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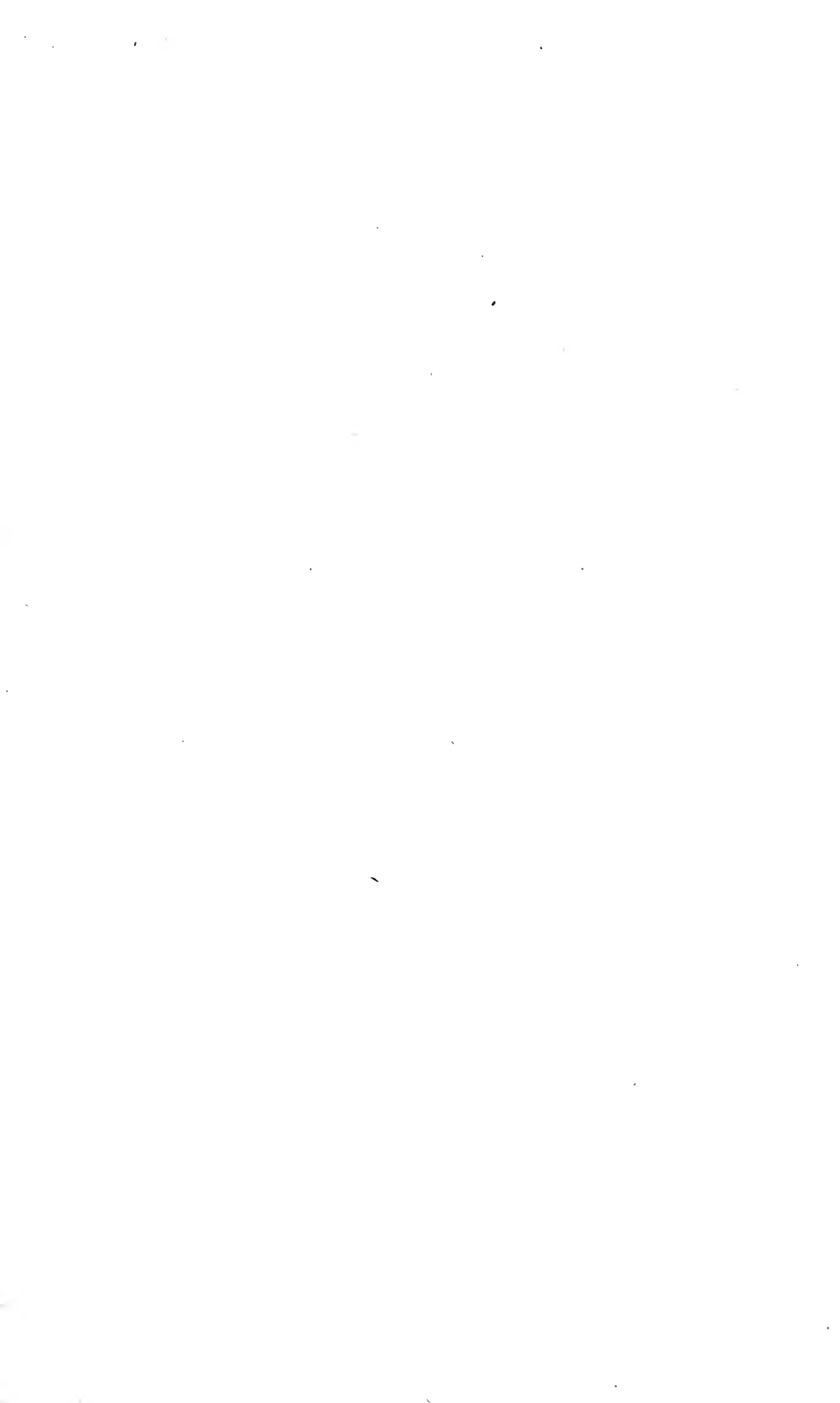
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THE
UNITARIAN REFUTED;
OR, THE
DIVINITY OF CHRIST,
AND THE
DOCTRINE OF THE HOLY TRINITY,
PLAINLY PROVED FROM COPIOUS
TEXTS OF SCRIPTURE:
ACCOMPANIED WITH NOTES,
SELECTED FROM THE
NEW FAMILY BIBLE.

BY THE
REV. G. A. BAKER, M. A.

“Beware lest any man spoil you through philosophy and vain deceit,
“ after the tradition of men, after the rudiments of the world, and not
“ after CHRIST. For in him dwelleth all the fullness of the Godhead
“ bodily.” (Col. ii. 8, 9.)

PRINTED BY
RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH:
AND SOLD BY
J. HATCHARD, PICCADILLY, LONDON.

1817.

PREFACE.

THE Family Bible, just completed under the sanction of the Society for Promoting Christian Knowledge, may safely be pronounced one of the most useful and valuable undertakings of the present times; and, as such, will doubtless be cordially welcomed by every sincere friend and well-wisher to the Christian Church. A deep and due sense of the vast importance of such a publication, in the present divided state of our religious establishment; and a firm conviction, that, if studied with attention, calmness, and impartiality, it cannot fail to inculcate the pure and genuine doctrines of christianity; to confute the errors of decided schismatics, and to settle the doubts of the wavering and weak in faith; have induced

the present attempt to extend, if possible, its beneficial effects, by selecting from it those passages which clearly and particularly demonstrate the truth of two of the most important articles of our faith,- the Divinity of JESUS CHRIST, and the existence of Three Persons in the Godhead. The belief of these things is, unquestionably, most essential to the salvation of Christians; and were it not that sad experience more than sufficiently convinces us to the contrary, no one, it might be supposed, who ever read his Bible with attention, and a sincere wish to know the truth, could either dispute or doubt the fact, that these sacred mysteries are therein clearly discernible, as parts of that revelation which GOD has graciously vouchsafed, by his own mouth, and that of his holy prophets, to make to mankind. Many, however, of all ranks and descriptions of persons among us, are professed unbelievers of these two great doctrines of Christianity; and it is in the anxious hope of convincing those of them, whose minds are still sufficiently unprejudiced to admit of conviction, as well as of preventing others of unsettled religious opinions,

from being deluded by the false arguments of Unitarianism ; that it has been attempted to collect, as it were, into one focus, all the most prominent passages (wherein these two articles of our faith are either expressly revealed, or plainly intimated) from the Old and New Testaments ; accompanied with parts of the same explanatory notes as the Editors of the New Family Bible have so judiciously selected from the earliest and best authorities. To render the evidence adduced, if possible, still more clear and simple, the present work is divided into three parts : 1st, Extracts from the Books of the Old Testament ; 2dly, Extracts from the four Gospels, containing our LORD'S own assertions of the truth of these doctrines ; 3dly, Extracts from the Books of the New Testament—all and each presenting such ample and unequivocal testimony of the truth of these things, as nothing but wilful blindness can mistake, or the most determined obstinacy be hardy enough to reject. In the earnest hope, then, that this humble endeavour to exhibit truth in its clearest light may not entirely fail of success, and with

the comfortable assurance of its inability to produce any hurtful effects, it is now offered to the public; accompanied with the sincere wish and prayer of its author, that it may prove useful and beneficial to at least a few of his fellow-creatures, and, in some degree, tend to promote the *honour and glory of God*.

THE UNITARIAN REFUTED.

PART I.

“ In the beginning GOD created.” (Gen. i. 1.)

THE Hebrