and meaning, the Father is the Son, and the Son the Father, and both are one and the same Being; which is absurd, and inconsistent with the doctrine of the Trinity. Praise is to be ascribed to Jesus Christ, as the Father; when, in the next verse, it is directed to be offered always to the Father, *in the name* of our Lord Jesus Christ. And all this time, not a word is said about the supposed Third Person of the Trinity, God the Holy Ghost.

25. *Christ also loved* the church, and *gave himself* for it.

With this passage, John iii. 16 is compared:—'*God so loved* the world that he gave his only begotten Son.' And from both it is inferred, that 'the same act being ascribed to the Father and to the Son proves their co-equality.'—HOLDEN'S *Scripture Testimonies, p.* 132.

Now, where is the parallel between these two passages? God loved the *world;* Jesus Christ loved the *church.* God gave his *Son;* Jesus Christ gave *himself,* not his *Son.* And the Father, who gave his Son, must have been distinct from him, and superior to him. But, in fact, to argue as above, is to play upon words, and to trifle with the Scriptures.

27. That *he* might *present* it to *himself* a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

JONES explains this verse by Jude 24, 25;—'Unto HIM that is able——to PRESENT you faultless before the PRESENCE OF HIS GLORY——to the only wise God our Saviour.' Having brought these two passages together, he thus argues upon them:—'It is the *only wise God* who is *able* to *present* us before the *presence of his* glory: but *Christ* is to *present* us in glory to *Himself:* therefore *he* is the *only wise God.*'—*The Catholic Doctrine of a Trinity, chap.* i. *art.* xli.

'It is distressing to see a most awful subject treated in this manner. An attentive reader of the New Testament will be satisfied that the words *only wise God,* or *God only wise,* are in no instance applied to any other being than the Almighty Father. St. Paul concludes his Epistle to the Romans with the following doxology: "To *God only wise,* be glory *through* Jesus Christ."'—*Confessions of a Member of the Church of England, p.* 34.

Thus Jesus Christ is distinguished from God only wise; because glory is ascribed to God *through* him.

The argument, in fact, is weak and ridiculous; and the following instances may serve to shew its extreme absurdity.—Who does not know, that knows any thing of the Scriptures, that there are hundreds of expressions in the Sacred Writings, which apply both to God and men? So that according to the above argument, Deities would be multiplied without number. '*God* said, honour thy father and thy mother.' (Exod. xx. 1, 12.) But '*Moses* said, honour thy father and thy mother.' (Mark vii. 9, 10.) Therefore, Moses must be God. *God* said, 'I will move them to jealousy with

rules the universe. The *right hand* is the place of friendship, honour, confidence, and authority.'—DR. A. CLARKE.

So then, the same Being is God and Father in one capacity, to himself in another capacity; and he exalts himself in one capacity, to sit at his own right hand in another capacity! And one of these capacities shews friendship and confidence, and confers honour and authority, and the other receives them! What confusion worse confounded!

II.—4. But GOD, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together *with* Christ, (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places *in* Christ Jesus;

7. That in the ages to come he might shew the exceeding riches of his grace; in his kindness towards us *through* Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves; *it is the gift of God:*

9. Not of works, lest any man should boast.

10. For we are *his* workmanship, created *in* Christ Jesus unto good works, which *God* hath before ordained that we should walk in them.

It is quite evident from these verses, that all Gospel privileges, all saving faith, all quickening and regeneration in forming the new creature, all richness of grace and goodness, and all heavenly blessings, are *of* God, *in* and *through* Christ Jesus. God is clearly represented as the *source* whence they proceed, and Jesus Christ as the *medium* through whom they are communicated to mankind.

'God's infinite love is the ground work of our salvation; in reference to *us*, that love assumes the form of *mercy;* and that mercy *provides* the Saviour, the Lord Jesus Christ. And therefore the apostle adds, ver. 5, *By grace ye are saved;* it is by *God's* free mercy *in* Christ that ye are brought into this state of salvation.'—DR. A. CLARKE.

This Trinitarian extract is a confirmation of the preceding observations. All is to be attributed to God's infinite love, manifested to the world *in* or *through* Christ. For this is clearly the doctrine which is taught by the Apostle in the above verses. And certainly a most delightful doctrine it is.

13. But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the *blood* of Christ.

14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15. Having abolished in his *flesh* the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16. And that he might reconcile both *unto God* in one body by the *cross*, having slain the enmity thereby;

17. And

with those which are not a people.' (Deut. xxxii. 21.) But '*Moses* saith, I will provoke you to jealousy by them that are no people.' (Rom. x. 19.) Therefore, Moses is God. It was 'The Lord God that led Israel forty years in the wilderness. The Lord *alone* did lead him.' (Deut viii. 2; xxxii. 12.) But it was '*Moses* that led them forty years in the wilderness.' (Deut. xxix. 2—6.) Therefore, Moses alone is the Lord God. It is 'the only wise God that is able to *present* his creatures *faultless*, before the presence of his glory.' (Jude 24, 25.) But the apostle Paul declares to the Colossians, that the object of his preaching, is to 'present every man *perfect* in Christ Jesus.' (Col. i. 28.) Therefore, the apostle Paul is God. And such is the argument of Jones, in his *Catholic Doctrine of a Trinity*, and on which so great a stress is laid! In answer to this work, see *The Confessions of a Member of the Church of England.*

VI.—23. Peace be to the brethren, and love with faith, from *God the Father*, and the *Lord Jesus Christ*.

24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

There is still no mention of any of the peculiar forms of Trinitarian expression which are usually applied to Christ. We do not find God the Son —God Incarnate—God-Man—Eternal Son of God—or Two Natures, &c.

17. And came and preached peace to you which were afar off, and to them that were nigh.

Christ is represented in these verses, as one who reconciled both Jews and Gentiles *unto God;* and therefore he must be distinct from God, as being a mediator and reconciler between two parties. And as his *flesh* and *blood* are plainly spoken of, he must be a creature.

18. For *through* him we both have *access* by one Spirit unto the *Father.*

19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

20. And are built upon the foundation of the apostles and prophets, Jesus Christ *himself* being *the chief corner-stone;*

21. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord;

22. In whom ye also are builded together for *an habitation of God* through the Spirit.

'Here also you see that in the idea of the apostle, Christ was a being of the same nature with his disciples, a part of the same building, and not the proprietor or inhabitant of it, for this was God. All the pre-eminence that Christ had, consisted in his being the corner-stone, while his disciples were only common stones in the same building.'—PRIESTLEY's *Notes, vol.* iv. *p.* 250.

We have here, perhaps, the strongest proof of distinction, between God and Jesus Christ, that can possibly be presented to the mind. As a stone in a building must be distinct from those who dwell in that building, so must Jesus Christ be distinct from God.

Is it replied, that Christ is the chief corner-stone in regard to his *human* nature? Then the difficulty is so far from being removed, that it is increased. For Trinitarians thus make '*Christ himself*' into a mere man, and found all their hopes for salvation on what a mere man has done for them.

III.—9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things *by* Jesus Christ.

The Apostle is evidently here speaking of the Gospel Dispensation; and it is therefore reasonable to understand creation in the sense in which he had just mentioned it, in ii. 10; namely, *creation unto good works.* And this is *by*, or *through* Jesus Christ, as God's messenger and servant. But the words, *by Jesus Christ*, says DR. A. CLARKE, are wanting in some MSS. Still, however, it is God who is mentioned as creating these things, and not Jesus Christ, and therefore God is superior to him.

10. To the intent that now unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of *God,*

11. According to the eternal purpose which *he* purposed *in* Christ Jesus our Lord:

12. *In* whom we have boldness and *access* by the faith of him.

It is *God* who purposes *in* Jesus Christ; and it is *in* Jesus Christ, that believers have *access* to God. Christ therefore is inferior to God, and is a Mediator between God and men.

'It is only *in his name* we can *pray* to God; and it is only *by him* that we can *come* to God: none can give us an *introduction* but Christ Jesus; and it is only for his sake that God will either *hear* or *save* us.'—DR. A. CLARKE.

As none can give us an *introduction* to God but Jesus Christ, Jesus Christ must be distinct from God; for he who gives an introduction, cannot be the person to whom the introduction is given.

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.

It is the Father only, and the Father of our Lord Jesus Christ, to whom the Apostle addresses his worship. And he is the one Father of the whole family of heaven and earth; for 'all this family is *named*, derives its *origin* and *being*, from God, as children derive their name from him who is the father of the family.'—DR. A. CLARKE. How evidently, therefore, is the one Father supreme over all—over Jesus Christ, as well as all the family in heaven and earth!

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.

'Here you observe the genuine form of Christian adoration, from which Christians in after ages have so greatly departed; it is to give glory to God *through* Christ, and not *to* Christ himself, as if he was equal to God, but only one by whose means glory was given to God. In the Scriptures glory is never ascribed to God and to Christ at the same time, so that there is no pretence for supposing that they were considered by the apostles as entitled to equal honours.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 356.

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.*

The One Lord, is evidently Jesus Christ, and is universally admitted to be so. The One God, is the Father, and the Father only; for the Godhead is confined exclusively to the Father; and he is *above all.* Now, as Jesus Christ is not the *Father*, but the *Son*, it is clear that he is distinct from the One God, and inferior to him.

HOLDEN compares the words, 'One God and Father of all, who is ABOVE ALL,' with John iii. 31, 'He that cometh from heaven (i. e. Christ,) is ABOVE ALL.' But he does not add a single comment. The passages appear

appear parallel, and he leaves the reader to draw his own inference. But what is meant by the expression, ABOVE ALL, in John! Evidently, from the context, *above all the messengers of God.*

See Eph. iv. 6, under the Unitarian head, in the 1st Part.

9. (Now that he ascended, what is it but that he also descended *first into the lower parts of the earth?*

10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

If Jesus descended into the *grave*, he must have been a mortal creature. And if he descended into the grave *before* he was in heaven, (which the words seem to imply,) than he did not pre-exist.

Descent into the grave.—*Belsham.*

Descend into the grave.—*Priestley, Holden*, and *The Cottage Bible.*

Coming down from heaven.—*Doddridge.*

Incarnation.—*Dr. A. Clarke.* See the 8th verse under the Trinitarian head.

13. Till we all come in the unity of the faith, and of the knowledge of the *Son of God*, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Apostle has just been enumerating various offices in the church; and he here states expressly, that the design of their appointment is, that 'we all come in the unity of the faith, and of the knowledge of the *Son* of God, unto a *perfect* man,' &c. This, then, is the great article of the Christian faith, by the divine influence of which Christians may be perfected,—that Jesus is the *Son of God.*

These various offices in the church, 'are calculated to unite Christians of all classes and nations in the harmonious belief and courageous profession of the fundamental truth, that Jesus Christ is the Son of God, the first-begotten from the dead, the promised deliverer of the world, and in a conduct correspondent to this holy profession.'—BELSHAM'S *Epistles of Paul, vol.* iii. *p.* 231.

And agreeably to what the Apostle here states, we are told, that if we have the Son, we have life; that if we have not the Son of God, we have not life; that whosoever confesseth that Jesus is the Son of God, God dwelleth in him, and he in God; that he that believeth on the Son of God, hath the witness in himself; and that he that overcometh the world is he that believeth that Jesus is the Son of God. This may, therefore, with very great propriety, be pronounced a fundamental truth. See the 4th and 5th chapters of the 1st Epistle of John, and also the 31st verse of the 20th chapter of his Gospel.

The knowledge of the Son of God, it is, however, said, is 'a true understanding of the mystery of the incarnation; why God was manifest in the flesh, and why this was necessary, in order to human salvation.'—DR. A. CLARKE. But the Apostle speaks expressly of Christ as 'the Son of God,' and mentions not a word about 'the mystery of the incarnation;' and never do we meet with such an expression in the whole Scriptures.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Some read the passage, 'as God *in* Christ hath forgiven you,' and 'as

God *by* Christ hath forgiven you.' But whether it be taken as it stands, or according to either of these renderings, it proves Christ to be distinct from God, and that God is the Being who forgives sins; for Christ evidently stands in the capacity of Mediator between God and men.

'The forgiveness of the sins of believers is here ascribed to God, and in Colossians to Christ; does not this lead us to infer that in essence they are one and the same?'—HOLDEN'S *Scripture Testimonies, p.* 289.

The passage referred to is this:—'Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.' Col. iii. 13.

The Apostle is here inculcating a merciful disposition; and never was it more remarkably displayed than in Jesus Christ, who is the express image of the Father. But it should be remembered, that 'the Son of man had power on earth to forgive sins;' and that 'God exalted him to be a Prince and a Saviour, to give repentance and forgiveness of sins.' Matt. ix. 6; Acts v. 31.

DR. PRIESTLEY is of opinion, that *Christ* is here put for '*Christianity*, in which there is provision for the pardon of all sins.'—See *Notes, vol.* iv. *p.* 438.

V.—2. And walk in love, as Christ also hath loved us, and hath given himself for us, *an offering and a sacrifice* UNTO GOD for a sweet-smelling savour.

As Christ offered himself as a sacrifice *unto God*, he must have been distinct from God; for the sacrifice that is presented to Deity, cannot possibly be the Deity to whom it is presented.

19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto GOD AND THE FATHER *in the name* of our Lord Jesus Christ.

Here God the Father is presented to our notice as the sole object of religious worship, which is to be offered up *in the name* of Jesus Christ, as the medium of access to the Father. While therefore the Father is the only God, as being the only proper object of religious worship, Jesus is a being distinct from him, and inferior to him.

VI.—23. Peace be to the brethren, and love with faith, from God the Father, *and* the Lord Jesus Christ.

See Romans i. 7. under both heads.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	1
One Lord	1
All things put under him by the Father	1
Given to be the Head, &c. by the Father	1
Access to the Father through him	1
Thanksgiving in his Name	1
Glory to God by him	1
An offering unto God	1
Raised from the dead by God	1
At the Right Hand of God	1
God, the Father of Christ	2
God, the God of Christ	2
TOTAL	14

Philippians.

Chap. I.—2. Grace be unto you, and peace, from *God our Father*, and from the *Lord Jesus Christ*.

See Rom. i. 7, under the Trinitarian head.

10. That ye may approve things that are excellent; that ye may be sincere and without offence till the *day of Christ*.

In 2 Peter iii. 12, we meet with what is supposed to be a parallel passage:—'Looking for and hastening unto the coming of the *day of God*.' Here it is said, that the *day of God* is 'the same which St. Paul calls the *day of Christ*, Phil. i. 10. God and Christ are therefore plainly identified.' —Holden's *Scripture Testimonies*, *p.* 151.

This is an argument which seems something like a mere play upon words. Christ comes as the Son of Man, in the glory of his Father, in the name of the Lord; and it is God who appoints the day, ordains him to be the Judge, and judges the world *by* him. And therefore Jesus says, 'He that receiveth me, receiveth him that sent me.' But he says also to his Apostles, 'he that receiveth you, receiveth me.' And are we to say, that he and his Apostles are identified as one and the same being? Neither then are we to say, that the two passages above identify him with God in such a sense.

II.—6. Who being in the *form* of God, thought it not robbery to be *equal* with God.

The following are the various readings which are given of this passage:—

'Who.....thought it not robbery to be on an equality with God.'—*Wardlaw.*

Who.....thought it not robbery to be as God.—*Doddridge.* To be like God.—*Macknight.*

Who.....thought it no robbery, or prey, to be like to God.—*Emlyn.*

Who.....did not regard his equality with God as an object of solicitous desire.—*Stuart.*

Who.....did not esteem it an object to be caught at to be on a parity with God.—*Smith.*

Who.....did not arrogate to himself to be equal with God—did not assume an equality with God.—*Tillotson.*

Who.....did not think it a matter to be earnestly desired, to appear equal to God.—*A. Clarke.*

Who.....did not think of the robbery of being like God.—*Rammohun Roy.*

Who

Philippians.

Chap. I.—2. Grace be unto you, and peace, from God our Father, *and* from the Lord Jesus Christ.

See Romans i. 7, under both heads.

3. I thank my *God* upon every remembrance of you,

4. (Always in every prayer of mine for you all making request with joy.)

Although the Apostle has just before mentioned 'God our Father, and the Lord Jesus Christ,' yet it is God only whom he addresses as the object of worship; which is a clear proof that Jesus is a being entirely distinct from God.

11. Being filled with the fruits of righteousness, which are *by* Jesus Christ, unto the glory and praise of *God.*

As all Gospel privileges and blessings are represented as coming from God, *through* Christ; so all the happy effects of them are to redound to the glory of God, *by* the same honoured instrumentality. And thus Christ is continually presented to our notice as a Mediator between God and men.

II.—5. Let this mind be in you, which was also in Christ Jesus:

6. Who, being in the form of God, thought it not robbery to be equal with God;

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of *men:*

8. And being found in fashion as a *man*, he humbled himself, and became *obedient* unto *death*, even the *death* of the *cross.*

9. Wherefore God also hath highly *exalted* him, and *given* him a name which is above every name;

10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11. And that every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father.*

This beautiful exhortation to humility, clearly demonstrates that Jesus Christ is a being distinct from God, and inferior to him. The word *form* here

Who.....did not covet to be honoured as God—was not greedy, or fond of, did not look upon it as a prize to be hastily catched at.—*S. Clarke.*

Who.....did not esteem it a prey to be as God—[honoured] as God. —*Yates. Price, similarly.*

Who.....did not regard this resemblance to God as a prey.—*Carpenter. Similar to Eds. of Imp. Ver.*

Who.....was not eagerly tenacious in retaining this likeness to God —did not peremptorily lay claim to this resemblance of God.—*Belsham.*

Who.....did not eagerly grasp at this resemblance to God.—*Mardon.'* WILSON'S *Scripture Illustrations, p.* 214.

'If we take these words as they stand here, their meaning is, that as he was from the *beginning* in the same infinite glory with the Father; to appear in *time* during his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an *equality* of *nature*, he had an *equality* of *rights.*

'But the word which we translate *robbery*, has been supposed to imply, a *thing eagerly to be seized, coveted, or desired;* and on this interpretation, the passage has been translated, *who being in the form of God, did not think it a matter to be earnestly desired, to appear equal to God; but made himself of no reputation*, &c. However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God, possessed of the same glory; yet he thought it right to *veil* this glory, and not to *appear with it* among the children of men; and therefore he was made in the *likeness* of *men*, and took upon him the *form* or *appearance* of a *servant;* and had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God gave him to do; and his *humiliation*, as necessary to the salvation of men, could not have been complete. On this account, I prefer this sense of the word, before that given in our text; which does not agree so well with the other expressions in the context.'—DR. A. CLARKE.

This portion of Scripture, however, so far from favouring the Trinitarian explanation, is decidedly opposed to it. For, in the first place, of whom does the Apostle speak? Of the *Christ*, the *Anointed.* And the Anointed cannot be God, the Being who anoints him.—It would be a mere waste of words, and complete nonsense, to say, that God was in the form of God; but quite consistent and rational, to say, that *another* was in his form. For what does the word *form* here mean? Resemblance, likeness, image. A son may be in the form of his father; but he cannot be that father whose form he bears. A portrait may be the exact likeness of a person; but it cannot be the person himself. Neither can Jesus Christ, being in the *form* of God, be God himself.—There is, then, the word *equal;* which as clearly proves distinction; for it implies two beings or things, compared with each other. It is used as a term of *comparison;* and never can it be used, but where there are two, or more, things to compare. One man is equal to another in stature, knowledge, wisdom, or station; but never can it be said, in either of these respects, that he is equal to *himself.* And therefore Jesus Christ, being said to be equal with God, cannot be *God himself;* but must be distinct from him. Are there then *two* equal Gods? No; for that is contrary to the Scriptures, and would prove too much for the Trinitarian argument. The word *equal*, then, is to be understood as expressing *resemblance, likeness* to God, though in a comparative degree; as Christians are exhorted

here, is used in the sense of *resemblance;* and the resemblance of a thing cannot be that thing itself. The word *equal* also proves distinction; as it is used as a term of comparison, and always implies two or more persons or things, compared with each other. It is employed here in this sense, in reference to God and Jesus Christ. And they must therefore be *two*, and not *one;* and consequently, Jesus Christ must not only be distinct from God, but inferior to him. For there are not two Gods, equal in all the Divine perfections; but only one true God, who is the Father, and the God and Father of Jesus Christ. We further learn, that Jesus Christ was *obedient;* and he must therefore have had a superior whom he obeyed. For obedience not only implies two parties, but that they are different in authority and power. He who obeys, is the inferior; and he who is obeyed, is the superior. As Jesus Christ therefore had a superior, and that superior was God, he could not be that Most High God Himself. But Jesus Christ was obedient unto *death*, even the death of the *cross*. And this can be said only of a mortal creature, and not of the unchanging and everlasting God.—In consequence of his obedience, Jesus was rewarded; for God highly exalted him, and gave him a name which is above every name. Now, he who is exalted, must be inferior to him who exalts him; and where there is any thing *given*, there must be *two* parties, one that gives, and another that receives. Jesus, moreover, is spoken of as a *man;* and as a man, he is presented to the notice of Christians, as an illustrious example for their imitation. This portion of Scripture, therefore, clearly proves that Jesus Christ is a being distinct from God, and inferior to him.

'As one who is God cannot in the strictest sense of the word be exalted, this must mean that God exalted HIS HUMAN NATURE, John xvii. 1—5; Acts ii. 33; Heb. ii. 9, 'and given him a name,' &c. This refers to his being the Saviour of the world, ver. 10, and the meaning is, that God hath bestowed upon him, as Mediator, honour and dignity far above that of any other name, Ephes. i. 20, 21.'—HOLDEN'S *Expositor*.

'God the Father has exalted the human nature of Christ to this state of ineffable glory.'—DR. A. CLARKE.

The Apostle is all along speaking of *Jesus Christ*, not merely of a *part* of him; and it was *Jesus Christ*, in his *whole Person*, that was exalted, and had a name given him above every name. And how strange is it, to talk of the same being, in one capacity, as exalting himself, in another capacity!

But it is said, that Jesus was in the *form* of God, and was *equal* with God. Both these expressions imply *distinction*. Now to say that Jesus was in the *form* of God, and was *equal* with God, in regard to his *human* nature, would be to affirm a self-evident contradiction. For it is impossible that the *human* nature can be like the *divine* nature, or that the *human* nature can be equal with the *divine* nature. And if it be said, that Jesus was in the *form* of God, and was *equal* with God, in regard to the *divine* nature, then it is maintained that there are two beings, who are strictly and properly *Gods;* and polytheism is the result. The Trinitarian interpretation of the passage therefore, is evidently contradictory and fallacious.

It was the aim of the Apostle, to inculcate humility, from the example of Jesus Christ. And, with the passage correctly rendered, which is also the

* See the reading given by DR. A. CLARKE, under the Trinitarian head.

exhorted to be perfect, even as their Father who is in heaven is perfect.—And Jesus is here evidently presented to our notice as *inferior* to God. For it is said, in the connection, that he was '*obedient*.' And *obedience* not only implies *two*, but a *superior*, and an *inferior*. And he was 'obedient unto *death*, even the death of the *cross*.' But God cannot die, and be suspended on the cross. And for his obedience, he was *rewarded*, and rewarded by *God*. For 'God highly *exalted* him.' But how can the Almighty be exalted? or who can exalt Him? And in this reward, Jesus had 'a name *given* him which is above every name;' and in the high dignity to which he is exalted, and in the distinguished honours which in consequence are to be conferred upon him, all is to be 'to the glory of God the Father.'—It is quite evident, therefore, that Jesus is not only distinct from God, but inferior to him. And in the above extract from DR. A. CLARKE, it is said, that God '*gave* Jesus a *work* to do;' which is a Trinitarian confirmation of this conclusion.

Is it replied, that one nature was *obedient* to the other nature, and one nature *exalted* the other nature, and one nature *gave* to the other nature? What, then, is to be said to the argument founded on the word *form*? Was the human nature in the form of the divine nature? This will hardly suit the Trinitarian system.

'It is evident from the whole tenor of the apostle's language, that his design was not to represent Christ as claiming equality with God. In the most earnest manner, he recommends to the Philippians, meekness of disposition and humility of deportment. He entreats them to discard all sentiments of selfishness and vain glory—to be influenced only by motives of the most disinterested nature. He places before their eyes the example of their Lord and Master, who, so far from 'arrogating to himself equality with God,' preferred being subject to the greatest ills of which human nature is susceptible, rather than appear with that splendour of dignity which he might justly have assumed—rather than employ, for his own ease and emolument, those extraordinary powers which he had received from the Father.'—WILSON'S *Scripture Illustrations, pp.* 216, 217.—See the passage and connection under the Unitarian head.

10. That *at* the name of Jesus *every knee should bow*, of things in heaven, and in earth, and things under the earth.

In the name of Jesus.—*Doddridge, Griesbach, Smith, Belsham, Editors of the Improved Version.*

'The angels in heaven, men on earth, and the souls of the dead, are to acknowledge and reverence the authority of Jesus; and all mankind are to confess that he is 'Lord,' Lord of all, possessed of sovereign power.'—HOLDEN'S *Scripture Testimonies, p.* 297.

'To him, as the Saviour of men—*every knee should bow*—i. e. all creatures should worship him. See Rev. v. 13, 14; and compare Rom. xiv. 11.'—*Cottage Bible.*

'1. The phrase bowing the knee in the name of any one, implies nothing more than an acknowledgment of the authority of the person, and of the respect due to him.' See Gen. xli. 13. So that the apostle might say, that God had commanded every knee to bow in the name of Jesus, without the least thought of those persons offering divine worship to him. And

'2. The affixing such a meaning to the words, is contrary to the very context and declaration of the apostle at the time; who teaches us, that this name

the rendering of Trinitarians,* he presented to the Philippians, and to Christians of every succeeding age, the most illustrious example of that amiable virtue, that ever appeared in the world. Who can behold Jesus Christ, richly endowed with divine powers, so retiring, so modest, so humble, and not be lowly in spirit! Who can behold him, so amiable, so venerable, and not admire, not love, not praise him?

'Though *in the form of God*--though in possession of extraordinary and divine powers, he did not assume the splendour of such a state, *but made himself of no reputation*—he lived in poverty and contempt, while he meliorated the condition of thousands around him by the exercise of his mighty powers—*he took upon him the form of a servant;* he not only exercised, for the good of others, the godlike qualifications with which he had been invested by the Father, but he ministered to the welfare of his brethren by the practice of duties peculiar to the meanest slave. (John xiii. 4, 5.)'—

'This interpretation, which is borne out by many of the translations given,* seems perfectly in unison with the apostle's design. But, on the other hand, it is highly improbable, that St. Paul should have recommended to the members of the Philippian church to 'esteem others better than themselves;' and, at the same time, present to them, as an incentive to such praiseworthy conduct, the example of a person, who, instead o being 'meek and lowly in heart,'—instead of relinquishing his own comforts in order to minister to the wants of others, esteemed himself infinitely above his brethren, by putting himself on an equality, in all respects, with the greatest and the best of beings. The writer of the epistle could not in truth have asserted that Christ did not think it robbery, or unjust assumption, to be equal with God; for our Lord never assumed such equality—he never claimed independent power. On the contrary, he testified, both by his words and his actions, that all the authority he possessed was the gift of a Superior Being.'—WILSON'S *Scripture Illustrations, pp.* 153, 217.

The language of Jesus was, 'Verily, verily, I say unto you, The Son can do nothing of himself.' 'I can of mine own self do nothing.' (John v. 19, 30.) 'My doctrine is not mine, but his that sent me.' (John vii. 16.) 'I seek not mine own glory: there is one that seeketh and judgeth.' (John viii. 50.) 'He that believeth on me, believeth not on me, but on him that sent me.' 'The Father which sent me, he gave me a commandment, what I should say, and what I should speak.' 'Whatsoever I speak therefore, even as the Father said unto me, so I speak.' (John xii. 44, 49, 50.) 'For my Father is greater than I.' (John xiv. 28.) Jesus therefore never claimed equality with God.

And the Apostle could never think of representing him as doing so; for his language is as decisive as that of his Master's, and strictly in accordance with it. He says, 'The head of Christ is God.' (1 Cor. xi. 3.) 'The Father put all things under his feet.' (1 Cor. xv. 27.) 'The God of our Lord Jesus Christ, the Father of glory,—set him at his own right hand,—and gave him to be the head over all things to the church.' (Eph. i. 17—22.) 'Then cometh the end when he shall have delivered up the kingdom to God, even the Father.' 'And when all things shall be subdued

* See the list of different readings, under the Trinitarian head.

name or authority, whatever be to be understood by it, was the gratuitous gift of Almighty God to Jesus. And can he be the supreme God, who depends for what he possesses upon the favour and bounty of another?

'But the apostle himself precludes all such supposition and interpretation, by immediately explaining, what he intended by bowing in the name of Jesus; namely,—*and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;* i. e, all mankind are called upon and bound to acknowledge and openly confess Jesus Christ to be Lord; i. e. to bow the knee to him, to own his authority; but then they are to confess also, that he is so by the gift of God who constituted him such; and also that the honour and glory of it, primarily and ultimately belongs to God, the Father; i. e. to HIM, from whom he himself and all other persons, have received their being and all their powers.'—LINDSEY'S *Examination, pp.* 79, 80.

III.—20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, *according to the working whereby he is able even to subdue all things unto himself.*

'Thus we find, that the resurrection of the body is attributed to that Power which governs and subdues all things; for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state, into that state of glory which it had at its creation; and render it capable of enjoying God throughout eternity.'—DR. A. CLARKE.

The following passages of Scripture may be considered a sufficient answer to this argument:—'Thou hast *given* him power over all flesh, that he should give eternal life to as many as thou hast *given* him.' (John xvii. 2.) 'But thanks be to God, which giveth us the victory *through* our Lord Jesus Christ.' (1 Cor. xv. 57.) 'Knowing that he which raised up the Lord Jesus, shall raise up us also *by* Jesus, and shall present us with you.' (2 Cor. iv. 14.) '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. 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.*' (1 Cor. xv. 27, 28.)

Whatever power, therefore, Jesus Christ possesses, it is quite evident that he *received* it from the Father.

And besides, in the passage under consideration, the Apostle says, that the Lord Jesus Christ has a *body*, and that his disciples are to have bodies *like* his; which is a decisive proof that he cannot be God.

See the passage under the Unitarian head.

IV.—13. I can do all things through *Christ* which strengtheneth me.

'It was not a *habit* which he had acquired by *frequent exercise*, it was a disposition which he had by *grace;* and he was enabled to do all by the power of an indwelling Christ. *Through Him who strengtheneth me*, is the reading of some of the best MSS. Versions, and Fathers. The word *Christ*, being omitted.'—DR. A. CLARKE.

But

dued 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.' (1 Cor. xv. 24, 28.) It is clear, therefore, that as Jesus never claimed equality with God, so his Apostle could never think of ascribing it to him; for such an idea is completely at variance with the uniform tenor of his writings; and he ought not to be set in opposition to himself, but should be allowed to explain himself.

See the 6th and 11th verses, under the Trinitarian head.

III.—14. I press toward the mark for the prize of the high calling of God *in* Christ Jesus.

The calling is of *God*, in or by or through the instrumentality of Christ Jesus, as his agent.

'The reward which God from above calls me, *by* Christ Jesus, to receive.'—DR. A. CLARKE.

'I press onwards to the goal for obtaining the prize of the heavenly crown, to the hope of which God calls us *through* Christ.'—HOLDEN'S *Expositor*.

'I will still exert myself to the utmost in my Master's work, making it my sole aim to obtain that glorious reward which God has promised in the gospel of his Son to those who obey the heavenly call, and who persevere to the end of their course.'—BELSHAM'S *Epistles of Paul*, *vol.* iii. *p.* 375.

Thus Jesus is evidently a being distinct from God, and inferior to him, as he is the medium of God's gracious communication to mankind.

20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

21. Who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself.

It is surprising that this passage should have been adduced by Trinitarians in support of their doctrine. For it states expressly that Jesus Christ has a *body*, and that his disciples are to have a body *like* his. He must therefore be a creature of God. For God has not a body, and he cannot be like human creatures. 'To whom will ye liken me, or shall I be equal? saith the Holy One.' Isa. xl. 25.

See the passage under the Trinitarian head.

IV.—6. Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God:

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds *through* Jesus Christ.

Jesus is again represented as the medium of communication between God and men. The peace of God comes *through* his instrumentality.

19. But my God shall supply all your need, according to his riches in glory *by* Christ Jesus.

This passage is of a similar import with the 7th verse. God is the *source* of all spiritual blessings, and he dispenses them *by* Jesus Christ, as his *agent*. *Terms*

But 'admitting it to be genuine, it may allude to the promise of Christ to be present with his apostles, and may express the apostle's confidence, that he who had invested him with the apostolic office would qualify him for it, and support him in the faithful discharge of it.'—BELSHAM'S *Calm Inquiry, p.* 210.

And it should be remembered, that 'it pleased *God* to reveal his Son' to the Apostle, and that it was *God* who '*gave* Jesus to be the head over all things to the church.' Gal. i. 15, 16; Eph. i. 22.

23. The grace of our *Lord Jesus Christ* be with you all. Amen.

See Rom. i. 7, under both heads.

There is the same silence in this Epistle, as in the preceding portions of Scripture, respecting the peculiar forms of Trinitarian expression usually applied to Jesus Christ. He is never called God the Son, Eternal Son of God, or God Incarnate, &c.

Terms and Phrases applying to Jesus Christ.

Exalted by God	1
Given to him by God	1
TOTAL .	2

Colossians.

CHAP. I.—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*.

See Romans i. 7, under both heads.

15. Who is the image of the invisible God, the first-born of every creature.

Jesus is said to be the image of God, as he is 'The counter-part of God Almighty: and if the *image* of the *invisible* God, consequently nothing that *appeared* in him could be that *image*; for if it could be *visible* in the *Son*, it could also be *visible* in the *Father*: but if the Father be *invisible*, consequently His *image* in the Son must be *invisible* also. This is that *form of God* of which he divested himself; the ineffable glory in which He not only did not appear, as to its splendor and *accompaniments*, but concealed also its essential nature; that inaccessible light which no man, no created being, can possibly see. This was that Divine Nature, the *fulness of the Godhead bodily*, which dwelt in him.'—DR. A. CLARKE.

Jesus Christ is represented in this extract as a *second Deity*; for he is said to be 'the counterpart of God Almighty,' in regard to the 'Divine Nature,' 'the fulness of the Godhead bodily.' Indeed, the image of any thing, must be distinct from that thing itself. See 2 Cor. iv. 4, under the Trinitarian head.

With regard to the phrase, 'the first-born of every creature,' HOLDEN says, that 'it supplies a striking testimony to the eternal filiation of our blessed Lord.'—*Expositor*. But DR. A. CLARKE supposes it 'to mean the same as that Philip. ii. 9, *God hath given him a name which is above every name*.' The Apostle, however, has clearly explained his own meaning a little farther on, the 18th verse; where he says, 'the first-born *from the dead*;' which agrees with his words in another place, 1 Cor. xv. 23, 'Christ the first-fruits;' and which is a decisive proof that Jesus cannot be God.

16. For *by him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by him, and for him*.

17. And he is *before* all things, and *by him* all things consist.

'*Four* things are here asserted.—1. That Jesus Christ is the *Creator of the universe*, of *all things visible and invisible*; of all things that had a *beginning*, whether they exist in *time* or in *eternity*. 2. That whatsoever was

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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.

Although God and Jesus Christ are both mentioned, yet it is expressly declared, that it was *by the will of God*, that Paul was appointed to be an Apostle; which shews the supremacy of God, on the one hand, and the inferiority of Jesus Christ, on the other. With respect to the form of benediction in the 2nd verse, see Rom. i. 7, under both heads.

3. We give thanks to *God and the Father of our Lord Jesus Christ*, praying always for you.

'In each of these verses' (this and the two preceding verses,) 'the term *God* is appropriated to the Father, when Christ is mentioned at the same time, which is a clear proof that the writer did not consider Christ himself as God, or in any sense entitled to that appellation. In the last of these verses God is called *the God and Father of Christ himself*. What more could have been said by any Unitarian? It is the same Being that is called our God and Father; and to whom our Saviour himself always prayed under the character of his God and Father. Where, therefore, is the evidence of Christ having any nature superior to our's?'—PRIESTLEY'S *Notes, vol.* iv. *p.* 419.

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*;

14. In whom we have redemption through his *blood*, even the forgiveness of sins.

'The object of prayer and thanksgiving is the *Father*, even in things relating to the gospel, with respect to which prayer would, no doubt, have been addressed to Christ, if he had been the proper object of prayer at all.' —PRIESTLEY'S *Notes, vol.* iv. *p.* 421.

It is the Father who has wrought our deliverance from spiritual darkness, qualified us to become partakers of the inheritance of the saints in light, and translated us into the kingdom of his dear *Son*; and this, through the instrumentality of his Son; for it is *through his blood* that we have redemption and forgiveness. It is quite evident, therefore, that Jesus

was created, was created FOR *himself;* that he was the *sole end* of his own work. 3. That he was *prior* to all *creation*, to all *beings*, whether in the *visible* or *invisible* worlds. 4. That he is the *preserver* and *governor* of all things; for *by him all things consist.*' And hence it is concluded, after a long train of reasoning, that 'Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.'—DR. A. CLARKE.

Certainly, if the above assertions were agreeable to the words of the Apostle, this conclusion would be legitimate and inevitable. But he does not lay down any such propositions; and the argument which is advanced in the preceding extract, may be met thus.

The Apostle does not speak here of *natural* creation, for the following reasons:—

1. Because the things mentioned as created by Christ, are not said to be the *heavens* and the *earth*, but things *in* heaven, and *in* earth; while the Apostle, when alluding to natural creation, uses very different language, and ascribes it to that God, who ordained Jesus to be the Judge of the world, and raised him from the dead. (Acts. xiv. 15; xvii. 24, 31.)

2. Because these things are particularly specified, as 'thrones, dominions, principalities, and powers;' which are not things of the material world, but states of things in the moral world.

3. Because these things that are created, are said, in the 20th verse, to be *reconciled* to the Father by the blood of the cross. 'But it would be very absurd to affirm of natural substances, that they were reconciled to God; although it would be very proper, and in perfect harmony with the practice of the apostle, and with the great object of our Lord's mission, to say of persons who had lived at enmity with each other, and with their God, that they were made new creatures, and brought into a state of reconciliation, through the gospel of Jesus Christ.'—WILSON'S *Scripture Illustrations, p.* 175.

4. Because it is peculiar to the Apostle, to apply the words, *things*, and *all things*, to *persons*. 'But God hath chosen the foolish *things* of the world, to confound the wise; and God hath chosen the weak *things* of the world, to confound the *things* which are mighty; And base *things* of the world, and *things* which are despised, hath God chosen, yea, and *things* which are not, to bring to nought *things* that are; That no *flesh* should glory in his presence.' (1 Cor. i. 27—29.) 'For he hath put all *things* under his feet.' (1 Cor. xv. 27.) 'And, having made peace through the blood of his cross, by him to reconcile all *things* unto himself; by him, I say, whether they be *things* in earth, or *things* in heaven.' (Col. i. 20.) That is, things under moral or civil distinctions—Jews and Gentiles, whose different states are sometimes expressed by the words, *heaven* and *earth*. See BELSHAM'S *Calm Inquiry, p.* 183.

5. Because the connection shews, that the Apostle is speaking of a *moral*, and not of a *natural* creation. For he says, 'the Father hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins; Who is the image of the invisible God, the first-born of every creature.' (Verses 13—15.) And then, very naturally follow the words,—'*For* by him were all things created,' &c.

6. Because the Apostle speaks of a *moral* creation by Christ, in other parts

Jesus Christ is inferior to the Father. And he who is the *Son* of God, must be distinct from God himself; and he who shed his *blood*, must be a creature.

15. Who is the *image* of the invisible God, *the first-born of every creature.*

'He acts as the delegate and representative of his heavenly Father; so that God does, as it were, become visible in him, and makes known his pleasure by him.'—BELSHAM's *Epistles of Paul, vol.* iii. *p.* 422.

'All men in one sense bear the image of God, but Christ in a more perfect manner, as making a nearer approach to the perfection of the divine character. The *first-born* means the most excellent and distinguished, enjoying certain privileges and prerogatives above those children which were born afterwards. But though Christ is called our first-born or elder brother, it is so far from implying that he is of a rank superior to ourselves, that it even clearly implies that he is of no higher rank at all, being only the first of the same family, and consequently a creature and a man. Being such, he could not at the same time be the Creator of all things, which, however, some have inferred from the verse following, though expressly contradicted in this verse.'—PRIESTLEY's *Notes, vol.* iv. *pp.* 421, 422.

'Since Christ is 'the first-born of every creature,' it must needs be that he is himself one in the number of creatures; the import of the term 'first-born,' in the Scriptures (Col. i. 18; Rom. viii. 29; Rev. i. 5), being, that the first-born must of necessity be of the same kind as those of whom he is the first-born; and, as the word itself implies, be the first of them. But that the Lord Jesus was the first of the things made in the old creation, our opponents cannot admit, unless they would become Arians. They must therefore grant that he is one, and indeed the first, among the productions of the new creation.'—*Racovian Catechism, pp.* 136, 137.

'The Jews term Jehovah *the first-born of all the world*, or *of all the creation*; to signify His having created or produced all things. See Wolfius in loc. *So* Christ is here termed; and the words which follow, in the 16th and 17th verses are the proof of this. The phraseology is Jewish; and, as *they* apply it to the Supreme Being, merely to denote His eternal *pre-existence*, and to point him out as the *cause* of all things, it is most evident that St. Paul uses it in the same way; and illustrates his meaning by the following words, which would be absolutely absurd, if we could suppose that, by the former, he intended to convey any idea of the *inferiority* of Jesus Christ.'—DR. A. CLARKE.

The words referred to are, *For by him were all things created*, &c. Verses 16, 17. But the Apostle evidently means, by 'the first-born,' '*the first-born from the* DEAD;' which is fatal to the argument of DR. A. CLARKE above; for the Eternal God cannot, at all events, be the first-born in this sense, as he cannot *die*.

18. And he is the head of the body, the church: who is the beginning, *the first-born from the* DEAD; that in all things he might have the pre-eminence.

'Christ and his church are now one mystical person: Christ is the head, and the church the body, which is indeed necessary to the completion of his person, and which derives life and vigour from his doctrine and his spirit. And that he is entitled to this pre-eminence, is evident from considering that he is the first-fruit of the glorious harvest, the first human being

parts of his Epistles. 'If any man be in Christ, he is a *new creature:* old things are passed away; behold, all things are become *new.*' (2 Cor. v. 17.) 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature.*' (Gal. vi. 15.) 'We are his [God's] workmanship, *created* in Christ Jesus, unto *good works.*' 'Put on the *new man*, which after God is *created* in righteousness and true holiness.' (Eph. ii. 10; iv. 24.) 'Ye have put off the *old man* with his deeds; and have put on the *new man*, which is *renewed* in knowledge after the image of him that created him.' (Col. iii. 9, 10.)

7. Because Jesus is said to be the *Son* of God. Verse 13. And the Son cannot, in the strict and absolute sense of the words, be 'before all things;' for he cannot be before the *Father;* and he cannot therefore be the *Creator.*

8. Because Christ is said to be the first-born of every *creature;* (verse 15,) and the first among *creatures*, cannot be the *Creator.*

9. Because the blood of Christ is spoken of, his death on the cross, and his resurrection from the dead. (Verses 14, 18, 20.) And these are facts which cannot be applicable to the ever-living God; and therefore Christ cannot be the *Creator.* And,

10. Because whatever pre-eminence Jesus Christ possessed, he received it from a superior power. 'For it *pleased* the *Father* that in him should all fulness dwell.' (Verse 19.) And therefore, finally, he cannot be the *Creator.*

II.—9. For in him dwelleth *all the fulness of the Godhead bodily.*

'That is, in his human nature, as the sublimest temple of the Deity.'—*Cottage Bible.*

'The *fulness of the Godhead* dwelt in Christ '*bodily*,' as opposed to the Jewish *tabernacle* or *temple;* truly, and *really*, in opposition to *types* and *figures;* not only effectively, as God dwells in good men, but *substantially*, or *personally*, by the strictest union, as the soul dwells in the body; so that God and man is one Christ.'—PARKHURST, as quoted by DR. A. CLARKE.

The language employed by the Apostle in the above passage, could not, with any propriety, be used in reference to *God.* For where is the necessity of speaking thus of God? To say that 'the fulness of the *Godhead* dwelleth in *God* bodily,' is to repeat a thing of which all must be certain; is to use language without any occasion for using it; is to say, in fact, that 'the *Divine Essence dwells in the Divine Being;*' which all must know that it does. But we may say with respect to a being *distinct* from God, that 'the Spirit was given to him without measure;' that the Divine power was communicated to him, and dwelt with him, and in him, and operated through him. For how can that which dwells *in* any thing, be that thing itself? This passage, therefore, proves Christ to be distinct from God.

'In i. 19, the Apostle says, 'For it pleased *the Father* that all fulness should dwell in him;' and it is hence obvious, that, whatever that fulness mean, it once did not dwell in him, and, that it was by the will of God that it dwelt in him at all.'—CARPENTER'S *Unitarianism*, &c. *p.* 182.

But it was the *human* nature of Christ, in which this fulness dwelt. The Apostle says, that it was in *Christ;* and he makes no distinctions as to natures. However, Unitarians have no doubt, that it was in a *man* that this

being who is raised to immortal life, and who is thus become the pattern and pledge of the final resurrection of mankind.'—BELSHAM'S *Epistles of Paul, vol.* iii. *p.* 426.

The expression, 'the first-born from the *dead*,' in this verse, explains the Apostle's meaning in the 15th verse, 'the first-born of every *creature*.' He was the first who was raised from the dead, never to die any more. 'The first-fruits of them that slept.' 1 Cor. xv. 20. 'Christ the first-fruits.' 23rd verse. 'The first-born among many brethren.' Rom. viii. 29. The same form of expression is used by the apostle John;—'the first-begotten of the dead.' Rev. i. 5. And agreeably to the same idea, the apostle Peter also says, '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,' &c. 1 Peter i. 3. But as Jesus was the first-born from the dead, he must have been a mortal creature, who owed his resurrection to immortality to the mighty power of God.

19. For *it pleased the Father* that in him should all fulness dwell;

20. And, having made peace *through the blood of his cross*, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

'For it hath pleased God, that the fulness of Gospel-blessings should dwell in him, that he should be the mercy-seat of pardon and everlasting life, and through him, to bring into a state of reconciliation and favour with Himself the whole body of Jews and Gentiles,—he, by his last great act of obedience unto death, having completed his ministry of peace and reconciliation.'—CARPENTER'S *Unitarianism*, &c. *pp.* 168, 169.

'Whatever powers or qualifications Christ may be possessed of, they were the gift of God. The phrase, *all-fulness*, can only mean whatever could qualify him to act the part that he did, or is now doing, particularly referring to that miraculous power with which he was endued, but which was not his own, since he expressly says, that the Father within him did the works.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 423.

21. And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22. *In the body of his flesh through death*, to present you holy, and unblameable, and unreproveable in his sight.

As all the powers which Jesus Christ possessed, and all Gospel privileges and blessings are said to have proceeded from God; so God is represented as reconciling all things to himself, by the blood of the cross, by the death of Christ, or by the instrumentality and agency of Christ. And thus is Christ inferior to God.

II.—12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of *God, who raised him from the dead.*

'We may be said to be buried, and to rise again with Christ, dying unto sin, and living unto God. This is effected by faith of the operation of God, i. e. by a firm belief of Christianity and of the power of God having been

this fulness dwelt; and there may, in fact, be little difference between them and Trinitarians on this point; for both have the *Divinity* and the *Humanity* in the one Christ.

10. And ye are complete in him, which *is the head of all principality and power.*

Here it is observed, that 'the supremacy of Christ over all created beings, is strongly asserted. He is 'the head of all principality and power,' supreme over every order of intelligent beings, who exercise any authority and power.'—HOLDEN'S *Scripture Testimonies*, *p.* 294.

But it was God the Father who set him at his own right hand far above all principality and power; Eph. i. 17, 20, 21; and it was according to his good pleasure that all fulness dwelt in him. Col. i. 19.

III.—11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but *Christ is all and in all.*

'If our Lord fill all, both Jews and Gentiles, and if he be all and in all, he clearly must be omnipresent.'—HOLDEN'S *Scripture Testimonies*, *p.* 278.

It was the Father that put all things under his feet; and therefore his power was derived. See the preceding passage.

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: *even as Christ forgave you*, so also do ye.

'The wrongs' which Christ is here said to have forgiven, were 'committed against himself,' 'chiefly by Gentile converts.' '*He* was disobeyed;—*he* was dishonoured. But how was this possible, unless Christ was the Supreme God, the Creator, Lawgiver, and Ruler of the world, of whose authority all sin is the violation?'—WARDLAW'S *Unitarianism Incapable of Vindication*, *p.* 376.

The prophet of God is said to do that, which he merely declares God will do. As the *Son of man*, Jesus had power on earth to forgive sins. And God exalted him to be a Prince and a Saviour, to give repentance and remission of sins. But it should be remembered in particular, that Jesus Christ said to his Apostles, 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' (John xx. 23.)

According to DR. WARDLAW'S argument, it might be asked, 'But how was this possible, unless they were the Supreme God?' &c. The answer will be found above.

'Here also by *Christ* we are, as in many other places, to understand Christianity, in which there is provision for the pardon of all sins. The great Being against whom sinners offend, is God; and therefore he only is properly said to forgive, and he makes his solemn declaration of forgiveness to all the world by the gospel, exalting Christ as a prince and Saviour to give repentance and remission of sins; that is, to proclaim the doctrine of remission of sin upon repentance. In the parallel passage in the Epistle to the Ephesians, it is, *as God in Christ freely forgives you.* The idea is the same, but differently and more intelligibly expressed.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 438.

There is no mention of Incarnate Deity, God the Son, or eternal Son of God, &c. in this Epistle.

been employed in raising Christ from the dead and establishing it.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 429.

The terms employed in the above verse, are strikingly expressive of the humanity of Christ; and it is again plainly declared, that *God raised him from the dead.*

III.—1. If ye then be risen with Christ, seek those things which are above, where *Christ sitteth on the right hand of God.*

'This is the figurative allusion so frequent with the Apostle, of our being dead with Christ and risen again with him. If we be conformed to him in these respects, let us likewise be so as to his ascension into heaven, by setting our affections upon heavenly objects, and that glory which he enjoys at the right hand of the Father who is in heaven.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 435.

'The expression, *sitting at the right hand of God*, can mean nothing more than advancement to great dignity in the church, of which Christ is appointed by God to be Lord and Head.'—BELSHAM'S *Epistles of Paul, vol.* iii. *p.* 462.

'The *right hand* is the usual place of honour and respect, and therefore denotes the highest *dignity*.'—CHAMBERS'S *Harmony of the Four Gospels, vol.* ii. *p.* 877.

The expression then shews, that Jesus Christ is advanced to the highest dignity, *next to God*, to whose right hand God has exalted him.

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.

God the Father is the only object of devout thanksgiving; and this is to be offered up *in the name of Jesus*, as the medium of access to the Father, or the mediator between God and men.

'Here, as upon all occasions, the term God is applied to the Father only, exclusively of Christ and all other beings. It is God who sends Christ as his messenger and servant, to instruct and to bless the world; and to that great Being, the source of all good, should our gratitude be primarily directed. Of him, through him, and to him are all things. We are Christ's, and Christ is God's.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 440.

'Even *praises*, as well as *prayers*, must ascend to God through this *Mediator*. We have no authority to say that God will accept even our *thanksgiving*, unless it ascend to Him through Christ Jesus.'—DR. A. CLARKE.

This Trinitarian extract is in perfect accordance with the faith of Unitarians, and with the exhortation of the Apostle in the above passage.

In other respects, the doctrine of the two natures is the usual reply to the foregoing arguments, under the above head.

Terms

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	1
The Image of God	1
The first-born of every creature	1
The first-born from the dead	1
Thanks offered in his name	1
Raised from the dead by God	1
At the Right Hand of God	1
God, the Father of Christ	1
God, the God of Christ	1
TOTAL	9

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*.

With respect to the form of benediction here, see Rom. i. 7, under both heads.

III.—11. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

'Here is a direct and immediate address to our Lord Jesus Christ. It is in vain to object that it is only a wish; for what is a wish made to the Deity that he would bestow certain favours, but a prayer? Is it not the devout aspiration of the heart to Him whose aid is implored? And how can the fervour of prayer and entreaty be more effectually expressed than by the utterance of such a wish? To explain it as a wish and not a prayer, is, in fact, endeavouring to establish a distinction without a difference; and, whether it be denominated the one or the other, it is addressed equally to the Father and the Son.'—HOLDEN's *Scripture Testimonies*, *p.* 354.

However great the power which Jesus Christ possessed, it should be remembered that it was *derived*. 'All power is *given* unto me in heaven and in earth,' Matt. xxviii. 18. 'The God of our Lord Jesus Christ,.... *gave* him to be the head over all things to the church.' Eph. i. 17, 22. And the power with which he was invested, he exercised in subordination to the Father. For though all things were put under him, yet the Father was '*excepted*, who did put all things under him.' And 'it *pleased* the Father that in him should all fulness dwell.' 1 Cor. xv. 27; Col. i. 19. It was quite natural, therefore, that the Apostle should express such a wish as that which is contained in the above portion of Scripture; more particularly, as Jesus Christ, by the express appointment of the Father, had so often appeared personally to him. And it is unreasonable to suppose, that he would pay religious worship to Jesus, when he said, 'I bow my knees unto

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I Thessalonians.

Chap. I.—1. Paul, and Sylvanus, 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.

'Here, as upon all other occasions, the term God is applied to the Father, exclusively of Christ, or any other being. It is a language which would have been highly improper, and could never have taken place, if Christ, as the Son of God, had been equal to the Father, in eternity and all divine attributes. According to the Apostle, we are to consider the Father only as God, and Christ as our Master, or Teacher, instructed and authorized by God.'—Priestley's *Notes*, *vol.* iv. *pp.* 9, 10.

'Dr. Benson observes, that 'the two fundamental articles of Christianity are, that *there is only one living and true God;* and that *Jesus is the Christ*, or the great prophet and Saviour of the world. The idolatrous Gentiles believed neither; the Jews and devout Gentiles believed the first; the Christians believed both, and without it they could not have been entitled to Christian communion.' To be in God and Jesus Christ, is to believe in God and in Jesus Christ. See 1 John v. 20.'—Belsham's *Epistles of Paul*, *vol.* iv. *pp.* 11, 12.

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 and our Father;

4. Knowing, brethren beloved, *your election of God.*

Although God and Jesus Christ are both mentioned in connection, yet it is to God alone, who is spoken of distinctly as God our Father, to whom the Apostles always give thanks. And it is observable also, that the election of the Thessalonian believers is of Him. 'God our common Father has selected you from the idolatrous heathen, has favoured you equally with ourselves with the privileges of the gospel, and has adopted you into his family, and given you his spirit.'—Belsham's *Epistles of Paul*, *vol.* iv. *p.* 18. It is therefore evident, that God the Father is the One Supreme, and Jesus is a being inferior to him.

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

unto the *Father* of our Lord Jesus Christ;' and when he taught others, to 'give thanks always for all things unto God and the Father, *in the name* of our Lord Jesus Christ.' Eph. iii. 14; v. 20.

Besides, the passage is inconsistent with the Trinitarian system; as it recognizes only two of the supposed three Persons of the Trinity,—God the Father, and Jesus Christ, while not a word is said about the Holy Ghost.

'Here, as upon all occasions, the title of God is appropriated to the Father, and Christ is not entitled to that appellation, but is quite distinct from God as much as any other man can be. And though they are here joined together, it is by no means a proper example of prayer to Christ; but as all power is given to Christ with respect to his church, and he frequently appeared to Paul and directed the course of his apostolic journies, it was natural for him to desire that he might have the same direction to go where he wished himself.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 18.

V.—27. *I charge you by the Lord,* that this Epistle be read unto all the holy brethren.

'This expression intimates, that, according to the belief of St. Paul, Jesus Christ heard his adjurations, which implies ubiquity, and that he had the power to punish if they were employed to attest a falsehood, which implies omnipotence. No person of common sense would, in a solemn manner, call upon a *dead man* to witness the truth of his declarations; the Apostle, then, would not have used this form of adjuration, which carries with it the nature and obligation of an oath, unless he had believed the Lord Jesus Christ to be present, though invisible, and able to chastise the daring violator of truth.'—HOLDEN'S *Scripture Testimonies, p.* 372.

The value of this argument will be quite apparent from the following quotations:—'I call *heaven* and *earth* to witness against you this day,' &c. Deut. iv. 26. 'This *stone* shall be a witness unto us,' &c. Joshua xxiv. 27. 'I charge thee before God, and the Lord Jesus Christ, and the *elect angels*, that thou observe these things,' &c. 1 Tim. v. 21.—Comment is here unnecessary, as the citations speak for themselves.

28. The grace of our *Lord Jesus Christ* be with you. Amen.

See i. 1, and the reference there.

There is no mention in this Epistle of Incarnate Son, Second Person of the Trinity, or God the Son, &c.

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.

The Thessalonian converts are represented as turning to *God*, and entering into *his* service. Jesus is the *Son* of the living and true God, and was *raised from the dead* by the living and true God. It is therefore again evident, that God the Father is the One Supreme, and Jesus is a being subordinate to him.

The faith of the Thessalonians taught them to regard Jesus as the *Son* of God, and to wait for him from heaven; 'to expect a future state of glory, and resurrection of the body, according to the gospel doctrine, after the example of Jesus Christ, who was raised from the dead, and ascended unto heaven, ever to appear in the presence of God for us.'—DR. A. CLARKE. Such was the faith of the Thessalonian believers, and such also is the faith of Unitarian Christians.

II.—15. Who hath *killed* the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.

'They *slew* the Lord Jesus, through the most unprincipled and fell malice.'—DR. A. CLARKE.

'They have been the *murderers* of Jesus, our Lord and master, whom they ought to have received as their promised Messiah, and who gave the most ample proof of his divine legation: yet even him they delivered up to the Roman power, under a false charge of treason and blasphemy, and insisted upon his public *crucifixion*.'—BELSHAM'S *Epistles of Paul*, *vol.* iv. *pp.* 43, 44.

Jesus frequently spoke of himself, and he is often mentioned by his Apostles, as a being capable of being *killed*; and the great leading fact of his history states, that he actually was put to *death*. He must therefore have been a mortal creature.

IV.—14. For if we believe that Jesus *died and rose again*, even so them also which sleep in Jesus will God bring *with* him.

'Knowing that the *resurrection* of Christ is as fully authenticated as his *death*. *Even so them*;—it necessarily follows that they who *sleep*, die, *in Him*; in the faith of the gospel: *Will God bring with him*; He will raise them up as Jesus was raised from the dead; in the same manner; i. e. by His own eternal power and energy: and He will bring them *with Him*, with Christ; for He is the *head* of the church, which is his *body*.'—DR. A. CLARKE.

Thus, Jesus died. He rose again. His disciples also will arise. But God will raise them from the dead, *by* Christ, as his instrument. It is evident, therefore, that Christ is inferior to God.

V.—9. For God hath not appointed us to wrath, but to obtain salvation *by* our Lord Jesus Christ,

10. Who *died* for us, that, whether we wake or sleep, we should live together with him.

Here our appointment to salvation is of God. Jesus is his instrument

or

or agent, in this grand work; for it is *by* him that we obtain this salvation, and that through the means of his *death*; for, says the Apostle, 'he *died* for us.'

18. In every thing give thanks; for this is the will of God *in* Christ Jesus concerning you.

Or *through* Christ Jesus; through his means and instrumentality, as the Son and Messenger of God, by whom God accomplishes his gracious will in the dispensation of grace.

'Possessed of the privileges and animated by the hopes of the gospel, it becomes you, my Christian friends, at all times to maintain a grateful spirit.....This is the true spirit of the gospel; this is the spirit which God expects and requires of you, and for which the mission and doctrine of Christ lay a just and ample foundation.'—BELSHAM's *Epistles of Paul, vol.* iv. *p.* 98.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	1
Raised from the dead by God	1
TOTAL .	2

II Thessalonians.

CHAP. I.—2. Grace unto you, and peace, from *God our Father,* and the *Lord Jesus Christ.*

See Romans i. 7, under both heads.

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace *of our God and the Lord Jesus Christ.*

WILSON gives the following various readings of the latter clause of the passage:—

'Of Jesus Christ, our God and Lord.—*Sharp.*

Of our God and Lord Jesus Christ.—*Smith.*

Of our God and of the Lord Jesus Christ.—*Bible* 1596—7; *Macknight.*

Of our God and [our] Lord Jesus Christ.—*Wakefield.*

Of our God and of [our] Lord Jesus Christ.—*Imp. Vers.*

Of our God and of [the] Lord Jesus, &c.—*Carpenter.*'

—*Scripture Illustrations, p.* 128.

In this passage it is said, that 'designations of God and Christ occur, united by the copulative conjunction.' And it is added, that 'when the article is prefixed to the first, and not repeated before the second, they *must* be referred to *one and the same* person. This is the constant usage of the N. T. writers.'—SMITH's *Scripture Testimony,* as quoted by WILSON, *p.* 126.

'Exclusively of this text, the epistles to the church at Thessalonica contain the word *God* above fifty times; and in not one of these cases is it applied to Jesus Christ. Wherever in these epistles the names of God and Christ occur together, *there* are they mentioned so as to denote the existence of two distinct minds. (See 1 Thess. i. 1, 3, 9, 10; ii. 14; iii. 2, 11—13; iv. 1—3, 14, 16; v. 9, 18, 23; 2 Thess. i. 1, 2, 7, 8; ii. 16; iii. 5.) Now 2 Thess. i. 12 being a passage which, it is admitted, may not '*necessarily* be construed of one and the same person,' is it not preferable to render it, as our translators have done, in conformity with the *expressed* sentiments of the writer contained in the same epistles? and is not this the very manner in which the Thessalonians would understand the passage?'

—WILSON's *Scripture Illustrations, pp.* 128, 129.

'The ancient Fathers have taken little notice of this text, as appears from the researches of Mr. Wordsworth;' and it 'cannot be appealed to in proof that Christ is called God.'—HOLDEN's *Scripture Testimonies, p.* 181.

II.—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

II 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 unto you, and peace, from God our Father *and* the Lord Jesus Christ.

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.

'It cannot but be observed that, in the usual tenor of scripture language, *God* and *Christ* are carefully distinguished, the appellation of *God* being given to the Father only, exclusively of Christ, as well as of all other beings.'—Priestley's *Notes, vol.* iv. *pp.* 35, 36.

And it is here observable also, that he who is called 'God our Father,' in the 1st and 2nd verses, is mentioned in the 3rd verse, as the only object to whom the Apostle *always* addressed his thanksgiving. And this agrees with what he says on other occasions:—'I bow my knees unto the Father of our Lord Jesus Christ.' 'Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.' Eph. iii. 14; v. 20. Now as Jesus Christ is not God the Father, who is the only proper object of worship, he must be a very different being from God.

II.—13. But we are bound to give thanks always 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.

God and Jesus Christ are here both distinctly mentioned; but it is God alone, who has before been spoken of as 'God our Father,' who is presented to our notice as the only object of thanksgiving, and the only source of salvation. How clearly then is Jesus Christ distinct from God, and inferior to him.

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.

'The Father and the Son are here *equally* invoked for spiritual blessings, which God alone can bestow. The remarks above' (on 1 Thess. iii. 11—13,) 'are applicable to this text; only here Christ in the order of the address, is put before God the Father; which proves that St. Paul considered him as no *inferior* Divinity, but as co-equal and co-omnipotent with the Father, both one God, blessed for ever.'—HOLDEN's *Scripture Testimonies, p.* 356.

This may be answered by another Trinitarian writer on the passage:—

'As all our 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 Christ is *distinct* from God, as he is a *Mediator* between God and men.

'In this passage, Jesus Christ is represented as co-operating with the Father in aiding, directing, consoling, and edifying his disciples. Other Scriptures attribute to him the same offices. But it is clearly stated in many parts of the New Testament, that our Lord discharges these offices in subordination to the Father, and by means of power and knowledge communicated from him. In conformity with these statements we ought to understand the passage before us, which does not contain an '*invocation*' either of God or of Jesus, but *a devout wish* of aid and direction from them; and which guards against the supposition of their equality by giving to one of them only that title, which belongs to the Supreme Deity alone, GOD THE FATHER.'—YATES's *Vindication, p.* 226.

See 1 Thess. iii. 11—13, under the Trinitarian head.

III.—16. Now *the Lord of peace* himself give you peace always by all means. *The Lord be with you all.*

'Our Saviour is here evidently called 'the Lord of Peace,' in allusion to Isaiah ix. 6, where he is foretold under the character of the 'Prince of Peace.' The last clause is a prayer founded on Christ's promise, Matt. xxviii. 20. 'Lo, I am with you always, even unto the end of the world;' and affords a presumptive proof that Christ is the Person addressed in this prayer.'—HOLDEN's *Scripture Testimonies, pp.* 356, 357.

DR. PRIESTLEY explains the words in reference to *God*, but Mr. BELSHAM, in reference to *Christ.*

'And now may *the Author of all good* grant you all kinds of happiness at all times, and may his presence be ever with you.'—PRIESTLEY's *Notes, vol.* iv. *p.* 49.

'And may *Jesus Christ*, the great messenger of peace, by the spirit of his gospel, communicate and preserve to you, at all times, and without interruption, the invaluable blessing of peace in its most extensive signification. May his gospel, with all its blessings, be the portion of you all without exception.'—BELSHAM's *Epistles of Paul, vol.* iv. *p.* 153.

Supposing the words to refer to Jesus Christ, it is quite evident that he is not called the *God* of peace, but the *Lord* of peace. And the Prince of peace mentioned in Isa. ix. 6, was a child born, and a son given, and all the honours and mighty powers by which he was distinguished, were conferred upon him by the zeal of the Lord of Hosts; and consequently, he could not be the Lord of Hosts Himself. And if Christ was the head over all

17. Comfort your hearts, and stablish you in every good word and work.

The same argument applies also here as in the preceding passage. Although God our Father, and Jesus Christ, are expressly mentioned in connection, yet it is the former alone who is represented as the source of everlasting consolation; and the latter therefore must be inferior to him.

By this 'everlasting consolation,' is understood the *Gospel;* 'a gift which God had in His *original* purpose, in reference to the Gentiles: a purpose which has respected *all times* and *places;* and which shall continue to the *conclusion* of time: for the gospel is *everlasting*, and shall not be superseded by any other dispensation. It is the *last* and *best* which God has provided for man: and it is *good tidings, everlasting consolation;* a complete system of complete happiness.'—DR. A. CLARKE.

This Trinitarian extract confirms what is stated above. It is God our Father alone who is the source of the Gospel. And such a declaration by the Apostle, at the same time that Jesus is mentioned, is a clear proof that Jesus is inferior to God our Father.

The following paraphrase of the passage, may well conclude these remarks:—

'Persevere, my Christian friends, and may our Lord and Master Jesus Christ assist you by his doctrine, by his example, by his promises, and by the gift of his spirit. And may the great God himself, his Father and our Father, who has approved his paternal affection towards us by freely and gratuitously imparting to us the rich consolations and everlasting hopes of the gospel, grant his blessing to your virtuous efforts, encourage and comfort you amidst perils and sufferings, establish your faith in the doctrine of the gospel, and render that faith abundantly productive of the fruits of holiness and universal virtue.'—BELSHAM'S *Epistles of Paul, vol.* iv. *pp.* 141, 142.

See the passage under the Trinitarian head.

all things to the church, it should be recollected, that God the Father, even *his* God and Father, *gave* him to be the head, and *put* all things under his feet. Eph. i. 17—23. His power therefore was delegated, and he must have exercised it in dependence upon Him from whom he received it.

The passage is of the same form of the benedictions at the beginning and conclusion of the Epistles. See these explained, Rom. i. 7, under the Trinitarian head. And see also Matt. xxviii. 18, under the same head.

18. The grace of our *Lord Jesus Christ* be with you all. Amen.

See the benedictions explained, as just referred to.

We do not find in this Epistle any mention of Incarnate God, Jehovah Jesus, God the Son, or Eternal Son of God, &c.

I 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.

God is here expressly called a *Saviour;* and in Isa. xliii. 11, he says, 'Beside *me* there is no Saviour.' But Jesus Christ is repeatedly called a Saviour in the Scriptures. And hence it is inferred, that he must be God. See JONES's *Catholic Doctrine*, &c., *chap.* i. *art.* iv.

This argument is founded on the mistaken notion, that the same terms cannot be applied to God and to men. But Moses was a *God* unto Pharoah. Exod. vii. 1. And the Israelites on a remarkable occasion *worshipped* the Lord and the King. 1 Chron. xxix. 20. The terms *God* and *worship*, therefore, are applied to both God and men. And it is thus with regard to the word *Saviour*. 'The Lord gave Israel a *Saviour*.' 2 Kings xiii. 5. 'He shall send them a *Saviour*.' Isa. xix. 20. 'Thou gavest them *Saviours*, who saved them out of the hand of their enemies.' Nehem. ix. 27. 'And *Saviours* shall come upon Mount Zion.' Obad. 21.—Now, according to the above argument, all these *Saviours* must have been *Gods*.

There is no Saviour beside God, in the *strict* and *absolute* sense of the term. He is the *source* of all power; and others are Saviours by power which they *derive* from him. And thus God the Father *exalted* Jesus to be a Saviour; *raised* him up to be a Saviour; and *sent* him to be a Saviour. Acts v. 31; xiii. 23; 1 John iv. 14.

This explanation, it is hoped, will serve for other passages where God is called a Saviour; and it may be sufficient hereafter to refer to it, without repeating it.

2. Unto Timothy, my own son in the faith: Grace, mercy, and peace, from *God our Father*, and *Jesus Christ our Lord*.

See the benedictions explained under Rom. i. 7.

12. And *I thank Christ Jesus our Lord*, who hath enabled me, for that he counted me faithful, putting me into the ministry.

'The reason of the Apostle's returning thanks was, that he was appointed to the ministry, and empowered to fulfil it; but if Jesus had been a mere man, would he have thanked him for this so many years after Jesus had suffered death? Would not his grateful thanks have rather been addressed to God? St. Paul adds that Christ 'had enabled him' to fulfil that ministry. Now, he could not be enabled to execute that office without inspiration, miracles, and other spiritual gifts, which consequently the Apostle

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I 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.

As in every other instance at the commencement of the Epistles, the distinction between God and Christ is still preserved. It is peculiar to the Apostle, after mentioning God, or God our Father, to add, *and* our Lord Jesus Christ; or, *and* Jesus Christ our Lord. Now, this latter clause as much proves Jesus Christ to be distinct from God, as the expression, '*and peace*,' proves peace to be something distinct from grace, and mercy, which have just been mentioned.

'May the blessings of the gospel be communicated in the richest abundance from the mercy of God our benevolent Parent, and from Jesus our Master, who has been appointed by God as the medium of this his gracious dispensation to mankind.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 170.

See Rom. i. 7, under both heads. And see also WILSON'S *Scripture Illustrations, p.* 231.

II.—5. For there is one God, and one MEDIATOR *between* God and men, the *Man Christ* Jesus.

Here three things in particular are affirmed of Jesus. 1st. He is a *Mediator*. 2nd. He is the *Christ*. And 3rd. He is a *Man*. As he is a Mediator between God and men, he must be as distinct from God, as he is from men. For 'Mediator signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity.'—DR. A. CLARKE. As Jesus is the *Christ*, that is, the *Anointed*, he must again be distinct from God. For the *Anointed* cannot be the *Anointer*. And as Jesus is a *Man*, he is not only distinct from God, but is a creature of God. For God created man, and breathed into him the breath of life, and made him a living soul. The passage, therefore, is strikingly expressive of the subordination of Jesus to God.

'*The Man Christ Jesus*. Not the *God*-man, nor any the least intimation that he was any thing more than man. A *mediator* is one who is the medium of divine communication.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 188.

'Here the Apostle, without making it his principal object, for he could have no idea of that being necessary, evidently considers the one God as a Being quite distinct from Jesus Christ: and speaking here of Christ in his

Apostle here attributes to our Lord, who is therefore God, since none but God can confer these gifts.'—HOLDEN's *Scripture Testimonies, p.* 371.

The words of the Apostle are not an address of thanks to Jesus; and surely, a person may say to others, or to himself, of an absent friend and benefactor, 'I sincerely thank him for his goodness!' And if Jesus enabled St. Paul to fulfil his ministry, it should be recollected, that it pleased God to reveal his Son in the Apostle, and to communicate through him, as the head of the church, the Holy Spirit.

15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

'Here St. Paul declares he received mercy, that is, pardon, in order that he might be an example of Christ's long-suffering clemency in pardoning offenders in all future ages. A striking and energetic description of our Lord's power and willingness to forgive sins.'—HOLDEN's *Scripture Testimonies, p.* 289.

Jesus was '*anointed* to preach the acceptable year of the Lord.' Luke iv. 18, 19. He was '*exalted* with the right hand of God, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Acts v. 31. And as he had himself received the power to proclaim the forgiveness of sins, he imparted the same power to his Apostles. For said he, 'whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' John xx. 23.

II.—3. For this is good and acceptable in the sight of *God our Saviour.*

This form of expression has been noticed under i. 1. But it is remarkable, how clearly *God our Saviour*, in the above verse, is distinguished from the *Man Christ Jesus*, the one Mediator between God and men, in the 5th verse.

III.—16. And, without controversy, great is the mystery of godliness: *God was manifest in the flesh,* justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Many learned Trinitarians admit the word *God* here to be spurious. Griesbach rejects it; and Dr. Wardlaw makes no use of the passage.

'There is confessedly a doubt as to the original reading, whether it should be, 'GOD was manifested in the flesh;' or, 'WHO (or *which*) was manifested;' the difference being small in the original, and unimportant, since the title GOD (or *Theos*) (though in this text omitted by Griesbach), is in various other passages applied to Christ, as John i. 1, &c. The Unitarian Version reads, 'HE *who* was manifested in the flesh;' and without a masculine pronoun it seems difficult to make any sense of the passage; a *mystery* might be 'manifested,' but the term would by no means answer to the other particulars—it could not be *received up into glory.*'—*Cottage Bible.* 'The

his highest capacity, as the great mediator between God and man, or the person whose doctrine was calculated to reconcile them when they were at variance, he nevertheless simply calls him a man. Had the Apostle thought him to be a being of a higher nature than that of man, it cannot be supposed but that in this place more especially, he would have denominated him by that higher rank whatever it was; and especially if he had conceived him to be so great a being as the Maker of man and of all things. There must have been a manifest impropriety in calling that being simply a man, who was naturally superior to angels.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 171.

'There are few passages of scripture in which a doctrine is expressed more distinctly and unequivocally than in this. It states, in terms, which do not admit of misconstruction, the great fundamental article of all religion, that there is 'one God;' and the prime truth of revealed religion, that there is 'one mediator between God and men.' It speaks of them as separate beings, distinct in nature, diverse in office, and not to be confounded together. It intimates no mysterious union of natures, by which the mediator is God as well as man, and the supreme Deity is mediator between himself and his creatures. But simply declares the plain, intelligible facts, that 'there is one God, and one Mediator between God and men, the man Christ Jesus.'"

'The title of Mediator is in four several passages ascribed to Jesus in the New Testament. In order to understand clearly its import, we must consider that a *Mediator* is one who acts *between* two persons or parties. He is the MEDIUM between them, the medium of intercourse or communication. And as such an one, among men, is needed not in the ordinary current of affairs, but on occasions of difference or dissension; it has happened that the name is most usually given in the sense of a *peace-maker*, of one who effects reconciliation. In this sense it is doubtless applicable to our Lord; for one important object of his mission and religion is to reconcile men to God; that is, to render them his friends by doing away their dislike to his holy law, and uniting them to him in love and obedience. Hence God is said 'to be in Christ, reconciling the world to himself.' And to this end, it is written, 'it pleased the Father that in him should all fulness dwell, and, having made peace by the blood of his cross, by him to reconcile all things to himself.'

'It is not, however, in this sense only, but in a more extended sense, that we are to understand this title; as indicating, not only one who makes peace, but one who, in a general sense, is *the medium of communication between* God and men. This is the meaning which the word bears in the New Testament. Thus Paul says, speaking of the law, (Gal. iii. 19,) 'it was ordained by angels, in the hand of a mediator.' What is meant by Moses being thus called the mediator of the law, may be learned from his own language in speaking of the same transaction; (Deut. v. 5;) 'I stood *between* the Lord and you at that time, to *shew you the word* of the Lord.' In this instance the name is manifestly given him, not in the restricted sense of a peace-maker, but in that of his being the medium of communication. In no other sense is it applied to Moses.

'It is obviously in the same sense applied to Christ in the epistle to the Hebrews (viii. 6,) where he is styled 'the Mediator of a better covenant, established upon better promises,' than that of Moses. Now as Moses was

'The word 'God' is not found in the earliest and most approved manuscripts, nor in any ancient version of credit; nor is it cited by any early Greek writer, nor by any Latin writer whatever; and, what is decisive in the case, this text was never appealed to in the Arian controversy before the sixth century, when the word 'God' is said to have been introduced into the Greek copies by Macedonius bishop of Constantinople. This word is therefore most certainly spurious.'—BELSHAM'S *Calm Inquiry, p.* 144.

'The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading, in support of this doctrine, as if this text were the *only one*, by which it can be supported: they must be aware that John i. 1 and 14 proclaim the same truth; and that, in those verses, there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifested in the flesh;* and I cannot see what good sense can be taken out of the GOSPEL *was manifested in the flesh;* or the *mystery of godliness was manifested in the flesh.* After seriously considering this subject, in every point of light, I hold with the reading in the commonly received text.'—DR. A. CLARKE.

All Christians will readily admit, that God was manifested in the flesh —in 'the man Christ Jesus,' by 'signs, and wonders, and miracles, which he did by him.' But the fact that he was thus manifested, is a clear proof that he himself was not Christ. For he cannot be that in which he is manifested. It is common to say, that he is manifested in his works; but he is not those works. And for the same reason, as he was manifested in Christ, he could not be Christ; and therefore Christ could not be God.

But it seems pretty evident, that the word *God*, was not used by the Apostle in this passage. For it could not be said of the *invisible* God that he could be *seen;* and it could not be affirmed of him who *filleth heaven and earth*, that he could be *received up into glory.* But these things, and all the other particulars mentioned in the passage, could be said of Jesus Christ.

He was manifested in the flesh. He was a man, of the seed of Abraham and David. He spoke of himself as a man; his apostles spoke of him as a man; and the people had the fullest demonstration of their senses that he was a man. *He was justified in the Spirit.* It bore testimony to him that he was sent of God, that God was with him, and in him, and that he was the Son of God, in whom God was well pleased. It confirmed all that he said of himself, and all that he taught in his doctrines and precepts. It proved his religion to be divine, and established it on a foundation that can never be moved. *He was seen of angels*, or messengers; those ministers of his Gospel, who saw him and lived with him many days after his resurrection, and who were chosen by him to be witnesses of this important fact. *He was preached unto the Gentiles, he was believed on in the world.* The Apostles went forth and preached every where Jesus and the resurrection, and great multitudes embraced the Gospel, and gloried in the Christian faith. And, finally, *he was received up into glory.* He ascended up into heaven, and sat on the right hand of God, angels and principalities and powers being made subject unto him.

Thus all is consistent, and all harmonizes with the great leading facts of the Gospel. But not so the Trinitarian interpretation. Two instances have already been given, and the following may be added to them. *God* who was manifested in the flesh, was received up into glory—'even that *human nature* which He took of the Virgin Mary, was raised, not only from the grave, but taken up into glory; and this, in the most *visible* and *palpable* manner,

was Mediator of the ancient covenant, inasmuch as through him it was communicated to the people; it must be in the same sense, that Jesus is called the 'Mediator of a better covenant.'

'This example serves to define and settle the term in its application to our Lord, and teaches us how to understand it in the other passages in which it occurs. Thus when the apostle contrasts the mildness of the new dispensation with the terrors which accompanied the introduction of the old, (Heb. xii. 24,) he mentions 'Jesus, the Mediator of the new covenant;' evidently as the chosen messenger of love by whom it was brought.

'In the same sense we are to understand him, (Heb. ix. 15,) where he speaks of the Mediator as having died that he might certify the new covenant and render it 'of force;' as all testaments, he adds, are required to be ratified with blood. So also are we to interpret the title in our text. It has pleased God to have intercourse with his creatures, to establish with them a covenant, and pledge to them his promises. He, through whose instrumentality this is done, is for that reason called 'the Mediator between God and men.' 'The law came by Moses,' who was thus mediator of the old covenant; 'but grace and truth came by Jesus Christ,' who was thus mediator of the new. By the same channel of mediation God has also appointed that his offspring shall have access to him, through him 'come to the Father,' and 'in his name,' address their praises and supplications. 'I am the way, and the truth, and the life; no man cometh unto the Father but by me.'"—WARE'S *Discourses. Discourse* iv.; *Jesus the Mediator, pp.* 39—50. See also *The Christian Reformer, vol.* xix. *pp.* 97—100.

As a Mediator is a *middle person*, one who goes *between* two parties, he cannot be Mediator *to himself*. He must be distinct from both parties, between whom he mediates. And therefore Jesus Christ must be distinct from God.

Yes, it is replied, as it regards his *human* nature. For 'though the union of the *divine* nature with the *human* qualified Christ for the office of Mediator, yet I think this plainly shews that it is in his *human* nature we are to consider him as discharging it.'—DR. DODDRIDGE.

This is the usual resort of Trinitarians, to meet the above objection. But it defeats its own aim; for, as Christ and the Mediator are spoken of as one, it leads inevitably to the conclusion that *Christ* is a *human* being.

Besides, the Apostle does not make any such distinction; but speaks of the Man Christ Jesus, the Mediator, as strictly one being, who stands *between* God and men; and he drops not the least hint of his possessing two natures, one of which is Mediator between his other nature and men. Indeed, the idea is exceedingly preposterous; and it is difficult to conceive how it ever could have found a place in the rational mind.

6. Who gave himself *a ransom* for all, to be testified in due time.

'So that no nation, no rank, no condition of men are excluded from the benefit of his *death*.'—DR. DODDRIDGE.

'The word used here, and applied to the *death* of Christ, signifies that ransom which consists in the exchange of one person for another, or the redemption of *life* by *life*.'—DR. A. CLARKE.

It is admitted on all hands, that the *death* of Christ is here referred to; and therefore he must have been a *mortal* creature.

Terms

manner.'—DR. A. CLARKE.—Thus Trinitarians, when they arrive at the end of the passage, completely change their ground. They begin with *God*, and end with the *human nature;* and thus evince the fallacy of their interpretation.

IV.—10. For therefore we both labour and suffer reproach, because we trust in *the living God,* who is the *Saviour* of all men, especially of those that believe.

See i. 1, of this Epistle, where the expression 'God our Saviour,' is explained at length.

VI.—13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

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.

In Rev. xvii. 14, xix. 13, 16, the title of King of kings, and Lord of lords, 'is undubitably given to Christ, yet St. Paul, by the same designation, describes God the Father, to be 'the blessed and only Potentate, the KING OF KINGS AND LORD OF LORDS.' (1 Tim. vi. 15.) Christ is, therefore, identified with God, by the ascription of a common title; a title in itself significative of supreme and infinite power and dominion.'—HOLDEN'S *Scripture Testimonies, pp.* 225, 226.

The force, or rather the weakness, of this argument will be seen at once, when it is recollected, that it has long been the custom in the east, to designate powerful monarchs *Kings of kings.* 'Artaxerxes, King of kings, unto Ezra the priest.' Ezra vii. 12. 'Thou, O King, art a King of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.' Dan. ii. 37. The application, therefore, of this title to Jesus Christ, is no proof that he is God. And it is not said in the above portion of Scripture, that he himself is the blessed and only Potentate, but that he will *shew* who is.

With respect to the charge which the Apostle gives to Timothy, in the sight of God, and before Christ Jesus, verse 13, see 1 Thess. v. 27, under the Trinitarian head.

Christ is said to have witnessed a good confession. What this was, we are told in the following words:—'The confession made by Christ before Pontius Pilate, is, that he was *Messiah* the King.'—DR. A. CLARKE.—The *Messiah*, or the *Anointed* cannot be God. And his second coming it is said, will be at 'the time which the infinite God in His wisdom has appointed.'—DR. A. CLARKE.—Christ, therefore, is clearly subordinate to God.

The peculiar forms of Trinitarian expression, in reference to Jesus Christ, are not met with in this Epistle. He is not called God Incarnate, God the Son, Eternal Son of God, Second Person, or God-man, &c.

Terms and Phrases applying to Jesus Christ.

Man	1
Mediator	1
TOTAL .	2

II Timothy.

Chap. I.—2. To Timothy, my dearly beloved son: Grace, mercy, and peace, from *God the Father* and *Christ Jesus our Lord.*

See Rom. i. 7, under both heads.

IV.—1. I charge thee therefore before God, and the Lord Jesus Christ, who shall *judge the quick and the dead* at his appearing and his kingdom.

'Christ will judge the world at the final day of retribution. The qualifications required for the due execution of this office, demonstrate his divinity. The Being who is to 'judge the quick and the dead,' must be *omniscient*, that he may know fully all the actions and internal motives of mankind; *immutable*, that he may never recede from the rules of eternal equity and mercy; and *omnipotent*, in order to carry his decisions into effect. If it be once admitted that Christ is to exercise the office of final Judge, his deity so inevitably results, that it is astonishing Unitarians can, by any artifice, elude the force of this argument.'—Holden's *Scripture Testimonies, p.* 308.

It is the clear testimony of the Scriptures, that God has 'committed all judgment unto the Son;' 'given him authority to execute judgment also, because he is the Son of Man;' 'ordained him to be the Judge of quick and dead;' 'ordained him to be the Judge of the world;' and 'will judge the world by him,' and 'the secrets of men.' (John v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16.) He is therefore the subordinate agent of God in the final judgment; he is the instrument in the hands of God, in this great judicial proceeding; for it is, in fact, God who judges the world *by* him. It is remarkable, that 'the Scriptures speak of Christ as judge, never in his divine nature, but only and always in his inferior nature. He hath authority, not because he is God, but 'because he is the Son of man.' So likewise says Paul—'the man whom he hath ordained.' So that, whatever ground may be taken, the scriptures deny that the possession of divine attributes is essential to this work. If it be said, that an influence is derived to the inferior nature by its union with God; this is undoubtedly true. This is what Jesus teaches, and what we insist upon always. 'The Father dwells in him,' and acts by him. It is not his own will, but the Father's. He judges as he hears, not according to his own will, but according to that of the Father who sent him. But this is a very different thing from possessing underived and inherent authority.'—Ware's *Discourses. Christ the Judge of the World, p.* 107. See Rom. xiv. 10—12.

18. And *the Lord* shall deliver me from every evil work, and

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II 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.

3. I thank *God,* whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day.

St. Paul again declares, that it was by the will of God alone that he was appointed to be an Apostle of Jesus Christ.

It is also again observable, that the term *God* is applied exclusively to the *Father;* and it is *God* alone, who has just been mentioned as the Father, to whom the Apostle addresses his prayers; though Jesus Christ, as well as God and the Father, is repeatedly spoken of in connection. Is it to be conceived, that instances of this nature could so repeatedly occur, if the Apostle did not regard Jesus Christ as a being distinct from God, and subordinate to him?

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;

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Here, as in other places, both God and Jesus Christ are mentioned; but the gospel is ascribed to God alone, as its origin; who has called Christians according to *his own* purpose and grace; and this is *in* or *by* Christ Jesus, as his messenger and servant, who appeared in the latter days according to God's original purpose.

'The *God* who has attested the gospel of his Son by the gifts of his Spirit, and who supports his faithful messengers under their severest trials, has

and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

'The context shows that this is addressed to the Lord Jesus.'—HOLDEN's *Scripture Testimonies, p.* 366.

If Jesus be here intended, it should be recollected, that the Apostle had repeated personal interviews with him, and enjoyed his special superintendency during his ministry. And surely, as Christ has accomplished so glorious a work, and is called 'the Lord of glory,' there can be no impropriety in ascribing to him glory for ever and ever; more especially, as this glory was designed for him as a reward, and was given him by the Father. (John xvii. 5, 22, 24; Heb. xii. 2.)

22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Holden thinks this is a prayer to Jesus Christ for his support, &c. 'Some may doubt,' he adds, 'whether it be immediately addressed to Jesus Christ; but it implies his divinity.'—*Scripture Testimonies, p.* 357.

The God of our Lord Jesus Christ, the Father of glory, gave him to be the head over all things to the church, and put all things under his feet. And if Jesus imparted the Holy Spirit to his Apostles and first Missionaries, it was because he had first received it from the Father.

See the benedictions explained under Rom. i. 7; 1 Thess. iii. 11—13; 2 Thess. iii. 16, 17.

As in the preceding portions of Scripture, there is no mention in this Epistle, of Second Person of the Trinity, Incarnate God, Eternal Son of God, God the Son, God-Man, &c.

has graciously invited all men, whether Jews or Gentiles, to participate in the invaluable blessings of the gospel.....This gracious invitation is sent to us, not because we have merited any favour from him by the perfection of our obedience either to the moral or the ceremonial law, but because he had resolved, purely from the impulse of his own unlimited benevolence, before the Mosaic law was instituted, and even before time began, to communicate these blessings to mankind, by the mission of Jesus Christ. This gracious purpose was long concealed in *his own* breast, and the saints and prophets of former ages were wholly ignorant of it.' But 'this merciful design is now made manifest to the whole world by the public mission of Jesus Christ, the *appointed* deliverer from the burdensome yoke of ceremonial institutions, and from the more grievous bondage of sin and death.' —BELSHAM's *Epistles of Paul, vol.* iv. *pp.* 290—292.

The same view is taken of the passage, in the following Trinitarian extract:—

'Before the *Mosaic dispensation* took place, *God* purposed the salvation of the Gentiles *by* Christ Jesus; and the Mosaic dispensation was intended only as the introducer of the gospel. *The law was our schoolmaster unto Christ.* This purpose of *God* to save the Gentiles as well as the Jews, and call them to the same state of salvation *by* Jesus Christ, was, previously to the manifestation of Christ, generally hidden; and what was revealed of it, was only through the means of types and ceremonies.'—DR. A. CLARKE.

Thus all is of God, *by* Jesus Christ, as his subordinate messenger and agent.

II.—8. Remember that Jesus Christ, of *the seed of David,* was *raised from the dead* according to my gospel.

The Apostle here reminds Timothy of what was generally understood; namely, that Jesus Christ was of *the seed of David*, and was *raised from the dead.* He must therefore have been of the human race, and a mortal creature.

'The Apostle here guards Timothy against the tenets of the Gnostic teachers. They said, that it was Jesus and not Christ, that was descended from David. In allusion to this opinion, the Apostle here says, that Jesus Christ, meaning his whole person, was of the seed of David, his proper descendant, a man, like Jews or other men; and that he had a proper resurrection in the flesh, as a pattern of our resurrection, which the Gnostics explained away. This was the pure gospel which Paul preached, and for which he was then suffering.'—PRIESTLEY's *Notes, vol.* iv. *p.* 381.

'To animate you to duty, often think on the character, the conduct, and reward of our great Master. Be not misled by the speculations of a vain philosophy. Whatever may be pretended by men who are ashamed to avow the truth, the man Jesus, who descended from the royal house of David, is the true Christ. He is not a man in appearance only, nor a human body inhabited and possessed by a spirit of a superior order. The gospel which I teach declares him to be a real man, born and descended like other men, and in no way distinguished from his brethren, except by his high commission as a prophet of God. His death was not imaginary, but real; and so likewise was his resurrection. Regard these important events as undoubted facts, the reality of which is not for a moment to be called in question, and a firm belief in which is to be the governing principle

ciple of your conduct as a Christian and an evangelist.'—BELSHAM's *Epistles of Paul, vol.* iv. *pp.* 306, 307.

The usual reply is, that Christ is of the seed of David in regard to his human nature, but the God of David in regard to his divine nature. And thus we have in the same being, the seed of David, and the Creator of David; which is absurd, and which is not in the least borne out by the words of the Apostle.

11. It is a faithful saying: For if we be *dead* with him, we shall also live with him.

'That is, as surely as Christ rose again from the dead, so surely shall we rise again. And if we die for him, we shall surely live again with him.' —DR. A. CLARKE.

'He died for us, and rose again; if we die with him and for him, we, like him, shall rise to a glorious immortality.'—BELSHAM's *Epistles of Paul, vol.* iv. *p.* 310.

Thus Jesus is represented as a mortal being, like mankind, and his resurrection is pointed out as a pattern and a pledge of theirs.

Terms and Phrases applying to Jesus Christ.

Seed of David	1
Raised from the dead	1
TOTAL .	2

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 acknowledging 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.*

See the expression, *God our Saviour*, explained at length under 1 Tim. i. 1; ii. 3. The Trinitarian head.

But from the last of the above verses, Dr. A. Clarke infers the Deity of Jesus Christ, because the commission was given to the Apostle by him alone.

This is an assertion not only destitute of proof, but against proof. For it is quite clear, from the beginning of the Epistles generally, that the apostolic commission was not given by Jesus Christ alone, but by God the Father, *through* him. Let the reader consult the different portions of Scripture here alluded to. See also the remarks on the above verses on the Unitarian side.

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 benedictions will be found explained Rom. i. 7, under both heads.

II.—10. That they may adorn the doctrine of *God our Saviour* in all things.

11. For the grace of God that bringeth salvation hath appeared unto all men,

12. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The

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 acknowledging 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.

In these verses, both God and Jesus Christ are distinctly mentioned; but it is to God alone, as the origin, that every thing relative to the dispensation of the Gospel is ascribed. It is he who promised eternal life before the world began. It is he who committed his word, with commandment, to the Apostle. And believers are said to be *his elect.*

It is also remarkable, that the Apostle, according to his uniform practice, confines the term *God* exclusively to the *Father.* And although he applies the designation *Saviour*, both to God and to Christ; yet there is a material difference between God the *Father*, as Saviour, and Jesus *Christ*, as Saviour; for while the former is evidently the source of all power, privileges, and blessings, the latter, from his very *title*, is manifestly his subordinate agent and servant; for it signifies, the *Anointed* Messenger of Heaven.

The term Saviour, says Dr. Priestley, which is here 'equally applied to God and to Christ, signifies deliverer, and therefore, may with equal propriety be applied to God in the first instance, and to any instrument that he may employ. Thus Moses is frequently called a saviour, or deliverer.' —PRIESTLEY's *Notes*, *vol.* iv. *p.* 196.

II.—11. For the grace of God that bringeth salvation hath appeared unto all men,

12. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13. Looking for that blessed hope, and the glorious appearing of the great God *and* our Saviour Jesus Christ;

14. Who

The following various readings are given of the 13th verse of this portion of Scripture:—

'The appearing of the glory.—*Bible* 1596-7, 1607; *Racovian Catechism, S. Clarke, Abauzit, Christie, Belsham, Macknight, A. Clarke.*

Of the great God, even our Saviour Jesus Christ.—*A. Clarke.*

Of our great God and Saviour Jesus Christ.—*Hammond, Sharp, Dwight, Wardlaw, Stuart, Valpy.*

Of our great God, and of the Saviour Jesus Christ.—*Abauzit.*

Of our great God and of our Saviour Jesus Christ.—*Le Clerc.*

Of the great God, and of our Saviour Jesus Christ.—*Bible* 1596-7, 1607; *Racovian Catechism, S. Clarke, Wakefield, Carpenter, Belsham, Imp. Ver.*'—WILSON'S *Scripture Illustrations, p.* 128.

'The true rendering is, 'expecting the blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ;' which establishes the divinity of our Lord beyond all reasonable dispute. 2 Tim. iv. 1, 8.' —HOLDEN'S *Expositor.*

On the same passage, MILTON observes, 'Here also the glory of God the Father may be intended, with which Christ is to be invested on his second advent, Matt. xvi. 27, as Ambrose understands the passage from the analogy of Scripture. For the whole force of the proof depends upon the definite article, which may be inserted or omitted before the two nouns in the Greek without affecting the sense; or the article prefixed to one may be common to both.'—MILTON'S *Last Thoughts, p.* 36.

Another writer observes, 'In the epistle to Titus, from which this passage is taken, St. Paul mentions two Saviours: one of whom, having underived authority, he styles *God*, and *God the Father;* and the other, who came in his Father's name, he denominates *Jesus Christ*, and the *Lord Jesus Christ.* Now, as the apostle carefully distinguishes between his divine Master and the Almighty Father, we think ourselves fully warranted in believing, that, in this doubtful text, he refers—according to the version of Dr. Samuel Clarke—to 'the appearing of the *glory* of the great God, and of our Saviour Jesus Christ.'* It is highly probable, that the writer adverted to the language of our Lord himself, who declared to his disciples that he would come in his own glory, and in the glory of his Father.'—WILSON'S *Scripture Illustrations, p.* 129.

The Apostle says in other places, that 'the *Head* of Christ is God;' and that God is 'the *God* and Father of Christ.' 1 Cor. xi. 3; 2 Cor. xi. 31; Eph. i. 3, 17. Now, is it to be supposed, that he would at one time represent Christ as inferior to God, and at another, equal with him? Certainly not. Then the Trinitarian interpretation of the above passage is erroneous. For it makes the Apostle contradict himself.

And it is besides inconsistent with the passage itself. For how is Jesus spoken of? As the *Christ.* And can the *Anointed* and the *Anointer* be one and the same Being? Impossible. Then the Trinitarian interpretation is fallacious, and therefore inadmissible.

See the introductions generally to the Epistles of Paul, as striking instances of *distinction* between God the Father, and the Lord Jesus Christ.

III.—4. But after that the kindness and love of *God our Saviour* toward man appeared,

* 'Dr. Macknight approves of this version. See his Translation of the Apostolical Epistles; note on Titus ii. 13.'

5. Not

14. Who *gave himself for us* that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

It is contended by Trinitarians, that the 13th verse identifies God and Jesus Christ as one and the same Being. But supposing that we were to meet with a passage to the following effect:—'the glorious appearing of Jesus Christ and Believers.' Who could doubt that the Believers mentioned in it, were distinct from Jesus Christ? Then why should there be any doubt, that Jesus Christ is distinct from the great God?

Besides, the terms *God* and *Christ*, are incompatible with each other. They cannot apply to the same being. For the latter signifies one who is *anointed;* and the former, one who anoints him; and the *Anointed* and the *Anointer* cannot be identically the same being.

It is said, moreover, that Christ gave himself for us, to redeem us. That is, 'He gave his own *life* as a ransom price to redeem ours.—He gave his *life* for the world.'—DR. A. CLARKE. If, then, he could sacrifice his *life*, he must have been a mortal creature.

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.

Two beings are evidently mentioned here. One is *God;* and the other is *Christ*. They cannot be identically one; they cannot be the same; for their designations imply distinction, and dissimilarity. God is the Anointer. Christ is the Anointed. God is the source of power. Christ is the receiver of it. God is supreme. Christ is subordinate. And both are thus clearly represented in the passage. For it is *God* that saved us, and shed on us abundantly *through* Christ. All therefore is of God; and all is communicated through Christ, as the one Mediator between God and men. And the term Saviour is here applied in two different senses;—to God supremely, and to Christ subordinately. And thus Christ is clearly distinct from God, and inferior to him.

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.

The expression, *God our Saviour*, is explained at length 1 Tim. i. 1, under the Trinitarian head. See the remarks on the above verses under the Unitarian head.

There is no mention of God the Son, Eternal Son of God, or God-Man, &c., in this Epistle.

Philemon.

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*.

25. The grace of our *Lord Jesus Christ* be with your spirit. Amen.

The benedictions are explained at length, Rom. i. 7, under both heads. See also 1 Thess. iii. 11—13, under the Trinitarian head.

There is no mention of Incarnate God, Incarnate Word, God the Son, Eternal Son of God, God-Man, or Second Person of the Trinity, &c., in this Epistle.

Philemon.

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 term *God* is still confined to the *Father*, and he is the only proper object of religious worship.

'I hardly need to observe,' says Dr. Priestley, 'what I have done on so many former occasions, only that it is a matter of particular consequence, that no person could use this language so constantly as Paul does, and have any idea of Christ being God. They are by him evidently distinguished from each other, as beings of very different classes.

'Here prayer and thanksgiving are addressed to God and not to Christ, though it is a matter relating to the Christian Church; which clearly proves that the Apostle did not consider Christ as a proper object of prayer, but God only.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 446.

Hebrews.

CHAP. I.—1. GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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.*

It is affirmed, that the Apostle in these words describes Jesus as 'the Creator of all worlds.'—DR. A. CLARKE.

'By 'the worlds' is meant the material fabric of the universe, as the word plainly signifies, ch. xi. 3, of which universe Christ is here expressly declared to have been the efficient Creator:—v. 10—12; John i. 3.'—HOLDEN'S *Expositor.*

The passage is variously rendered:—

'Through whom he made the world.—*Macknight.*

Through whom he settled the ages.—*Wakefield.*

By whom he made (or constituted) the ages.—*Abauzit, Priestley.*

By whom he constituted theage.—*Simpson, Carpenter, Drummond.*

On whose account he made the world.—*Grotius, as quoted by Christie.*

For whom (or with a view to whom) he constituted the ages.—*Lardner, Lindsey, Eds. of Imp. Ver.*

With a view to whom he even constituted the [former] dispensations.—*Belsham.*'—WILSON'S *Scripture Illustrations, p.* 176.

'As Christ is here represented to be the agent by whom God made the worlds, he cannot be the same Being, or equal to that Being, who appointed him to the work. As, however, the term *world*, in Scripture, frequently signifies *age*,* and the plural is sometimes used by way of eminence,† it is not improbable that the Christian age or dispensation is here meant. However this may be, the passage cannot refer to the agency of Christ in the material creation; the universe, according to the whole tenor of the Bible, having been the production of only one divine intelligence.'—WILSON'S *Scripture Illustrations, p.* 177.

As the passage stands, all the power is of God. *He* is the Creator, and Christ is his *instrument*, and must therefore be distinct from him, and subordinate to him.

Besides, it is said, that 'God hath *appointed* the Son *heir* of all things.' And can the *heir*, the *appointed* heir, be the original proprietor? This, then, is fatal to the Trinitarian argument, on this portion of Scripture, and

'* Matt. xii. 32; xiii. 39. Mark x. 30. Luke xviii. 30. 1 Cor. ii. 6; x. 11. Col. i. 26. Heb. vi. 5; ix. 26.'

'† See 1 Cor. x. 11. Eph. i. 10; ii. 2. Tit. i. 3. Heb. ix. 26. See Imp. Ver. on Heb. i. 2.'

Hebrews.

CHAP. I.—1. GOD, who at sundry times and in divers manners spake in time past unto the fathers *by* the prophets,

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.

This Epistle opens very remarkably, and very sublimely. The Apostle, or the writer, begins by introducing GOD, the Great First Cause, the One Supreme. To him, in a few brief words, he attributes all that took place under the Mosaic Dispensation, and under the Christian. As he spake in time past unto the fathers *by* the prophets, so he has spoken unto us in these last days *by* his *Son*. Now, as there can be no doubt that the prophets were distinct from God, who spake *by* them; so it seems reasonable that there ought to be no doubt that Jesus is distinct from him, who spake *by* him, as much as by his former messengers and servants.

And the highest title that is given to Jesus, is that of *Son* of God. Now, if the Apostle had believed him to be the Second Person of the Trinity, God Incarnate, God the Son, the Eternal Son of God, it is reasonable to suppose, that, in this place in particular, he would have mentioned him under some one of those titles. He does not allude to him under any of those designations; but speaks of him simply as the *Son* of God.

And he presents him to our notice as the *heir*, and the *appointed* heir of God. Then there must have been one that preceded him as the original proprietor, and one who appointed him to be his heir. Consequently, he himself must have been distinct from him, and dependent upon him. 'God has many sons and daughters; for he is the Father of the spirits of all flesh; and He has many heirs; for if sons, then heirs, heirs of God, and *joint-heirs with Christ*: but He has no Son who is heir of all things, none by whom He made the worlds, none in whom He speaks, and by whom he has delivered a complete revelation to mankind, but Jesus Christ.' —DR. A. CLARKE. Thus Jesus is a *joint-heir* with mankind, and like mankind must be distinct from God.

And this also, as God *by* him made the worlds. For whether we are to understand by 'worlds,' *natural worlds*, or *ages* and *periods*, still is he the agent and instrument of God; and must therefore be distinct from God, and subordinate to him.

On the 2nd verse, Dr. Priestley makes the following remarks:—'It is evident from this verse only, that the notion which has so long prevailed among Christians that Christ was the person by whom God spake to the patriarchs, and who appeared to Moses in the bush, has no foundation in

 the

and this chapter, at the very outset. Jesus is the *appointed heir* of God; and for that reason, he cannot possibly be God himself; and all the subtle distinctions about worlds and ages and dispensations, cannot either invalidate or resist a conclusion so plain and self-evident.

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.

'The *hypostasis* of God is that which is essential to Him as God; and the *character* or *image* is that by which all the *likeness* of the *Original* becomes manifest; and is a perfect *Fac-Simile* of the whole. It is a metaphor taken from sealing; the *die* or *seal* leaving the full impression of its every part, on the wax to which it is applied.'—DR. A. CLARKE.

As the *likeness* or *fac-simile* must be distinct from the *original*, so must Jesus Christ be distinct from God. And the Doctor contends that 'He is a *distinct Person* from the Father;' though he maintains that he is of 'the same essence,' as splendour produced by splendour, must be the same as that by which it was produced.

'Christ is the image of God, in respect to his possessing essentially the divine glory, attributes, and perfections.'—HOLDEN'S *Scripture Testimonies*, *p.* 69.

Thus Trinitarians are obliged to admit, that the expression '*the image of God*,' implies that Christ is distinct from God. No, not from *God*, say they, but from the *Father*.

It is, however, remarkable, that the Apostle, or the writer of the Epistle, has not yet mentioned the *Father*, but only *God*; and consequently, Trinitarians are obliged to admit, that Christ is distinct from God. But then they make him into a second Deity. There is no alternative, but in admitting, that he is subordinate to God, and is the image of God, as he displays the moral perfections, and the wisdom and the power of God, in his mission, miracles, and teaching. The following, therefore, is a very legitimate argument, and a very just conclusion:—'As Christ is the image of God, he must be different from him of whom he is the image or representation; and, if different, subordinate to him, except on the absurd and antiscriptural supposition of there being two Gods.'—WILSON'S *Scripture Illustrations*, *p.* 151.

But, it is replied, 'when Christ is called the image of the invisible God, the brightness of the Father's glory, and the express image of his person, i. e. of him; or the only-begotten of the Father, the Son of God.....&c. I understand all these as descriptive of his mediatorial nature and station.' —*Stuart*, as quoted by WILSON, in his *Scripture Illustrations*, *p.* 152.

Only the Apostle never makes any such distinction. And there is, besides, something very inconsistent, in representing God as Mediator between *himself* and men.

See 2 Cor. iv. 4; and Col. i. 15, under both heads. And let it be remembered, that man is said to be 'the image of God,' and 'the image and glory of God.' Gen. i. 26, 27; v. 1; 1 Cor. xi. 7.

But it is added in the above passage, that Christ 'upholds all things by the word of his power.'—And hence it is said, that 'this is an astonishing description of the infinitely energetic and all pervading power of God.'—DR. A. CLARKE. But it should be recollected, that the word which Christ spake

the Scriptures; for here the contrary is expressly declared. It is here said to have been by angels only that God spake to the Fathers, and that he did not speak by his Son till the last days, meaning evidently the times of Christ.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 451.

This seems to be evidently the meaning of the Apostle; for he states expressly, that *in time past* God spake by the prophets; but that *in these last days* he has spoken by his Son.

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.*

As the likeness of a person, is distinct from that person; so Jesus, the image of God, is distinct from God.

'This illustrious teacher, like a beam of heavenly radiance, has diffused the clearest light over the divine dispensations: and by the mighty works which he was enabled to perform he exhibited a most striking and awful resemblance of that Being who has all the powers of nature under his controul.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 436.

'We are assured that mankind were formed in the image of their Creator; (Gen. i. 26, 27; v. i; ix. 6; 1 Cor. xi. 7;) and that the early disciples of Jesus were created in the image of their Lord and Master; (Rom. viii. 29; 1 Cor. xv. 49; 2 Cor. iii. 18; Col. iii. 9—11;) but no one would hence infer, that these Christians were the same identical beings as Jesus Christ; or that the human race possess the same nature and substance as the Creator of the universe. Why, then, should we infer from similar expressions applied to our Saviour, that he is God, equal in power and glory to the Father?

'Man is the image and glory of God, by reason of his being endowed with powers of mind which bear some faint resemblance to the attributes of the Deity, particularly to his power and sovereignty; and the true Christian is the image of the Son of God, by conforming to his precepts, imbibing his divine spirit, and becoming thoroughly renewed in all his dispositions and habits. But, as Jesus possessed a moral character of the most exalted and perfect kind, and as he was appointed by the universal Father to sustain to the human race the offices of Instructor, King, and Judge, it may be justly predicated of him, that he is not only 'the image of the invisible God,' but 'the brightness of his glory, and the express image of his person.'—WILSON'S *Scripture Illustrations, pp.* 152, 153.

Although Christ is said to 'uphold all things by the word of his power,' yet 'throughout the context, God and Christ are evidently mentioned as two distinct existences; the former as the primary, the latter as the instrumental agent.'—WILSON'S *Scripture Illustrations, p.* 179. And from other parts of the Scriptures, it is clear that all his power was derived. All things were delivered unto him. All power was given unto him in heaven and in earth. And the Father gave him to be the head over all things unto the Church. He acted therefore from a derived power and authority from God, as his subordinate instrument and agent.

And in the passage, he is represented as 'set down on the right hand of the Majesty on high.' That is, as being nearest in power and dignity to God, but still distinct from him, and subordinate to him.

'As it were, associated with the Supreme Majesty, in glory everlasting, and

spake was not his own, but the Father's that sent him; that all power was given unto him in heaven and in earth; and that God the Father gave him to be the head over all things to the church. (John xiv. 24; Matt. xxviii. 18; Eph. i. 17, 22.)

The reader should not forget also, that in the above passage, Jesus is said to 'sit on the right hand of the Majesty on high.' And how can he be that same Majesty Himself?

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?

The expression, 'being made so much better than the angels,' is 'another argument in favour of the Divinity of our Lord.'—DR. A. CLARKE.

It is strange, that this should be affirmed of one, who is said to be *made* what he is; who is compared with *angels;* and who is mentioned as having obtained an *inheritance!* For how can God be said to be *made* any thing? With whom shall He be *compared?* Or what *inheritance* shall He obtain, when the heaven and the earth and all worlds are His?

The expression, '*This day have I begotten thee,*' is understood, we are told, 'by the Church of England, and by the orthodox Dissenters to signify some divine operation, by means of which our Saviour was such that his nature was the same as the nature of the Father.'—THE VICE-CHANCELLOR OF ENGLAND, *in the Case of the Attorney-General* v. *Shore and Others, December* 23, 1833. See YATES'S *Letter to the Vice-Chancellor, pp.* 12, 13.

'Christ's pre-eminence over the angels is here stated to consist in this, that, whereas they are *created,* he is *begotten;* and the Apostle's reasoning is fallacious, unless this expression intimates a proper and peculiar filiation. ....The Apostle deduces his superiority from the title of Son, and from his being begotten; this filiation must, therefore, be applicable to him in his divine nature, or the Apostle reasons inconclusively.'—HOLDEN'S *Scripture Testimonies, pp.* 387, 410.

Is it possible that the begotten of God, can be God himself? Or if not, can he be a *second* and *derived* Deity, of the same nature as God, and equal in power and glory with him? This would seem, from the foregoing Trinitarian extracts, to be the doctrine of the church of England, and of Orthodox Dissenters; for such is the conclusion to which they inevitably lead.

The expression, '*This day have I begotten thee,*' is to be understood literally, or figuratively. If literally, then Jesus Christ was produced by some divine operation, and was a being derived from God. If figuratively, then Jesus Christ was adopted or chosen of God, and must have received all his honour and distinction and power from God. In either case, therefore, he must have been a very different being from God himself.

And it is worthy of observation also, that there is a *time* specified when this took place:—'*This day* have I begotten thee.' And he to whom it applies, is *addressed* by God at this very time:—'*Thou art my Son,* THIS DAY have I begotten thee.' If, then, there was a *time* when the Son *began* to be, he could not be the eternal God. And if he was *addressed* by God, he could not be that God himself.

But

and in the government of all things in time and eternity: for the *right hand* is the place of the greatest eminence, 2 Kings, ii. 19. The King himself, in eastern countries, sits on the throne; the *next* to him in the kingdom, and the highest *favourite*, sits on the *right hand;* and the third greatest personage on his *left.*'—DR. A. CLARKE.

How clearly, therefore, is Jesus Christ subordinate to God, to whom he is *next* in the heavenly kingdom, as sitting on his right hand.

See ACTON's *Sermon*, *Christ the Image of God.*

4. Being *made* so much better than the angels, as he hath by *inheritance obtained* a more excellent name than they.

However distinguished Jesus Christ was in his office and station, he was *made* whatever he was. And this agrees with the words of the Apostle Peter, on the day of Pentecost:—'Therefore let all the house of Israel know assuredly, that GOD hath *made* that same Jesus, whom ye have crucified, both Lord and Christ.'—Acts ii. 36. It cannot be said of God that he can be made any thing, much less that he can be made any thing *by* God; for he has no Supreme over him, but is Supreme himself. And there can be no propriety in comparing him with angels; whether we are to understand by them celestial beings, or the prophets and servants of God, who act as his messengers upon earth. He must be infinitely superior to them; and there can be no comparison drawn between them. But it is far different with regard to one of his creatures, who has been highly distinguished by the most important office and mission that can possibly be conceived. He may very properly be compared with all the other servants and messengers of God; and his vast superiority to them may be set in the most distinguished point of view.

And it may be said of him, that he hath obtained an inheritance of a more excellent name than they; but not of that God who is the Creator of all things, and the sole proprietor of the universe. For as he is already in possession of all things, what inheritance is there for him to obtain?

'The name referred to is that of '*Son*,' as the following verses seem to shew; but it may mean, generally, a more excellent rank and dignity:—Eph. i. 20, 21.'—HOLDEN'S *Expositor.*

Then the highest title that is ascribed to Christ, is that of *Son* of God.

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.

The expression, '*begotten*,' can apply only to a *creature.* It cannot, in any sense, whether literal or figurative, apply to the *Creator.* For he cannot be produced and brought into existence, or elected to some peculiar privilege, or adopted to some peculiar favour. It can have reference only to a person completely distinct from God; for doubtless it implies two beings;—either one that produces, and another that is produced; or one that adopts, and another that is adopted. And hence the apostle John, speaking of the Father and the Son, says, 'every one that loveth *him* that begat, loveth *him* ALSO that is begotten of him.' 1 John v. 1. The above passage, therefore, so far from proving the eternal sonship of Jesus Christ, is 'most unequivocally favourable to the doctrine of his inferiority to the Father;

But the above Trinitarian extracts, may perhaps be best answered by another Trinitarian extract: 'These words are quoted from Psalm ii. 7; a psalm that seems to refer only to the Messiah: and they are quoted by St. Paul, Acts xiii. 33, as referring to the *resurrection of Christ.* And this application of them is confirmed by the same apostle, Rom. i. 4, as by His resurrection from the dead, He *was declared,* manifestly proved, *to be the Son of God with power,* God having put forth His miraculous energy in raising that body from the grave which had truly died, and died a violent death, for Christ was put to death as a malefactor; but by His *resurrection* His innocence was demonstrated, as God could not work a miracle to raise a wicked man from the dead.'—DR. A. CLARKE.

The passages here referred to, it may be well to give entire, that the point may be seen in the clearest light.—

'And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, *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.'* Acts xiii. 32, 33. 'And declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.'* Rom. i. 4.

Agreeably to this, Christ is said to be 'the first-born among many brethren;' 'the first-born of every creature;' 'the first-born from the dead;' and 'the first-begotten of the dead.' Rom. viii. 29; Col. i. 15, 18; Rev. i. 5. He is thus, as, by his resurrection from the dead, he entered upon a new existence—*an immortal existence.* And hence Christians are said to be 'begotten again unto a lively hope *by the resurrection of Christ from the dead,* to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven.' 1 Peter i. 3, 4.

6. And again, when he bringeth in the first-begotten into the world, he saith, and let all the angels of God *worship him.*

'Jesus is the object of worship to all the angels of God. To worship any *creature* is idolatry; and God resents idolatry more than any other evil. Jesus Christ can be no creature; else the angels who worship Him must be guilty of idolatry; and God the author of that idolatry, who commanded those angels to worship Christ.'—DR. A. CLARKE.

This might be a just conclusion, if the word worship had only one signification; but it has two;—one, religious adoration and homage; and the other, respect, reverence, or honour, due from one human creature to another. The Israelites *worshipped Jehovah* and King David. 1 Chron. xxix. 20. A servant fell down and *worshipped* his Lord. Matt. xviii. 26. And an honoured guest at a scene of festivity is said to have *worship* of them that sit at meat with him. Luke xiv. 10. And that the worship here spoken of, is of this latter description, is evident from these two circumstances:—1st. Because there are two beings mentioned here. And 2nd. Because one commands that worship shall be paid to the other. Now, as there are not two Gods, and two objects of worship, it must follow that this worship is not *religious worship.* And this, also, from the fact, that it is not God who is to be worshipped, but the first-begotten, and the Son of God, who is brought by God into the world.

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*

Father; the clause '*This day* have I begotten thee' implying a time when he *began* to be the Son of God. The subordination of our Saviour is also strongly countenanced by other considerations. This text represents Jehovah as making a declaration to his Son. Now this person must have been Jehovah, or an inferior being. But he could not have been Jehovah; else it would follow—either that there were two Jehovahs, or that the one Jehovah, the Father of all, conferred on himself the honour of sonship. These conclusions, however, being too absurd to be admitted, we are necessitated to believe that the Son of God is distinct from, and inferior to that Being whose Son he is.'—WILSON'S *Scripture Illustrations, p.* 139.

The Apostle Paul applies the passage to the *resurrection* of Christ, as is shewn under the Trinitarian head. That Jesus was called the Son of God before that event, and that God recognized him as his Son, is evident from the Christian Scriptures. But it was then that he was fully demonstrated to be the Son of God. By raising him from the dead, God declared in language that could not be misunderstood, that he was his Son; and from that period Jesus entered on a new and an immortal existence. It may be said, that Jesus was the begotten Son of God at his baptism, and at the transfiguration; when God said, 'This is my beloved Son, in whom I am well pleased.' But at his resurrection, he was the begotten Son of God in the most remarkable and wonderful manner. This ratified all that had before taken place, and proved him to be the Son of God with power.

But it is worthy of further observation, that Jesus is not only called the *begotten*, but the *first-begotten*. That is, the first-fruit of the dead; the first of God's creatures that arose from the dead, to immortal life.

And he is said to be brought into the world by God; language which can apply only to a being distinct from God, and inferior to him; whether we are to understand it in reference to his production, as a creature of God; or to his divine mission, when God sent him into the world; or to his resurrection from the dead, when God wrought his mighty power in him in the sight of all people.

And in the words, 'I will be to him a Father, and he shall be to me a Son,' what have we but a clear proof of *two* beings? For surely *Father* and *Son*, *I* and *He* imply *two*. And the Father is evidently represented as the source of all power, and the Son as his appointed messenger and agent, to perform the good pleasure of his will.

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*.

That there are two Gods mentioned here, is quite evident; for one *addresses* the other. But we are forbidden to believe in two Gods, and are told expressly that the only true God is the Father. John xvii. 3. Then the God who is here mentioned second in order, and who is addressed by the first, must be God in the inferior sense, as those were unto whom the word of God came. And this is abundantly manifest from the connection, and

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.

The first clause of the 8th verse, is what particularly demands attention here:—'But unto the Son he saith, *Thy throne, O God, is for ever and ever.*' And 'if this be said of the Son of God, i. e. Jesus Christ; then Jesus Christ must be God: and indeed the design of the apostle is to prove this. The words here quoted are taken from Psalm xlv. 6, 7, which the ancient Chaldee paraphrast, and the most distinguished rabbins, refer to the Messiah.'—DR. A. CLARKE.

'This title' (that is, *O God,*) 'is clearly and unequivocally addressed to the Son, and eternity is as expressly ascribed to him in the words 'thy throne,' that is, thy kingdom and government, 'are for ever and ever.''—HOLDEN'S *Expositor.*

It is contended by learned men and able critics, that the words may be rendered, *God is thy throne for ever and ever.* That is, He is the supporter of thy throne, or thy dominion of righteousness, peace, and love. And this is quite in accordance with the language of Scripture; where God is spoken of as a *rock*, a *tower*, a *fortress*, and a *shield*, the *strength* of the heart, and our *portion* for ever. And well may he be the supporter of Christ's throne for ever, since he is said to have established Solomon's *throne* FOR EVER, and *for* EVERMORE. 1 Chron. xvii. 11—14.

But all this may be waved, and the passage may be taken as it stands. Jesus is confessedly and unequivocally called *God.* And so have many of the servants of God been called before his day. 'And the Lord said unto Moses, See, I have made thee a *God* to Pharaoh.' Exod. vii. 1. 'Thou shalt not revile the *Gods*, nor curse the *Ruler* of thy people.' Exod. xxii. 28. 'For the Lord your God is God of *Gods*, and Lord of *Lords.*' Deut. x. 17. 'God standeth in the congregation of the *Mighty;* he judgeth among the *Gods.*' Psalm lxxxii. 1. 'I have said ye are *Gods:* and all of you are children of the Most High. But ye shall die like *Men*, and fall like one of the *Princes.*' Verses 6, 7. 'Worship him all ye *Gods.*' Psalm xcvii. 7. 'They are called *Gods* unto whom the *word of God came.*' John x. 35.

It is clear from these quotations, that prophets and others in exalted stations were called *Gods*, as the ministers and representatives of God. Now, as there are evidently *two Gods* mentioned in the passage, either Jesus must be a God as Moses and the Prophets were, or there are, in the strict and absolute sense of the term, *two Gods.* But this is contrary to the plain and positive declaration of Scripture, 'To us there is but One God.' 1 Cor. viii. 6. Jesus, therefore, must be God in the inferior sense. And this is quite evident from what immediately follows:—'Thou hast loved righteousness, and hated iniquity; *therefore* GOD, even *thy* God, hath *anointed* thee with the oil of gladness above thy *fellows.*' God cannot have a God. He cannot have one above him, to anoint him as a reward for his righteousness. And he cannot have Gods equal with him, that he should have fellows. Jesus therefore is a God as those were, unto whom the word of God came. And consequently, he received all his powers from God, and was subordinate to him.

But

and the train of the Apostle's reasoning. The one is said to be the begotten of the other, the first-begotten, the Son of the other, the appointed heir of the other, the anointed of the other, to be brought into the world by the other, to sit at the right hand of the other, to be made better than angels, to obtain an inheritance, to have fellows; and the other is expressly declared to be *his* God, and to reward him for his righteousness. Now these things are utterly inconsistent with the idea of his possessing inherently the Divine attributes, and fully demonstrate him to be a being inferior to the one true God. For, without mentioning other particulars, God cannot be the subject of reward; he cannot have fellows; and he cannot have a God above him. Therefore Jesus must be a God as Moses and the prophets were Gods; and the one true God, the Father, is even *his* God, as well as the God of all mankind.

13. But to which of the angels said he at any time, *Sit on my right hand,* until I make thine enemies thy footstool?

See the 3rd verse; and see also Matt. xxii. 41—46, under both heads.

II.—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.

The Apostle had just quoted the words of the Psalmist, 'What is *man*, that thou art mindful of him?' &c. Ps. viii. 4—6. And then he speaks of Jesus as above. His language is remarkable. He regards him as one of the human race, made, like mankind in general, a little lower than the angels; and he says expressly, that he suffered *death.* Such language can apply only to a *man*, as it was taken from that which was originally descriptive of *man.* The Psalmist says, that man was *made* a little lower than the angels. And the Apostle says, that Jesus was *made* a little lower than the angels. A parallel is here drawn between Jesus, and mankind at large; and he is *made* like them. And this should be kept in mind; as it may serve to explain other passages in which the same word is applied to Jesus; for instance, the 17th verse of this chapter; where it is said, that 'in all things it behoved him to be *made* like unto his brethren;' that is, that it was proper in his case to be made like them; to be one of their nature and race. It should be observed also, that in this verse Jesus is said to have been rewarded. 'For the suffering of death,' he was 'crowned with glory and honour.' But as the ever-living God could not suffer death, he could not be an object of reward.

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 sufferings.*

That is, it appeared suitable to the wisdom of God, who is the source of all things, and the end and object of all things, that Jesus should attain the honour and glory which I have just mentioned by the suffering of death; and that he should by this means lead all who believe in him and obey him, to the like honour and glory.

And here it is evident, that he is presented to us as a mortal creature, and the honoured instrument of God, in accomplishing his gracious purposes in the salvation of mankind.

11. For

But there is the doctrine of 'the double view of the person and character of Christ,' to solve all apparent difficulties on the Trinitarian system. 'Let the reader assume the correctness of this principle, and he will find no difficulty in conceiving, how Christ should be addressed as possessing a Divine nature, and yet, in the character of Mediator, and in the form of a servant, as *anointed;* as having the Father for *his* God; and as *receiving* 'dominion, and glory, and a kingdom.' '—WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 177, 178.

Yes, 'assume the *correctness* of this principle!' But that would be exceedingly difficult, where there is nothing but inconsistency, contradiction, and absurdity. Jesus is addressed as God, *by* God. This proves him to be *distinct* from God. How is he, as *God, distinct* from God? It cannot be in regard to his *human* nature; for then God would be only a *human* being. And it cannot be in regard to his *mediatorial* character; for he is not represented as a *God*-Mediator between God and men, but as a *Man*-Mediator. And how inconsistent to say, that the same being, in one capacity, is God to himself, in another capacity; and in one capacity, is Mediator to himself, in another capacity; and in one capacity, anoints himself, in another capacity!

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 remainest; and they shall all 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.*

'This is an address to the *Son*, as the *Creator*, see verse 2, for this is implied in *laying the foundations* of the earth. The heavens being the work of His hands, points out His infinite wisdom and skill.'—DR. A. CLARKE.

'The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ. The God last mentioned, was Christ's God, who had anointed him; and the *author* thereupon, addressing himself to God, breaks out into the celebration of his *power*, and especially his *unchangeable duration;* which he dwells upon as what he principally cites the text for; in order, I conceive, to prove the stability of the Son's kingdom before spoken of.'—EMLYN'S *Works, vol.* ii. *p.* 340.

As the Son of God is declared to be brought into the world by God as the first-begotten, and to be anointed by God with the oil of gladness above his fellows, he cannot be the eternal immutable Jehovah, but must be a very different being from him. For such language would be most strange and inconsistent, to apply to the everlasting God.

II.—2. For if the word spoken by *angels* was steadfast, and every transgression and disobedience received a just recompence of reward;

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.

In the 7th and 9th verses, Jesus is spoken of as 'made a little lower than

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;*

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.

Both Jesus and his disciples are all *the children of one God and Father.* He does not therefore assume any superiority over them, but regards them all as his brethren. He is resolved, moreover, to declare or make known to them what he himself has learned of his heavenly Father's will and gracious purposes. Filled with devout gratitude for his unspeakable goodness, he will bless and praise his name. He will trust in him also, relying on his gracious promises, and his fatherly care and protection. And he will rejoice in the salvation of his brethren, as children given him by God, who sent him to bless them, by turning them away from their iniquities, and that they might not perish, but have everlasting life.

It is therefore evident, that Jesus is a creature of God,—one of his children, as much as any of the human race. And it is difficult to conceive, how the Apostle could have used any language more demonstrative of this gracious truth; so forcible in its appeal to the human heart, and so admirably calculated to teach mankind to live as brethren. 'They are all of one,' says he. Christ and his disciples have all the same origin, the same God and Father.

'The sanctifier Christ, and the sanctified, his disciples, are all of one Father, God.'—NEWCOME.

'All of one family; all the descendants of Adam, and in a sense the seed of Abraham.'—DR. DODDRIDGE.

'They are all of one original nature.'—DR. WHITBY.

'All of one family; or, according to M'Lean, of one Father.'—*Cottage Bible.*

'Are all of one Father, and partake of one common nature.'—HOLDEN'S *Expositor.*

'Both the sanctifier and the sanctified, both Christ and his followers, are all of the same nature.'—DR. A. CLARKE.

'This illustrious teacher, who sanctifies his disciples and separates them from the unbelieving world, as a people consecrated to God, and they who are thus sanctified by him, are all of them sons of God, the common Parent of mankind, they are all beings of the same species, partakers of the same common nature.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 463.

Hence he was not ashamed to call them his brethren. 'The least of these my brethren.' 'Go tell my brethren that they go into Galilee.' 'Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.' Matt. xxv. 40, xxviii. 10; John xx. 17. And thus their Saviour is their brother, and the greatest is as the least.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through *death* he might destroy him that had the power of death, that is, the devil; 15. And

than the *angels.*' And hence it is said, that 'such observations, if spoken of a mere man, are scarcely reconcileable with common sense; for how could a man be otherwise, as a man, than inferior to the angels? The assertion that he, Christ, was *made lower* than the angels, certainly intimates that he was *by nature* higher than the angels.'—HOLDEN'S *Scripture Testimonies, p.* 149.

Then must the whole human race be '*by nature* higher than angels;' for the very same form of expression that is applied to Jesus Christ in this chapter, is applied by the Psalmist to all mankind: all are made a little lower than the angels. Psalm viii. 4—6.

In the 4th verse, God is said to 'bear them witness,' &c. And he is clearly distinguished from *the Lord* mentioned in the preceding verse.

The Apostle's design is to shew the superiority of Christ to all the preceding messengers of God, in regard to the vast importance of the Christian dispensation. See the 9th verse under the Unitarian head.

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 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.

'A clear declaration of Christ's sovereignty. Nothing can be more evident than the Apostle's argument requires us to understand these expressions in the most universal sense, that the whole creation, material and immaterial, are placed in subjection to the government of Christ.'—HOLDEN'S *Scripture Testimonies, p.* 298.

These are indeed astounding assertions. For nothing can be more evident, than that the Apostle's argument, in reference to Jesus Christ, is founded upon what God is declared to have done for man. God has put all things under the feet of man; and he has put all things under the feet of Christ. So that as man has no power but what he receives from God, Christ has no power but what he receives from him. But that which is put in subjection to him, is *the world to come;* or the *Christian Dispensation,* as it is generally understood. And it should be remembered, that, 'when it is said, that all things are put under him, he is *excepted* who did put all things under him.' 1 Cor. xv. 27. It is quite evident therefore, that Christ has no sovereignty but what is delegated to him; and consequently he must be inferior to him who invests him with authority and power.

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.

'In

15. And deliver them who through fear of death were all their life time subject to bondage.

16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

The words in the 14th verse, *took part of the same*, are differently rendered:—'Partook of them.'—*Improved Version.* 'Shared in the same.'—WAKEFIELD. 'Participated in the same.'—BELSHAM. 'Participated of them.'—DODDRIDGE.

Dr. A. Clarke gives the marginal reading of the first clause of the 16th verse, *For verily he took not on him the nature of angels.* '*Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold.* This is the *marginal* reading, and is greatly to be preferred to that in the text. Jesus Christ intending not to redeem angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the *seed* or *posterity of Abraham*, with whom the *original covenant* was made, that *in his seed all the nations of the earth should be blessed.*'

The meaning of the Apostle may be thus expressed:—'As those who are to be converted to Christianity are men, it was proper that Christ should be a man also, in order that, dying like other men, he might put an end to the power of death and all evil.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 459.

'It was expedient that he who was commissioned to deliver his brethren from the curse of the law, should be, not an angel, or a being of superior order, who could feel no true sympathy with their condition; but a proper human being, in every respect like themselves, not only as a man, but as one of the posterity of Abraham, born under the law, exposed to the weaknesses and fears of human nature, and who himself suffered the penalty of the law. Not indeed as a transgressor, for his obedience was perfect, but with a nobler purpose; that by death he might destroy him who had the power of death, that is, the devil.'—BELSHAM'S *Epistles of Paul, vol.* iv. *pp.* 467, 468.

Trinitarians understand from this portion of Scripture, that Jesus Christ assumed the nature of man; and must therefore have pre-existed as God. But the Apostle does not certainly mention him as God, and does not say a word about his pre-existent state.

See the Trinitarian side.

17. Wherefore *in all things* it behoved him to be made like unto his *brethren*, that he might be a merciful and faithful *High Priest* in things pertaining to God, to make reconciliation for the sins of the people:

18. For in that he himself hath *suffered*, being *tempted*, he is able to succour them that are tempted.

Christ has before been spoken of as deriving his origin, equally with the whole human race, from the one universal Father. And here his *brethren* are expressly mentioned; and he is said to be made in all things like unto them. In what sense he was so made, may be learned from the 9th verse; for there it is said that 'he was made a little lower than the angels;' just as it is said that all mankind are made. And it was necessary that he should be a man, 'in order that he might act the part of a proper High Priest with respect to man, the High Priest among the Jews being as much a man as other Jews were.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 460.

'In consequence of the fall of Adam, the whole human race became sinful in their *nature;* and in their *practice*, added *transgression* to *sinfulness* of disposition, and thus became exposed to endless perdition. To redeem them, *Jesus Christ took on Him the nature of man*, and suffered the penalty due to their sins.'—DR. A. CLARKE.

'We see Jesus, who, for the few years he dwelt upon earth, was made in human form and state a little lower than the angels of God, over whom he had an original right, as their Maker, to preside,' &c.—DR. DODDRIDGE.

Thus, the passage is supposed to teach the incarnation of God. But the Apostle gives not the least countenance to such an idea. He does not say a word about God becoming a man, by assuming the human form. He does not allude in the most distant manner to a pre-existent state; but merely mentions *Jesus*, as made a little lower than the angels, as all mankind are said to be made; the very same words being used in the one case, that are used in the other. And Jesus suffered *death*, and was *rewarded* for his meritorious obedience unto suffering.

See the passage under the Unitarian head, and the remarks on the verses immediately preceding, under the above head.

14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise *took part of the same;* that through death he might destroy him that hath the power of death, that is, the devil.

'Since those children of God, who have fallen and are to be redeemed, are *human beings;* in order to be qualified to redeem them, by suffering and dying in their stead, *He Himself likewise took part of the same;* He became *incarnate;* and thus, He who was *God* with *God*, became *man* with *men*.'—DR. A. CLARKE.

The words *took part*, are rendered by some, *partook, participated, shared.* And evidently it is the meaning of the Apostle, that Jesus and the human race partake in common of flesh and blood. But he gives not the least intimation of his being God, and becoming incarnate. On the contrary, in a few preceding verses, he speaks distinctly of his deriving his origin from God, equally with all mankind; and hence he is classed among the children of God, as a brother in the midst of brethren. So little reason is there for the doctrine of incarnation! It is not God coming down to men in the likeness of men; but man deriving his origin from God, in the same way as all mankind; 'for both he that sanctifieth, and they who are sanctified, are all of one'—of one God and Father; and therefore of one nature.

See the passage, and also the three preceding verses, under the Unitarian head.

16. For verily *he took not on him the nature of angels;* but he took on him the seed of Abraham.

'If the authorized version of ver. 16, 'he took not on him the nature of angels,' be admitted, his superiority to angels is clearly implied; but this translation is too dubious to be the foundation of an argument.'—HOLDEN'S *Scripture Testimonies*, *p.* 149.

'He doth not at all take hold of angels.'—DR. A. CLARKE.

'He took not hold of angels.'—DR. DODDRIDGE.

'He taketh not hold of angels.'—*Cottage Bible.*

'For indeed he helpeth not angels.'—*Sykes, Pierce, Newcome*, and others.

His

He is said to have been tempted, and to have suffered, and thus to be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

It is therefore evident, that he is one of the human race; one of the children of God, and is distinct from God. For the High Priest cannot but be distinct from the God before whom he ministers.

Is Jesus distinct from God, as one of his natures is High Priest to his other nature? This surely is too puerile to be maintained for a moment; and little did the writer, when penning the above language, dream of so strange a notion.

III.—1. Wherefore, holy brethren, partakers of the 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.

3. For this *Man* was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honour than the house.

4. For every house is builded by some man; but he that built all things is God.

5. And Moses verily was faithful in all his house, as a *servant*, for a testimony of those things which were to be spoken after;

6. But Christ as a *Son* over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

'Christ is here called *the apostle of our profession*, that is, the messenger whom God sent on this commission; evidently implying, that he was subservient to the will of him that sent him, or his proper servant, as other prophets were.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 461.

'Jesus was the *Apostle* of the Father, and has given to mankind the New Covenant.... He is the *Prophet* who declares the Father's will; and he is the *Priest* who ministers in things pertaining to God; see chap. ii. 17, as he makes atonement for the sins of the people, and is the *Mediator* between God and man.'—DR. A. CLARKE.

Jesus, the Son of God, the Apostle and High Priest, is declared to be a *Man*. And he was as much *appointed* by God as the ruler of the house over which he was set, as Moses was appointed over his house. 'But the Messiah is by all acknowledged to be the Son of God; and therefore, of course, he takes precedence in that household over which his Father has appointed him to preside; and in which Moses, however illustrious and venerable, occupies only the humble station of servant.'—HELSHAM'S *Epistles of Paul*, *vol.* iv. *pp.* 477, 478.—'Moses was faithful as a *servant* IN the house; Jesus was faithful as the *first-born Son*, OVER the house of which He is the Heir and Governor.'—DR. A. CLARKE.

'What house did Christ build? The material fabric, or the Christian church?—We answer, the latter, as is evident from the connexion of the passage; the disciples of Jesus being there termed *the house*, (ver. 6,) of which

His mission regarded not angels, but men. It was for their benefit, and everlasting salvation.

'It layeth not hold of angels.'—*Palmer, Belsham.*

That is, the *fear of death*, of which the Apostle has just been speaking: 'And deliver them who through fear of death were all their life time subject to bondage.' This fear layeth not hold of angels; and therefore the mission of Christ does not concern them, but the children of Abraham, or the human race, who may be subject to this fear. See the passage under the Unitarian head.

III.—5. Moses verily was faithful in all his house, as a *servant*, for a testimony of those things which were to be spoken after;

6. But Christ as a *Son* over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

'This is illustrative of the position before laid down, ver. 3, that Jesus was counted worthy of more glory than Moses. The Jewish lawgiver was faithful only *as a servant*, but Christ *as a Son*; but if the latter were only a Son in a metaphorical sense, the contrast would be entirely destroyed; he could only be a *servant* like Moses, and the grounds of his superiority *as a Son*, would be completely subverted: he must therefore be a Son in respect to his divine nature. In conformity with this conclusion, it is here said that Moses 'was faithful IN all his house,' as a servant in the Jewish church; but Christ was faithful 'OVER his own house,' over the Chistian church as its Lord and Master.'—HOLDEN'S *Scripture Testimonies, pp.* 408, 409.

This argument makes the Son of God a second Divine Being; and, as it is contended that he is God, there must be *two* Gods, equal in all the divine attributes, or one must be inferior to the other. Both positions are inconsistent with the Scriptures; and the latter Trinitarians will not maintain.

It is quite clear, that Jesus Christ is compared with Moses, and the superiority is ascribed to him. But this would never have entered into the idea of the writer, if he had believed him to be God; for he would have been shocked at the thought of comparing *God* with Moses. He makes not the least approach to such an irreverence; but, on the contrary, maintains the supremacy of God over Jesus, in a far greater degree than the superiority of Jesus to Moses. It is God that *appoints* Christ as his Apostle, and High Priest and Son; and Christ is declared to be a '*Man*, counted worthy of more glory than Moses.'

See the parallel passages under the Unitarian head.

IV.—12. For the *Word of God* is quick, and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do.

Some

which he was the founder. In this distinguished situation, however, he was still subordinate to God, (ver. 1, 2,) the chief constructor or regulator of the household.'—WILSON'S *Scripture Illustrations, p.* 177.

IV.—14. Seeing then that we have a great *High Priest,* that is passed into the heavens, Jesus the *Son of God,* let us hold fast our profession.

15. For we have not an *High Priest* which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are,* yet vithout sin.

Jesus, the Son of God, the great High Priest, superior to all the former servants and ministers of God, 'is entered not into an earthly sanctuary, but into heaven itself, and into the immediate presence of God in our behalf.' But though so highly exalted, he 'is nevertheless a man like ourselves, and has in the course of his mission and ministry passed through trials and sufferings similar to ours; yet his faith and fortitude failed not. He now sympathizes with us. We share in his compassion: let us imitate his fortitude, his resolution, and his piety.'—BELSHAM'S *Epistles of Paul, vol.* iv. *pp.* 498, 499.

That Jesus was *in all points tempted like as we are,* is a clear proof that he must be a being possessing our nature; for God, or a super-angelic being, could not be tempted as we are.

V.—4. And no *Man* taketh this honour unto himself, but he that is *called of God,* as was Aaron.

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.*

6. As he saith also in another place, Thou art a *Priest* for ever, *after the order of Melchisedec.*

Christ glorified not himself in assuming the office of High-Priest; but was glorified or honoured by God, who called him to it, and made him High-Priest, as other men were; and he must have been as distinct from God, as all were who ministered at the altar. A priest is the minister of God; and so must Christ be. And as he is a priest for ever, after the order of Melchisedec, he must for ever be the minister of God.

'A divine appointment is essential to the validity of the priesthood. We all know that Aaron was constituted the High-Priest by immediate direction from God, and the priesthood was made hereditary in his family. Jesus also is divinely appointed to a similar office. Nor would he have presumed to have arrogated this honour without a divine designation to it. And that he is so appointed is evident: for I have already established the important fact that Jesus is the true Messiah. And of the Messiah God saith in the second psalm, Thou art my Son, this day have I begotten thee: in allusion, as I have before observed, to his resurrection from the dead. But of the same distinguished personage it is also said in another psalm, Thou art a priest for ever, after the order of Melchisedec. I shall therefore, in the subsequent discourse, assume it as the principle and ground of my argumentation, that Jesus is, by divine appointment, a High-Priest of this rank and description.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 502.

What

Some Trinitarians contend, that by the Word of God here, Jesus Christ is meant; because personal properties are ascribed to the Word. It is said to be quick, a discerner of the thoughts and intents of the heart, and every creature is manifest in his sight.

Dr. A. Clarke, however, thinks that 'Jesus Christ, the *eternal uncreated* Word, is not meant here;' because 'St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord; nor is he thus denominated by any other of the New Testament writers, except St. John.' And most commentators appear to be of the same opinion. There is, however, pretty strong evidence afforded in the two next verses, that Jesus Christ cannot be God; for he is there called a 'High Priest,' and is said to have been 'tempted in all points like as we are;' which cannot be affirmed with truth of God; for he cannot be a High Priest, as there is no God above him, to whom he may minister; and he cannot be tempted like frail human creatures, because he has not the feeling of their infirmities.

V.—4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

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.

With respect to the words, 'Thou art my Son,' &c., see i. 6, under both heads.

6. As he saith also in another place, Thou art a Priest for ever *after the order of Melchisedec.*

There is considerable mystery thrown around Melchisedec. He is said to be, 'Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a Priest continually.' Heb. vii. 3.

'When any person aspired to the sacerdotal function, his genealogical table was carefully inspected; and if any blemish was found in him, he was rejected.

'He who could not support his pretentions by just genealogical evidences, was said by the Jews to be *without father.*' And it was common to say, that 'a *Gentile* HAS NO FATHER; i. e. his father is not reckoned in the Jewish genealogies. In this way both Christ and Melchisedec were *without father* and *without mother*; i. e. were not descended from the original Jewish sacerdotal stock.'—DR. A. CLARKE.

'*Without* recorded *father*....The name of Melchisedec was not to be found in the genealogies of the priests.' And he had *neither beginning of days nor end of life*, as 'there is no recorded limitation of Melchisedec's priesthood....It is sufficient for the writer's purpose that Melchisedec had no antecedent and no successor.' And he may be said to resemble the Son of God, as nothing being said of his death, 'we may suppose him alive, that he is still exercising his office, and that no one is to succeed him.'—BELSHAM'S *Epistles of Paul, vol.* iv. *pp.* 529, 530.

'Of whose father, mother, pedigree, birth, and death, there is no account.' WAKEFIELD'S *Translation.* 'Without *recorded* father, without *recorded* mother, without pedigree.'—*Improved Version.*

'*Made like unto the* SON *of God.*—Melchisedec was without father and mother, having neither beginning of days nor end of life. His genealogy is

What is here stated of the divine *appointment* of Jesus to the office of priesthood, is confirmed by the following Trinitarian extract:—

'As God alone had the right to appoint His own priest for the Jewish nation, and *man* had no authority here; so God alone could provide and appoint a High-Priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ for all mankind.'—DR. A. CLARKE.

With respect to Jesus being the begotten Son of God, and a priest after the order of Melchisedec, see i. 5, and v. 6, under the Trinitarian head.

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;*

8. Though he were a *Son,* yet *learned he obedience* by the things which he *suffered;*

9. And being *made perfect,* he became the author of eternal salvation, unto all them that obey him;

10. Called of God an *High Priest,* after the order of *Melchisedec.*

'This Jesus, who is now our great High Priest, was once a sufferer, and by his sufferings was disciplined to obedience and to sympathy. During his personal ministry, and especially as it drew near to a close, having a clear and distinct foresight of the indignities to which he was to be exposed, and the cruel sufferings he was to endure, the exquisite sensibility of his mind was for a season overpowered, and he earnestly and repeatedly implored of his heavenly Father that if possible the bitter cup might pass from him; but he tempered his desires and his distressing apprehensions with the humblest and most dutiful resignation to the will of God: Nevertheless, if it may not pass from me, thy will be done. And you cannot fail to recollect, that though his heavenly Father did not grant the direct object of the petition, the crucifixion of the Messiah being an essential part of the wise plan of providence, yet he bestowed what was a full equivalent. He calmed all his painful apprehensions, and infused that fortitude and dignity of spirit which so eminently distinguished the closing scenes of his life. Thus, though the Son of God, the true Messiah, his mind, like that of other men, needed the discipline of suffering to form it to a proper temper both of resignation and of tender pity, such as I have before described to be essential qualifications of a High Priest: and being thus eminently qualified for his office, he was at the proper season invested with it, and became the pattern and the guide of his obedient disciples to everlasting life; having long before been announced by God himself in the language of prophecy as a High Priest after the order of Melchisedec.'—BELSHAM's *Epistles of Paul, vol.* iv. *pp.* 503, 504.

In prospect of excruciating suffering, Jesus '*offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death.*' What stronger proof could be given, that he was distinct from God, and dependent upon him, and a mortal creature?

This, it is replied, was *in the days of his flesh;* in 'the time of His incarnation, during which He took all the infirmities of human nature upon Him; and was afflicted in His body and human soul just as other men are; irregular and sinful passions excepted.... The Redeemer of the world appears

is not recorded. When he was born, and when he died, unknown. His priesthood, therefore, may be considered as perpetual. In these respects he was like to Jesus Christ, who, as to *His Godhead*, had neither father nor mother, beginning of time, nor end of days; and has an everlasting priesthood.'—DR. A. CLARKE.

Jesus has an everlasting priesthood. The fact, then, is an everlasting proof, that he cannot be that God, before whom he ministers; for the High Priest cannot possibly be the God, at whose altar he serves. Melchisedec was doubtless distinct from the Most High God, whose High Priest he was; and as Jesus Christ is a High Priest for ever after the order of Melchisedec, he himself must be equally distinct from the most High God. And this, too, as it is declared expressly in this Epistle, that he was '*called of God an High Priest;*' which clearly proves his appointment to the office by God, and his subordination to Him that appointed him; ver. 10. Melchisedec, moreover, is said to be a *Man;* and Christ must be a *Man* like him; and so he is declared to be; vii. 4, 24.

'As Melchisedec was a priest without any mention having been made in the Old Testament of his pedigree, either by the father's or the mother's side; so Christ, being of the tribe of Judah, ver. 14, is also a priest, without priestly pedigree. And as the history contains no account either of the birth or the death of Melchisedec, but only exhibits him as a living man; so Christ, since his ascension, is become a living priest, and is no more subject to change or death.'—BELSHAM'S *Calm Inquiry, p.* 103.

9. And being made perfect, he became the *Author* of eternal salvation, unto all them that *obey* him.

'He is the *Author* and *Cause* of eternal salvation only to them who *obey* Him.'—DR. A. CLARKE.

This cannot be correct, because Jesus was a *delegated* Saviour. He was exalted by God to be a Prince and a Saviour. He was sent by the Father to be a Saviour. The Father delivered all things into his hands. And it was the Father that was in him that did the works. And with regard to obedience to him, that doubtless is referred ultimately to God. For, says Jesus, 'he that receiveth me, receiveth him that sent me.'

But the passage says, that Christ was *made* perfect. There was a time, then, when he was not so; and he could not be God.

And he *became* the Author of eternal salvation. He was then the *appointed* Author of it; and he could not therefore be the *original* Author of it, and the *first* Cause.

10. Called of God an High Priest, *after the order of Melchisedec.*

This, it is supposed, took place after Christ had offered himself a sacrifice to God for the sins of the world. And 'the *salutation* of Jesus as a Priest, *after the order of Melchisedec*, was a public declaration, on the part of God, that He accepted the sacrifice of Himself, which Jesus then offered, as a sufficient atonement for the sin of the world; and approved of the whole of His ministrations on earth, and confirmed all the effects of that meritorious sacrifice.'—DR. A. CLARKE.

In the passage, we have the appointment of Jesus to his office as High Priest, by God; and in the extract, we have the expression of approbation, on the part of God, of the ministrations of Jesus on earth. And how can more striking instances of distinction between God and Jesus Christ be presented to the mind?

VI.—20. Whither

uppears here as simply man; but He is the representative of the whole human race.'—DR. A. CLARKE.

The Apostle makes not the least allusion to the doctrine of incarnation; but speaks of Jesus as made a little lower than the angels, like all other men, and deriving his origin from the same source of being equally with them. See the 2nd chapter. And in this place, it is not merely a part of Christ that is spoken of as offering up prayers and supplications, &c.; but the whole Christ; for it is Christ himself who is here distinctly mentioned.

VI.—6. They crucify to themselves the *Son of God* afresh, and put him to an open shame.

'They reject Him on the ground that he was an impostor, and *justly* put to death. And thus they are said *to crucify him to themselves;* to do that in their present apostacy which the Jews did: and they shew thereby that, had they been present when He was crucified, they would have joined with His murderers.'—DR. A. CLARKE.

An indifferent person would naturally conclude, that such language referred only to a mortal creature. And thus, when Trinitarians incidentally allude to facts in the history of Christ, they are often led imperceptibly to represent him as a being clothed with mortality like the human race.

20. Whither the forerunner is for us entered, even Jesus, made an *High-Priest* for ever after the order of *Melchisedec.*

'And this allusion to the veil of the temple, which separates the holy from the most holy place, brings me back to the subject of my discourse: for into this holy of holies, where God resides, has Jesus our forerunner already entered, as a pattern of the high honour and felicity to which his faithful followers are hereafter to be admitted; and, if I may so express it, to plead their cause and to assert their right in consequence of the gracious promise of God, and even to take possession of it in their name, in order to bestow it hereafter upon his victorious and persevering followers. Thus officiating in the double capacity of king and priest, after the example of his prototype Melchisedec.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 525.

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;

2. To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of Peace;

3. Without father, without mother, without descent, having neither beginning of days, nor end of life, but, made like unto the *Son of God,* abideth a Priest continually.

4. Now consider how great this *Man* was, unto whom even the patriarch Abraham gave the tenth of the spoils.

As Jesus is a Priest for ever, after the order of Melchisedec, he is like him a *Man,* and *Priest of the Most High God.* Now, as there can be only *one* Most High God, and as Jesus is evidently distinct from him, being his Priest,

20. Whither the forerunner is for us entered, even Jesus, made an High Priest for ever *after the order of Melchisedec.*

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;

2. To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace;

3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a Priest continually.

4. Now consider how great this Man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

See what is said on the Priesthood of Melchisedec and Christ, v. 6, under the above head; and also under the Unitarian head.

14. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

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 sware and will not repent, Thou art a Priest for ever *after the order of Melchisedec.)*

24. But this Man, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

See as just referred to; and also the passages under the Unitarian head.

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, Sacrifices and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then

Priest, it follows unavoidably that he is a very different being from God. In fact, he is a *Man*, who is the *Priest* of the Most High God.

13. For he of whom these things are spoken, pertaineth to another *tribe*, of which *no Man* gave attendance at the altar.

14. For it is evident that our Lord sprang out of *Juda*; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another *Priest*.

16. Who is *made*, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou art a *Priest* for ever after the order of Melchisedec.

20. And inasmuch as not without an oath he was *made Priest*,

21. (For those *Priests* were made without an oath; but *this* with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a *Priest* for ever after the order of Melchisedec;)

22. By so much was Jesus *made* a surety of a better testament.

23. And they truly were many Priests, because they were not suffered to continue by reason of death:

24. But this *Man*, because he continueth ever, hath an unchanging *Priesthood*.

Jesus was *made* a Priest; and he was addressed on the occasion by that Divine Being who appointed him to the office:—'Thou art a Priest for ever after the order of Melchisedec.' He is said to be a *Man*; and possessing in our nature an everlasting priesthood, he is represented as a Priest most suited to our condition as human beings.

25. Wherefore he is able also to save them to the uttermost that come unto God *by* him, seeing he ever liveth to make *intercession* for them.

Here Jesus is evidently represented as the medium of access to his disciples. They come unto God *by* him. And 'he ever liveth to make *intercession* for them.' 'It is in the nature of things impossible, that the Supreme God can either pray, or give thanks, or *intercede*; because there is not in the universe any greater being, before whom he can appear as a suppliant either for himself or others. The intercession of Christ therefore in his exalted state, while it is adapted to raise the highest sentiments of mingled gratitude and veneration towards him, proves, that he is not God, but dependent upon the Father for the accomplishment of his desires.' —YATES's *Vindication*, *p.* 98.

That beautiful prayer in the 17th chapter of St. John, is a remarkable instance of the intercession of Jesus Christ, while upon earth. It is addressed to the only true God, the Father; and shews in a very striking point of view that he is himself completely distinct from that gracious Being

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

'*When he* (the Messiah) *cometh into the world*, was about to be incarnated, *He saith* to God the Father, *sacrifice and offering thou wouldest not*; it was never Thy *will* and design that the sacrifices under Thy own law should be considered as making atonement for sin; they were only designed to point out my incarnation and consequent sacrificial death; and therefore *a body hast thou prepared me*, by a miraculous conception in *the* womb of a virgin; according to Thy word, *the seed of the woman shall bruise the head of the serpent*. . . . .

'God *willed* not the sacrifices under the law; but He *willed* that a human victim of infinite merit should be offered for the redemption of mankind. That there might be *such a victim*, a *body* was prepared for the eternal Logos; and in that body *He came* to do the *will of God*; that is, to suffer and die for the sins of the world.'—DR. A. CLARKE.

Two beings are evidently presented to the mind in the above portion of Scripture. One is God; the other is not God; because he has a body prepared for him by God, and because he comes to do the will of God. He is therefore a creature of God, as he derives his being from him; and he is subordinate to him, as he obeys his will. Simply, it is an expression of thanksgiving to God, for his being; and of devotedness to God, in obedience to his commandments.

And it is remarkable, that the above learned Doctor, even on the Trinitarian system, is obliged, or is imperceptibly led, to represent them as *two*. For the Logos is as distinct from God the Father, as one being can possibly be from another. And the Logos comes to do the *will* of God the Father.

'The appellation 'O God,' may refer to Christ as mediator, or to being God of God by an eternal generation.'—HOLDEN'S *Expositor*.

The passage does not represent the Man Christ Jesus, the one Mediator, as addressing his divine nature as God; and if Trinitarians explain it in this sense, they suppose, according to their own system, that Christ assumed the human nature in his pre-existent state. GOD OF GOD, must signify, *God proceeding from God*; and then there are two equal Gods, or one must be inferior to the other. And with regard to 'eternal generation,' it is an expression without a meaning, or with a meaning contradictory to itself.

XI.—26. Esteeming *the reproach of Christ* greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

'This text has been troublesome to the commentators; but if we consider Christ to be the visible Jehovah, every difficulty will vanish. The reproach of Christ may mean the reproach which Moses suffered for his name.'—HOLDEN'S *Scripture Testimonies*, *p.* 99.

Christ could not be the visible, or rather the *invisible* Jehovah, because the Anointed could not be the Anointer. And Moses prophesied of Christ as one completely distinct from Jehovah. 'For Moses truly said unto the fathers, A *Prophet* shall the Lord your God raise up unto you of your *brethren*, like unto *me*.' Acts iii. 22. Moses, therefore, could no more suppose

Being. His intercessions are doubtless now addressed to the Father; and from the devotion and benevolence which they breathed upon earth, we may reasonably conclude how holy, fervent, and benignant they are, now he is in heaven.

See WARE's *Discourses, Discourse* viii; *Jesus the Intercessor, p.* 83.

26. For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those High-Priests to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when *he offered up himself.*

28. For the law maketh men High-Priests which have infirmity: but the word of the oath, which was since the law, maketh the *Son*, who is *consecrated* for evermore.

Jesus, the Son of God, and High-Priest, offers up a sacrifice to God. It is the sacrifice of himself. He must therefore be distinct from God. For it is not the character of a Priest to present an offering to himself; much less to sacrifice himself to himself.

Christ by his sacrifice is consecrated for evermore; or dedicated as holy to the service of God, as a Priest and a Minister for ever.

And he is said to be *made* higher than the heavens; which can be true only of a creature, who may be exalted for his obedience and devotedness; but which cannot be true of the Almighty, who is Supreme over all, and whom none can have power to raise and exalt.

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*;

2. A *Minister* of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3. For every *High-Priest* is ordained to offer gifts and sacrifices: wherefore it is of necessity that this *Man* have somewhat also to *offer*.

4. For if he were on earth, he should not be a *Priest*, seeing there are priests that offer gifts according to the law.

6. But now hath he *obtained* a more excellent *Ministry*, by how much also he is the *Mediator* of a better covenant, which was established upon better promises.

Here it is expressly said, that Jesus is a *Man*; and as such, he is a High-Priest, a Minister, and a Mediator; and invested with the sacred functions belonging to these various designations, he sits on the right hand of the throne of the Majesty in the heavens. These are circumstances which clearly prove him to be distinct from the Majesty in the heavens, and inferior to him. For man cannot be God. A minister and priest cannot be the Divine Being before whom he ministers. And a mediator cannot be either of the parties between whom he mediates.

'Jesus Christ is called, Heb. viii. 6, 'the *mediator* of a better covenant,

 which

suppose that the future Christ would be God, than that he himself was God.

'The *Christ*, or *Messiah*, had been revealed to Moses: of Him he prophesied, Deut. xviii. 15, and the reproach which God's people had, in consequence of their decided opposition to idolatry, may be termed the *reproach of Christ*, for they refused to become one people with the Egyptians, because the *promise of the rest* was made to them; and in this *rest* CHRIST and His *salvation* were included.' And 'it was just as easy for God Almighty to reveal Christ to *Moses*, as it was for Him to reveal Him to *Isaiah*, or to the *shepherds*, or to *John Baptist*; or to manifest Him in the *flesh*.'—DR. A. CLARKE.

Thus the reproach of Christ, was the reproach of one who was revealed to Moses, as the *Messiah*, or the *Anointed*, by God Almighty. Agreeably to this divine revelation, Moses prophesied of his appearance *in the future*. In acting in conformity with the faith and spirit of this prophecy, he suffered reproach; and therefore this reproach might very reasonably be called *the reproach of Christ*.

'By *the reproach of Christ*, we can only understand a reproach similar to that which was incurred by Christ.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 490.

'*The reproach of the chosen people, the anointed people.* The Israelites are called christs, or anointed, i. e. a chosen and consecrated people. Ps. cv. 15. Hab. iii. 13. 'So that the reproach of Christ may be the reproach of the people of God.' Whitby, which appears to me the most probable sense.'—BELSHAM'S *Epistles of Paul*, *vol.* iv. *p.* 659.

'The reproach of Christ, 'such as Christ suffered.' Photius *ap.* Whitby, Newcome, Harwood. 'The reproach of the Messiah.' Wakefield. 'The reproach he should suffer for his faith in a Messiah to come.' Hallett. 'The scoffs cast on the Israelites for expecting the Christ to arise among them.' Macknight. 'For acknowledging himself one of the Israelites whom Christ had taken under his peculiar protection.'—Doddridge.'—See BELSHAM, as above.

XII.—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*.

'*Take heed that ye refuse not him*, the Lord Jesus, the Mediator of the New Covenant, who now speaketh *from heaven* by His gospel to the Jews and to the Gentiles; having, in his incarnation, come down from God.'—DR. A. CLARKE.

'That is, 'God, who spake to our fathers by the prophets, and who in these latter days hath spoken to us by his Son,' ch. i. 1. That God is the person referred to is evident, as Pierce observes, because the person speaking is he whose voice at Mount Sinai shook the earth, and who had promised by the prophet Haggai, 'yet once more, I shake not the earth, but also the heaven.' This could not be Christ, because the same person is called by the prophet the Lord of Hosts, and promises that 'the desire of all nations shall come.''—BELSHAM'S *Epistles of Paul*, *vol.* iv. *p.* 705.

'In the giving of the gospel, as well as of the law, the speaker was, in fact, upon the earth; and in both cases the speakers came from heaven, or were sent of God. But in the giving of the law, God is represented as speaking

which was established upon better promises;' so that here we have an implied comparison of him, as the head of the new revelation, with Moses, as the head of the preceding.'—*Christian Reformer, vol.* xix. *p.* 99.

Both Moses and Jesus Christ, then, are called *Mediators;* and a parallel is drawn between them. Now, as the one doubtless was distinct from God, the other must also be distinct from him. For they were equally mediums of communication between God and men.

IX.—11. But Christ being come an *High-Priest* of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by *his own blood,* he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14. How much more shall the *blood of Christ,* who *through* the eternal Spirit *offered himself without spot to God,* purge your conscience from dead works to serve the living God.

15. And for this cause he is the *Mediator* of the new testament, that by means of *death,* for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament is, there must also of necessity be the *death* of the testator.

17. For a testament is of force after men are *dead:* otherwise it is of no strength at all while the testator *liveth.*

18. Whereupon neither the first testament was dedicated without *blood.*

Christ is again spoken of as High-Priest and Mediator. His blood and his death are distinctly mentioned. But while he is the High-Priest, he is also the victim of sacrifice; for he offers himself to God; and the new testament is dedicated by his blood, and ratified by his death. He is therefore evidently distinct from God, and a mortal creature.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, *now to appear in the presence of God for us*:

25. Nor yet that he should *offer himself* often, as the *High-Priest* entereth into the holy place every year with blood of others;

26. For then must he often have *suffered* since the foundation

speaking from Mount Sinai; whereas in the gospel, the voices that were heard in attestation of the mission of Jesus, were from the region of the air; and therefore to appearance, more directly from heaven. Or the phrase may only be intended to denote the superiority of the mission of Jesus; which was what John meant when he represented himself as speaking from the earth, and Jesus from heaven.'—PRIESTLEY'S *Notes, vol.* iv. *pp.* 497, 498.

The Apostle had just mentioned Jesus, verse 24, as 'the *Mediator* of the New Covenant.' So that, at all events, if the passage refers to Christ as the speaker from heaven, it applies to him only as the *Mediator* between God and men; and therefore not as God himself.

XIII.—8. Jesus Christ the same yesterday, and to-day, and for ever.

'Dr. P. Smith, whose paraphrase is given in our Exposition, says, 'There is nothing, then, in the argument to bar our understanding the passage, as referring primarily to the *person* of Christ; and in the phraseology there is a reason, which is, I think, of weight sufficient to be decisive. This is the adoption of the same phrase which, at the commencement of the Epistle, had been employed to express the absolute unchangeableness of God: 'Thou art the *same*,' &c. Heb. i. 12.' (Messiah, *vol.* ii. *p.* 621.) See *Cottage Bible.*

The paraphrase referred to is as follows:—'With our divine Saviour there is no changeableness: his perfections are always the same, infinite in their glory; therefore let your submission to his authority, and your adherence to his truth, be firm and unwavering.'

'As 'for ever,' at the end of the sentence means an eternity to come, so 'yesterday, to-day, and for ever,' denotes an eternal duration, consisting of past, present, and future.'—HOLDEN'S *Scripture Testimonies, p.* 244.

'By *Jesus Christ*, in this place, as in some others, is meant not the person of Christ, but *his gospel*, which the apostle says is the same, and does not vary with the opinions of men; alluding to the novel doctrine of the Gnostics, mentioned in the next verse.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 499.

'The doctrine of Jesus Christ has been the same from the beginning till now, and will never change.'—*Le Clerc. A similar interpretation adopted by Hammond, Whitby, S. Clarke, Pyle, and Newcome.*'

See WILSON'S *Scripture Illustrations, p.* 166.

'That this' (the doctrine as delivered by Christ,) 'is the true meaning of the author is evident from the inference which he draws from it: Be not carried about with divers and strange doctrines. *Christ* frequently signifies the doctrine of Christ. See Acts v. 42, 1 Cor. i. 24, 2 Cor. iv. 5.'—BELSHAM'S *Epistles of Paul, vol.* iv. *p.* 718.

The following are the passages here referred to:—'They ceased not to teach, and preach *Jesus Christ.*' '*Christ* the power of God, and the wisdom of God.' 'For we preach not ourselves, but *Christ Jesus the Lord.*'

'Jesus Christ was not immutable. He underwent all those changes to which human nature is subject. His feelings, his sentiments, and his actions—his poverty and his sufferings—his birth, his death, and his resurrection, and the glorious reward which he obtained from his heavenly Father for his unremitted labours in the great cause of human happiness—all of which form the mighty and animating theme of the New Testament —evince

tion of the world: but now once, in the end of the world, hath he appeared, to put away sin by *the sacrifice of himself.*

27. And as it is appointed unto men once to die, but after this the judgment;

28. So Christ was once *offered* to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

As the High-Priest, under the old covenant, entered into the holy place; so Christ, the spiritual High-Priest, under the new covenant, has entered into heaven itself, now to appear *in the presence of God* for us. And he must therefore be distinct from God; as distinct as the High-Priest, who entered the tabernacle made with hands. For how can a person be said to enter his *own* presence, and appear before *himself?*

But Jesus, the great High Priest of the Christian Profession, before he entered the celestial sanctuary, had offered himself a sacrifice to God. And here, too, his distinction from God is plainly manifest. For is not the victim offered up in sacrifice, distinct from the Being to whom it is offered? But Christ is more than distinct; for as he suffered and died, he must necessarily have been a creature, subject to mortality.

It is replied, that he is in the presence of God in regard to his human nature; but is God himself in regard to his divine nature.

This is affirmed of one and the same being; and therefore he enters his own presence, or one part of himself enters the presence of the other part of himself; which is too ridiculous to be maintained on sober reflection.

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 offering 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. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified, through *the offering of the body of Jesus Christ once for all.*

It is generally understood that Christ is the speaker in these verses. And he is evidently distinct from God, and is a very different being from him. He is said to come into the world, which cannot be said of God. He has a body prepared for him, or given him by God, or, in other words, is called into existence by him. He addresses himself to God. He comes to do the will of God, or declares that such was the designed end of his being. And, lastly, he offers his body, or himself as a sacrifice to God. He is therefore a being distinct from God, and subordinate to him, deriving his existence from him, and subject to mortality like the human race.

Trinitarians

—evince to a moral certainty, that he was not an unchangeable being.'—WILSON'S *Scripture Illustrations, p.* 167.

And he was not eternal, as the writer of this Epistle represents him as deriving his origin from God, equally with all mankind. ii. 11.

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.*

''Through Jesus Christ, TO WHOM BE GLORY FOR EVER AND EVER. Amen.' Jesus Christ being the immediate antecedent to *to whom*, there can be no doubt of this referring to him.'—HOLDEN'S *Scripture Testimonies, pp.* 366, 367.

'As Dr. Samuel Clarke justly observes, it is ambiguous whether this doxology 'refer to Christ, or to the Father:' it would therefore be hazardous to build an article of our faith on such a slender foundation. The probability rather is, that God being the principal person mentioned in the passage, it was to Him only the writer intended to ascribe the glory and dominion. However this may be, the supremacy of the Father, and the consequent subordination of Christ, are clearly indicated by the term *God* being restricted to the former.'—WILSON'S *Scripture Illustrations, p.* 227.

The following Trinitarian paraphrase of the doxology seems to refer it to *God*:—'As *God* does all *in, by,* and *through* Christ Jesus; to *Him* be the honour of His own work ascribed through time and eternity! Amen.' —DR. A. CLARKE.

The Apostle evidently commences with *God;* and as he ascribes every thing relative to the Gospel Dispensation to Him, it is reasonable to suppose that he intended to ascribe the glory to Him likewise; particularly as he represents Christ as the agent of God, *through* whom He accomplishes all his sovereign will and good pleasure.

At all events, the immediate antecedent is a weak foundation upon which to build an argument; as the following example will plainly shew: 'For many deceivers are entered into the world, who confess not that *Jesus Christ* is come in the flesh. *This* is a deceiver and an Antichrist.' 2 John, 7. Thus according to Holden's argument above, Jesus Christ himself is a deceiver and an Antichrist; for he is the immediate antecedent to *This.*

The same observation may be made with respect to this Epistle, as in regard to the foregoing portions of Scripture:—We do not find here the Trinitarian designations of Jesus Christ, Incarnate God, Second Person of the Trinity, Eternal Son of God, God the Son, or God-Man, &c.

Trinitarians explain these verses in reference to the incarnation of Christ. See the passages under the Trinitarian head.

11. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12. But this *Man*, after he had *offered one sacrifice* for sins, for ever *sat down on the right hand of God;*

13. From henceforth expecting till his enemies be made his footstool.

14. For by one *offering* he hath perfected for ever them that are sanctified.

19. Having therefore, brethren, boldness to enter into the holiest by the *blood* of Jesus,

20. By a new and living way which he hath consecrated for us, through the veil, that is to say, *his flesh*;

21. And having an *High-Priest* over the house of God;

22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Christ, the High-Priest over the house of God, is in these verses represented as a Man, who shed his blood, and offered himself as a sacrifice to God, but who is now set down on the right hand of God. It is again therefore evident, that he is a creature of God, a servant and minister of God, and distinct from God himself.

He is a Priest, it is said, in reference to his human nature, but is God in regard to his Divine nature. Then he is in himself the Priest who ministers, and the God who is ministered to. And it is in the same way that he sits at the right hand of God. His human nature sits at the right hand of his divine nature. Or one part of himself sits at the right hand of the other part of himself. Or he sits at his own right hand. And such confusion is made of the Scriptures, to uphold an inconsistent and contradictory system!

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the *Son of God*, and hath counted the *blood* of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

He who has been represented as a Priest, a Mediator, and a Man, who offered himself as a sacrifice to God, is here spoken of as the *Son* of God, and his *blood* is distinctly mentioned. The Son of God therefore is distinct from God, and inferior to him, a minister and servant of God, and a man.

XII.—2. Looking unto Jesus the author and finisher of our faith: who, *for the joy that was set before him*, endured the cross,

cross, despising the shame, and *is set down at the right hand of the throne of God.*

Beginner and finisher of our faith.—*Marg. Tran.*
Captain, or leader and finisher of our faith.—*A. Clarke.*
Leader and finisher of our faith.—*Doddridge.*
Captain and perfect exemplar of faith.—*Lardner.*
Leader and crowner of our faith.—*Hammond.*
Leader on to faith and its perfecter.—*Imp. Ver.*
Guide and complete pattern of this faith.—*Wakefield.*
See WILSON'S *Scripture Illustrations, p.* 172.

The writer of the Epistle had enumerated, in the preceding chapter, many illustrious examples of the power of faith; but he had a still more illustrious example, in the Saviour of the world, to mention; and he introduces him to the notice of his readers in the above passage; of which the following brief paraphrase may be thought particularly worthy of attention:—

'I have a greater and more interesting example to propose to you than any or all that I have already mentioned. It is that of our master Jesus himself. Look, my Christian friends, to our great leader; trace him from the beginning to the end of his course. He was the first to begin the career of faith, and the first to receive its reward. How did faith exert itself in him, and how was it recompensed? Confiding in the promise of God, that his reward should be proportioned to his labours and his sufferings, he endured crucifixion, he made light of the disgrace, he did not shrink from duty, or from suffering: and proportioned to his faith is his honour and reward. He was raised from the dead, and is exalted to the right hand of God, to power, and glory, and to be the head of his church. Shall we hesitate then to believe and to obey the gospel, when the pain and shame to which we are exposed by it can bear no proportion to what he endured for us.'—BELSHAM'S *Epistles of Paul, vol.* iv. *pp.* 681, 682.

Jesus is exhibited to us in the above portion of Scripture, as a pattern of obedience. He has a work assigned him to execute;—the promulgation and establishment of the Christian Faith in the world. He has a reward presented before him, to encourage him in the faithful discharge of his duty. He is obedient unto death, even the death of the cross. And, finally, he is crowned with reward, in his exaltation to the right hand of the throne of God. He is therefore evidently distinct from God, and subordinate to him.

And if he be the author, leader, or beginner and finisher of our faith; it should be remembered, that he is so in subserviency to the will of the Father; who sent him to be the Saviour of the world; who delivered all things unto him; who gave him a commandment what he should say, and what he should speak; who put all things under his feet; and who gave him to be the head over all things to the church. He acted, therefore, by power which he had derived from God; and whatever he accomplished, was as his delegated agent, messenger and servant.

See WARE'S *Discourses. Discourse XI. The example of our Lord,* from Heb. xii. 2, *p.* 124.

24. And to Jesus the *Mediator* of the new covenant, and to the *blood* of sprinkling, that speaketh better things than that of Abel. 'Thus

'Thus when the Apostle contrasts the mildness of the new dispensation with the terrors which accompanied the introduction of the old, he mentions 'Jesus, the Mediator of the new covenant;' evidently as the chosen messenger of love by whom it was brought.'—WARE'S *Discourses, pp.*43, 44.

Jesus is several times called *Mediator* in this Epistle. 'The *Mediator* of a better covenant.' 'The *Mediator* of the new testament.' viii. 6; ix. 15. And, as above, 'The *Mediator* of the new covenant.'

XIII.—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.

Here Jesus is evidently presented to our notice, as the agent of God, and the medium between God and men; as it is *through* his blood, and *through* him, that spiritual blessings are communicated from God to men. And it is expressly said, that *God brought him again from the dead.*

See the remarks on the passage, under the Trinitarian head.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	11
Made a little lower than the Angels	1
Seed of Abraham	1
Man	4
Mankind, his Brethren	2
Made in all things like unto his Brethren	1
In all points tempted as we are	1
Anointed of God	1
Appointed by God	1
Given to him by God	1
Priest	7
High-Priest	11
Minister	1
Mediator	3
Apostle	1
Learned obedience	1
Come to do the will of God	2
Prayed to God	1
An offering to God	5
A sacrifice to God	2
Brought from the dead by God	1
The first-begotten	1
In the presence of God	1
Makes intercession to God	1
At the Right Hand of God	2
At the Right Hand of the Throne of God	1
At the Right Hand of the Majesty on High	1
At the Right Hand of the Throne of the Majesty in the Heavens	1
God, the Father of Christ	1
God, the God of Christ	1
TOTAL	69

James.

Chap. II.—1. My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons.

'The faith of our glorious Lord Jesus, &c.—*Bible* 1596.

The faith of the glory of our Lord Jesus Christ.—*Hammond, Macknight.*

The glorious faith of our Lord Jesus Christ.—*S. Clarke, Whitby, Priestley.*'

See Wilson's *Scripture Illustrations, p.* 150.

'The faith or religion of our glorious Lord Jesus Christ.'—*Dr. A. Clarke.*

Holden says on the parallel passage, 1 Cor. ii. 8, that *the Lord of glory*, 'is a title of God.' And hence Christ is God. But in this place he observes, that 'the Greek admits of its being construed with 'the faith,' i. e. 'the glorious faith of our Lord Jesus Christ.'—Holden's *Expositor.*

Jesus Christ may, however, with very great propriety, be designated *the Lord of glory*, as he revealed the glory of the eternal world, and conducts all his faithful disciples to everlasting bliss. But it should be remembered at the same time, that the glory was given him by the Father, that he received it from the Father, and that he will hereafter come in the glory of the Father. John xvii. 5, 22; 2 Peter i. 17; Matt. xvi. 27.

See the parallel passage, 1 Cor. ii. 8, under both heads.

This Epistle, like all the preceding Epistles and Books of Scripture, is perfectly silent respecting the peculiar Trinitarian designations of Jesus Christ.

James.

CHAP. I.—1. James, a servant of God, *and* of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

In all the salutations of the preceding Epistles, there is a marked distinction maintained between *God* and *Jesus Christ.* And it is the case here; for after God is mentioned, the Lord Jesus Christ is added and connected by the conjunction *and.*

And the Apostle, in other parts of the Epistle, clearly defines who God is. He is strictly *one* Being; as he is spoken of under the singular pronouns, *He*, *His*, and *Him.* He is expressly declared to be one. 'There is *one* God.' ii. 19. 'There is *one* lawgiver.' iv. 12. And this one God is the *Father.* '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.' i. 17. '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.' i. 27. 'Therewith bless we God, *even* the *Father.*' iii. 9.

Thus God, who at the commencement of the Epistle, is distinguished from Jesus Christ, is identified with the Father. There is *one* God, *even* the *Father*; the sole object of pure and undefiled religion, the fountain of light, and the source of good. And this God and Father Jesus himself recognized as *his* God and Father, when he said, 'Go to my brethren, and say unto them, I ascend unto *my* Father, and *your* Father; and to *my* God, and *your* God.' John xx. 17. Jesus, therefore, is distinct from God the Father; and stands in the same relation towards him as all mankind.

I Peter.

CHAP. I.—8. Whom having *not seen*, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Hence, it is sometimes inferred, that Jesus is loved as the invisible God is; and must therefore be the invisible God himself. And it is probable, that from such an impression, Dr. Doddridge says, 'in whom, though now ye see him not, yet assuredly believing, ye rejoice as your *Almighty Saviour, Friend, and Protector.*'

But Jesus *had* been seen, and could not therefore be the invisible God. And these individuals, moreover, loved him, because they *believed.* What did they believe? Doubtless what had been declared to them of his great goodness, and amiableness, and love to mankind. Faith brought him before them, in all the excellence of his character, and the benignity of his spirit. And nothing is more natural, than that the virtuous should love the amiable, whom they have not seen, but of whom they have only heard. A man, though absent, is present in his actions; and though dead, he lives in them; and as they are amiable or abhorrent, he is loved or despised. But Jesus has repeatedly declared, that the love which he requires of his disciples, is obedience to his commandments. 'He that hath my commandments, and keepeth them, he it is that loveth me.'

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you;

11. Searching what, or what manner of time *the Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

'It is well worthy our notice, that the Spirit which dictated to the prophets, is called the *Spirit of Christ;* which (as Mr. Fleming observes, *Christol. vol.* i. *p.* 185,) both proves his *existence* before his *incarnation*, and illustrates the full view he himself had of all he was to do and suffer under the character of our Redeemer; the particulars of which therefore must have been comprehended in the *stipulations* between *him* and his *Father.*'—DR. DODDRIDGE.

'The prophets who flourished under the Mosaic dispensation, constantly affirm, that they received their predictions from God: Christ, therefore, is God. Thus this passage proves both the pre-existence and divinity of our Lord.'—HOLDEN'S *Scripture Testimonies, p.* 150.

'*The Spirit of Christ* is that prophetic spirit which revealed the advent and

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I 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 foreknowledge of *God the Father*, through sanctification of the Spirit, unto obedience and sprinkling of the *blood* of Jesus Christ; Grace unto you, and peace be multiplied.

The term *God* is still restricted to the *Father;* and to him evidently, as its origin, the Gospel Dispensation is ascribed. Jesus Christ is mentioned in connection; but he is clearly represented as a mortal creature, who shed his blood, and expired on the cross.

'I call you *elect*, because you are indeed chosen according to the foreknowledge of God the Father, who has projected all his schemes with the most consummate wisdom, and perfect discerning of every future event. He has been pleased, according to the steady purpose of his grace, to bring you, by means of the sanctification of his Spirit, by the sanctifying influence of the Holy Ghost operating upon your souls, to evangelical obedience.' —DR. DODDRIDGE.

Thus, though Jesus Christ is mentioned, all is represented as emanating from God the Father; and to him alone the supremacy is ascribed.

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 the Supreme Being is called *the God*, as well as *the Father*, of Jesus Christ. Could this language have been adopted by any person who had considered Christ as being God equal to the Father!'—PRIESTLEY'S *Notes, vol.* iv. *p.* 521.

It is also quite evident, that the resurrection of Jesus Christ from the dead is ascribed to God the Father, our lively hope of future blessedness in the heavenly world, and our preservation in the way of holiness, that we may finally obtain eternal life. He is therefore the One Supreme; and Jesus Christ is his creature and agent, *by* whose resurrection he gives us

and the sufferings of Christ, as, John xiv. 17, *the spirit of truth* is that inspiration from God which would reveal and attest the doctrine of the Gospel. See Grotius in loc.; Clarke, No. 1209; and Lindsey's Seq. *p.* 283.' —BELSHAM'S *Calm Inquiry*, *p.* 105.

Jesus is not spoken of as *God* here, but as *Christ*. He is therefore not *God*, but the *Anointed* of God. He is prophesied of as one who should *suffer*. And therefore, again he is not God. And there is abundant evidence to prove, that the Holy Spirit was not his inherently. It descended upon him from the Father at his baptism. Matt. iii. 16, 17. Jehovah, agreeably to his prophecy, put it upon him. Matt. xii. 18. It was upon him, because the Lord had *anointed* and *sent* him. Luke iv. 18. It was not given to him by measure. John iii. 34. And, lastly, it was given him by the Father, who communicated it through him, and sent it in his name; and Jesus *prayed* for it. John xiv. 16, 17, 26; Acts ii. 33. If therefore, the Holy Spirit be called the Spirit of Christ, it may be because he *received* it, but not till *after* he had received it, and therefore long after the prophecy had been delivered, which foretold his mission and sufferings.

18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

'The meaning of the apostle is evidently that created things could not purchase the souls of men; else the sacrifice of Christ had not been offered: could any thing less have done, God would not have given up His only begotten Son.'—DR. A. CLARKE.

If this be intended, as it would seem, to prove the Deity of Jesus Christ, it refutes itself; for it affirms that 'God *gave* up his only begotten Son.' And the same learned writer observes also here, that the 'ransom price' was '*provided*' by '*God*;' and that Christ was '*appointed* in the Divine purpose to be sent into the world.' Christ therefore is a being distinct from God, and subordinate to him. And in the passage, his *blood* is spoken of, and he is said to be *fore-ordained*.—See the verses under the Unitarian head.

II.—7. The stone which the builders disallowed, the same is made the head of the corner,

8. And a *stone of stumbling*, and *a rock of offence*.

To these words, Jones prefixes the following passage from Isaiah, viii. 13, 14:—'Sanctify the LORD OF HOSTS HIMSELF, and let HIM be your fear, and let HIM be your dread: and HE shall be your sanctuary; but for a STONE OF STUMBLING and ROCK OF OFFENCE to both houses of *Israel*.'

Having thus chosen, or, rather, *made*, his own position, and kept out of sight,

us the promise of everlasting felicity, and will put us in possession hereafter of the inestimable prize.

'Let that God have praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every human being, for His infinite mercy to the world, in its redemption *by* Christ Jesus.'—DR. A. CLARKE.

This Trinitarian extract confirms the foregoing observations, and ascribes every thing to God the Father, *through* our Lord Jesus Christ.

10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the *sufferings* of Christ, and the glory that should follow.

However mysterious the passage may appear, it speaks of what was prophesied should take place hereafter; of the grace that should come. And we may therefore reasonably conclude, that Christ did not appear until the fulness of time, when God sent him forth. He was foretold as a being who would suffer; and therefore he must have been one of the human race, subject to afflictions and sorrows, to pain and death. For the Deity could not be capable of suffering; and as he has immortality in himself, he could not die, but was in all generations, and will be in all ages, the ever-living and unchanging God.

See the passage under the Trinitarian head.

18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19. But with the precious *blood* of Christ, as of a *lamb* without blemish and without spot:

20. Who verily was *fore-ordained* before the foundation of the world, but was *manifest in these last times* for you;

21. Who by him do believe in *God, that raised him up from the dead*, and *gave him glory*, that your faith and hope might be *in God.*

In these verses, Jesus is spoken of under the figure of a victim, offered up in sacrifice,—of a lamb without blemish and without spot. As such a victim, speaking comparatively, he shed his blood, and offered himself a sacrifice to God. He was therefore, not only distinct from God, but a very different being from him.

He was fore-ordained to be the Saviour, before the foundation of the world; and his mission must have originated with a superior Being, from whom he received his authority, and to whom he owed obedience.

But he was not manifest until *these last times;* which shews that he was not, as is supposed by Trinitarians, the Jehovah that spake to the patriarchs and the prophets, under the former covenant. And this agrees with what is stated at the beginning of the Epistle to the Hebrews, that 'God, who at sundry times and in divers manners spake *in time past* unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son.'

It

sight, in both instances, the important fact, that it was *God who laid in Sion a stone, &c.*, he argues in the following manner:—

'Instead of reasoning upon these words of the prophet *Isaiah*, according to any private interpretation, I add another passage of Scripture, wherein they are expressly applied to the person of *Christ;* and then shew what must be the result of *both*. If the Scripture, thus compared with itself, be drawn up into argument, the conclusion may indeed be *denied*, and so may the whole Bible, but it cannot be *answered*. For example, The *Stone of Stumbling* and *Rock of Offence*, as the *former* text affirms, is *the Lord of Hosts himself;* a name which the *Arians* allow to no other but the one, only, true, and supreme God.

'But this *Stone of Stumbling* and *Rock of Offence*, as it appears from the *latter* text, is no other than *Christ*, the same stone which the *builders refused;* therefore,

'*Christ* is the LORD OF HOSTS HIMSELF; and the *Arian* is confuted upon his own principles.'—JONES's *Catholic Doctrine*, &c., Chap. i. Art. 1.

To this argument it is thus replied:—

'Now at the 28th chap. 16th ver. of Isaiah, we read, 'Thus saith the Lord God, behold *I lay* in Sion for a foundation, *a stone, a tried stone*, a precious *corner stone*,' &c.* That this refers to the stone mentioned in Mr. Jones's first text, is shown in Matt. 21. 42; Acts iv. 11; Rom. 9. 33; and in the chapter from which Mr. Jones's second text is taken; and is declared *to have been laid* by the LORD OF HOSTS, by whom this stone was '*made* the head of the corner,' 'according to the eternal purpose which he purposed in Christ Jesus our Lord.' (Ephes. 3. 11.) If Mr. Jones had fairly quoted the whole passage from which he took his second text, it would have refuted his argument; for it is there affirmed that this stone was '*chosen of God*.' (I Peter 2, 4.) Our Lord himself declares, in no fewer than thirty texts, in the Gospel of St. John alone, that he was *sent by the Father*. At the 8th chap. 42nd ver., the words are very emphatical. 'I proceeded forth, and came from GOD; *neither came I of myself, but he sent me*.' Much more might be adduced to prove that this *stone* was laid by the Almighty Father, the Lord of Hosts, and therefore if Mr. Jones's argument proves any doctrine, it is that of Sabellius, confounding the persons of the Father and the Son.'—*Confessions of a Member of the Church of England, pp.* 2, 3.

See the parallel passages, Acts iv. 11, 12, under the Unitarian head; Rom. ix. 32, 33, under both heads; and Eph. ii. 18—22, under the Unitarian head. See also the passage itself, with its connection, on the other side.

22. Who did *no sin*, neither was guile found in his mouth.

As Christ was free from sin, Trinitarians infer, that he must be the infinitely perfect God. But the inference is inconsistent with another part of Scripture; where it is said, that Christ 'was in all points tempted like as we are;' which could be true only of one who had 'the feeling of our infirmity.' And it is inconsistent also with the context; for he is represented as suffering, and dying, and 'committing himself to him that judgeth righteously;' which shews that he was dependent upon the protection of the Almighty, and was a mortal creature.—See 21—25, under the Unitarian head.

25. For

* The words in Peter are, 'Behold, *I lay* in Sion a chief corner-stone, elect, precious,' &c. Verse 6.

It is further declared, that Jesus was raised from the dead by God; and he must consequently have owed his restoration to existence to the mighty power of God, which was exerted in his behalf. As is said in another part of Scripture, 'for though he was crucified through weakness, yet he liveth by the power of God.'

It is also added, that God *gave* him glory; and God must have been one Being to give him that glory, and he another to receive it; and he must have been indebted to God for all the honour and power by which he was distinguished.

As all therefore originated in God; as he is the One Supreme, and as Jesus is his subordinate agent and messenger, it is with very great propriety that believers are reminded, that their faith and hope are to rest *in God.*

This concluding observation of the Apostle's is remarkable. It shews that he was fully convinced, that God the Father was the One Supreme, and the Source of all good; and that Jesus was his servant and messenger, though highly honoured by his heavenly mission, and richly endowed with divine gifts and powers. His words seem to be unintelligible on any other supposition. For if he had believed Jesus to be God equal with the Father, would he not naturally have represented him, equally with the Father, as the object of faith and hope to Christians? See the verses under the Trinitarian head.

II.—2. As new-born babes desire the sincere milk of the word, that ye may grow thereby:

3. If so be ye have tasted that the Lord is gracious.

4. To whom coming, as unto a *living stone,* disallowed indeed of men, but *chosen of God,* and precious,

5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God *by* Jesus Christ.

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.

7. Unto you therefore which believe, he is precious; but unto them which be disobedient, the *stone* which the builders disallowed, the same is *made the head of the corner,*

8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Jesus is represented in these verses, as a stone in the spiritual temple of God; as the chief corner-stone; chosen and elected of God, and by him *made* the head of the corner. He must therefore be distinct from that God who chose and elected him, and laid him in Sion. He and his disciples constitute the building; they are all represented as stones in it; and the only difference is, that while they are common stones, he is the chief corner-stone. There can be no doubt that they are distinct from God; and as they are, so must he be distinct.

There is also another circumstance which proves distinction. They are to

25. For ye were as sheep going astray; but are now returned unto *the Shepherd and Bishop of your souls.*

'Jesus Christ is the *Overseer of souls;* He has them continually under His eye; He knows their wants, wishes, dangers, &c. and provides for them.'—DR. A. CLARKE.

Holden and the *Cottage Bible* seem to think that the Apostle referred to Ezekiel xxxiv. 11, 12. But the shepherds mentioned in this chapter, were the servants of the Almighty; and such also was the relation which Jesus Christ sustained towards him. For he was a shepherd that was appointed by God, that received all his power from him, that was submissive to him, and that finally laid down his life for the sheep. See the 10th chapter of St. John's Gospel, and the 21st and four following verses of this chapter, under the Unitarian head.

III.—18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. *By which also he went and preached unto the spirits in prison;*

20. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

'Whatever be the true interpretation of this difficult passage, it is plain that Christ is represented as preaching by the Spirit in the days of Noah; that is, he inspired Noah to preach to those whom the Apostle calls 'spirits in prison,' and inspiration could come from no other than the God of the Jews.'—HOLDEN'S *Scripture Testimonies, p.* 100.

It is evident from the uniform testimony of the Christian Scriptures, that the Holy Spirit did not belong to Christ inherently. See the 10th and 11th verses of the 1st chap. of this Epistle under the above head. Then granting, by way of argument, that he preached to the spirits in prison in time past; the passage would prove only that he pre-existed; for it evidently shews that he is distinct from God, and inferior to him; as he is said to '*bring* us to God,' and to be 'put to *death.*' It is, however, understood by some to apply to a period after his ascension. And by the Holy Spirit, which he communicated to the Apostles, 'he proclaimed the Gospel to persons who were imprisoned in ignorance, idolatry, and vice, of the same description with those to whom Noah preached, while the ark was building.' —BELSHAM'S *Calm Inquiry, p.* 106.

'By which also he went and preached to the spirits now in prison.'—*Newcome.*

'By which, after he was gone, he preached to the spirits in prison.'—*Improved Version.*

The generality of Trinitarians, on the contrary, interpret the passage in reference to the antediluvian age. See Dr. A. Clarke's Notes in his *Commentary.*

21. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer

to 'offer spiritual sacrifices, acceptable to God *by* Jesus Christ.' He is then a *Mediator* between God and men; and he must necessarily be as distinct from the one, as from the other. He is the *medium* between them, and must be distinct from both.

See the 7th and 8th verses, under the Trinitarian head.

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:*

24. Who his *own self* bare our sins in his *own body* on the *tree*, that we, being dead to sins, should live unto righteousness: by whose *stripes* ye were healed.

25. For ye were as sheep going astray; but are now returned unto the *Shepherd* and *Bishop* of your souls.

Here Jesus Christ is evidently presented to us as a human being, exposed to trials; and it is on this account, that his excellent example is held up to us, as the most perfect pattern for our imitation. He has a *body*, like other men, and he experiences *suffering*; but when he suffers, instead of venting revengeful threatenings, he commits himself to Him that judgeth righteously; that is, to God, the judge of the whole earth. To Him he appeals; with Him he leaves his cause; and reposing in Him the fullest confidence, he awaits with patience the just award of His righteous tribunal. He not only suffers, but he dies; his body is suspended on the cross, and in the agonies of crucifixion he yields up his life. Now these things can apply only to a human creature. For God has not a body like men, but is a Spirit. He cannot suffer, as he is infinitely perfect, and is all powerful. He cannot die, as he is the ever-living God, who only has immortality in himself, who supports the pillars of the universe, and preserves all that live. And, lastly, he cannot commit himself to one who will judge righteously in his cause, as he is himself the Almighty and Righteous Judge, and none is greater or more just than he in all the universe. But these things are all affirmed of Jesus Christ; and therefore he is a being distinct from God, and is a human creature.

They apply to him, it is answered, as man, and not as God—to his human nature, and not to his divine.

But the Apostle speaks of *Christ*, and of Christ's *own self;* and all that he says of him, must be true of his *own self*, and not merely of *a part* of his own self.

See the 22nd and the 25th verses of this chapter under the Trinitarian head.

III.—18. For Christ also hath once *suffered* for sins, the just for the unjust, that he might *bring us to God*, being put to *death* in the flesh, but quickened by the Spirit.

As Christ is not said here, to bring us to *himself*, but to *God*, he must be distinct from God. And no person can *bring* any one to himself, but

answer of a good conscience toward God,) by the resurrection of Jesus Christ;

22. Who is gone into heaven, and sits on the right hand of God; angels and authorities and powers being made subject to him.

'If He have all power; if angels, and authorities, and powers, be subject to Him; then He can do *what* He will, and employ *whom* He will. To raise the dead can be no difficulty to Him, because He has power over all things. He created the world; He can destroy it, and he can create it anew. We can conceive nothing too difficult for Omnipotence.'—DR. A. CLARKE.

It is strange that *he* should be thought to be the *Omnipotent*, who sits *on the right hand* of the Omnipotent; that is, who is nearest in honour and dignity to the Omnipotent. And strange also, when it is said, that angels, &c. are *made* subject unto him; and when he is represented as a being who was raised from the dead.

IV.—11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; *to whom be praise and dominion for ever and ever. Amen.*

The doxology here is supposed to refer to Jesus Christ, as he is the nearest antecedent to it. But surely it is more reasonable to understand it as applying to God, since *He in* ALL THINGS *is to be glorified* THROUGH *Jesus Christ.* For how strange would it be, if, after saying this, he were immediately to turn round, and give all the glory to Jesus Christ, to the entire exclusion of God!

See Heb. xiii. 20, 21, under both heads; and also the passage under the Unitarian head.

V.—4. And when *the chief Shepherd* shall appear, ye shall receive a crown of glory that fadeth not away.

See the parallel passage, ii. 25, under the above head.

There is no mention in this Epistle of Incarnate Word, Incarnate God, Second Person of the Trinity, Eternal Son of God, God the Son, or God-Man, &c.

by the agency of a third person or party. So that the very form of expression shews him to be distinct from God. And as his *sufferings* and *death* are spoken of, he must be a creature of God, subject to mortality with the human race.

He was put to death, it is replied, 'in his human nature;' and 'that very dead body revived by the power of His Divinity.'—DR. A. CLARKE.

It is evident from this Epistle, that it was Christ's *own self* that was put to death; and his resurrection is most expressly ascribed to *his God and Father.* i. 3; ii. 24.

See the verse, and the two following, under the Trinitarian head.

21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the *resurrection* of Jesus Christ:

22. Who is gone into heaven, and is *on the right hand of God;* angels and authorities and powers being *made* subject unto him.

Again Jesus Christ is represented as a being who was once dead, but who rose from the dead. He must therefore have been a mortal creature. He is said to sit on the right hand of God; that is, to occupy the highest place of honour, dignity, and power, *next* to God; and consequently, he cannot be that being *next* to whom he is. And angels, &c. are *made* subject to him; which shews that his power was derived from God, and his authority subordinate to his. For angels, &c. are always subject to God, and never need to be *made* so; that is, never need to be '*put* under subjection' to him; which is the sense that DR. A. CLARKE affixes to the word *made*, and which appears to be the meaning of the Apostle. All things were *put* under Christ; and therefore they were not so originally; and consequently, he must be inferior to God. See the verses under the Trinitarian head.

IV.—11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that *God in all things* may be glorified *through* Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

As God in all things is to be glorified, he is the original source of all temporal and spiritual blessings, and the ultimate object of faith and hope to all his rational creatures. And as this glory is to be ascribed to God, *through* Jesus Christ, it is evident, that Jesus Christ is a Mediator between God and men; and therefore as distinct from the one, as he is from the other.

See the passage under the Trinitarian head.

V.—10. But the *God* of all grace, who hath *called* us unto his eternal glory *by* Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen.

Although Jesus Christ is here distinctly mentioned with God; yet it is

to

to God alone that every thing relative to the Gospel Dispensation is ascribed. He is the source of all grace, of strength, and stability. It is he who has called believers, *by* Jesus Christ, as his servant and messenger; and glory and dominion are to be ascribed to him for ever and ever. Amen. God the Father, therefore, is the One Supreme; and Jesus, the Christ, is subordinate to him.

The general reply is, the doctrine of the two natures;—that Jesus is distinct in one nature, and not in the other; and that he is supreme in one nature, and subordinate in the other.

Terms and Phrases applying to Jesus Christ.

Jesus, Chosen of God	1
Elect of God	1
Fore-ordained	1
Given to him by God	1
Believers called of God by him	1
God glorified through him	1
Shepherd and Bishop of souls	1
Committed himself to God	1
Raised from the dead by God	2
At the Right Hand of God	1
God, the Father of Christ	1
God, the God of Christ	1
TOTAL	13

II Peter.

CHAP. I.—1. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness *of God and our Saviour Jesus Christ.*

'Of our God and Saviour Jesus Christ.—*Marg. Tran.; Bible* 1596—7, 1607; *Doddridge, Dwight, Wakefield, Jones, Macknight, A. Clarke, Smith, Stuart, &c.*

Of Jesus Christ, our God and Saviour.—*Sharp.*

Of our God, and of our Saviour Jesus Christ.—*Eds. Imp. Ver.*

Of our God and of [our] Saviour Jesus Christ.—*Carpenter.*'

See WILSON'S *Scripture Illustrations, p.* 130.

'*Of God and our Saviour Jesus Christ*, is not a proper translation of the original, which is literally, *of our God and Saviour Jesus Christ;* and this reading, which is indicated in the *margin*, should have been received in the text: and it is an absolute proof that St. Peter calls Jesus Christ GOD, even in the properest sense of the word, with the *article* prefixed.'—DR. A. CLARKE.

'There cannot be a doubt, that, according to the established principles of Greek construction, this ['of our God and Saviour Jesus Christ,'] is their only just translation.'—WARDLAW, as quoted by WILSON, *p.* 126.

'Had this been a case in which theological controversy was not concerned, it is morally certain, that no person would ever have disputed the construction.'—SMITH. *Ibid.*

'The order of the original words rather favours this translation, though I confess it is not absolutely necessary, and it may be rendered, as in our version, *of God and our Saviour.* It is observable, that the order in the next verse is different, and determines it to the translation there used.'—DR. DODDRIDGE.

The verse here referred to, runs thus:—'Grace and peace be multiplied unto you through the knowledge *of God, and of Jesus our Lord.*' This, it seems, according to Dr. Doddridge, determines the meaning of the Apostle in the words in question.

'When I consider the subject without reference either to my own or any other system, my opinion upon the passage is, that *the common translation* of it is *preferable*, although the *other* mode of rendering it does not violate any rule of syntax.'—YATES'S *Vindication, p.* 186.

'The definitive article,' says Milton, 'may be inserted or omitted before the two nouns in the Greek without affecting the sense; or the article prefixed to one may be common to both.'—*Last Thoughts, p.* 36.

And

II Peter.

Chap. I.—1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God *and* our Saviour Jesus Christ.

The latter part of this verse, as will be seen on the other side, is differently rendered by the generality of Trinitarians; though Dr. Doddridge admits, that 'it may be rendered as in our version.'

'Among the bitter complaints preferred against Unitarians, their translating passages differently from those in the Authorised Version, is regarded by many as a crime of no ordinary magnitude. But some of our orthodox friends would have more of the spirit of Christian charity, if they would reflect that this practice is not peculiar to their opponents; being found, nearly to an equal extent, amongst professed Trinitarians.... Yet, surely nothing can be more obvious than the absurdity and unfairness of charging those with irreverence for the word of God, who endeavour to possess it in that pure state in which it existed, when it flowed from the lips of Jesus, and proceeded from the hands of the apostles.'—Wilson's *Scripture Illustrations*, *p.* 127. The reader will find in this excellent work numerous instances of the translations of Trinitarians differing from the Authorised Version.

In settling the controversy, however, between Trinitarians and Unitarians, all examples of this description, whether emanating from the one party or the other, may be set aside. For independently of all those passages of disputed translations, there is sufficient in the Christian Scriptures, that is plain and obvious, to decide the important question, 'What is truth?' And passages of this nature will have more weight with persons of Christian simplicity and godly sincerity, than those which may be doubtful or obscure, or admit of nice and elaborate criticisms of the learned. That there is one God, and one Mediator between God and men, the Man Christ Jesus; that God is the God and Father of our Lord Jesus Christ; that the true worshippers are to worship the Father in spirit and in truth; that the Father sent the Son to be the Saviour of the world; that he anointed him with the Holy Ghost and with power; that he delivered all things unto him; that he put all things under his feet; that he gave him to be the head over all things to the church; that he raised him from the dead, and set him at his own right hand, in the heavenly places, 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;—these are plain and positive declarations; and no nice points of critical skill

And the passage may be taken according to the rendering generally preferred by Trinitarians, *of our God and Saviour Jesus Christ;* and yet it does not prove what Trinitarians affirm that it does, but quite the reverse. For as the expression, *the righteousness of our Saviour Jesus Christ* AND PAUL, would not demonstrate them to be *one* being, but *two* beings; so the expression, *the righteousness of our God* AND SAVIOUR JESUS CHRIST, does not demonstrate them to be *one* being, but *two* beings.

And a writer, besides, ought not to be set in opposition against himself, but explained in harmony with himself. What, then, is the uniform testimony of Peter respecting Jesus Christ? That he is 'the *Christ*, the *Son* of the living God.' (Matt. xvi. 16.) That he is 'a *Man* approved of God by miracles, and wonders, and signs, which God did by him.' (Acts ii. 22.) That 'God *exalted* him with his right hand,' and '*made* him both Lord and Christ.' (Acts ii. 33, 36.) That the Lord God raised him up from among the Jewish people, as 'a *Prophet* like unto Moses.' (Acts iii. 22.) That he is the *chosen* and *elect* of God. (1 Peter ii. 4, 6.) And that God the Father is *his* God and Father, as well as the God and Father of all mankind. (1 Peter i. 3.) Is it therefore to be supposed for a moment, that after having spoken thus of Jesus Christ, he would represent him as the true and living God?

But the Apostle explains himself nearer at hand. For in the very next verse to that which is the subject of consideration, he uses the expression, 'of God, *and* of Jesus our Lord.' Here two beings are clearly presented to the mind. And it is therefore reasonable to conclude, that he regards God and Jesus Christ in the same light in the preceding verse. For would he represent them, in the short space of two consecutive verses, first as *one* being, and then as *two* beings? In short, let the Apostle be allowed to explain himself, and his general sense adopted as the true one, and he will not be found to teach any thing inconsistent with his declaration at the day of Pentecost, that 'Jesus of Nazareth is a *Man* approved of God, by signs, and wonders, and miracles, which *God* did *by* him.' See Eph. v. 5, under the Trinitarian head; and Titus ii. 13, under both heads.

2. Grace and peace be multiplied unto you through the knowledge of *God*, and of *Jesus our Lord.*

The benedictions will be found explained at length under Rom. i. 7, on both sides.

16. For 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.*

'That is, as is clear from the two following verses, of his glory and grandeur at his transfiguration.'—HOLDEN'S *Expositor.*

'Here the indescribably resplendent majesty of the Great God was *manifested*, as far as it could be, in conjunction with that human body in which the fulness of the Divinity dwelt.'—DR. A. CLARKE.

Whatever resplendent majesty or glory appeared in Christ, it is expressly declared in the next verse, that he *received* it from God the Father; and this is a clear proof that it was not his inherently, and therefore that he could not be God.

See the 16th and two following verses under the Unitarian head.

II.—1. But there were false prophets also among the people,

skill can be put in competition with them, or invalidate their claims. See the passage under the Trinitarian head.

2. Grace and peace be multiplied unto you through the knowledge of God, *and* of Jesus our Lord.

In these words, there is an obvious distinction maintained between God *and* Jesus our Lord. And they may serve to illustrate the Apostle's meaning in the preceding verse, and to demonstrate that he had not the least intention there to identify God and Jesus Christ as the same Being, but that he regarded them as perfectly distinct from each other. And this is in unison with his two Epistles; whilst the contrary supposition is directly at variance with them. For he clearly represents God and Jesus Christ as two distinct beings. The one is the God of the other, and chooses the other, and elects the other, and gives to the other, and raises the other from the dead, and the other sits at his right hand. But let the reader consult what is said on this point under the Trinitarian head. i. 1.

The form of benediction in this second verse may serve to illustrate the benedictions generally. The Apostle wishes that 'Grace and peace may be multiplied' to the disciples, 'through the *knowledge* of God, and of Jesus our Lord.' Thus it was by the means of *knowledge*, the knowledge of the *gospel*, enlightening their minds and purifying their hearts, that grace and peace were to be multiplied unto them. And may not this be the wish that is breathed in all the other benedictions? What is said in the other instances, to be 'grace and peace from God our Father, and from the Lord Jesus Christ,' is here said to be 'grace and peace through the *knowledge* of God, and of Jesus our Lord.' And both forms may have the same meaning. But if so, what has already been affirmed of these benedictions is clearly established; namely, that they are not religious addresses. For there is not in this instance, at least, the most distant approach to a direct address to God and Jesus Christ. It is simply a wish that the disciples may be blessed with grace and peace, through the knowledge of the gospel; and no petition is offered up to any being whatever.

See Romans i. 7, under both heads, where the benedictions are explained at length.

16. For 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.

18. And this voice which *came from heaven* we heard, when we were with him in the holy mount.

In this account of the transfiguration, Jesus is represented as standing with Peter and the other Apostles, James and John, on the holy mount. There is a voice which *comes* to him, and which therefore is not his own. It comes to him from *heaven*, and is the voice of God the Father, who addresses him as his *Son*, in whom he is well pleased. And as a proof that he enjoys the approbation of the Father, he then *receives* from him honour and glory. All therefore clearly demonstrates, that Jesus is a being distinct from God the Father, and inferior to him. For if he had been

people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, *even denying the Lord that bought them,* and bring upon themselves swift destruction.

'*Even denying the Lord* [Jesus] *that bought them* with the price of his own blood, Acts xx. 28.'—HOLDEN'S *Expositor.*

The words of the Apostle have frequently been adduced by Trinitarians; but more as a charge against Unitarians, than as a testimony in support of the Deity of Jesus Christ; for certainly he is not mentioned expressly *by name;* and some Trinitarians think it doubtful whether he be at all alluded to here.

'The word here used for 'Lord' *(despotes)*, signifies a master, when connected with servants, and a sovereign, when with subjects. It being doubted whether this word is in any other place applied to Christ, makes it questionable here: but see 1 Tim. ii. 21; and compare Jude 4.'—*Cottage Bible.*

'It is not certain whether God the Father be intended here, or our Lord Jesus Christ: for God is said to have *purchased* the Israelites, Exod. xv. 16; and to be the *Father that had bought them,* Deut. xxxii. 6; and the words may refer to these or such like passages; or they may point out Jesus Christ, who had *bought them with His blood.*'—DR. A. CLARKE.

As therefore it is doubtful whether the words refer to Jesus Christ, Trinitarians should be cautious how they apply them in this sense to Unitarians. And at all events they should be careful how they do so; lest they should violate the law of Christian charity, and 'bear false witness against their neighbours;' for they may be well assured, that Christ is as dear to their opponents, as he is to them, and that they rest in him equally as the hope of their salvation, by the infinite grace of God. See the *Introduction* to this Part, under the Unitarian head.

III.—18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *To him be glory, both now and for ever. Amen.*

'There is no ambiguity in this text: the concluding clause undeniably refers to Christ.'—HOLDEN'S *Scripture Testimonies, p.* 367.

And what true Christian would not heartily respond to the Apostle's ascription of glory to Christ? For is he not deserving of glory from all his followers for ever and ever? But then does it follow that he is God, and that he is worshipped? The Apostle did not think so; for he has expressly taught us, that God the Father is '*the God and Father of our Lord Jesus Christ.*'

There is still a profound silence respecting the peculiar Trinitarian designations of Jesus Christ. He is not called Incarnate Word, Incarnate God, Second Person of the Trinity, Eternal Son of God, God the Son, or God-Man, &c.

been God, there could have been no being in existence who could have addressed him as his Son; who could have expressed approbation of his conduct; and who could have given him honour and glory. For he would have been supreme over all; he would have been accountable to none; and all the honour and glory in the universe would have been his from everlasting to everlasting.

Let the reader reflect on the words of Peter on this occasion; and then let him ask himself, if it could be possible that he could mean to identify Jesus as the one true God, at the beginning of this chapter? 'In his transfiguration, our Lord received from the Father, *honour* in the voice or declaration, which said, *This is my Son, the beloved One, in whom I have delighted.* And He received *glory*, when penetrated with and involved in that *excellent glory* the *fashion of his countenance was altered; for his face did shine as the sun, and his raiment was white and glistering;* exceeding white *like snow:* which most glorious and preternatural appearance, was a confirmation of the supernatural voice; as the voice was of this preternatural appearance: and thus His *Messiahship* was attested in the most complete and convincing manner.'—DR. A. CLARKE.

The '*Messiahship* of Jesus was attested in the most complete and convincing manner.' Then he was the *Anointed* of God; and consequently he must have been distinct from him, and subordinate unto him.

In the 1st Epistle, i. 21, Peter alludes to the glory which Jesus received from the Father; and he connects it with a circumstance which renders his words peculiarly remarkable. He says, that God '*gave him glory*, that your faith and hope might be *in God.*' Thus His glory was given by God, that all might redound to his glory; and that he might ever be regarded by his creatures as the primary object of their faith and hope.

Jesus is once called the *Son* of God in this Epistle.

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.

'That glorious personage JESUS CHRIST the LORD, who was from *eternity;* and being *manifested in the flesh, we have heard* proclaim the *doctrine of eternal life;* with *our* own *eyes have we seen him,* not transiently, for we have *looked upon him* frequently; and *our hands have handled,* frequently touched His person; and have had every proof of the identity and reality of this glorious Being, that our senses of *hearing, seeing,* and *feeling,* could possibly require.

'The Lord Jesus, who is the Creator of all things, and the *Fountain of life* to all sentient and intellectual beings, and from whom *eternal life* and *happiness* come, *was manifested* in the flesh; and we *have seen Him,* and in consequence *bear witness* to Him as the Fountain and Author of eternal life: for He who *was from eternity with the Father,* was manifested unto us His apostles, and to the whole of the Jewish nation; and preached that doctrine of eternal life which I have before delivered to the world in my gospel; and which I now farther confirm by this Epistle.'—DR. A. CLARKE.

Christ could not be from eternity. That being who is called Christ could not. The import of his *name* evinces it to be impossible. For as he is the *Anointed,* there must have been a *time* when he became so, and a time *before* he became so. And hence he could not be from eternity.

And he never could have been Christ, if there had not been a being superior to himself to *make* him Christ; that is, he never could have been the *Anointed,* if there had not been one superior to him to *anoint* him. And there cannot be a superior God, and a subordinate God; and there cannot be *two* Eternals. Consequently, *Christ* could not be from eternity.

And this follows also, from his having been 'seen with the eyes,' and 'handled with the hands;' while the Great Eternal God is a *Spirit,* who is *invisible,* and 'whom no man hath seen, or can see.'

Jesus Christ said to his disciples, 'Ye also shall bear witness, because ye

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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.

Jesus Christ is here called *the Word of life*, and *eternal life*, as he spoke the word of eternal life; as he was the medium of its communication from God to men, and proclaimed it to the world.

He was *with* the Father; whether in a pre-existent state, or in divine communion upon earth, is of little consequence for his disciples to know; for in either case, he must be distinct from the Father, *with* whom he was. He was, moreover, instructed, prepared, and qualified by the Father, for the sacred work for which he was destined. And as he proceeded forth and came from the Father, his mission was divine. When in due season he was manifested, his disciples had the fullest evidence of their senses, by *seeing* and *handling* him, that he was a real human being, and not, as the Gnostics affirmed, a man only in appearance.

He is declared to be the *Son* of God, and is consequently not God himself. And he is further clearly distinguished from God; for when the Evangelist has spoken of Christians having fellowship with the Father, he adds, '*and* with his Son Jesus Christ.'

It is therefore evident, that he is a different being from the Father, and is inferior to him; as he was the commissioned messenger of the Father, and was previously qualified by the Father for his divine employment.

See the passage under the Trinitarian head.

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.

As Jesus Christ is the *Son* of God, he must be distinct from him; and as he shed his *blood*, he must have been a mortal creature.

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: 2. And

ye have been with me from the *beginning.*' 'And these things I said not unto you at the *beginning*, because I was with you.' John xv. 27; xvi. 4. These words the apostle John heard, and recorded. How naturally, therefore, when alluding to the introduction of the Gospel, would he use the word *beginning* in the sense in which his Master had before used it; that is, in reference to the beginning of the *Gospel Dispensation.* And it appears from other parts of this Epistle, that he does use it in this sense. For he says, 'the word which ye have heard from the *beginning.*' 'Ye have known him *that is* * from the *beginning.*' '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.' 1 John ii. 7, 13, 14, 24. It would seem from these passages, that the word *beginning* refers to the beginning of the *Gospel Dispensation.*

And Jesus is *the Word of life*, in the sense in which, in other parts of Scripture, he is said to be those things which he teaches, and makes known, and exemplifies. He is the way, and the truth, and the life, as he teaches the way of salvation, the truth of God, and everlasting life. He is the light of the world, as he promulgates that gospel which is destined to enlighten it. And he is the resurrection and the life, as he exhibits in his own person a proof of a resurrection to immortal life. And thus he is *the Word of life*, as he may be said to imbody and personify in himself, the word or doctrine of eternal life. It resided in him; he spoke it; he made it known; he proclaimed it to the whole world.

But it was not his inherently, or, strictly speaking, his own; for he had been taught it of God, from whom he had received it, and by whom he had been commissioned to make it known. 'I have not spoken of myself,' says he: 'but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is *life everlasting:* whatsoever I speak therefore, even as the Father said unto me, so I speak.' (John xii. 49, 50.) 'The word which ye hear, is not mine, but the Father's which sent me.' (John xiv. 24.) 'And this is the record,' says the apostle John, 'that God hath given to us eternal life, and this life is in his Son.' (1 John v. 11.) If Jesus, therefore, be the Word of life, in consequence of the word or doctrine of eternal life residing in him, and being made known by him, it is because he was so constituted by God the Father, who only hath immortality in himself. And hence he is not from all eternity, 'the Creator of all things, and the Fountain of life;' but is distinct from him, and inferior to him. See the passage under the Unitarian head.

II.—13. I write unto you, fathers, because ye have known him *that is* † from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write, unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because ye have known him *that is,*† from the beginning. I have written unto you,

* The words *that is* are printed in the Authorised Version in *Italics*, to denote that they are supplied by the Translators. The passage is repeated.

† The words, *that is*, have been supplied by the Translators.

2. And he is the *Propitiation* for our sins: and not for ours only, but also for the sins of the whole world.

'I understand the words of the Apostle as implying, If any man sin, let him not despair; one still lives, lives in the enjoyment of peculiar intercourse with God, of peculiar proofs of His approbation, who has done every thing which was requisite to assure us of mercy and forgiveness; and on his declarations we may safely and securely rely: we have a friend, who came to heal the broken hearted, who died for us, and who now lives for ever with the Father,—Jesus Christ the righteous.'—CARPENTER'S *Unitarianism*, &c., *p.* 341.

'We still have Him *before* the throne who died for our offences, and rose again for our justification; and *there* he makes *intercession* for us. He is the righteous; He who suffered the just for the unjust, that he might bring us to God. Do not, therefore, despair, but have immediate recourse to God *through* him.'—DR. A. CLARKE.

'The term *Advocate* is the same that our Lord used in reference to the Holy Spirit promised to all believers, but is there rendered *Comforter*. It seems to have been the two-fold office of an Advocate among the Romans, (as, indeed, it is among ourselves), to advise his client privately, and publicly to plead on his behalf before the Court. The former represents the office of the Spirit towards believers on earth; the latter, that of our Saviour *before the presence of his Father in heaven*.'—*Cottage Bible.*

This term is peculiarly expressive on this point; for as an Advocate must necessarily be distinct from the Judge before whom he pleads, so must Jesus Christ, our Advocate with the Father, be distinct from the Father. And the preceding extracts, the one Unitarian, and the two Trinitarian, are alike strikingly expressive of this distinction.

22. Who is a liar but he that denieth that Jesus is *the Christ?* He is antichrist, that denieth the *Father* and the *Son.*

Jesus points out the *man*; *Christ*, the *office*. Consequently, the Apostle's reasoning is, that that is a false or erroneous doctrine, which denies that the man Jesus is the Christ.

'Here we see some of the false doctrines which were then propagated in the world. There were certain persons who, while they acknowledged Jesus to be a *Divine Teacher*, denied Him to be the *Christ*, i. e. the MESSIAH.'—DR. A. CLARKE.

They denied Jesus to be the *Christ*, the *Messiah*, or the *Anointed*. This was their error; therefore if they had acknowledged him to be the *Christ*, they would have confessed the truth; but this truth would have regarded him as a *Man*, who was the *Anointed* of God.

'He is antichrist,' says the Apostle, 'that denieth the *Father* and the *Son*.' That is, that denieth Jesus to be the *Son* of God, and God to be the *Father* of Jesus. It is not He that denieth God the Father, God the Son, and God the Holy Ghost; three Persons in one God. There is mention made of only the *Father* and the *Son*; and they are evidently represented as much two beings, as father and son can possibly be; for after the Father is mentioned, the Apostle adds, '*and* the Son.' Whence is it, that when the Evangelist is combating error, and that, too, respecting the Person of Jesus Christ, he drops not a hint about the Deity of Christ, or the Trinity! The only reasonable solution of the question is, that he believed not such doctrines.

23. Whosoever

you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

'*Ye have known the Person who was from the beginning, or, who has existed from eternity.* This text, therefore, is another of those which affirm the eternal pre-existence of Christ; and it harmonizes exactly with the language of the same writer in the exordium of his Gospel, *In the beginning was the Word.*'—DR. MIDDLETON, as quoted by HOLDEN in his *Scripture Testimonies, p.* 246.

'It may also be remarked, that the words, *him who was from the beginning*, unquestionably refer to Jesus Christ, because, *First*, There was no necessity for asserting the eternity of the Father. *Secondly*, 'He who was from the beginning,' is expressly distinguished from the Father, who is mentioned at the end of the verse.'—*Ibid.*

The Apostle does not say, *from everlasting*, but *from the beginning;* and beginning does not imply eternity, but a particular time when an event took place. Besides, it is added in the conclusion of the foregoing extracts, that 'he who was from the beginning,' is expressly *distinguished* from the Father.' And if distinguished, he must be a different being from the Father himself, or there must be two Eternal Gods.

III.—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.

'*When he shall appear;* when he shall be manifested; i. e. when He comes the second time; and shall be manifested, in His glorified human nature, to judge the world; *we shall be like him;* for our vile bodies shall be made like unto His glorious body; *we shall see him as he is*, in all the glory and majesty both of the divine and human nature.'—DR. A. CLARKE.

It is very strange that that being should be supposed to be God-Man, with whom human beings are compared, and to whom they are *likened.* They are to be *like* him. And therefore he cannot be either God, or God-Man; for however glorified they may be, they will still remain the creatures of God, and will be at an inconceivable distance from his infinite perfection.

16. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

'Here, the apostle says, we perceive, *we have known* the love of God, because He laid down His life for us. *Of God*, is not in the text; but it is preserved in one MS. and in two or three *Versions:* but though this does not establish its authenticity, yet *of God* is necessarily understood, or of Christ, as Erpen's *Arabic* has it; or *his love to us*, as is found in the Syriac. A higher proof than this, of His love, Christ could not have possibly given to the children of men.'—DR. A. CLARKE.

'*Of God* is not in many MSS. and probably ought to be omitted. The true rendering is, 'we perceive the love [of Christ] in this, that he laid down his life for us.' '—HOLDEN'S *Expositor.*

DR. DODDRIDGE gives as the reading of many copies, '*hereby we perceive* HIS love.' And he adds, 'And there are many places, where the relative evidently refers to a remote antecedent.'

'The

23. Whosoever denieth the SON, the same hath not the FATHER: [*but*] he that acknowledgeth the SON, hath the FATHER *also*.

The latter clause of this verse 'is printed in the received translation in italics, as if added by translators, but it is found in so many of the best MSS. that it may be considered undoubtedly genuine.'—HOLDEN'S *Expositor*.

'It is doubtless genuine; and Griesbach has with propriety restored it to the text, from which it never should have been separated.'—DR. A. CLARKE.

It stands as genuine in the Improved Version, and also (somewhat differently rendered) in Wakefield's Translation.

The whole verse may therefore be adduced on this question. And how clearly does it demonstrate that the Father and the Son are two distinct beings! 'He that acknowledgeth the Son, hath the Father *also*.' This word *also* plainly proves that the Father is another being, completely distinct from the Son. For where would be the use of it, or where would be the sense in using it, if they were only one being, and the only true God? Substitute the term *God*, according to the Trinitarian system, for the names *Father* and *Son*, and see how absurd the passage appears. 'He that acknowledgeth God, hath God *also*.' But it is quite rational to say of two beings, who are perfectly united in the promotion of one object, that 'he who acknowledgeth the one, hath the other also.' And thus, God the Father, and his Son Jesus Christ, are two beings, perfectly distinct from each other.

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.

Again the Son and the Father are distinguished as two separate beings; for after the one is mentioned, the other is added, with the connecting word, 'and;'—'*and* in the Father.' For, to apply the above test of truth in this question, there would be no sense in saying, 'ye also shall continue in God, and in God.' Which is, in fact, the interpretation of the passage, according to the Trinitarian System, in regarding Jesus as God, as well as the Father.

No, it may be replied, the two natures are to be considered. But the two natures constitute the same being, and are united in his one person, never to be divided. There is, however, little reason in saying, 'ye also shall continue in the human nature of God, and in the divine nature of God.' And then, according to this solution of a difficulty, another as great is occasioned; for the Son of God is thus represented as only a *human* being.

III.—8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the *Son of God* was manifested, that he might destroy the works of the devil.

23. And this is his commandment, That we should believe

'The words 'of God' being omitted in many MSS. and most printed editions, are put by our translators in italics.'—*Cottage Bible.*

'Whether or not the words, *of God*, were written by St. John, we agree with Dr. Macknight, that the pronoun *he* stands for the *Son of God*, mentioned in the eighth verse of the same chapter; no truth being more certain, and none more generally acknowledged by Theists as well as Christians, than this,—that the eternal Being, the all-pervading Spirit of the universe, cannot forego, for a single moment, the reality, or even the consciousness of existence.'—WILSON'S *Scripture Illustrations, p.* 115.

The passage, therefore, does not in the least support the Deity of Jesus Christ; but shews, on the contrary, when properly rendered, that he was a mortal being who laid down his life. And it is admitted on all hands, that the words *of God*, have been supplied by the translators, and, like all other words in the Bible that are printed in italics, have no warrant from the original text.

IV.—2. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is *come in the flesh*, is of God:

3. And every spirit that confesseth not that Jesus Christ is *come in the flesh*, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

These words are understood as teaching the doctrine of the incarnation; for *the spirit of antichrist* is supposed to designate 'all the opponents of Christ's *incarnation*; and consequently of His *passion*, *death*, and *resurrection*, and the benefits to be derived from them.'—DR. A. CLARKE.

'To confess that Jesus Christ is 'come in the flesh,' implies, 1. His previous existence before he came; 2. His incarnation, that 'the word was made flesh and dwelt amongst us.' (John i. 14.) 3. That this incarnation was real, and not merely apparent; for while some of the ancient heretics considered our Lord Jesus as man, and as man only, others thought his incarnation was in appearance only, and that himself, in reality, neither suffered nor died. That spirit which denies or contradicts Christ, either in his person or mission, is undoubtedly 'the spirit of Antichrist,' as being opposed to him, and consequently 'the spirit of error' and of falsehood.'—*Cottage Bible.*

'Having principally in view, to oppose the opinions of the Gnostics, who held that Christ was only man in appearance, the apostle begins with declaring in the most express manner possible, from the evidence of his senses, seeing, hearing, and even handling, that this opinion was false.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 548.

The design of the Apostle then was to shew, that Christ was a real man, in opposition to those who maintained that he was immortal, and had descended from heaven into Jesus, who was only a man, and who only suffered and died; and the expression, *come in the flesh*, 'imports, that he was truly and properly a man, and not so merely in appearance. (See *Racovian Catechism, pp.* 123, 124.) He stood in a position somewhat similar to that which Unitarians occupy in the present day. He was contending that Christ was a man, in opposition to those who affirmed that he was not a man; and he might well say that Christ had come in the

on the name of his *Son* Jesus Christ, and love one another, as he gave us commandment.

Jesus Christ, as the *Son* of God, was manifested to destroy sin; and it is in Jesus Christ, as the *Son* of God, that we are commanded of God to believe. Reason says, 'The Son of God must be distinct from God.' 'Yes, replies Trinitarianism, as the human nature of God is distinct from his divine nature.' And then again, the Son of God is represented as only a *human* being. And it is thus in every similar instance, where the doctrine of the two natures is applied.

IV.—2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is *come in the flesh, is of God*:

3. And every spirit that confesseth not that Jesus Christ is *come in the flesh*, is *not* of God: and this is that spirit of *antichrist* whereof ye have heard that it should come; and even now already is it in the world.

The Apostle does not speak of the coming of *God* in the flesh, but of the coming of *Jesus Christ* in the flesh. And every one that confesseth this, is of God; while every one that does not confess it, is not of God. Therefore, that Jesus Christ was a *Man*, is the truth of God. For the expression, *come in the flesh*, seems to admit of no rational interpretation but that Jesus Christ was a *Man;* and this, more particularly, as the Apostle declares at the commencement of the Epistle, that he was *seen* and *handled*.

In allusion to the expression, *Jesus Christ is come in the flesh*, Mr. Belsham says, 'Calvin and Bishop Horsley argue from this phrase the pre-existence and divinity of Christ. Grotius and the old Socinians interpret the words 'coming in the flesh,' of the humble and suffering state in which Christ appeared. Dr. Priestley and Mr. Lindsey explain the phrase as expressive of the real and proper humanity of Christ, in opposition to the doctrine of the Docetæ, which was then growing into fashion, that Christ was a man in appearance only. Of this doctrine the apostle expresses the strongest disapprobation, ver. 3, 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist'—'which the world heareth.' Ver. 5.

'Thus it appears that the doctrine against which the apostle expresses a marked indignation, and which he denounces as the very essence and spirit of antichrist, is that which denies Christ to be a real man, and which maintains that he was a being different from what he appeared to be.'—BELSHAM'S *Calm Inquiry, p.* 108.

It may not be surprising that this passage should be adduced by Trinitarians; but it is certainly unreasonable; for in order to support their system, it should assert that *God* is come in the flesh, not merely that *Christ* is come in the flesh. See the passage under the Trinitarian head.

9. In this was manifested the love of God toward us, because that God *sent* his only-begotten *Son* into the world, that we might live *through* him.

Jesus is the *Son* and *Sent* of God; and he is evidently represented as the *medium* of the divine grace; for God sent him 'that we might live *through* him.' As he is the Son of God, he cannot be that God or Father whose

the flesh, when from the beginning he had been *seen* and *handled.* Most certainly he does not say, that it is *God* who is come in the flesh, but *Christ;* that is, the *Anointed* of God, and therefore not God himself. And it is that Christ whom he represents as the Son of God, and as sent by the Father to be the Saviour of the world; and consequently as one distinct from him, and his delegated messenger and agent.

See the passage under the Unitarian head.

9. In this was manifested the love of God toward us, because that *God sent his only-begotten Son into the world,* that we might live through him.

'He was, therefore, the only-begotten Son of God *before* he was sent into the world.'—HOLDEN'S *Scripture Testimonies, p.* 385.

This asserts the pre-existence of the Son of God, but it does not prove that he is that Being whose Son he is. And indeed it would be very difficult to demonstrate a proposition, so contradictory, irrational, and absurd. Jesus, however, said in a solemn address to his heavenly Father, 'As thou hast sent me into the world, even so have I also sent them' (that is, my disciples) 'into the world.' (John xvii. 18.) And he afterwards repeats the words to his disciples:—'As my Father hath sent me, even so send I you.' (John xx. 21.) He was therefore sent into the world by his heavenly Father, as he received a commission from him to go into the world to proclaim the glad tidings of the Gospel. And he was sent as the only-begotten Son of God.

See the passage under the Unitarian head.

V.—7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

'The omission of this verse might be considered as a defect, else I should not have quoted it; for its genuineness is too dubious to allow its production as a witness in the present question.'—HOLDEN'S *Scripture Testimonies, p.* 73.

In fact, almost all Trinitarians agree in exploding it as an interpolation. See the passage in Part I., under the Trinitarian head.

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 desired of him.

'It is not quite certain, it must be acknowledged, that this relates to the Son of God; yet the context renders it highly probable, and if it refer to our Lord, there can be no question that, in the opinion of St. John, prayers ought to be addressed to him. Chap. iii. 22, seems rather to support its application to the Father; much stress, therefore, cannot be laid upon this text.'—HOLDEN'S *Scripture Testimonies, p.* 361.

In that beautiful prayer, called *The Lord's Prayer,* Christians are not directed to pray to the Son of God, or God the Son, but only to the *Father;* and it seems incumbent upon them to act agreeably to the model which is there given them, and not substitute for it the formularies of human invention. See the remarks on the Prayer, in Part I., under both heads.

20. And

whose Son he is; as he is the *Sent* of God, he cannot be God the Sender; and as he is the *medium* of the divine grace, he cannot be the source whence it proceeds.

On the other hand, it is argued, that he must have been the Son of God *before* he came into the world; and hence, his pre-existence, if not his Deity, is implied. But still, he was the Son of God, and therefore not God himself; and still he was sent, and therefore distinct from the sender, and inferior to him.

'If the epithet *only-begotten*, when applied to Christ, were to be understood literally, it would not prove that he is God, equal to the Father; as, besides the grossness and absurdity involved in this interpretation, it would evidently imply that he derived his being from God: consequently, that he did not exist from all eternity. But it cannot bear a literal signification; for both Jews and Christians, according to the phraseology of the Bible, were *begotten* or *born of God*. What, then, does the expression signify, when employed in relation to the sonship of Jesus? Plainly this, that he was eminently distinguished, by the infinite superiority of his mission, above all the 'begotten of God'—above all his 'brethren,' whether prophets or apostles. In illustration of these remarks, it may be observed, that the term *only* or *only-begotten* is sometimes in the Scriptures so used as obviously to limit its signification to that of *well-beloved*, or greatly distinguished. Thus Isaac and Solomon are said to be *only* or *only-begotten* sons, although Abraham and David had other children.'—Wilson's *Scripture Illustrations, pp.* 138, 139. See the passage under the Trinitarian head.

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.

14. And we have seen, and do testify, that the Father *sent* the *Son* to be the Saviour of the world.

Still Jesus is designated the *Son* of God. And if he was the propitiation for our sins, and the Saviour of the world, he was sent invested with these characters by God the Father. And hence, while he must have been distinct from him, he must have been subordinate to him; having been commissioned by him, and received from him all his power and authority, and appointed as his messenger and agent in the great work of the salvation of mankind. Agreeably to this, in other parts of Scripture, he is said to be 'sent into the world,' 'raised,' and 'exalted,' by God to be a Saviour. (John iii. 17; Acts v. 31; xiii. 23.) And hence, as all power originates in God, he is a Saviour in the highest sense. (Isaiah xliii. 11; 1 Tim. i. 1; ii. 3; iv. 10; Titus i. 3, 4; iii. 4—6.)

15. Whosoever shall confess that Jesus is the *Son of God*, God dwelleth in him, and he in God.

'What stronger assertion could we desire? And how can we fancy any weakness in that faith, to which the apostle bears the strong testimony, that God is in him who professes it, and he in God!' And this faith, let it be remembered, is that Jesus is the *Son of God;* the faith which Unitarians maintain, and in which, though evil spoken of, they will rejoice, knowing that if they believe it in simplicity and godly sincerity, God will dwell in them, and they in God.

See Ware's *Discourses, p.* 31.

'Much

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.*

The pronoun *This*, contend Trinitarians, refers to the immediate antecedent, *Jesus Christ.* And hence he is the true God, and eternal life. On this interpretation, the two following extracts are founded :—

'To paraphrase this of the *true religion*, as a very celebrated divine does, is quite enervating the force of Scripture, and taking a liberty with plain words by no means to be allowed. It is an argument of the *Deity of Christ*, which almost all those who have wrote in its defence have urged; and which, I think, none who have opposed it, have so much as appeared to answer.'—DR. DODDRIDGE.

'Is not this as if the Apostle had said, This is he of whom I spoke in the commencement of my letter: He is THE LIFE, the ETERNAL LIFE, whom I then mentioned, as the great subject of apostolic testimony.'—DR. WARDLAW'S *Discourses*, *p.* 60.

The immediate antecedent, in Scripture, is a very feeble foundation upon which to erect an argument; as 'there are many places,' says Dr. Doddridge, 'where the relative evidently refers to a remote antecedent.' A few instances may be given: '*I am the bread of life.* Your fathers did eat *manna* in the wilderness, and are dead. *This* is the bread which cometh down from heaven, that a man may eat thereof, and not die.'—(John vi. 48, 49, 50.)

Here *manna* is the immediate antecedent to *this;* and therefore, according to the Trinitarian argument, this manna is the bread which cometh down from heaven, and this bread or this manna is Jesus Christ.

'By the name of *Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth *this man* stand here before you whole. *This is the stone* which was set at nought of you builders,' &c. (Acts iv. 10, 11.)

This man, that is, the man who had a short time before been healed, is the immediate antecedent to *This is the stone*, &c.; and therefore, this healed cripple, and not Jesus Christ, was the stone which the prophet foretold would be set at nought by the Jewish builders.

'And now send men to Joppa, and call for one *Simon*, whose surname is *Peter.* He lodgeth with one *Simon, a tanner*, whose house is by the sea side: *he* shall tell thee what thou oughtest to do.' (Acts x. 5, 6.)

Simon, a tanner, is the immediate antecedent to *he;* and therefore it was *Simon, a tanner*, and not Peter the Apostle, who was to tell Cornelius what he was to do.

'For many *deceivers* are entered into the world, who confess not that *Jesus Christ* is come in the flesh. *This* is a deceiver and an antichrist.' (2 John 7.)

Jesus Christ is the immediate antecedent to *This;* and therefore, according to the principle of Trinitarian interpretation, Jesus Christ is a deceiver and an antichrist.

And such is the argument of Trinitarians in reference to the passage under consideration! *Jesus Christ* is the immediate antecedent to *This;* and therefore, he is the true God. But he is mentioned expressly in the verse as the *Son* of God. And can he be God himself? Can he be both Son and Father? Can he be his own Son, and his own Father? And can

'Much stress is laid on this confession; because the false teachers denied the reality of the incarnation: but this confession implied also such a belief in Christ as put them in possession of His pardoning mercy and indwelling Spirit.'—Dr. A. Clarke.

There is not the least allusion in the passage to any such doctrine as that of Incarnation; and it is not said that *Jesus*, or the *Spirit* of Jesus dwells in those who confess that he is the Son of God, but that *God* dwells in them.

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.

Jesus is the proper name of the *Man; Christ* designates him in his office, as the *Messiah*, the *Anointed* of God. And whosoever believeth that the man Jesus is the Christ, is born of God. 'What further testimony could be desired to the efficacy of this faith? He who truly possesses it, is regenerated, is become one of the adopted family of God, one of the household of heaven; and thus in him the very purpose of the Christian dispensation is accomplished.'—Ware's *Discourses, p.* 31.

'He that believeth that Jesus is the *Messiah*, and confides in Him for the remission of sins, is begotten of God.'—Dr. A. Clarke.

Thus Trinitarians cannot but assent to the words of the Apostle, that Jesus is to be believed in as the *Messiah;* and they cannot but admit that this faith is powerfully efficacious; though there is here an additional article subjoined, respecting the remission of sins. But the Evangelist in this Epistle represents the Father as forgiving sins, and Jesus Christ as the *Advocate* with the Father, and the *Propitiation* for our sins. And Advocate, says Dr. A. Clarke, is one who 'makes intercession for us;' and Propitiation signifies, 'the atoning sacrifice.' And we are to 'have immediate recourse to God *through* Him.'—See the Doctor's Notes on ii. 1, 2, in his *Commentary.*

5. Who is he that overcometh the world, but he that believeth that *Jesus* is the *Son of God*?

The Apostle has before said, that if we confess that Jesus is the *Son of God*, God dwelleth in us, and we in God: and that if we believe that Jesus is *the Christ*, we are born of God. And here he assures us, that this belief enables us to overcome the world. Such is the Christian faith! It is, that Jesus is the *Son of God.* And such its potent energy! It is all-sufficient.

'I ask, therefore again,' says Mr. Ware, 'what further can we desire? What stronger testimony can be given to the strength of this principle? If it be sufficient to overcome the world, to give life through his name, to effect the Christian regeneration, and a spiritual union with God; to what purpose can it be insufficient, to what work unequal? If this faith be weak, what faith can be called strong?'—Ware's *Discourses, p.* 32.

6. This is he that came by water and *blood*, even Jesus Christ; not by water only, but by water and *blood.* And it is the Spirit that beareth witness, because the Spirit is truth.

8. And there are three that bear witness in earth, the Spirit, and the water, and the *blood*: and these three agree in one.

9. If

can he be God, when it is said that he was *seen* and *handled*, and was *sent* of God? Was he a visible corporeal God? And was he both the sender and the sent at the same time?

Such contradictions and absurdities are not to be charged to the account of the Apostle; and therefore, he could not mean to designate Jesus Christ *the true God.* This title belongs to the *Father.* He is, '*the only true God;*' so addressed by Jesus Christ himself in a solemn prayer; and therefore, there can be no other true God but the Father.

Although Dr. A. Clarke speaks of Jesus Christ in this connection as having made known the Trinity; yet he says, and in perfect accordance with the passage, that 'the Son of God....hath given us a spiritual understanding, that we may know Him who is true; even the TRUE GOD; and get eternal life from Him *through* His Son.'

Thus *Jesus Christ* is represented as a *Medium* between God and men. And in the passage we are said to be in Him that is true, that is, the true God, *in*, or *by*, or *through* his Son. He is therefore clearly distinguished from the one true God, as *Mediator* between God and men. And the passage harmonizes with the memorable words of Jesus,—'This is life eternal, that they may know *Thee the only true God*, and Jesus Christ whom thou hast sent.'

There is no mention in this Epistle of Incarnate Word, Incarnate God, Eternal Son, God the Son, or God-Man, &c.

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*.

'That Jesus was really a man, and not in appearance only, was evident from the water and the blood which flowed from his side, when it was pierced with the spear. For not only did water come from the wound, but blood also. The Spirit of God also bore witness to the same truth, that Jesus was the Son of God, at his baptism, and the testimony of the Spirit may surely be relied on. There are, therefore, three things that bear the same testimony to Jesus being the Christ, the Spirit at his baptism, and the water and the blood at his crucifixion; and all these three establish the same important truth, the first that Jesus was the Son of God, and the two last that he was truly man. If we scruple to admit the testimony of man, as that of myself, who was present at the crucifixion, we cannot object to that of God, concerning his Son.'—PRIESTLEY'S *Notes, vol.* iv. *pp.* 564, 565.

The witness of God was most explicit. At the baptism of Jesus, when the Spirit descended upon him, there came 'a voice from heaven, saying, This is my beloved *Son*, in whom I am well pleased.' (Matt. iii. 16, 17.) At the transfiguration of Jesus, when he was surrounded with that most resplendent glory which was like the sun, the same words were repeated. (Matt. xvii. 5.) And Peter, alluding to this interesting occasion, says, 'We were eye-witnesses of his majesty. 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.' (2 Peter i. 16, 17.) Thus the witness of God the Father is, that Jesus is 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.

'If we believe not God, we charge him with deceiving us, in giving a false testimony concerning his *Son*. What God has declared is, that *through* his Son Jesus he gives us eternal life.'—PRIESTLEY'S *Notes, vol.* iv. *p.* 565.

'God has witnessed that whosoever believeth on his *Son* shall be saved, and have everlasting life.... And this life is in his Son. It comes *by* and *through* him. He is its *Author* and its *Purchaser*. It is only *in* and *through* him.'—DR. A. CLARKE.

Thus eternal life is the gift of *God*; and it comes to us *through* Jesus Christ, as the medium of its communication from God. And thus is Jesus distinct from God, and subordinate to him.

12. He that hath the *Son*, hath life; and he that hath not the *Son of God*, hath not life.

As nothing can be put in competition with eternal life, that cannot but be a most important principle with which it is connected, and on which it is dependent. And this the Apostle evidently teaches us, is faith in Jesus, as the *Son of God*.

13. These

13. These things have I written unto you that believe on the name of the *Son of God;* that ye may know that ye have eternal life, and that ye may believe on the name of the *Son of God.*

The Apostle here makes an important declaration; and we meet with one to the same effect towards the conclusion of his gospel:—'But these are written, that ye might believe that Jesus is the Christ, the *Son of God;* and that believing ye might have *life* through his name.' (John xx. 31.)*

Thus the Apostle, both in his Gospel and in this Epistle, declares it to be his design in writing, to teach Christians that Jesus is the Son of God, that they may obtain eternal life through this belief. And what can more strikingly shew its importance, or evince its power? It leads to everlasting felicity; and that is the credential of its truth.

'I write to shew your privileges; to lead you into this holy of holies; to shew what believing on the Son of God is, by the glorious effects it produces; it is not a blind reliance *for*, but an actual enjoyment *of* salvation. Christ living, working, and reigning, in the heart.'—DR. A. CLARKE.

But if it was the design of the Apostle to teach that Jesus was the Son of God, it was *not* his design to teach that he was God himself; and therefore this opinion is founded in error.

See the Gospel of St. John, xx. 31, under the Unitarian head.

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.

Jesus is still mentioned expressly as the *Son of God.* And he is evidently distinct from God, as he is his Son; as he has given us an understanding to know God; and as we are in God, *in*, or *through*, or *by* him, as the agent of God, and the medium of access to God.

Trinitarians, however, maintain, that by *the true God*, the Apostle means Jesus Christ. Which would indeed be strange, when he declares that the whole drift of his writings is to prove, that Jesus is the *Son of God;* and when he speaks of him, moreover, as the *Son of God* in this place. Would the Evangelist, in this one verse, contradict the whole design of his writings? or would he maintain the strange fancy, that he who is the *Son* of God, is also the *Father* of the Son of God?

'If the pronoun *this* referred to the words *Jesus Christ*, then it would follow, either that the apostle intimates the existence of a duality of true Gods; or that he represents Christ, at one and the same time, to be both the true God, and the Son of the true God—or, in other words, the Son of himself. But these conclusions are equally repugnant to enlightened reason and to Sacred Scripture; and should therefore be rejected without hesitation.'—WILSON's *Scripture Illustrations, p.* 125.

'Common sense itself requires that the article *this* should be referred to *him that is true*, (to whom the subject of the context principally relates,) not to *the Son of* him that is true.'—MILTON's *Last Thoughts, p.* 39.

'The Apostle obviously means to assert that He (and He only) whom Jesus had given them an understanding to know, is the true God and the source

* Jesus is mentioned as the *Son of God*, in the Gospel of St. John, 30 times; and in this Epistle, 23 times. He is not mentioned as *God the Son* once.

source of everlasting life; and he accordingly directs his disciples in the next verse, to keep themselves from idols.'—CARPENTER'S *Unitarianism*, &c. *p.* 141.

But in order to obviate these difficulties, and reconcile these contradictions, it is contended, that Jesus is the true God in his divine nature, and the Son of the true God in his human nature. Only this leaves the Son of God a mere human being; and Trinitarians have the choice of two dilemmas, equally fatal to their System. See the passage under the Trinitarian head.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	23
Sent of God	3
With the Father	2
An Advocate	1
A Propitiation	2
TOTAL	31

II 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.

'The apostle still keeps in view the *miraculous conception* of Christ; a thing which the *Gnostics* absolutely denied—a doctrine which is at the ground-work of our salvation.'—DR. A. CLARKE.

It is difficult to conceive how any unbiassed person could suppose the miraculous conception to be taught in this verse; for certainly it is not mentioned, or even hinted at in the most distant manner; and an individual who had never heard of such a notion, would not be able to infer it from what is here stated. True, Jesus is spoken of as the *Son* of God the Father; but the term *Son,* if used literally, implies derivation; and if figuratively, adoption. And in either case, it proves Jesus to be both distinct from God, and inferior to him.

The benedictions will be found explained at length under Rom. i. 7, on both sides.

7. For many deceivers are entered into the world, who confess not that Jesus Christ is *come in the flesh.* This is a deceiver and an antichrist.

'Of these he had spoken before, see 1 Epistle, chap. iv. 1, &c. And these appear to have been *Gnostics,* for they denied that Jesus *was come in the flesh.* And this doctrine, so essential to salvation, none could deny, but a *deceiver* and an *antichrist.*'—DR. A. CLARKE.

The expression, *come in the flesh,* is supposed to teach the pre-existence, incarnation, and the *reality* of the incarnation of Jesus Christ. It occurs in the 1st Epistle, iv. 2, 3; and is considered under both heads.

'*Antichrist* is a general name used by this apostle for all who opposed the truth and authority of Christ.'—*Cottage Bible.*

This may be considered a good definition of *Antichrist*—opposition, in whatever form, to the truth and authority of *Christ.* But then let it be remembered, that Christ is the *Anointed,* and, therefore, the *Servant* of God.

There is no mention in this Epistle of the peculiar Trinitarian designations of Jesus Christ. And in the 3rd Epistle there is no evidence on the subject.

II 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.

The same observation applies here, as in all the preceding salutations of the Epistles. The term *God* is exclusively applied to the *Father*. And Jesus is mentioned as another being distinct from him, by the connecting word *and*;—'from God the Father, *and* from the Lord Jesus Christ.' Here two beings are evidently presented to the mind. They are both distinctly specified; and they are both connected with a word (just mentioned) which implies *more* than one person or thing. And Jesus is expressly mentioned as 'the *Son* of the Father.' Consequently, as a son must necessarily be distinct from his own father, so must Christ be distinct from that God who is here declared to be his Father.

With regard to the benedictory form of expression, see Rom. i. 7, under both heads.

7. For many deceivers are entered into the world, who confess not that Jesus Christ is *come in the flesh*. This is a deceiver and an antichrist.

'This precisely marks the Gnostics, who said that Jesus and the Christ were different persons, or that Jesus had not real flesh, but only the form of a human body, not subject to pain or death.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 567.

This is admitted on the other side by Dr. A. Clarke, and is admitted on all hands. The fact, then, that the Apostle wrote to substantiate that Jesus Christ was a man, in opposition to the doctrine of the Gnostics, seems to be a decisive proof, that he did not regard him either as God, or as a super-angelic being. See 1 John iv. 2, 3, under both heads.

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*.

This passage would be utterly devoid of sense, if, according to the Trinitarian system, the Father and the Son be regarded as identically *one* being. It would run thus:—'He that abideth in the doctrine of Christ, he hath both *God* and *God*.' This would be complete nonsense. But it would be perfectly rational, to say of *two* beings, that they *both* are obeyed, and the approbation of *both* is enjoyed. The word *both*, then, necessarily implies *two* beings; and therefore, it demonstrates here that the Father and the Son are distinctly *two*.

It

It seems to be sufficient for salvation, in the estimation of the Apostle, to acknowledge the *Father* and the *Son*. Whence this silence, on such an occasion in particular, respecting tho supposed third Person of the Trinity, but that the Evangelist knew nothing of such a doctrine, and therefore nothing of the doctrine of the Deity of Jesus Christ!

Jesus is twice mentioned as the *Son of God* in this Epistle. In the 3rd Epistle there is no evidence on the subject.

Jude.

4. *Denying the only Lord God, and our Lord Jesus Christ.*

'God the onely Lord, and our Lord Jesus Christ.'—*Bible*, 1596-7, 1607.

Our only Master, God, and Lord, Jesus Christ.—*Hammond, Sharp. Disapproved by Milton and Macknight; whose note see.*

God the only Supreme Governor, and [denying] our Lord Jesus Christ. —*S. Clarke.*

God the only Sovereign, and our Lord Jesus Christ.—*Lindsey.*

God the only supreme ruler, and our Lord Jesus Christ.—*Wakefield.*

GRIESBACH'S TEXT.

Our only sovereign and Lord Jesus Christ.—*Smith.*

The only sovereign Ruler, and our Lord Jesus Christ.—*Rheme's Trans.*

The only sovereign, and our Lord Jesus Christ.—*Whitby* (L. T.) *Carpenter, Imp. Ver.* See WILSON'S *Scripture Illustrations, p.* 130.

'These words may be translated, denying the only Sovereign God, even our Lord Jesus Christ. But GOD is omitted by ABC. sixteen others, with Erpen's *Arabic*, the *Coptic*, *Æthiopic*, *Armenian*, *and Vulgate*, and by many of the *Fathers*. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of *the only Sovereign*, belonged; and thus make *two* Persons, where only *one* seems to be intended. The passage, I believe, belongs solely to Jesus Christ, and may be read thus: *denying the only Sovereign Ruler, even our Lord Jesus Christ.*'—DR. A. CLARKE.

'Griesbach rejects *God* from his text,' on 'undoubtedly strong evidence;' and 'many MSS. omit the word.' 'Yet, in this case, though the text cannot be produced in proof that the title of God is given to our Lord, it will still be a clear evidence to the truth of his omnipotence and divinity. Granting Griesbach's text to be correct, 'the only potentate and Lord of us, Jesus Christ,' as Granville Sharp observes, 'is equivalent to a full declaration of Christ's divinity as well as of his almighty power.'"—HOLDEN'S *Scripture Testimonies*, and *Expositor, pp.* 195, 196; 646.

'Dr. Pye Smith observes, that he omits the word *God* 'from what appears sufficient evidence.' And if that evidence be sufficient, or even highly probable, it is obvious that the passage cannot justly be adduced as a *proof* that Jude gives the appellation *God* to Jesus Christ. Granting, however, the genuineness of this reading, we do not perceive that the writer intended at all to apply to Christ the first clause of the passage; for, as observed by some learned men, the Greek term DESPOTES—*Lord, Master, Sovereign, Supreme, Ruler or Governor*—is never in the Scriptures given to Jesus Christ, but is undoubtedly used in reference to the Father.*

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.

It has hitherto appeared, that whenever the Father and Jesus Christ have been mentioned in connection, the term *God* has been uniformly restricted to the former. And it is so in this passage; and hence we are led to conclude, that Jesus Christ is a different being from God.

4. Denying the only Lord God, *and* our Lord Jesus Christ.

It is admitted on all hands, that the word *God* here, is an incorrect translation, and ought to be omitted. But taking the passage as it stands, it is a proof that Jesus Christ is a being distinct from God. For if we were to speak of a mighty Potentate, *and* his Minister, we should undoubtedly distinguish the one from the other. And this is the form of expression adopted in the passage in the Authorised Version. For after Jude has mentioned 'the only Lord God,' he adds, '*and* our Lord Jesus Christ.' Thus, as the passage is rendered in the Bible by Trinitarian translators, Jesus Christ is evidently a being distinct from God.

But a very different conclusion is drawn from it by Trinitarian Professors. It teaches, say they, that Jesus Christ is the only Lord God, or the only Sovereign. This is affirmed of the *Son* of God. There can be no doubt, however, that the Father is repeatedly mentioned in the Scriptures as God, and that he is said to be 'the only true God,' and 'the only Potentate.' Now, if Jesus Christ be the *only* God, and, in the strictest sense, the *only* Sovereign, the Father cannot be the only true God, and the only Potentate; for there cannot be *two only* Gods, and *two only* Supremes. Consequently, the Trinitarian interpretation of this passage, denies the Deity of the Father, and contradicts the Scriptures; and as it restricts the Godhead to only *one* of the supposed three Persons of the Trinity, it sets aside the Trinity entirely, and annihilates itself. If Unitarians, in stating the doctrine, were to assert, that *one* Person was the only Lord God, they would be accused of wilful misrepresentation, with a view of overturning the system. But this Trinitarians themselves affirm, in connection with the above passage; for they contend that it 'belongs solely to Jesus Christ,' and that it teaches that he is the only Lord God, or the only Sovereign. And thus, without at all being aware of the fact, while labouring to defend their doctrine, they themselves subvert it.

It has been shewn, that, in the 1st verse, Jude applies the term *God* exclusively to the *Father*, though Jesus Christ at the same time is mentioned. Is it to be supposed, then, that after he had scarcely written the words,

Father.* Even on Trinitarian principles, Jesus cannot be the *only* Lord God; since this epithet would imply, that the Father and the Holy Ghost were inferior to him. Leaving, therefore, such an inconsistent interpretation, let us turn to the epistle itself with a view of ascertaining the author's meaning. In that short composition, we do not again find the word DESPOTES; but *there* do we discover the several words *God*—the *only God*—expressly employed in reference to one being—to the God and Father of our Lord Jesus Christ: thus corroborating the sublime declaration of Moses, and of Christ himself, that JEHOVAH IS ONE.'—WILSON'S *Scripture Illustrations, p.* 131.

Milton says on this passage, 'Who will not agree that this is too verbose a mode of description, if all these words are intended to apply to one person? or who would not rather conclude, on a comparison of many other passages which tend to confirm the same opinion, that they were spoken of two persons, namely, the Father the only God, and our Lord Jesus Christ?'—MILTON'S *Last Thoughts, p.* 40.

'It is attempted to be proved from this clause, that since in the Greek there is but one article prefixed to both the titles, they ought, conformably to a rule of Greek composition, to be considered as designating one person only, that is Jesus Christ. But it must be remarked that this rule is not always followed by Greek writers; and the circumstances of the case must determine where it does not apply. That this rule does not extend to all cases, is proved by several examples in the New Testament itself. Thus Matt. xxi. 12, 'And Jesus went into the temple of God and cast out all them that sold and bought:' where in the Greek only one article is prefixed to the two words SOLD and BOUGHT. Matt. xvi. 1, 'The Pharisees also with the Sadducees.' Chap. xvii. 1, 'Jesus taketh Peter, James, and John.' Ephes. ii. 20; iii. 5, 'The apostles and prophets.' Heb. ix. 19, 'The blood of calves and goats.' In all these cases, to omit many others, one article only is prefixed, which clearly shews that this is not a perpetual rule, because the subjects are only coupled together in the sentence. The reader may be referred besides, for other examples, to Ephes. v. 5; 2 Thess. i. 12; 1 Tim. v. 21.'—*Racovian Catechism, pp.* 80, 81.

'Where the name of *God* and of *Christ* occur in the same sentence, they are invariably applied to the Father and the Son, throughout the New Testament. This same St. Jude opens his Epistle with these words—'Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by *God the Father*, and preserved in *Jesus Christ*;' thus plainly marking a distinction between God and Christ. If the Apostle had meant to proclaim so important and awful a doctrine as that our Lord was equal with the Almighty Father, or 'the one only supreme Governor,' can it be believed that he would leave it to be discovered by a nice and disputable point of grammar? Our Lord and his Apostles repeatedly deny such doctrine.'—*The Confessions of a Member of the Church of England, pp.* 33, 34.

But do Trinitarians really believe that Jesus Christ is the *only* Lord God? What then is the Father? what is the Holy Ghost? and where is the Trinity? See the passage under the Unitarian head.

24. Now unto him that is able to keep you from falling, and

* In confirmation of what is stated above, see the quotation from the Cottage Bible, in reference to 2 Peter, ii. 1, under the Trinitarian head.

words, he would teach a different doctrine! Would he, in the 1st verse, represent the *Father* as the only God, and, in the 4th, the *Son* as the only God? A supposition so unreasonable and inconsistent is not to be entertained for a moment.

Besides, in the passage under consideration, Jesus is said to be the *Christ;* and therefore, as the *Anointed* cannot be the *Anointer*, Christ cannot be the only Lord God.

That he is the only Sovereign of the *Church*, must be readily admitted. But his God and Father *gave* him to be the head over all things to the Church, and *put* all things under him; and therefore, he must be a very different being from the Sovereign of the universe, and the Lord God Omnipotent, who reigneth.

See the passage under the Trinitarian head.

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.

'That which God the Father is, in these words, represented as able, and alone able, to do, is declared elsewhere to be done by Jesus Christ; 'CHRIST loved the church, and gave himself for it, that HE might sanctify and cleanse it with the washing of water by the word; that he might *present it* TO HIMSELF a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.'—Christ, then, is, in power, and purpose, and operation, one with the Father, and shares with him the glory arising from the final salvation of the church.' —WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 369, 370.

This is intended to imply the Deity of Jesus Christ; and the argument is founded on a similarity in the form of expression, and principally on the word *present.* God *presents* believers *faultless* before his presence. Jesus Christ *presents* them to himself *without blemish.* Therefore, Jesus Christ is God. Now on the same principle we may reason thus:—God *presents* believers *faultless* before his presence. The apostle Paul declares it to be the grand aim of his preaching, (Col. i. 28,) to '*present* every man *perfect* in Christ;' not merely *faultless* or *withaut blemish*, but *perfect.* Therefore, the apostle Paul is God. Thus also, God is said to work miracles. The Apostles are said to work miracles. Therefore, the Apostles are each of them God. Nothing surely can be more fallacious than such an argument. Besides, it should be remembered, that God the Father *gave* Jesus Christ to be the head over all things to the church, and *gave* him all power. Whatever therefore he is able to accomplish, is by power which he derived from God; and consequently, he must be a different being from God himself.

And he is, in fact, thus represented by Dr. Wardlaw in the above extract. For he says, that 'Christ is one *with* the Father, and *shares with* him.' And must not Christ therefore be distinct from the Father? For can a person be said to be *with* himself, and *share with* himself? Doubtless not only Christ, but the Apostles, and all the truly pious workers together with God, are 'one with him in power, and purpose, and operation.' For he dwells with them, and is in them, and works by them. 'They reap the benefit of every divine attribute, and lose their own insufficiency in the fulness of infinite perfection.' And they 'share with God the glory arising from the final salvation of the church,' and mankind. For they dwell in love, as they dwell in him; and they cannot but rejoice together in the happy effects of love, to all whom it wins to obedience, and guides to bliss.

But Trinitarians admit that the passage may be rendered differently. 'After, *To the only wise God our Saviour*, many excellent MSS., *Versions*, &c. add *by Jesus Christ our Lord.* And after *dominion and power*, they add *before all time:* and both these readings Griesbach has received into the text. The text, therefore, may be read thus—*To the only wise God our Saviour, by Christ Jesus our Lord, be glory and majesty, dominion and power, before all time; and now, and through all futurity. Amen.*'—DR. A. CLARKE. The passage therefore, as thus rendered, represents Jesus Christ

Christ as a *Mediator* between God and men; for glory, majesty, and dominion, &c. are ascribed to God *by* or *through* him.

See Eph. v. 27, under the Trinitarian head. And see also, with respect to the expression, *God our Saviour*, 1 Tim. i. 1, ii. 3, iv. 10; Titus i. 3, ii. 10, iii. 4.

There is no mention of Incarnate God, God the Son, or God-Man, &c., in this Epistle.

Revelation.

CHAP. I.—2. Who bare record of *The Word of God,* and of the testimony of Jesus Christ, and of all things that he saw.

'*Who bare record of the Word* (Gr. *Logos) of God*—Namely, in his gospel, which seems to refer to his first chapter; and if so, plainly indicates that his Gospel was written before this work, and probably before his Epistles also: but this cannot be ascertained.'—*Cottage Bible.*

'St. John bare record in his Gospel, and in his Epistles, that Jesus Christ was the essential and eternal Word of God.'—BURKITT.

Whatever may be meant by *the word of God* here, it seems clearly to be distinguished from Jesus Christ; for after the Apostle has mentioned the 'record of the word of God,' he adds, '*and* of the testimony of Jesus Christ;' thus shewing that Jesus Christ is distinct from the word of God; for the testimony of the one, is an additional evidence to the record of the other. Then if the *Word*, mentioned at the beginning of St. John's Gospel, be meant here, it is quite manifest that it is not Jesus Christ. But of this other Trinitarians are doubtful.

'Is there a reference here to the first chapter of John's *Gospel, In the beginning was the word, and the word was with God, &c.?* Of this *word* John did bear record. Or, does the writer mean the *fidelity*, with which he noted and related the *word*, doctrines, or prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.'—DR. A. CLARKE.

Dr. Doddridge seems to take a somewhat similar view of the passage; for he says, This word of God 'came in prophetic visions.'

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.*

Here it is said, that the title '*The Prince*,' signifies 'the Lord and Ruler,' and is, 'a proof both of the divinity and atonement of Christ.'—HOLDEN'S *Expositor.*

How *Prince* should imply *Deity*, is not a little strange, since there are so many Princes. And he to whom the title is here given, is represented as the Son of God, as one who shed his blood, and who is the first-begotten of the dead. Is it possible that he can be God, of whom such things are affirmed? Can God be the Son of God? Can he have a Father? Can he shed his blood, and die, and be raised from the dead? But

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Revelation.

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.

The Apostle commences the Book with an important declaration, which should be the guide in the interpretation of his meaning, in all other passages that refer to Jesus Christ. He says plainly and unequivocally, that the Revelation of Jesus Christ, was *given* to him by God. Then, Jesus must have been distinct from him from whom he received it, and inferior to him; for he must have been unacquainted with it, until it was made known to him; and hence, while he who imparted it to him is the only Omniscient, being the only source of revelation, he himself is limited in knowledge; and must therefore be a very different being from God. He is evidently, too, the agent of God, and the medium of communication from him to mankind. He receives a Revelation from him, and, no doubt, with that Revelation, a command to make it known; and he obeys that command; for he sent and signified it by his angel unto his servant John. Thus God alone is the source of power, as of revelation; and Jesus is subordinate to him.

'This introduction leads to the expectation that nothing will be found in the book itself, inconsistent with the proper unity of the Deity, nothing which can lead to the supposition that God and Christ are different persons in one God.'—CARPENTER'S *Unitarianism*, &c., *p.* 80.

'This verse furnishes sufficient proof that Christ is not God. The predictions in this book were such as God imparted to him, not what he knew of himself.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 575.

This passage is so plain and express, that Trinitarians are almost Unitarians in their comments upon it.

It is observed, that the Revelation of which it speaks, 'God communicated *through* the Son.'—HOLDEN'S *Expositor*.

'Thanks be to our heavenly Father, that he *gave* it to his Son Jesus Christ. Thanks to the Son of God, that he gave it to his servant John, to be transmitted down to future generations.'—DR. DODDRIDGE.

'The word from which we have our word *Apocalypse*, signifies, literally, a *revelation*, or *discovery* of what was *concealed*, or *hidden*. It is here said that this *revelation*, or *discovery* of hidden things, was given by GOD to *Jesus Christ*; that Christ gave it to His *angel*, and that this angel shewed it to JOHN, and that John sent it to the CHURCHES. Thus we find it came from God to Christ, from Christ to the angel, from the angel to

But praise is ascribed to Christ for ever and ever. And 'the ascription of eternal glory, and everlasting dominion, if addressed to a creature, however exalted, would be idolatrous and profane.'—HOLDEN'S *Scripture Testimonies, p.* 367.

But 'the *glory and dominion* mentioned here is ascribed not to God, an impassable immortal Being, but to Jesus Christ, who suffered and died that mankind should be restored to the favour of his and our God and Father. In this passage, as well as in many others, Jesus and the Father of Jesus, are spoken of as distinct beings; and the appellation *God* is restricted to the latter.'—WILSON'S *Scripture Illustrations, p.* 229.

See the remarks on the passage under the Unitarian head.

7. Behold, he cometh with clouds; and every one shall see him, and they also which *pierced him:* and all kindreds of the earth shall wail because of him. Even so, Amen.

The parallel passage, John xix. 37, is adduced under the above head, and applied to God. 'Jehovah says, they shall look upon me whom they have pierced.'

On this verse it is observed, 'The expression, 'they also which pierced him,' though it must, in the first place, refer to those who were his immediate *murderers*, must not be confined to them. Every one who claims an interest in the Saviour's sacrifice, must confess a share in the guilt for which he suffered.'—*Cottage Bible.*

It might naturally be supposed, in this connection at least, that Trinitarians, by their own comments, would convince themselves of the erroneousness of their system. For think how shocking to say, that *God was murdered!*

The words are supposed to be taken from Zech. xii. 10; which Mr. Lindsey renders, 'They shall look on him whom they have pierced.' And he says, that 'Bishop Newcome proves this, by a variety of evidence, to have been the true reading, which he adopts into the text.'—See WILSON'S *Scripture Illustrations, p.* 234.

At all events, it was impossible that Jehovah could be literally pierced, and put to death; and the idea is most shocking.

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.

'The clause, *the beginning and the ending,* is wanting in almost every MS. and Version of importance.'—DR. A. CLARKE.

'The true reading of this passage, (the reading found in Griesbach's text,) is as follows; 'I am Alpha and Omega, *saith the Lord God,* who is and who was, and who is to come, the Almighty.''—YATES'S *Vindication, p.* 200.

The words, it is contended, are susceptible of another rendering; according to which 'the meaning of the verse will be: 'I am Alpha and Omega, saith the Lord, *the God who is, and who was, and who is to come* (that is, the eternal, self-existent God), the Almighty.''—WARDLAW'S *Unitarianism Incapable of Vindication, p.* 36.

Although Dr. Wardlaw is fully satisfied that the words were spoken by Jesus Christ, yet, he contends, that if any shall insist that they are spoken by the Father, the argument will not be weakened by the admission. Because Christ does appropriate some of these titles to himself. 'I am the first and the last, and the living one; and I was dead; and behold I am alive

to John, and from John to the church. It is properly, therefore, *the Revelation of God*, sent by these various agents *to His servants* at large: and this is the proper title of the Book.'—DR. A. CLARKE.

'On the opening of this sublime Book, *Dr. Pye Smith* very judiciously remarks, that the Revelations here described are 'represented as the gift of Christ, as well as of God the Father: the honour of being the author of this developement of futurity, is asserted to both the Father and the Son; while the order of *primacy* in the former, and *mediatorial subordination* in the latter, is expressly maintained in accordance with the whole tenor of revealed truth.'—(*Messiah*, ii. 585.) So *Dr. Woodhouse* observes —'The scheme of the Christian revelation is *mediatorial* throughout. God [the Father] *giveth* to the Son, dispensing knowledge and favour *through* him.' This knowledge was *by* the Son, and *through* the Spirit, communicated to his servant *John*: and thus the most perfect harmony, or rather unity, is preserved between the Father, the Word, and the Holy Spirit.'—*Cottage Bible.*

Thus it is admitted, that this Revelation proceeded from *God*, as the *primary* source of it. It was *given* by him to Jesus Christ. And it was communicated *through* Christ, as a *Mediator* between God and men, to mankind. It was as much given to him by God, as given by himself to his angel, and by his angel to John. This Revelation, moreover, is defined, as a '*discovery* of what was *concealed*, or *hidden*.' And so completely does it originate in God, and emanate from him, that 'it is properly *the Revelation of God*.' And Jesus Christ is one of the 'various *agents*' employed by God in communicating it to mankind. How plainly, therefore, is he represented, and that, too, by Trinitarian writers themselves, as distinct from God, and subordinate to him!

Is he thus in respect only to his human nature? Does one of his natures make a *discovery* of *concealed* or *hidden* things to his other nature? Or one part of himself make this discovery to the other part of himself? And does he give to himself, and receive from himself? Feeble indeed and puerile is such an explanation. And it is not in the least borne out or supported by the words of the Apostle. For he does not speak of *natures* or *parts* of Christ, but of the *whole* Christ. For he says, 'The Revelation of *Jesus Christ*, which God gave unto *him*.' The words, *Jesus Christ*, and *Him*, are expressive of his *whole* person; and to his *whole* person the Revelation was given; and he was thus the *agent* of God.

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.

Jesus is here represented as distinct from God, as the seven spirits that are

alive for evermore; and have the keys of hell and of death.' (Rev. i. 17, 18.) 'I am Alpha and Omega, the beginning and the end, the first and the last.' (Rev. xxii. 13.) The drift of the argument appears to be this: It is clear from this passage, that the Lord God is Alpha and Omega. It is also as evident from other parts of Revelation, that Jesus Christ is Alpha and Omega, the first and the last. Therefore, Jesus Christ is the Lord God Almighty. And this is supposed to be strengthened and confirmed by the tenor of Scripture in general, that Jesus Christ is truly Jehovah Elohim, *the Lord God.*—See WARDLAW'S *Unitarianism Incapable of Vindication, pp.* 35, 36.

But there is one defect in the argument, which is fatal to the whole of it. It is this: He who is supposed to be the Lord God Almighty, was once *dead;* whereas the true God has immortality in himself, and never dies.

'Since St. John attributes these words to *the Supreme God*, they cannot prove any thing respecting Jesus Christ.' 'If any credit is due to the assertion of the Sacred Writer, these words were the words of '*the Lord God,*' and not of *Jesus Christ.* As is generally agreed by the Christian Fathers of the four first centuries, the word here translated *Almighty*, is the peculiar designation of the *Father.* It is no where in all the Scriptures given to Christ.'—YATES'S *Vindication, pp.* 200, 202.

'If the reader will be pleased to examine the 13th and 17th verses of this chapter, it will appear that this 8th verse was undoubtedly spoken from the mouth of *Christ:* who therefore has a just title to every name and attribute expressed in it; and among the rest, to that of *the Almighty.*

'*Origen*, who certainly was no *Arian*, though often represented as such, by some who would be pleased to have the vote of so celebrated a genius, has the following observation.—'Now that you may know the *Omnipotence* of the *Father* and the *Son* to be *one* and the *same* as HE is ONE and the SAME GOD and LORD with the FATHER, hear what *St. John* had said in the *Revelation—These things saith the Lord, which is, and which was, and which is to come, the Almighty.* For who is the Almighty that is to come, but Christ?''—JONES'S *Catholic Doctrine*, &c. Chap. i. Art. xxiii.

'Expositors, esteemed orthodox, have differed in opinion regarding this text; some contending that the words are spoken of the Father, others of the Son. At the 4th verse of the same chapter the words are unquestionably applied to the Father, and to him only. After a benediction, a doxology, and an assurance that Christ will come in glory, the Apostle opens his prophetic work by repeating the same words; I therefore humbly conceive that they refer to the same Almighty Being. It has been held by several commentators that the term *Almighty*, is in Scripture appropriated to the Father only; and it is acknowledged that the earliest ecclesiastical writers were of that opinion. For my own part, I wish to be instructed wholly by the Sacred Scriptures. The word (Almighty) occurs nine times in the New Testament (as at foot*), and I think that, on a careful examination of these passages, it will clearly appear, that in every instance it refers to the Father. In the 21st chapter, 22nd verse of this book of Revelation, the *Almighty* is expressly distinguished from our Lord Christ thus, 'The Lord God Almighty and the Lamb are the Temple.'—

I

'* 2 Cor. vi. 18; Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, and 14; xix. 15; and xxi. 22.'

are before the throne of God; for after Him which is, and which was, and which is to come, and the seven spirits are mentioned, it is added, as at the beginning of the Epistles,—'*and* from Jesus Christ.'

He is the faithful witness; the witness of God, to bear testimony to the truth of God; and the good confession which he witnessed before Pontius Pilate was,—'To this end was I *born*, and for this cause came I into the world, that I should bear witness unto the truth.' Thus, though he was sent of God, as a divinely commissioned Teacher, yet he was brought into the world, by being *born* into it; and was consequently a human being; and as such, he was the faithful witness of God.

He is clearly represented here as a mortal creature; for his *blood* is distinctly mentioned, and he is said to be *the first-begotten of the dead*; 'the First-born from the dead,' says Dr. Doddridge, 'the first who rose to die no more, and who, as the *eldest Son* of the family of God, is gone to take possession of the inheritance for himself, and in the name of his brethren.'

God is said to be *his Father*; and the term *God* is not applied to himself, but is restricted to his *Father*; who is the same as 'him which is, and which was, and which is to come.' The whole passage, therefore, evidently teaches his distinction from the Father, and his subordination to him.

But it is said, *to him be glory and dominion for ever and ever.* 'That is, to Christ; for it is of Him that the prophet speaks, and of none other.' DR. A. CLARKE. And hence it is said, that 'when we consider the superlative praise this conveys, so far surpassing what humanity can deserve, we cannot but suppose that the Being, to whom it refers, is *really divine.*' —HOLDEN'S *Scripture Testimonies*, *p.* 367.

That Christ has dominion in his church, is clearly taught in the Scriptures; but it is as clearly taught there, that this was given him by God the Father, and all the power that he possesses in heaven and in earth. That he is justly entitled to glory, for his glorious work of salvation, is as readily admitted; for what grateful Christian heart would not most fervently join in ascribing glory to him? But then does it follow that he is regarded as God, and that he is offered religious worship? How often are his praises sung by Christians, where there is no direct address to him, and not the least recognition of Deity! And this ascription of glory and dominion, mentioned in the passage, is not addressed to him at all; nor does it recognize him as God, but as the Son of God, and as a mortal creature, who washed us from our sins in his own blood, and who is the first-begotten, or first-born of the dead.

And 'whatever be the glory to which Christ will be advanced in his proper kingdom, there are many intimations given that his faithful followers will share with him in it. This was sufficiently expressed by himself, when he said that his twelve apostles should sit on twelve thrones, judging the twelve tribes of Israel; and when he said, John xvii. 22, that the *glory* which God had given to him he had given to his disciples.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 576.

Christ *prayed* to the Father for glory. Not for any vain or selfish glory; but for that which arises from grateful hearts, rejoicing in the salvation of mankind. And this, it is the will of the Father, that he should enjoy, as a reward for his great fidelity and love in the work of human redemption.

See the 6th verse under the Trinitarian head.

12. And

I have searched the Scriptures more particularly for the application of this word (Almighty) because Mr. Jones lays great stress upon it.'—*The Confessions of a Member of the Church of England, pp.* 27, 28.

It may be well to remind the reader here, that the *Messengers* of God, speak in the *Person* of God: for in no part of Scripture is this more observable, than in this Book. Hence Bishop Clayton says, 'in the Revelation of John, though the apostle declares, that it was delivered to him by an angel, and calls it (Rev. 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.' Yet through the whole Book this angel speaks indifferently in the first person, either when he speaks in the name of God the Father, or in the name of Jesus Christ, or in his own name.'—BISHOP CLAYTON'S *Essay on Spirit, p.* 55.

The Bishop then proceeds to notice the voice as of a trumpet which spoke to John; and although he quotes from the 11th verse what is now admitted to be spurious, yet the general principle, which he so ably illustrates, that the *Messengers* of God, speak in the *Person* of God, is not the less founded in truth on that account; and it seems necessary to keep it in mind, in order to the proper understanding of this Book. The person of the speaker frequently changes, and without any previous intimation; but it should never be forgotten, what is stated at the commencement of the Book, that the Revelation is of *God.* See the remarks on this peculiarity in the *Messengers* of God, to speak in the *Person* of God, in reference to Matt. xviii. 20, and xxviii. 20, under the Trinitarian head.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, *I am Alpha and Omega, the First and the Last: and,* What thou seest, write in a book, and send it unto the seven churches which are in Asia.

'That these titles should be repeated so soon, in a connection which demonstrates they are given to Christ, will appear very remarkable, whatever sense be given to the *eighth verse.* The argument drawn in the preceding note upon it, would have been strong, wherever such a passage as this had been found: but its immediate connection with this greatly strengthens it. And I cannot forbear recording it, that this text has done more than any other in the Bible, towards preventing me from giving in to *that scheme,* which would make our *Lord Jesus Christ* no more than a *deified creature.*' —DR. DODDRIDGE.

That the words, '*the first and the last,* can apply only to the great Supreme, see Isa. xliv. 6; xlviii. 12, 13.'—*Cottage Bible.*

To the two preceding Trinitarian extracts, the two following from writers of the same party may be opposed:—

'Griesbach omits the clause, 'I am Alpha and Omega, the First and the Last,' in which, I think, he is justified by his authorities.'—HOLDEN'S *Scripture Testimonies, p.* 226.

'*I am Alpha and Omega, the first and the last: and*] This whole clause is wanting in ABC. thirty-one others; some editions; the *Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas,* and *Primasius. Griesbach* has left it out of the text.'—DR. A. CLARKE.

On this passage Mr. Belsham observes, 'This is certainly spoken in the person

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the *Son of Man,* clothed with a garment down to the feet, and girt about the paps with a golden girdle.

'This was our blessed Lord himself.' And the description of his garment, &c., 'is a description of the *high-priest*, in his sacerdotal robes.... Jesus is our High-priest, even in heaven. He is still discharging the sacerdotal functions before the throne of God.'—DR. A. CLARKE.

Jesus, then, though in heaven, and officiating as our High-priest before the throne of God, is represented as a *creature* of God; for he is *the Son of Man.*

Dr. A. Clarke supposes that Dan. vii. 13, is referred to here:—'I saw in the night visions, and, behold, one like the *Son of Man* came with the clouds of heaven, and came to the *Ancient of Days*, and they brought him *near before* him.' If so, the reference is a striking proof of the distinction of Jesus Christ from God. For the Son of Man is represented as *coming* to the Ancient of Days, and being *brought near before* him; and consequently, as one completely distinct from him.

Mr. Holden also thinks this passage is referred to; and he says, 'the person of Jesus Christ is described *in a human form.*'—See *Christian Expositor.*

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was *dead;* and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

As Jesus was once *dead*, he must have been a mortal creature; for none but a mortal creature could die.

But he is said to be the First and the Last; and must therefore be the Eternal God. That such a passage should be adduced for such a purpose, is a decisive proof of the weakness of the Trinitarian System. For it is impossible that the immortal God could die; and the assertion that Jesus was *dead*, demonstrates the impossibility of his being the Eternal. On the other hand, a being who is mortal, may be said in a variety of senses to be the first and the last; for there are various beginnings, and various endings. Jesus might be the first and the last, as he was the first of God's messengers, in regard to the infinite importance of his mission; and the last in point of time, in the order of the divine dispensations. Or he might be the first and the last, as he was the author and finisher of the Christian faith. It was first promulgated by him; and it will at last be completed by him, when he shall have subdued all things unto himself; for then we are assured will be the end, and God will be all in all.

The expression, then, 'I am the first and the last,' admits of a rational explanation in connection with a mortal creature.

On the contrary, 'it is clear that this language denotes not an eternity of being: for whoever is literally 'the *first* and the *last*' *exists in time.* As clearly, the phrase, when we meet with it in the Scriptures, describes not

person of Christ: and, from the repetition of the words in ver. 8, Dr. Doddridge and others have strongly insisted upon this text as a decisive argument in support of the proper Deity of Christ.

'But the words in brackets, [*I am Alpha and Omega, the First and the Last, and*] upon which the argument rests, are wanting in the Alexandrine, Ephrem, and many other manuscripts; in the Syriac, Coptic, Æthiopic, Armenian, and Vulgate versions; they are excluded from the Complutensian edition, also from those of Geneva, Plantin, Bengel, and Griesbach; and from the English translations of Newcome and the Improved Version.

'It must, however, be admitted, that though the words in this text are probably interpolated, in other passages in this book, and even in this vision, see ver. 17, 18, our Lord applies the very same, or nearly the same, epithets to himself. All therefore which can be justly advanced in reply to the argument above mentioned, is, that Dr. Doddridge and other expositors have laid greater stress upon the words than they will properly bear; that they are not intended to express self-existence, but solely that the Christian dispensation was begun, and will be completed, by Christ, who is the author and the finisher of our faith.'—BELSHAM'S *Calm Inquiry, p.* 172.

Bishop Clayton is of opinion, that the words were not spoken by Jesus Christ, but by the angel mentioned in the 1st verse, who received the Revelation from Jesus Christ, to communicate it unto John. He says, 'Thus, Rev. i. 10. St. John says, 'I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last,' &c. Now the voice was undoubtedly the voice of the angel, who was sent to testify unto him; and yet he speaks in the first person, saying, I am Alpha and Omega.'—*Essay on Spirit, p.* 55.

Thus it is evident, at all events, that the Bishop did not consider the words, *I am Alpha and Omega*, &c. as spoken by Jesus Christ. But if they were, they do not imply Deity; as first and last, beginning and ending, are inconsistent with the idea of eternity. They relate only to *time.*

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the *First* and the *Last*:

18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

The words, *the First and the Last*, here are understood as applying only to the great Supreme. See *Cottage Bible*, in reference to the 11th verse.

They signify the 'possession of divine perfections and glory.'—DR. DODDRIDGE.

It does not follow that Jesus Christ is God, because the same words are here applied to him, which elsewhere are applied to God; for 'God may stile himself *the first and the last*, in one sense, and Jesus be so termed in another sense, so as not to give the least colour to suspect Jesus to be the most high God on this account. God, for instance, is most truly *the first and the last*, in that he is before all things, and all things are from him, depending upon him, and which will for ever depend upon him, for their existence. They may perish, but he endureth for ever and ever. Christ, on

any thing or any individual peculiar in its kind, since we behold no example of its bearing such an import. Consequently, we must explain it by the clause or clauses, the verse or verses, with which it happens to be associated. When employed in the Old Testament respecting Almighty God, it designates Him as the Source of great public and religious changes, and the End to which they must be referred, and whither they point. It has no relation to his nature, essence, duration. So, when applied here to Jesus Christ, it depicts what he now is, and what he was, and must be interpreted by the clause, 'I am he that liveth and was dead,' &c.—'once most abject and despised, at present the head of God's creation.' Col. i. 18.' —*Christian Reformer, vol.* xix. *pp.* 52, 53.

See the passages under the Trinitarian head.

II.—8. And unto the angel of the church in Smyrna write, These things saith the first and the last, which was *dead,* and is *alive.*

If the expression, 'the first and the last,' be repeated, it is also added, 'which was *dead*, and is alive.' If the former clause stood alone, there might be some plausibility for understanding it in reference to *eternity;* but when the latter is connected with it, such an idea is precluded; for *eternity* and *death* stand directly opposed to each other, or present ideas of opposite characters, and which cannot coalesce. So that while an eternal Being cannot die; it may be confidently said of one who did die, that he cannot be an eternal Being.

Nor can it avail to have recourse to the doctrine of the two natures;—to say, that the *human* nature of Christ died, though his *divine* nature could not die. For it is quite evident, that it is that very same being who is the first and the last, who says that he was *dead.* The first and the last, therefore, died, and not a part of him; and consequently, the first and the last was a *mortal*, and not an *eternal* being.

The passage is of the same import as i. 17, 18, and nearly of the same form.

18. And unto the angel of the church of Thyatira write; These things saith the *Son of God,* who hath his eyes like unto a flame of fire, and his feet are like unto fine brass.

Thus he who is the first and the last, is the *Son* of God. Now as Son implies *derivation*, it follows that the first and the last is not an *eternal*, but a *derived* being.

If it be replied, as is invariably the case, that Jesus is the Son of God in regard to his *human* nature; then the Son of God, the Second Person of the Holy and Eternal Trinity, is a *human* being; and the doctrine is in fact subverted, by its own defenders.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; *even as I received of my Father.*

The spiritual power which Jesus Christ here speaks of imparting to every faithful disciple, he first *received* from his Father. He is therefore the medium of divine communication from God to men. Hence it is remarked,

on the other hand, was *the first and the last*, in the divine dispensation of the gospel, as the whole was appointed to begin with and had thus its origin from him, and shall be carried on to its final completion, by his ministry, and according to his predictions, whatever opposition be made to it by the powers of this world. That these terms, *the first and the last*, are here to be applied to our Lord, in some such qualified sense as this, is most apparent from the words immediately following; viz. *I am he that liveth and was dead. And behold I am alive for evermore*; i. e. 'Although I once suffered by the hands of unrighteous men, and was put to death; I shall now live for ever, and be enabled to recompense all my sincere followers, who shall after my example suffer for the truth.' Such things as *suffering*, *dying*, can never in any sort be predicated of, or belong to the *ever-blessed*, eternal God.'—LINDSEY'S *Examination*, *pp.* 28, 29.

The immediate disciples of Jesus were 'with him from the *beginning*;' and the *end* will be, 'when he shall have delivered up the Kingdom to God, even the Father.'—John xv. 27; 1 Cor. xv. 24. Thus Jesus is the *beginning* and *end*, or *completion*, of the gospel dispensation; and hence he is 'the *first* and the *last*.' The expression, however, excludes the idea of *eternity*, as it refers to two particular periods of *time*.

But as Jesus has the keys of death and the grave, he has 'power and authority over life, death, and the grave,' and has 'dominion over the unseen world,' to 'remove the souls of men from world to world,' &c.—DR. A. CLARKE, and DR. DODDRIDGE.

Jesus certainly has great and amazing power; but he *received* it from God the Father. 'For as the Father hath life in himself, so he gave to the Son to have life in himself; and he 'gave him power over all flesh.' John vi. 26; xvii. 2. The fact, therefore, that he possesses such power, by *receiving* it, is a clear proof that he is not the Eternal God, the Fountain of life.

See the verses under the Unitarian head.

II.—8. These things saith the *First* and the *Last*, which was dead, and is alive.

'He who is *eternal*; from whom all things come, and to whom all things must return.'—DR. A. CLARKE.

The Doctor shall answer himself, in what he says on the latter part of the verse:—

'*Which was dead*; for the redemption of the world; *and is alive*—to die no more for ever, His glorified humanity being enthroned at the Father's right hand.'—*Ibid.*

The Doctor in the latter part of his note refutes himself in the former part; for surely he who was once *dead*, and who sits enthroned in his glorified *humanity* at the right hand of the Father, cannot be 'the King eternal, immortal.' And, indeed, it is exceedingly strange, that it should ever be attempted to be proved, that a being who had *died*, is the *ever-living* God! 'When will men open their eyes to the plainest declarations of Scripture? Can he that has been dead be eternal? It is impossible. The words 'I am the first and the last,' cannot, then, refer to the eternity of the speaker. Nor do they in themselves necessarily convey the idea of eternity; whereas death is, in its very nature, inconsistent with eternity.'—BEARD'S *Vindication*, &c., *p.* 27.

23. *I*

remarked, in reference to the above passage, that 'the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of *his Christ*.'—DR. A. CLARKE.

Dr. Priestley thinks that the power here spoken of, is 'the power that will be given to Christ and his followers in a future state; when, as we read in Daniel, *the saints of the most high* shall possess the kingdom.'—*Notes, vol.* iv. *p.* 582.

And Dr. Doddridge seems to take a similar view of the passage:—'I will raise him to the dignity and glory of sharing with me in my final triumph:....in like manner, as I have also received the promise of my Father.'—*Expositor.*

It is clear, however, that Christ is dependent upon the Father for what he imparts to his disciples; and is consequently subordinate to him.

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.*

This confession or acknowledgment of Christ *before* his Father, is a clear proof that he is distinct from him. For there would be no sense in saying, that a person confessed or acknowledged others *before himself*; or that *one part* of himself confessed or acknowledged them before the *other part* of himself. Who doubts that Christ must be distinct from the angels here mentioned! And for the same reason he must be distinct from the Father.

It is not said, that one of his natures confesses his disciples before his other nature; or that he, as man-mediator, confesses them before himself, as the God of all grace; but that *he* confesses them before his Father. He uses the pronoun *I*, which is expressive of his *whole self*; and it is as much in his *whole person* that he speaks before his Father, as he does before the angels.

See Matt. x. 32, 33, under the Unitarian head.

12. Him that overcometh will I make a pillar in the temple of *my God*; and he shall go no more out: and I will write upon him the name of *my God*, and the name of the city of *my God*, which is New Jerusalem, which cometh down out of heaven from *my God*: and I will write upon him my new name.

In this one verse, Christ four several times, and in language the most express, calls God *his God*. And must he not necessarily be distinct from God, and a creature of God, deriving from him his existence, and depending upon him for his being and all the powers by which he is distinguished! 'What words can be more express to prove that, in this state of exaltation, he regarded God, as he regarded him when on earth, as *his* God and Father, as well as the God and Father of his disciples! John xx. 17.'—(CARPENTER'S *Unitarianism*, &c., *p.* 80.) Can God have a God! Then would there not be two Gods, in this case! We know that the Father is called God repeatedly in the Scriptures, and in the most express terms; and all admit him to be God. But in what part of the sacred writings is it said that he himself has a God! Where does he acknowledge that he has a

23. *I am he which searcheth the reins and hearts:* and I will give unto every one of you according to your works.

'To be the searcher of the heart is the peculiar and distinguishing character of the one true God. In Acts xv. 8, he is styled 'God who knoweth the hearts;' and by St. Paul, 'him that searcheth the hearts,' (Rom. viii. 27.) Solomon, in his prayer at the dedication of the temple, addresses him, 'Thou, even thou only knowest the hearts of all the children of men,' (1 Kings viii. 39.); and Jehovah himself declares, by the prophet Jeremiah, (ch. xvii. 10.) 'I, the Lord, search the heart, I try the reins.' When we find this distinguishing character of Jehovah given to Jesus, in the same unlimited terms, and in the same emphatical manner, we are constrained to infer that both are alike omniscient, and consequently indivisible in essence.'—HOLDEN'S *Scripture Testimonies, p.* 262.

Cannot God enable his servants and messengers to search the heart? He can do so, and he has done so.

'King David is said to have known all things in the earth,—2 Sam. xiv. 20.

Ahijah knew the thoughts of Jeroboam's wife.—1 Kings xiv. 5, 6.

Elisha detected, by supernatural knowledge, the avarice and falsehood of his servant Gehazi.—2 Kings v. 25, 26.

Elisha knew, by inspiration, the words uttered by the King of Syria in his bed-chamber.—2 Kings vi. 12.

The same prophet perceived beforehand the wicked dispositions and conduct of Hazael.—2 Kings viii. 11, 12.

Daniel knew the thoughts of Nebuchadnezzar.—Dan. ii. 23, 28, 29.

Peter was acquainted with the hearts of Ananias and Sapphira.—Acts v. 3, 4, 8, 9.

Discerning of spirits, a gift of God.—I Cor. xii. 10.'

See WILSON'S *Scripture Illustrations, p.* 196.

The Almighty then both can and has enabled his servants and messengers to search the heart. And the question here is, Did he enable Jesus Christ to do so? Undoubtedly he did. For all things were delivered to Jesus of the Father. He received the Holy Spirit, the Spirit of inspiration, from the Father. It was the Father that put it upon him, that anointed him with it, and that gave it to him without measure. As he had received all things from the Father, he was dependent upon the Father for the exercise of the powers which had been imparted to him. For he could do nothing of himself; but the Father that dwelt in him, *He* did the works; and he was approved of God in the midst of the people, by signs and wonders and miracles, which God did by him. And at the very commencement of this Book of Revelation, it is said that God gave the Revelation to him. Which is a clear proof that he was not in himself *omniscient;* for had he been so, he could not have received a revelation from any one, as he could not have required any further information on any one subject: all things would have been revealed to him, and he would have been the *source*, not the *recipient*, of revelation. He did not, therefore, search the heart by any power inherent in himself, but by power which he had received from God. And so long as the 1st verse of this Book shall remain upon record, it will be a standing memorial of this fact, to all who shall duly consider its import. For he received the Revelation from God; and that is a clear proof that he was not himself God, and not of himself able to search the heart.

III.—7. These

God? Where does he pray to his God? Or which of the sacred historians mentions his God and Father? There is not a word of all this in the whole New Testament. But it is perfectly true of Jesus Christ. He calls God his God; he prays to him as his God, and his Father; and the sacred writers speak of the God and Father of our Lord Jesus Christ. Therefore, Jesus is not God himself, but is a creature of God, and equally dependent upon him with all mankind; for '*he liveth by the power of God.*' 2 Cor. xiii. 4. And such is the force of evidence in the above passage, that it is admitted to be one of those texts which 'must be understood as implying an *inferiority*, in some sense, even with respect to his *divine* nature.'—HOLDEN's *Scripture Testimonies*, *p.* 412.

In what rank of beings then is Jesus Christ to be classed? It is clear from this extract, that he cannot be God, equal with the Father; for he is *inferior* to him, 'even with respect to his *divine* nature;' and if he be inferior to him, he cannot be God at all; for he cannot possess *infinite* perfections, which are essential to Deity. However therefore he may be highly exalted in nature, it is clear that, if he be not God, he must be a creature of God; and the point at issue, so far as the preceding quotation goes, is conceded on the part of Trinitarians.

See Matt. xxvii. 46; Mark xv. 34; John xx. 17; 2 Cor. xi. 31; Eph. i. 3, 17; Col. i. 3; Heb. i. 9; 1 Peter i. 3, under the Unitarian head.

14. These things saith the Amen, the faithful and true Witness, *the beginning of the creation of God.*

In the 1st chapter, and 5th verse of this Book, Jesus is spoken of as 'the first-begotten of the dead.' And in other places a similar form of expression is applied to him. 'The first-born among many brethren.' Rom. viii. 29. 'The first-fruits of them that slept.' 1 Cor. xv. 20. 'The first born of every creature.' 'The first-born from the dead.' Col. i. 15, 18.

'If Jesus Christ was the 'first-born,' or the 'beginning' of God's creation, it is manifest that he was a *part* of that creation. If he was *created by God*, if he was *born*, or produced into being, if he had a *beginning*, although the first of all creatures in point of *time* as well as eminence, he was inferior to the Eternal Jehovah, his maker and the maker of all.'—YATES's *Vindication*, *p.* 76.

But it is contended by Trinitarians, that as Jesus is 'the beginning of the creation of God,' he must be the Creator. This is a strange inference to be deduced with respect to one, who is declared at the commencement of this Book, to be 'the first-begotten of the *dead*,' and who, in various other places, is spoken of in similar language. Can the Creator be 'the first-begotten of the dead?' If he could possibly die, who could sustain the universe? or what power superior to himself could restore him to life? Surely Scripture ought to be permitted to explain Scripture; and of two principles of interpretation, the more rational ought to be adopted, as being more agreeable to infinite wisdom, and, therefore, to truth.

But the passage does not represent Jesus as the beginning of his *own* creation, but of the creation of *God;* that is of *another.* For it would sound very strangely to say of God, that 'he was the beginning of the creation of God.' But it may be said of a creature, that he was the *first* of God's productions that he created; though this would not harmonize with the account of the creation, as recorded in the 1st chapter of Genesis.

For

III.—7. These things saith he that is holy, he that is true, he that hath *the key of David*, he that openeth, and no man shutteth; and shutteth, and no man openeth.

'*Key* is the emblem of authority and knowledge; *the key of David*, is the regal right or authority of David. David could *shut* or *open* the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom, even to his eldest son. He could chuse whom he pleased to succeed him. The kingdom of the gospel, and the kingdom of heaven, are at the disposal of Christ. He can *shut* against whom he will: He can *open* to whom he pleases. If he *shuts*, no man can *open*: if He *opens*, no man can *shut*.'—DR. A. CLARKE.

'The sense, then, is, Christ has power to admit into, or exclude from, the kingdom of heaven whomsoever he pleases; an office which he could not execute according to the rules of eternal justice, unless he were infinite in wisdom, power, and goodness.'—HOLDEN'S *Scripture Testimonies*, *p.* 240.

Jesus was appointed head over all things to the chuch, by his God and Father: and as he thus received the kingdom, and therefore all power and authority, from the Father, he will again deliver it up to him, and be subject to him, that God may be all in all.

'*The Key of David*, represents the Saviour as steward of the family of God. See Isa. xxii. 22; Heb. iii. 2, 3.'—*Cottage Bible.* And Dr. Doddridge takes a similar view of the passage.

But *steward* is not the lord or proprietor of the estate. And therefore, Jesus, the steward of God, is not God.

14. These things saith the Amen, the faithful and true Witness, *the beginning of the creation of God.*

'That is, the Head and Governor of all creatures; the King of the creation.—See on Col. i. 15.'—DR. A. CLARKE.

'The first cause of the creation of God.—*Macknight.*

'The chief of the creation of God.—*Priestley, Wakefield, Imp. Ver.; Smith.*'

'Were the expression which is here put in italic characters (that is, in the passage above,) justly conceived to have a reference to the natural creation, it would imply, not that Christ was himself the Creator, but the first being who had been brought into existence. Jesus of Nazareth was undoubtedly the first of his brethren who had been raised by God from the dead, to the enjoyment of eternal life; and to this fact the cited words very probably allude.'—WILSON'S *Scripture Illustrations*, *pp.* 176, 177.

See the passage under the Unitarian head.

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.

'In these words, Jesus claims the absolute government and disposal in his heavenly kingdom, of course, not excluding, but conjointly with the Father and the Holy Ghost.'—HOLDEN'S *Scripture Testimonies*, *pp.* 240, 241.

The words, in fact, plainly shew him to be distinct from the Father, as he was rewarded by the Father for his faithful obedience, and as he sits *with* the Father on his throne.

The extract, besides, is inconsistent with itself; as it first represents Jesus

For it is there stated, that 'In the *beginning* God created the *heaven* and the *earth*.' The passage therefore seems necessarily to imply, that Jesus is the beginning of the creation of God, as he was the first to rise from the dead, to immortality, under the Gospel Dispensation, which is represented in the Scriptures as a new creation, and this, too, by God.

Jesus is here said to be 'the true and faithful *witness*?' Whose witness must he be, but the witness of God, to testify to the truth of the Gospel of God? And if he be the witness of God, he must be distinct from him. See the passage under the Trinitarian head.

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.

Here Jesus represents himself, when upon earth, as a probationary being, equally with his disciples. He had had to struggle with trials and temptations. But he had overcome them, and was rewarded for his faithful obedience. And to encourage his followers to persevering fidelity, he promises them the same reward, if they overcome like himself. He therefore places himself on an equality with them, and speaks of himself as alike accountable to God with themselves.

But he says, moreover, that he is set down *with* his Father, and that they shall sit down *with* him. Now this word '*with*,' as applied to himself and his disciples, undoubtedly proves him to be distinct from them. And for the same reason, when applied to himself and his Father, it must prove him to be distinct from the Father.

Is Jesus with the Father, in regard to his *human* nature? Then, the Father is the divine nature, and the Son the human nature; and the Son of God is only a *human* being. How is he, in this case, a divine Person in the Holy Trinity? or how is he, according to the Trinitarian System, God, equal with the Father?

He is with his Father, as his disciples are with himself. They are with him in their whole persons; and in the same sense must he be with his Father; and, therefore, he himself, as one being, is distinct from his Father, as another being.

It is not a little surprising, that the above passage is adduced as a proof, that 'Jesus claims the absolute government and disposal in his heavenly kingdom.' (See the verse under the Trinitarian head.) But he said on a memorable occasion, 'To sit on my right hand, and on my left, is not mine to give, unless to those for whom it is prepared *by my Father*.' (Matt. xx. 23.) He therefore, exercises this authority in subserviency to the will of his Father; and consequently, he is subordinate to the Father.

It is evident from i. 4—6, that the Father is 'He which is, and which was, and which is to come.' And it is also evident from iv. 8—11, that he alone is the object of worship; for we there meet with the following representation:—'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. And when these beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, 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, Thou art worthy, O Lord, to receive glory and honour, and power; for thou hast created

Jesus as an *absolute* Sovereign, and then as *conjointly* governing with the Father and the Holy Ghost. But such are the inevitable consequences of a contradictory and clashing system.

See the passage under the Unitarian head.

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 the 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.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

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, glory, and power, be unto him that 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.

'All parts of the creation, animate and inanimate, are represented here by that figure of speech called *prosopopœia*, or *personification*, as giving praise to the Lord Jesus; because by Him *all things were created.* We find the whole creation gives precisely the *same praise*, and in the *same terms*, to Jesus Christ, who is undoubtedly meant here by the *Lamb just slain*, as they give to GOD who *sits upon the throne.* Now if Jesus Christ were not properly GOD, this would be *idolatry*; as it would be giving to the *creature* what belongs to the *Creator.*'—DR. A. CLARKE.

'We

created all things, and for thy pleasure they are and were created.' Thus, though Jesus sits on the throne with the Father, yet the Father only is the proper object of worship.

See Matt. xx. 23, under the Unitarian head; and Rev. iii. 12, under the Trinitarian head.

V.—5. And one of the elders saith unto me, Weep not: behold, *the Lion of the tribe of Juda, the root of David*, hath prevailed to open the book, and to loose the seven seals thereof.

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.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the *Lamb* that was *slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

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 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.*

' Observe here, that whilst the sacred writer is directed to say these high things of our Saviour Christ, he is not wanting to let us know, that he was not originally any thing but a mortal creature, thus exalted for his virtues and obedience to God. For he calls him, ver. 5, in the prophetic stile, *the lion*

'We must not leave this subject without remarking, how forcibly these passages tell in favour of the proper Deity of our Saviour. So remarks the late Pres. *Dwight*, 'Christ receives the praises of the heavenly host, both singly and in conjunction with the Father; but (he adds) never unites in them.... The only part ever attributed to Christ, is to be *united* [with the Father] *in receiving* the ascription.'—(*System of Theol. vol.* ii. *p.* 226.)'—*Cottage Bible.*

Jesus Christ in these verses certainly receives the praises of every creature; and, if the devoted patriot shall receive the praises of a grateful people, what Christian heart and tongue shall not join in proclaiming the praises of the Saviour of the world! But he does not receive *religious worship*, properly so called; for it is remarkable, that after this ascription of praise had subsided, 'the four and twenty elders fell down and *worshipped* HIM THAT LIVETH FOR EVER AND EVER.' Thus when *worship* is expressly mentioned, it is represented as offered up to only *one* Being; and that Being is He who, by his peculiar title, '*liveth for* ever and ever,' is the Eternal God.* Nor is there the least hint given on this occasion, that Jesus Christ *created all things.* On the contrary, he is spoken of as one who shed his *blood*, and had been *slain*; which may be said of a *creature*, but not surely of the *Creator.* Then the assertions in the foregoing extracts are evidently incorrect. Jesus Christ is not worshipped; for he is not coupled with the mention of worship. He is not worshipped *with* the Father; for the Father is worshipped alone. And he is not said to create all things; for there is not a word mentioned respecting creation.

'Mr. (now Dr.) Wardlaw had asserted, that, in the 5th chapter of the Revelation, our blessed Saviour is 'represented as occupying the same throne with the Eternal.' He acknowledges, (Unit. Incap. of Vind. p. 268,) that this assertion was groundless. But he maintains, that Jesus is 'plainly and unequivocally' so described in *other* passages, namely, in Rev. iii. 21. vii. 15—17. xxii. 1. 3. It will be sufficient to quote the first of these passages, in order to perceive the import of them all. '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.' Here Jesus 'plainly and unequivocally' affirms, that those of his followers, who overcome the various trials and temptations that surround them, shall be rewarded by him with power and glory, which reward is described as *sitting with him upon his throne*, as he is already rewarded by God with power and glory, which are in like manner represented by saying, *that he sits upon the same throne with his father.* These passages therefore are in perfect and obvious accordance with those, which depict the dominion of our Saviour in his present glorified state as *conferred* by the Supreme Being. They consequently afford no evidence of his Supreme Divinity.'—YATES's *Sequel, pp.* 138, 139.

In the 9th verse it is said of Christ, 'Thou wast slain, and hast redeemed us *to God by thy blood.*' In Acts xx. 28, we read, 'Feed the Church of GOD, which he hath purchased with HIS OWN BLOOD.' The first of these verses, it is affirmed, teaches the *Humanity* of Christ; and the second, his *Divinity.* And hence, he is God as well as Man.—JONES's *Catholic Doctrine, &c.*, chap. i. Art. xlviii.

This, it must be admitted, is a very curious argument; and the bare statement

* This title will be found in the following places in this Book:—iv. 10; v. 14; x. 6; xv. 7.

lion of the tribe of Judah, the root of David; i. e. a man of the tribe of Judah, and of the family of David, alluding to the divine oracle, Gen. xlix. 9, 10, whence that tribe had a lion for its standard. See also Heb. viii. 14. He was also the root, or *of* the root of David, descended from the same ancestor Jesse, as was well known at the time he was born; in conformity to what had been foretold concerning him, Isaiah xi. 1, 10, quoted by St. Paul, Rom. xv. 12.

'Add to this, that the most sublime character here given of our Lord, is that of a *Lamb slain*, i. e. of a most innocent and perfectly virtuous character, put to death in the cause of righteousness and truth, and for the good of mankind. But this description belongs only to one of the human kind. For God cannot die; and we are not acquainted with any other beings superior to us, that are liable to death.'—*Commentaries and Essays, Published by the Society for promoting the knowledge of the Scriptures, vol.* i. *pp.* 451, 452.

Jesus is represented in this portion of Scripture, as going up to the throne, and taking the book out of the right hand of him that sits upon it. This is clearly the act of one perfectly distinct from him who sits upon the throne; for it is impossible that it can apply to one and the same being. Jesus is said to redeem us *to God.* It is not to *himself* that he redeems us. It is therefore to *another;* and he must be distinct from that other.—And this also, as he is *the Lamb that was slain.* For the victim offered in sacrifice to God, must certainly be distinct from God himself; for it is impossible that God can be his own victim, and offer up himself a sacrifice to himself.

But it is contended, that Jesus is worshipped, equally with Him who sits upon the throne; and therefore, he must be God.

On the other hand, it is observed, that 'throughout this truly sublime, but symbolical description of the worship paid to God and the Lamb, the supremacy of the former, and the inferiority of the latter, are indicated in the clearest manner. Christ is represented, not under the characteristics of Divinity—as an eternal and immortal being, but as one who was slain to redeem mankind by his blood; and the term *God* is exclusively appropriated to *one* person or being—namely, *to Him that sat on the throne.* Hence we perceive, that the ascriptions of praise and gratitude poured forth by every living creature in the same fervent language to both God and the Lamb, differ in degree and extent, according to the nature of the objects addressed. In the same manner as when it is said of the Jewish congregation, that they 'worshipped Jehovah and the King;' such language does not imply that they paid to God and his servant David the same degree of homage,—the same profound veneration.'—WILSON's *Scripture Illustrations, p.* 229.

Mr. Belsham and Mr. Lindsey take the same view of the case.—See *Calm Inquiry, pp.* 238, 239; and *Commentaries and Essays, vol.* i. *p.* 452.

It appears, however, more correct to say that Jesus Christ was not *worshipped* at all on this occasion. He received the *praises* of every creature, for his great merits as the Saviour of the world; and with this ascription of 'blessing, and honour, and glory, and power,' the name of God was connected with his own. But when *worship*, strictly speaking, was offered up, it was addressed alone to Him who sat upon the throne, and who liveth for ever and ever. And Dr. Priestley makes the same observation:—'Notwithstanding,' says he, 'the hymn of praise that was sung to the lamb,

statement of it, is sufficient, with thinking people, to refute it. But the word *God* (Acts xx. 28.) ought to be omitted, and the word *Lord* substituted in its place. And it is, besides, evident, that in the first of the above verses, (the 9th of this chapter) two beings are presented to our notice, as Christ is said to redeem us *to* God; unless it be said, that as man, he redeems us to himself as God; or that one of his natures, redeems us to his other nature; which surely is not very consistent and rational. See Acts xx. 28, and 1 John iii. 16, under the Trinitarian head. And also Rev. v. 6—14, under the Unitarian head.

VII.—9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying nnto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

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.

16. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

According to Dr. Wardlaw, Christ is here 'represented as occupying the same throne with the Eternal.'—*Unitarianism Incapable of Vindication, p.* 268.

But it is clear that God is the only object that is *worshipped.* And Jesus is said to be *the Lamb*, that is, *the Lamb of God;* and cannot therefore be God himself.—See v. 6—14.

See the passages under the Unitarian head.

XI.—15. And the seventh angel sounded: and there were great

jointly with him that sat on the throne, yet when the twenty-four elders fell down to *worship*, the worship is only addressed to him that liveth for ever and ever, who being a single person, must be the God and Father of all.'—*Notes, vol.* iv. *p.* 587.

And it is thus in every instance in which religious worship is mentioned. It is invariably addressed to Him who sitteth upon the throne; who is, who was, and who is to come, and who liveth for ever and ever; though Jesus Christ is mentioned immediately before, or immediately after.

See the verses under the Trinitarian head. And also iii. 21, under the Unitarian head.

VI.—1. And I saw when the *Lamb* opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

It was John the Baptist who, seeing Jesus, said, 'Behold the Lamb of God, which taketh away the sin of the world.' John i. 29. And Jesus is frequently, mentioned under this designation in this book; and he is, therefore, in each of these instances, presented to us as the victim, that was offered up as a sacrifice to God; and consequently, as a creature subject to mortality. See John i. 29, under the Unitarian head.

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*.

Here evidently the Lamb is distinguished from Him that sitteth on the throne; for he is another being mentioned after Him, and connected with the conjunction *and*.

VII.—9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, *and* before the *Lamb*, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, *and* unto the *Lamb*.

The Lamb is here also mentioned as another being distinct from God, who sitteth upon the throne; for there is the conjunction *and*, again adding and connecting him as before. And though salvation is ascribed to both, yet it is stated in the two verses immediately following, that 'all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and *worshipped God*, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our *God* for ever and ever. Amen.' Thus, though the Lamb has just been mentioned in connection with God, and though praise has been ascribed to both conjointly for the great work of salvation, yet when religious worship is offered up, it is addressed solely to God who sitteth upon the throne, and the name of the Lamb is entirely dropped. Such is the inviolable regard of this worshipping assembly, to the sacred prerogative of the One Supreme! Divine homage belongs alone to Him; and they give not his glory to another.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And

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.*

This, it is supposed, is a proof that 'the whole visible and invisible creation is subjected to Jesus Christ, who, together with the Father and Holy Spirit, rule over it with sovereign power.'—HOLDEN'S *Scripture Testimonies*, *p.* 299.

But Jesus is not mentioned here as God, or as the second Person of the Trinity, but as 'the Lord's *Christ*,' or the Lord's *Anointed.* And all power was *given* to him in heaven and in earth. See the passage under the Unitarian head.

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.

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.

'It is ambiguous whether 'the song of the Lamb,' mean the song which he approves, or the song of which he is the subject: if the latter, the phrase 'Lord God Almighty' will refer to our Saviour, here styled the Lamb.'—HOLDEN'S *Scripture Testimonies*, *p.* 224.

In the opinion of another Trinitarian writer, there is no ambiguity in the case; for he states plainly and unequivocally, that 'the song of the Lamb,' is *the song of Moses*, 'adapted to the state of the suffering, but now delivered Christians.'—DR. A. CLARKE.

Now it is quite evident, that that song was not sung in praise of Moses, but of the Almighty, who had most wonderfully delivered the Israelites out of the hands of Pharoah. And according to the analogy which is here drawn by the Apostle, the song of the Lamb is not sung in his own praise, but in the praise of his God and Father, whose ways are just and true. And it is, moreover, probable, that both Moses and Jesus Christ joined in the praise in celebration of Jehovah on these occasions.

See the passage under the Unitarian head.

XVII.—14. These shall make war with the Lamb, and the Lamb shall overcome them: for *he is Lord of lords, and King of kings:* and they that are with him are called, and chosen, and faithful.

This title of *King of kings*, &c., which is here given to Christ, is expressive, it is contended, of his 'supreme and infinite power and dominion.'—HOLDEN'S *Scripture Testimonies*, *pp.* 225, 226.

Hence he is 'God,' and 'all lords have their authority from Him, and no king can reign without Him.'—DR. A. CLARKE.

'None can deny, for it is obvious to sight, that the same titles are here given to Christ as to God himself. But then they are not titles so peculiar to God, as not to be ascribed to his creatures also. For Nebuchadnezzar is by the prophet stiled *King of kings*, but Nebuchadnezzar was not therefore the most high God; nor was Christ, because of his being called King of

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the *blood* of the *Lamb*.

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.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the *Lamb* which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Jesus is again represented under the character of a Lamb, as a victim of sacrifice, whose blood had been shed. The throne is mentioned expressly as the throne of *God;* and it is God that sitteth upon it, as the One Supreme; while the Lamb is in the midst of it, or in the more immediate presence of the Eternal King. The regions of blessedness are the temple of *God*, and the blessed serve *Him* day and night. The Lamb leads them unto living fountains of waters; but God wipes away all tears from their eyes. Their felicity springs from *Him*, and *He* is the *Source* of all good. It is therefore evident, that God is the One Supreme; and that Jesus Christ is a creature, distinct from Him, and subordinate to Him.

See the passages under the Trinitarian head.

XI.—8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was *crucified*.

Although Jesus is exalted to the right hand of the Majesty in the heavens, yet his death is as familiarly spoken of as that of any mortal creature. 'The first begotten of the *dead*.' 'I am he that liveth, and was *dead*.' 'Who was *dead*, and is alive.' 'Thou wast *slain*, and hast redeemed us to God.' 'The Lamb that was *slain*.' And thus in the above verse, our Lord is spoken of as one who was *crucified*.

True, it is a well-known fact that Jesus *died*. But it does not, as might reasonably be expected, convince all Christians, that he must certainly have been a mortal creature. Nor is it remembered by all, that, in the numerous instances in which his death is mentioned in the Scriptures, there is not the most distant allusion to the Trinitarian solution of the Two Natures, that he died as *Man*, and not as *God*. His death simply is mentioned; and the natural inference arising is, that he was a creature of God, subject to mortality, like all the human race.

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.

Thus Jesus is acknowledged by the whole heavenly host, as the *Christ*, or the *Anointed* of God; and therefore, as one distinct from him, and subordinate to him, being his servant, and commissioned messenger. For

 surely,

of kings, and Lord of lords.' And Trinitarians should 'consider what is so frequently inculcated in the Scriptures, that our Saviour is only Lord and King as appointed by Almighty God, and therefore as Daniel said to Nebuchadnezzar (ii. 37.) *Thou, O King, art* KING OF KINGS; for *the God of heaven hath given thee a kingdom, power, and strength, and glory:* So Christ is KING OF KINGS and LORD OF LORDS, because the God and Father of him and of all, hath made and constituted him such. Phil. ii. 8—11.'—LINDSEY'S *Examination, p.* 29.

See the same expression considered in reference to 1 Tim. vi. 15, 16, under the above head. See also xix. 16, of this Book, under the same head; and the passage itself on the Unitarian side.

XIX.—7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

The Lord of hosts, the God of Israel, is represented as the husband of the Jewish nation. (Isaiah liv. 5.) But Jesus Christ is said to be the bridegroom and husband of his church. (Eph. v. 23, Rev. xix. 7, xxi. 9.) Therefore, Jesus Christ is Lord of Hosts, the God of the whole earth.—*Clear Display of the Trinity,* &c. by A. M., quoted by DR. WARDLAW, *Unitarianism Incapable of Vindication, pp.* 368, 369.

Now there is a wide difference between the Jewish Nation, and the Christian Church. The Almighty, it is true, had the special care of the former, and Jesus Christ has the special care of the latter. But while the one Governor received his authority from no being whatever, the other was appointed to be the head of the church by God the Father. The supposed parallel of the argument therefore fails, and the argument fails with it.

'The meaning of these figurative expressions appears to be this: after this overthrow of idolatry and superstition, and the discomfiture of Antichrist, there will be a more glorious state of Christianity than ever was before.'—DR. A. CLARKE.

See the passage under the Unitarian head.

12. And he had a name written, that no man knew but he himself.

The name here referred to is supposed to be what is called *Jehovah.* And 'this name,' it is said, 'the Jews never attempt to pronounce: when they meet with it in the Bible; they read *Adonai* for it; but, to a man, they all declare that *no man can pronounce it;* and that the *true pronunciation* has *been lost;* at least since the Babylonish captivity; and that *God alone knows its true interpretation and pronunciation.* This, therefore, is *the name which no man knew but he himself.*'—DR. A. CLARKE.

This seems to imply the Deity of Jesus Christ. But he is here said to be a *man;* for the expression, 'no man but *he himself,*' classes him, in regard to his nature, with all mankind. And the omniscient God, who gave him the Revelation, could easily make him acquainted with the name here alluded to.

Mr. Holden renders the words, 'no *one* knew but he himself.' But this word *one* must be restricted to God's *creatures;* and consequently, Jesus Christ must be a *creature.* Or if it is to be taken in an absolute and unlimited sense, then Jesus Christ is the only omniscient God, and the Deity of the Father and of the Holy Ghost is denied. It must be understood

surely, he who is anointed, must be a different being from him who anoints him; and receiving from him his authority and power, he must also be inferior to him.

Is Christ distinct from God, and inferior to him, in regard to his *human* nature? Then it follows that Christ is only a *human* being; and the solution of the difficulty, creates a greater; for it divests him of his supposed Deity; and Christ is no longer a *God-Man*, but only a *Man*. It will not be maintained, that he is distinct from God, and inferior to him, with respect to his *divine* nature; for then there would be two Gods, and one inferior to the other. This, therefore, seems to be the inevitable conclusion, that Christ, in his person, is a Man; but in regard to his office, he is endued with divine power. The man Jesus was not the Christ, till he was anointed; but as soon as he was anointed, he possessed the Spirit without measure; God was with him, and in him; and all that he said and did, was the result of divine wisdom and power.

That he is a very different being from God, is clear from the two verses immediately following the one under consideration; for he is not represented as the object to whom the divine homage which is there mentioned is offered up. 'And the four and twenty elders, which sat before God on their seats, fell upon their faces, and *worshipped God*, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.' Thus, though Christ has been mentioned just before, yet as soon as religious worship commences, his name is dropped in silence; and the divine homage is paid to Him only who is the Lord of Christ. It is therefore evident, that Christ is completely distinct from God, and is a being of a very different nature from him.

And it is also evident, that he does not reign by his own power, but by power which he has derived from God; for the worshipping assembly give thanks to the Lord God Almighty, because he has taken to him his great power, and has *reigned*. Christ, therefore, reigns by power which is *imparted* to him by the Almighty; or, rather, the Almighty reigns *by* him, as his instrument and agent, in the accomplishment of his divine purposes.

See the passage under the Trinitarian head.

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.

11. And they overcame him by *the blood of the Lamb,* and by the word of their testimony: and they loved not their lives unto the death.

In the words, 'the Kingdom of our God, and the power of his Christ,' we have two distinct beings presented to the mind. It is difficult, indeed, to conceive how language could be more expressive of distinction than this is. And it has been shewn, in reference to the 15th verse of the preceding chapter, that the *Christ* of God, or the *Anointed* of God, must not only be distinct from him, but inferior to him. The expression, 'the blood of the Lamb,' can apply only to a human being, who is represented under

stood therefore in the former signification; and consequently the above passage teaches that Jesus Christ is a Man.

13. And he was clothed with a vesture dipped in blood: and his name is called *The Word of God.*

'Written in the Targum, and in other Jewish writings, 'the word of Jehovah;' by which they always mean a *person*, and not a *word spoken.* See the Notes on John i. 1, &c.'—DR. A. CLARKE.

'He is the eternal, consubstantial *Word of God.*'—HOLDEN'S *Expositor.*

'The conqueror here described is the *Logos*, or Word of God. His name is Faithful and True, and who in righteousness alone maketh war. His eyes are described as before (chap. i. 14, &c.), 'like a flame of fire,' and upon his head were 'many crowns,' or diadems, expressive of the honours he had already won. His vesture was 'dipped in blood,' as expressive both of his sufferings and achievements; and he was called the LOGOS, or Word of God,' which we suppose to be the name here intended, whereof it is said, 'no man knew (it) but himself;' meaning, as we apprehend, that no one but himself could fully comprehend its mysterious import.'—*Cottage Bible.*

'His name is called, *The Word of God*, the glorious and divine *Person*, whom I have elsewhere spoken of, as in the beginning with God, and himself God, and the great medium of divine revelation in all ages.'—DR. DODDRIDGE.

Jesus is 'called' a certain '*name.*' In all probability it is that which God the Father *gave* him, above every name, when he highly exalted him, for his obedience unto death, even the death of the cross. It is not *God*, but 'The Word *of* God.' Now, if Jesus be The Word *of* God, is he not as distinct from God, as a servant *of* God, a messenger *of* God, a prophet *of* God, or an angel *of* God? The form of expression, in its peculiar connection, seems to imply distinction. And Jesus is spoken of, in the above extracts, as a '*person*,' as a '*divine person.*' He must therefore be as distinct from God, as any other person. He is mentioned, moreover, as 'the great *medium* of divine revelation in all ages.' He is therefore not the *source*, but is distinct from the source, and consequently from God, from whom alone all revelation proceeds, 'in all ages.' And, finally, Jesus is represented as a being who shed his blood. He is therefore not only distinct from God, but is a creature of God; for none but a mortal being could shed his blood, and expire on the cross.

Thus, according to the foregoing extracts, 'The Word,' mentioned in John i. 1, is 'The Word *of* God.' And this, it has been shewn, is not God himself, but is perfectly distinct from him. Trinitarians, therefore, in their explanation and application of the latter passage, furnish a refutation of their own argument, in reference to the former.

Jesus Christ may be said to be 'The Word of God,' as it was communicated to him, and as he spoke it; or, rather, as God spoke it by him. For the word which he delivered was not his own, but the Father's who sent him. And it is declared expressly at the beginning of this Book, that God *gave* the Revelation to him. He is therefore clearly demonstrated to be distinct from God, as the medium of divine communication to men. See the Gospel of John i. 1, &c.; the 1st Epistle of John i. 1, &c.; and Rev. i. 2, under the Trinitarian head.

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS. This

under the character of a victim, that is offered in sacrifice to God. Never is it applied to God himself.

XIII.—8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life, of the *Lamb slain* from the foundation of the world.

'That is, of the Christian world; for this has been shown to be the meaning of *all kindreds, and tongues, and nations.* The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ, with the Holy Ghost sent down from heaven. But as Jesus Christ was in the Divine purpose appointed from the foundation of the world to redeem man by His blood, He therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, *i. e.* from the creation.'—DR. A. CLARKE.

'In the parallel passage, chap. xvii. 8, it is said, 'whose names are not written in the book of life, from the foundation of the world.' So, in this place, the Unitarian version reads—'was not written from the foundation of the world, in the book of life of the Lamb that was slain.' Which Dr. Pye Smith pronounces 'a just translation.' Messiah, *vol.* ii. *p.* 156.'—See *Cottage Bible.*

'This should have been rendered, *whose names were not written from the foundation of the world in the book of the Lamb that was slain.*'—PRIESTLEY'S *Notes, vol.* iv. *p.* 617.

'Whose names are not written, from the foundation of the world, in the book of life of the Lamb that was slaughtered.'—WAKEFIELD'S *Translation.*

Whether the passage be taken as it stands in the Authorised Version, or according to the various renderings above, one thing is clear; namely, that Jesus Christ is 'the Lamb that was *slain.*' And 'he was *appointed,*' says Dr. A. Clarke, 'in the Divine purpose from the foundation of the world to redeem man by his *blood.*' He must therefore, have been not only distinct from God, and subordinate to him, but also a mortal creature.

XIV.—1. And I looked, and, lo, a *Lamb* stood on Mount Sion, and with him an hundred forty and four thousand, having *his Father's* name written in their foreheads.

The name of God his Father, we are told, was thus conspicuously written upon them, 'in token of their inviolable submission, and entire dedication to him.'—DR. DODDRIDGE.

'They have the name of God, on their foreheads, to signify their being devoted to his sole worship, in opposition to that of saints and angels. Some copies have *his name and his Father's name.*'—PRIESTLEY'S *Notes, vol.* iv. *p.* 621.

'They were professedly, openly, and practically, the children of God, by faith in Christ Jesus.... Almost every MS. of importance, as well as most of the *Versions,* and many of the *Fathers,* read this clause thus: *Having* HIS NAME *and his Father's name written upon their foreheads.* This is undoubtedly the true reading; and is properly received by *Griesbach* into the text.'—DR. A. CLARKE. 'Having his own name and his Father's name written on their foreheads.'—*Improved Version.*

Whether the reading as received into the text by Griesbach, or that in the

This form of expression is considered in reference to xvii. 14, of this Book, and 1 Tim. vi. 15, 16, under the above head. But here Dr. A. Clarke has the following remarks, which deserve particular attention:—'But what comes nearer to the point, in reference to the *title* given here to Christ, is what is related of *Sesostris*, by DIODORUS *Siculus*, lib. i. c. 55, *p.* 166, Edit. *Bipont.* of whom he says, Having pushed his conquests as far as Thrace, he erected pillars on which were the following words in Egyptian hieroglyphics:—This province, *Sesoosis* (Sesostris) KING OF KINGS, AND LORD OF LORDS, *conquered by his own arms.* This inscription is conceived almost in the *words* of St. John. Now, the Greek historian did not *borrow* the words from the apostle; as he died in the reign of Augustus, about the time of our Lord's incarnation.'—See DR. A. CLARKE'S *Commentary.*

It is clear from the above fact, as well as from others of a similar nature, that the title of KING OF KINGS, AND LORD OF LORDS, as applied to Jesus Christ, proves nothing of Deity. 'In short, any King who has tributary Kings under him, may, without doing any violence to sober reason, be styled a King of kings. I need not be told, that the meaning of the above titles is obvious:—that they are applied to persons, who, though they were as Gods, would die like men. I am aware of this. Is not the meaning of them equally plain, when applied to Him, who is our Spiritual King, and Spiritual Lord? Do we not believe that the Saviour is far exalted above all principalities and powers; and that God hath given him A NAME THAT IS ABOVE EVERY NAME: 'that, at the name of JESUS every knee should bow, both of things in heaven and things on earth; and every tongue confess that he is LORD, to the glory of GOD THE FATHER!' Do we not believe that God hath made that same Jesus, whom the Jews crucified and slew, to be both Lord and Christ? And does not this interpretation award him the title, KING OF KINGS, in all the latitude which the passage before us will admit?'—PORTER'S *Sermon on The Unscriptural Doctrine of the Proper Deity of the Word, pp.* 26, 27.

See Rev. xvii. 14, under both heads.

XX.—12. And I saw the dead, small and great, stand before *God:* and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Here mankind are represented as standing before *God* at the day of judgment. But in Rom. xiv. 10, it is said, that 'we shall all stand before the judgment-seat of *Christ.*' Hence it is inferred, that 'as we find the same judicial office ascribed to the Father and the Son, they must have the same dominion and power, and consequently partake of the same Divinity.'—HOLDEN'S *Scripture Testimonies, p.* 309.

But it is declared expressly, that God will judge the world *by* Christ; and therefore, when mankind stand before the judgment-seat of Christ, they stand before the judgment-seat of God; for God is with him, and is, in fact, the efficient judge.

See Acts xvii. 30, 31, under the Unitarian head; and Rom. xiv. 10—12, under the Trinitarian head.

XXI.—5. And he that sat upon the throne said, Behold, I make

the Authorised Version, be admitted, the passage clearly proves, that Christ is a very different being from God; for he is both the Lamb of God, and the Son of God. And the expression '*his* name *and* his Father's name,' evidently present two distinct beings to the mind.

'Their inviolable submission, and entire dedication to him,' that is, to 'God his Father,' is language which ascribes the supremacy entirely to God the Father. And 'the children of God, by faith in Christ Jesus,' is an expression that evidently points out Christ as a Mediator between God and men. See the quotations from Dr. Doddridge, and Dr. A. Clarke, above.

4. These are they which follow the *Lamb* whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God *and* to the *Lamb*.

God and the Lamb are evidently mentioned here as two distinct beings. For it is said, 'the first-fruits unto God;' and then it is added, '*and* to the Lamb:' that is, as the meaning plainly is, *and* to the Lamb *also*.

And this is confirmed by the 7th verse:—'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.' Thus, in the 4th verse, God is clearly distinguished from the Lamb; and in this, he is mentioned as the sole object of religious worship. Jesus therefore is distinct from God, and inferior to him.

10. In the presence of the holy angels, and in the presence of the *Lamb*.

This peculiar designation of Jesus, *the Lamb*, so expressive of his sacrifice on the cross, is again applied to him.

But this verse serves particularly to illustrate others. It reads, 'In the presence of the holy angels, *and* in the presence of the Lamb.' Now who can doubt here, that the conjunction *and*, proves the holy angels and the Lamb to be distinct from each other? And it must prove the same thing, when applied to God and the Lamb. 'Hide us from the face of Him that sitteth on the throne, *and* from the wrath of the Lamb.' 'The first-fruits unto God *and* to the Lamb.' And thus with respect to other instances of a similar nature. So connected, it is a form of expression indicating distinction between God and Jesus Christ. And Dr. Doddridge, in allusion to the 4th verse of this chapter, applies nearly the same terms to God and the Lamb, as are employed in this verse, in reference to the Lamb and the holy angels. He says, 'May we be found blameless in the presence of God *and* of the Lamb.' So that it would seem impossible to speak of them, without expressing distinction between them.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the *Son of Man*, having on his head a golden crown, and in his hand a sharp sickle.

Jesus, when upon earth, spoke of himself most frequently under the title of *The Son of Man*. Stephen applied it to him in his exaltation to the right hand of God. And it is thus applied in the above passage; where, probably, the second coming of Christ is alluded to, when he shall appear in the clouds of heaven with power and great glory. Thus whether upon earth, or in heaven, Jesus, the Christ, is *the Son of Man*. And he must therefore be a very different being from the Creator. For he is the

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 fountain of the water of life freely.

Mr. Holden observes here, that 'Archdeacon Woodhouse considers Christ as the speaker; (*On the Apocalypse, in loc.*) and this opinion I take to be well founded; but let the reader judge.'—*Scripture Testimonies, Note, p.* 228.

He, however, quotes the following Note from Dr. Doddridge; which maintains, and with much better reason, an opposite opinion:—'As *the Lamb*, and *He that sat upon the throne*, have been mentioned as *distinct*, through the whole book, and as the Lamb is mentioned here as the *Spouse of the church*, I am ready to understand *the Father* as the person here spoken of. But I will not absolutely insist upon this, because in chap. xx. 11, 12, it seems to be Christ who is represented as *sitting upon the throne*; since we know it is he who is to appear as *universal judge*, under which character the Person who *sat* upon the throne is there spoken of.'—*Expositor.*

This is an important admission from an advocate of the Deity of Jesus Christ. 'The Lamb, and He that sat upon the throne, have been mentioned as DISTINCT, *through the whole book.*'—Then the Lamb cannot possibly be God; for whatever being is distinct from God, must be different from God himself, or there would be *two* Gods; which is contrary to Scripture and to truth.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee *the Bride, the Lamb's Wife.*

It seems to be the opinion of DR. WARDLAW, that the expression, '*the Bride, the Lamb's Wife,*' when taken in connection with other passages of Scripture, proves the Deity of Jesus Christ. See xix. 7, under the Trinitarian head.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are *the temple* of it.

'Whatever may be meant by the New Jerusalem, of which St. John is here speaking, or by the word 'temple,' I rest the argument arising from this text, upon this, that the Lord God Almighty and the Lamb are represented conjointly and without any distinction, as the temple of the New Jerusalem, which surely implies identity of nature. A mere man could never be placed so far upon an equality with God, as to be said to form, jointly with God, the temple of the New Jerusalem.'—HOLDEN'S *Scripture Testimonies, p.* 153.

What relates to *God*, is of greater importance, than that which relates to the *temple* of God; because he who dwells in the temple, must be greater than the temple itself. Then, let it be remembered, that Jesus Christ speaks of himself and of his disciples, in every age of the world, being *one* with the Father—all *one* with God. They are, therefore, according to the above mode of reasoning, and in language much more expressive, placed on an equality with God; and this implies identity of nature. Surely little stress is to be laid on such an argument! Besides,

the Son of no being whatever; much less of man, of whom he is the Creator and Preserver.

The Son of Man is represented with a golden crown on his head, and a sharp sickle in his hand; the one an emblem of regal power, and the other an instrument of punishment to execute justice.—*(Drs. A. Clarke, and Priestley.)* 'And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.' Which is paraphrased, 'Execute the judgments which *God has decreed.* The cup of the people's iniquity is full.'—*(Dr. A. Clarke.)* 'Execute therefore this judgment, *O thou Mighty Messenger of God*, which the wickedness of the world hath righteously deserved.'—*(Dr. Doddridge.)* Thus, whatever may be said of the correctness of these paraphrases in other respects, Jesus, the Son of Man, is regarded as the mighty Messenger of God, to execute the decrees of God. And he must therefore be distinct from him, and subordinate to him.

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.

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.

'The sentiments of this truly sublime hymn are similar to those contained in the song of Moses after the Israelites had passed through the Red Sea. It is, therefore, called *the Song of Moses*, and also *of the Lamb*, because it is adapted to the situation of the Christian Church.'—PRIESTLEY's *Notes, vol.* iv. *p.* 625.

'Here we see Moses and Christ ranked together in such connection, as to lead us to conclude both to be the servants of God, and both creatures of the human race, however superior the latter to the former. Some have supposed the song of Moses, and the song of the Lamb to have been some hymns of praise to God, in which both of them took a part and joined: in which case they must suppose, what has been the sentiment of some learned men, as not disagreeing with the Scriptures, that Moses, like Enoch, was translated to heaven without seeing death.

'Or, it may be interpreted, that as the song of Moses, was that ode of thanksgiving and praise which he taught the Israelites (Deut. xxxii.) and in which he joined with them; the song of the Lamb may be a hymn of praise taught by Christ, in which he united with his followers, and celebrated the praises of God. The song which is here introduced, is certainly most agreeable to Christ's doctrine, and to the present occasion of triumph suggested in the prophecy; viz. that God alone is to be worshipped; and that he himself and no other person whatsoever besides him is to be acknowledged in and for every thing; and that in time all the world will be brought to acknowledge this great and important truth.'—*Commentaries and Essays, vol.* i. *pp.* 453, 454.

As the Song of Moses, was taught by Moses; so the song of the Lamb, was taught by the Lamb. As the song of Moses, was not addressed to Moses, but to God; so the song of the Lamb, was not addressed to the

Besides, both Jesus Christ and Christians are said to be 'an holy temple in the Lord.' They are all represented as stones in it; only Christ is 'the chief corner stone.' And thus 'they are builded together for an habitation of *God* through the Spirit.' Eph. ii. 19—22.

The temple mentioned in the passage under consideration, must surely be understood in a figurative sense. That is, as Dr. A. Clarke very justly observes, 'there was no need of a *temple*, where God and the Lamb were manifestly present.' Their peculiar and especial presence, superseded the necessity of a temple. The place was consecrated and sanctified and holy, as no temple built with hands could possibly be. 'God was present,' says Dr. Doddridge, 'in Christ his Son, by a more intimate presence than had ever been known upon earth, and by that presence he made the whole of the city holy.' What is here stated in these two Trinitarian quotations, seems perfectly rational and consistent with the occasion. But as God was 'present *in* Christ his Son,' he was another Being distinct from him.

See the passage under the Unitarian head.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and *the Lamb is the light thereof.*

'Are not God and the Lamb so identified in these expressions, as necessarily leads us to infer sameness of nature?—HOLDEN'S *Scripture Testimonies, p.* 154.

Is it possible for God and the Lamb to be of the same nature? Rather, do not their names indicate that it is not? For how can the Lamb that was *slain*, be the everlasting God, who liveth for ever and ever?

Another Trinitarian writer, however, observes on this passage, that 'God's light shines in this city; and in the Lamb that light is concentrated; and from him every where diffused.'—DR. A. CLARKE.

Whatever may be meant by this light, it is evidently represented in this extract at least, as emanating from God, as its original source; and as reflected from Jesus Christ, as a mirror. But it is hardly to be supposed, that the Apostle is to be understood in this verse literally, any more than in that which immediately precedes it, and in which he speaks of the Lord God Almighty, and the Lamb as the temple. He does not mean a *literal* temple; and it is reasonable to conclude, that he does not mean *literal* light. He is probably therefore to be understood in harmony with the words of the apostle Paul; that 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' (2 Cor. iv. 6.) God is the glory of the celestial world, by his Son Jesus Christ.

See the passage under the Unitarian head.

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.

'In verse 16, of the same chapter, it is said, 'I JESUS, have sent mine angel:' therefore Jesus is the Lord God of the holy prophets.'—HOLDEN'S *Scripture Testimonies, pp.* 196, 197.

Mr. Jones, in his *Catholic Doctrine*, &c., Chap. i. Art. v., has precisely the same argument; to which his able opponent, *A member of the Church of England*, thus replies:— 'I

Lamb, but to God. And as Moses no doubt joined in the song which he taught; so it is most reasonable to conclude, that the Lamb also joined in the song which he taught. There can be no analogy in the two cases, but by supposing the Lamb to be a servant of God, and a mediator between God and men, as Moses was. At all events, one thing is certain; that the Lamb is not worshipped on this occasion, but only the Lord God Almighty; and all nations are to come unto him, and worship before him.—See the passage under the Trinitarian head.

XVII.—14. These shall make war with the *Lamb,* and the *Lamb* shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Although Jesus is here designated Lord of lords, and King of kings; yet he is not so called as *God*, but as the *Lamb;* that is, as an innocent human being, whose life had been devoted a sacrifice to God. Trinitarians, therefore, when they adduce this passage, and others of a similar import, to prove the Deity of Jesus Christ, seem to overlook this circumstance: they forget that it is the *Lamb* that is Lord of lords, and King of kings; and that God is no where called the *Lamb* in the whole sacred writings. They seem to forget, also, that this title has often been applied to powerful kings and conquerors among men; that every sovereign who has lords and kings tributary to him, or in any respect in subjection to him, may, with the greatest propriety, be so designated; and that Jesus Christ was *exalted* to be a Prince, and *made* Lord, by *God;* who put all things under him, and gave him a name above every name. This title, therefore, when given to Jesus Christ, is no proof of his Deity; and its present connection plainly demonstrates, that it is applied to him as a human creature, and the servant of God.

See the passage under the Trinitarian head; and also xix. 16, under the same head.

XIX.—7. Let us be glad and rejoice, and give honour to him: for the marriage of the *Lamb* is come, and his wife hath made herself ready.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the *Lamb.* And he saith unto me, These are the true sayings of God.

Whatever may be meant by the marriage here spoken of, it is clear that Jesus is mentioned as the *Lamb;* and therefore as a creature that suffered and died.

10. And I fell at his feet to worship him. And he said unto me, *See thou do it not:* I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God:* for the testimony of Jesus is the spirit of prophecy.

Some think that Jesus Christ is the speaker here, and that he forbids worship being paid to himself. But whoever he be, the import of his words leads to the same conclusion; for though he mentions distinctly Jesus and God, yet it is to *God alone* to whom he directs all worship to be paid:—'*worship God.*' Would the speaker have omitted the name of Jesus,

'I humbly conceive that Mr. Jones is not warranted in the use which he has made of the second of these texts.' (The 16th verse.) 'The word translated *Angel*, literally signifies *Messenger*, and is so rendered in many texts, as it evidently ought to have been in this place. The meaning of the passage clearly is, 'I, Jesus, send my Messenger (my beloved disciple), to testify to you (the Churches) these things which have been revealed to him.' This message was sent by our Lord, he being the head of the Church, as saith St. Paul—*The God of our Lord Jesus Christ*, the Father of glory,' —'*hath put* all things under his feet, and *gave him* to be head over all things to the church.' (Ephes. i. 17, 22.) And in another place, 'The head of every man is Christ; and the head of the woman is the man; and *the head of Christ is God.*' (1 Cor. xi. 3.)'—*The Confessions*, &c., *pp.* 8, 9.

It should be remembered, as Dr. A. Clarke very justly observes on the 1st verse, of the 1st chapter, of this Book, that the Revelation 'came from God to Christ, from Christ to the angel, from the angel to John, and from John to the church. It is properly, therefore, *the Revelation of God.*' And as Jesus received the Revelation from God, to be sent by an Angel or Messenger to the Churches, through the medium of John, it may with very great propriety be said, that both God and Jesus Christ sent this Angel or Messenger; but the latter, certainly, in a subordinate sense, as he *received* the Revelation from the former, and, doubtless, with it, a commission to impart it. And hence Jesus Christ said to his Apostles, 'He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.' Thus all authority is ascribed to God, as the original source of all grace. And thus it evidently is at the commencement of this Book; and also in the above verse. For it is said, that 'the *Lord God* of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.'

12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

This passage is adduced as a proof of the Deity of Jesus Christ, because he is here represented as the Judge of the world. See HOLDEN'S *Scripture Testimonies*, *p.* 308.

But Christ is a Judge by divine appointment, and it is God that judgeth the world *by* him. See xx. 12, of this Book, under the above head, and the passages there referred to.

13. I am *Alpha* and *Omega*, the *Beginning* and the *End*, the *First* and the *Last*.

This passage, says Mr. Holden, 'is a full proof that Jesus assumes this title.' For 'the context, particularly verse 16, and verse 12, compared with verse 20, shews that Jesus is the speaker.'—See *Scripture Testimonies*, *p.* 227.

Supposing that Jesus here applies these words to himself: 'What method would a plain unprejudiced understanding make use of to arrive at their true meaning? Not surely presume, that they are to be understood as when applied to God, or that they imply Christ to be the eternal God: for the words in themselves imply no such thing. But it would instantly occur, that Christ is to be considered and understood as the alpha and omega, the beginning and the end, in some way suited to his character, as the last great prophet and messenger of heaven to men, the (Heb. iii. 1.)

apostle

Jesus, in such a connection, if he had regarded him as an object of divine homage? Would he have mentioned his name, and then, *in the next two words*, (as is the case) have distinguished God from him, as the only object of religious worship? The supposition is incredible. His conviction would have rendered it impossible. Then, he must have regarded Jesus Christ as *not* an object of divine homage; and consequently, as a very different being from God.

See on this passage, and particularly in reference to the speaker there mentioned, YATES's *Vindication*, *pp.* 217—222; WARDLAW's *Unitarianism Incapable of Vindication*, *pp.* 246—253; and YATES's *Sequel*, *pp.* 131—136. See also the parallel passage, Rev. xxii. 8, 9, under the Unitarian head.

XXI.—9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the *Lamb's* wife.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the *Lamb*.

The Lamb is the frequent, as well as the peculiar designation of Jesus Christ, in this Book. And in every instance it denotes that he is a creature, that shed his blood and died; and that, so far from being God, he was a sacrifice that was offered up unto him.

22. And I saw no temple therein: for the Lord God Almighty *and* the LAMB *are* the temple of it.

This passage is clearly expressive of distinction between God and Jesus Christ. 'The Lord God Almighty—*and* the Lamb.' The conjunction *and*, as in other instances, denotes that the Lamb is another being, mentioned in addition to the Lord God Almighty. And the verb *are* is expressive of the same thing. 'The Lord God Almighty and the Lamb *are* the temple.' It is not, He *is*, as *one* being; but, They *are*, as *two* beings. They '*are* the temple.' The passage therefore, demonstrates Jesus, the Lamb, to be distinct from God.

And Trinitarians, arguing upon it, as a proof of the Deity of Jesus Christ, cannot help expressing this distinction. For they say, that the Lamb is *jointly* and *conjointly* with the Lord God Almighty, and on an *equality* with him, the temple. And doubtless the terms which are here used, according to the ordinary acceptation of language, imply that he is another being distinct from God. For whenever is it said, that a person is *jointly* and *conjointly* any thing with himself? or that he is placed on an *equality* with himself? But this word *equality*, in its application in this connection, evidently implies something that is very inconsistent and absurd. For it supposes that there may be one placed on an *equality* with the *Almighty*; or that there may be a *second* Almighty; which is most preposterous and ridiculous; for there can be only *one* Almighty; while to say that there are *two*, is, in fact, to affirm that there is not *one*.

See the passage under the Trinitarian head, and particularly the extract from HOLDEN's *Scripture Testimonies*.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, *and* the *Lamb* is the light thereof. There

apostle of our profession, and the prime instrument of God in forwarding the virtue and everlasting salvation of mankind. Thus, for instance, he may be *the first and the last*, because the great plan of the gospel began with him, and will be carried to its completion by him. And as it began, it will finish with him, as he is the final judge appointed, who is to decide the fate of his followers and of all mankind.'—*Commentaries and Essays, vol.* i. *p.* 454.

The words *Alpha* and *Omega*, do not imply *Deity*. Their simple meaning is, *Beginning* and *End*, or *First* and *Last*. And in what sense Jesus Christ may be viewed in this light, is very rationally explained in the preceding extract.

Wetstein is of opinion, that the words here are spoken by the angel, who communicates the Revelation to John, and who on this occasion *personates* God. And Bishop Clayton seems to be of the same opinion; for he says the angel in this chapter 'speaks indifferently in the first person, *I*, either when he speaks in his own person, in the person of Jesus, or in the person of the Father;' and it is thus '*through the whole book.*'—*Commentaries and Essays, vol.* i. *p.* 455; and *Essay on Spirit, pp.* 55, 56. See Rev. i. 8, 11, 17, 18; and ii. 8, under the Trinitarian head.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the *Root* and *Offspring* of David, and the bright and morning star.

'Christ is the *root* of David, as to His *Divine nature;* for, from that, all the human race sprang; for *He* is the *Creator of all things*, and *without him was nothing made which is made.* And He is the *offspring* of David, as to His *human nature;* for that he took of the stock of David, becoming thereby Heir to the Jewish throne; and the only Heir which then existed: and it is remarkable, that the whole regal family terminated in Christ; and as HE *liveth for ever*, He is the alone true David and everlasting King.'—DR. A. CLARKE.

This explanation involves in it great inconsistency and absurdity; and therefore its correctness may very justly be called in question. Jesus Christ cannot be the offspring of David, as his descendant, if he be the root of David, as his Creator; for the Creator cannot possibly be the offspring of any creature, as all creatures are *his* offspring. As reasonably might it be contended, that a father can be the offspring of his own son, as that the Creator can be the offspring of a creature. The idea is truly ridiculous; and it is indeed surprising that any person of common rationality should maintain it for a moment. The passage therefore must admit of some other explanation, and one that is consistent.

And are there not offsprings branching from the roots, which may be said to partake of the nature of both offsprings and roots? They are suckers, or off-sets. And hence we see the force of the prophecy pointing to the Messiah:—'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow *out of his roots.*' 'And in that day there shall be a *root* of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.' Isa. xi. 1, 10. He is a *branch;* but such a branch as 'grows *out of the roots.*' And hence, he is such a root as is an offspring. And accordingly he is represented in this Book, as 'of the tribe of Judah, the root of David.' (v. 5.) That is, he is the root of David, as he is a descendant of David. And thus Jesus is the root

There is the same distinction between God and the Lamb in this verse, as in the preceding. 'God did lighten it—*and* the Lamb is the light thereof.' But as they both are said to be the light of the heavenly city, they are both identified as God. This is too hasty a conclusion. Jesus Christ is said to be the light of the world. But his disciples are said also to be the light of the world. Therefore they are identified with him as the Christ of God, and the Saviour of the world.

If the Lamb be represented as the light of the holy city, it is in subordination to God. 'For the Lord God did lighten it:' and then it is added, 'and the Lamb is the light thereof;' evidently in an inferior sense to that in which the Lord God lightens it, from the very form of the expression. And this is agreeable to the declaration of Scripture, that Christ is 'the brightness of the Father's glory, and the express image of his person.' (Heb. i. 3.) 'The Jews denominated the bright manifestation of Jehovah's presence, the *Schechinah, or, the inhabiting glory* of God. It was from thence that God made known his truth and mercy, and the purposes of his moral government, in the ages preceding the appearance of the Messiah. But now in these last days, he speaks unto us by his Son. That glory which heretofore dwelt between the cherubim, and shone only upon the chosen race of Abraham, God has now commanded to shine upon our hearts, from the face of Jesus Christ.'—ACTON'S *Sermon, Christ the brightness of the Father's glory, pp.* 10, 11. All the light and glory which Jesus Christ possesses, is represented uniformly in the Scriptures, as proceeding from God; and here God is clearly pointed out as the primary source of it, and Jesus is the dispenser of it as the *Lamb*, and therefore as a mortal creature, and a once-sacrificed victim.

See the passage under the Trinitarian head.

XXII.—1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God *and* of the *Lamb*.

3. And there shall be no more curse: but the throne of God *and* of the *Lamb* shall be in it; and his servants shall serve him.

God and the Lamb are here, as in other instances, mentioned in connection with each other; but there is a manifest distinction between them. 'The throne of God—*and* of the Lamb.' This is an expression which implies, not that they are *one* being, but that they are *two* beings. And it would be so understood invariably in every other case. As an example, the following may suffice:—'The throne of William, *and* of Mary.'

It is true, the conjunction *and* might indicate in the above verses, that the word *Lamb* was another name of God, added to that of God. But there is not a single instance in which it is applied to God; or in which Christ is applied to the Father, or God the Father. We do not meet with the expressions,—'The Lord God Almighty, the Lamb.' 'The Father, our Lord Jesus Christ.' 'God the Father, our Lord Jesus Christ.' On the contrary, the Lamb is said to be the Lamb of God; and the Father is said to be the *Father* of Christ, and the *God* of Christ. And we meet with many instances of the above form of expression:—'God the Father—*and* our Lord Jesus Christ.' 'God—*and* the Lamb.' Jesus Christ, the Lamb, therefore, is another being distinct from God.

But

root and offspring of David, as he is a branch growing *out of the root* of David.

'The *root*, in this place, must mean a *branch from the root*, or stock of David. And in Isaiah and the other prophets the Messiah is called *the branch*.'—PRIESTLEY'S *Notes*, *vol.* iv. *p.* 667.

'I am a sucker or plant from the root of David. That root, of which it was foretold that it should grow out of the house of David. Isa. xi. 1, 10; liii. 2; Hos. xiv. 6; Rom. xv. 12. See Grotius in loc.'—BELSHAM'S *Calm Inquiry*, *p.* 109.

This seems to be the plain and simple meaning of the passage. But it may be explained thus:—Jesus is the offspring of David, as he is a descendant from David. And he is the root of David, as he is the first to rise from the dead to an immortal existence. For David and all mankind may be said thus to spring from him, as from a root.

20. He which testifieth these things saith, Surely I come quickly; Amen. *Even so, come Lord Jesus.*

'Nothing can be plainer than that this is a prayer directly and immediately addressed to Christ.'—HOLDEN'S *Scripture Testimonies*, *p.* 366.

Mr. Holden connects with his comment Lowman's paraphrase of the passage:—'Accomplish thy promises in their order; and finally crown the faith, patience, and constancy of thy servants.'

An individual is often addressed in an *apostrophe*, though far absent, or long dead; and there is no suspicion on such occasions that divine worship is offered to that person. And why should such a thing be supposed here? But it should be remembered, that this was delivered by *Revelation* to John; and as the Angel who communicated it frequently *personated* Jesus, the Apostle might very reasonably reply to his beloved Master in the above fervent wish. If Jesus, as some believe, were actually present before John, the Evangelist might thus express himself, with much greater propriety; and there would be no just cause to infer, that he offered up a prayer to Christ. It was such a wish as one servant of God might very properly express to another. But that it is not the design of this Book to teach that Jesus Christ is an object of worship, is evident from xix. 10, xxii. 8, 9. See those passages under the Unitarian head.

21. The grace of our *Lord Jesus Christ* be with you all. Amen.

See the benedictions explained at length, in reference to Rom. i. 7. under both heads.

We do not meet with any of the following Trinitarian forms of expression in reference to the Deity of Jesus Christ, in this Book:—Incarnate Deity, Incarnate Word, Incarnate God, Second Person of the Trinity, God of God, Very God of Very God, God the Son, Eternal Son, Eternal Son of God, Jehovah Jesus, God-Man, Two Natures of Christ, &c. And there is the same silence respecting them throughout the New Testament. How is this to be accounted for, but on the supposition, that the Deity of Jesus Christ was a doctrine utterly unknown to the Sacred Writers? The terms in which it is expressed by Trinitarians, and without which it is not possible to be expressed, are not found in the Sacred Scriptures: not a vestige of them is there. Then the doctrine is not there. For it is impossible that a proposition can exist without its terms. And it is as impossible,

But the throne is said to be the throne of the Lamb, as well as of God. It is so; but it should not be forgotten, that the Father granted the Son this distinguished honour, of permitting him to sit with him in his throne, because he had overcome. That is, it was conferred upon him by the Father, as a reward for his meritorious obedience. And the same reward, let it be remembered, is promised to all the faithful disciples of Jesus, who in like manner shall overcome.

See iii. 21, of this Book, under both heads.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, *See thou do it not:* for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God.*

'Several eminent Unitarian writers are decidedly of opinion, that the angel, or messenger, who refused worship from St. John was no other than Jesus Christ himself. If this opinion be correct, the proper Unitarian doctrine, of the Father alone being entitled to divine homage, must be considerably strengthened. 'The angel,' says Dr. Drummond, in his eloquent essay, 'before whom John fell down, was he who said in the 7th verse, 'Behold I come quickly;' and in the 9th, 'See thou do it not: worship God.'—Again in the 12th verse, we have the same words, 'Behold I come quickly.' Was it the same angel who uttered these words, or another? The same, as their very repetition indicates; and in the whole passage there is but one agent who is designated by the pronoun *he*, and no intimation whatever of any change of persons, or the introduction of any new interlocutor. The same person who says, 'I come quickly,' in the 7th and 12th verses, says in the 13th, 'I am Alpha and Omega, the beginning and the end, the first and the last;'—or, in other words, the first-born of the new creation, the author and finisher of our faith;—and in the 16th, 'I, Jesus, have sent mine angel to testify unto you these things in the churches.' It is demonstrated then, that this Jesus was he who refused the worship of John, and prohibited all worship that is not paid to the Father.''—WILSON'S *Scripture Illustrations, p.* 44, Note.

It is perhaps more correct, to suppose with Wetstein and Bishop Clayton,* that it is the Angel who received the Revelation from Jesus Christ, that is the speaker here; and that he sometimes speaks in his own name, sometimes in the name of the Father, and sometimes in the name of Jesus Christ. The conclusion, however, is still the same;—that the Father only is the proper object of worship. For the angel does not say, worship Jesus Christ, but worship God; although in the parallel passage, xix. 10, Jesus has only just been mentioned. If this be not a prohibition in express terms, it amounts in effect to the same thing. The name of Jesus is not mentioned, where it is most reasonable to suppose it would have been, by one who believed him to be God, and who paid him divine adoration. Nor does the Angel say, worship the Trinity, but worship God. And God is in this Book clearly distinguished from Jesus Christ, and is expressly declared to be his Father, and his God. Nor should it be forgotten, that Jesus said a short time before his ascension, 'In that day ye shall ask *me nothing.*

* See Rev. xxii. 13, under the Trinitarian head.

sible, that eight Trinitarian writers in the present day, could sit down to write the history of Jesus Christ, and address a number of letters to various Christian churches, on the great truths and duties of Christianity, without frequently employing the peculiar forms of Trinitarian expression, relative to Jesus Christ. They would be in constant recurrence; they would appear in every page; and the book might be opened by chance, with the certainty of the eye meeting them in numerous array. They are, however, utterly absent from the Scriptures; and the doctrine must be absent too. And if so, it is not scriptural, but is of human invention; and the unscriptural terms in which it is expressed, plainly demonstrate, that it derives not its origin from the Word of God.

nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the FATHER *in my name*, HE will give it you.' John xvi. 23. See this passage, and also Rev. xix. 10, under the Unitarian head.

From the passages which have been adduced from this Book, whether under the Trinitarian or Unitarian head, it may be observed, 'that St. John has taken a strict care to express the message delivered to him by the angel, in all the parts of his vision, in the justest style: and then it must follow, that he has taken a particular care always to preserve the highest distinction between the supreme God, and Jesus Christ, represented under the character of a 'Lamb,' and 'a Lamb slain.' And it must be always observed, that this necessary distinction comes from the highest authority, i. e. from God, and from the 'Christ of God.' For the whole book of Revelations is expressly entitled, 'The Revelation of Jesus Christ, which God gave unto him.' '—HAYNES *on the Attributes, p.* 65.

Terms and Phrases applying to Jesus Christ.

Jesus, Son of God	1
Son of Man	2
The beginning of the creation of God	1
The first-begotten of the dead	1
The Lamb	22
The Lamb that was slain	3
The Lord's Christ	1
God's Christ	1
Given to him by God	1
God, the Father of Christ	5
God, the God of Christ	4
TOTAL	42*

* *The following Phrases have been omitted.*

The Lord's Christ *(Table for St. Luke.)*	1
Jesus born	1
The Lamb of God *(Table for St. John.)*	2
The first-born among many brethren *(Table for Romans.)*	1
Made perfect through suffering *(Table for Hebrews.)*	1
TOTAL	6

General

GENERAL TABLE

OF

Terms and Phrases applying to Jesus Christ.

Birth of Jesus	1
Jesus, born	9
A babe	2
A child	17
Image of God	2
Son of God	122
Made of a Woman	1
Son of Man	89
Son of David	17
Seed of Abraham	5
Seed of David	4
Son of Joseph	4
Son of Mary	6
Mary, his Mother	28
Man	72
Mankind, his Brethren	18
Made in all things like unto his Brethren	1
In all points tempted as we are	1
The beginning of the creation of God	1
The first-begotten	1
The first-born of every creature	1
The first-born among many brethren	1
The first-begotten of the dead	1
The first-born from the dead	1
Jesus of Nazareth	19
Prophet	14
Prophet like unto Moses	2
Priest	7
High-Priest	11
Minister	1
Apostle	1
Shepherd and Bishop of souls	1

Mediator

GENERAL TABLE, &c.

Mediator	4
Servant of God	1
Child or Servant of the Lord	2
The Lamb	22
The Lamb of God	2
The Lamb that was slain	3
Presented to the Lord	1
Chosen of God	3
Elect of God	1
Anointed of God	3
Ordained of God	2
Fore-ordained	1
Appointed by God	2
The Holy One of God	1
The Christ of God	1
The Lord's Christ	3
God's Christ	1
Is God's	1
One Lord	2
Made Lord and Christ by God	1
Made of God wisdom, &c.	1
Heard of God	5
Taught of God	1
Learned obedience	1
Received of God	1
Given to him by God	30
The Spirit of God given to him	2
The Spirit of the Lord upon him	1
Raised up by God	3
Sent of God	56
Set forth by God	1
Cometh in the Name of the Lord	6
Come in the Name of the Father	1
Came from God	8
Come to do the will of God	2
All things delivered to him by the Father	2
All things put under him by the Father	2
Made a little lower than the Angels	1
Given to be the Head, &c., by the Father	1

Received

GENERAL TABLE, &c.

Received works from the Father	10
Received commandments from the Father	4
His doctrine and words the Father's	8
Can do nothing of himself	3
The Father does the works	1
Prayed to God	28
Made perfect through suffering	1
Committed himself to God	1
An Offering to God	6
A Sacrifice to God	2
Commended his spirit to God	1
Risen from the dead	5
Raised from the dead	1
Raised from the dead by God	26
Brought from the dead by God	1
Liveth by the power of God	1
Liveth unto God	1
Departs to the Father	1
Goes to the Father	9
Went to God	1
With God	5
With the Father	2
In the presence of God	1
Exalted by God	3
At the Right Hand of God	15
At the Right Hand of the Throne of God	1
At the Right Hand of the Majesty on High	1
At the Right Hand of the Throne of the Majesty in the Heavens	1
Access to the Father through him	1
To ask in his Name	6
Thanksgiving in his Name	2
Thanks offered to God through him	2
Believers called of God by him	1
Glory to God by him	1
God glorified through him	1
An Advocate	1
A Propitiation	2
Makes intercession to God	1

Delivered

GENERAL TABLE, &c.

Delivered up the Kingdom to God	1
Subject to God	1
The Father greater than He	1
God, the Head of Christ	1
God, the Father of Christ	90
God, the God of Christ	15
TOTAL -	910

Such is the uniform language of the New Testament, in reference to Jesus Christ. It is plain, unequivocal, and decisive; and it can apply only to a man anointed by God with the Holy Spirit and with power, who was sent by God to be the Saviour of the world, with whom and in whom God dwelt, and by whom he performed every thing, and still continues to accomplish every thing, relative to the Gospel Dispensation. It is therefore clearly demonstrated, agreeably to the Unitarian title of this Second Part of *The Balance*, that 'Jesus is a Man approved of God.'

END OF VOL. II.

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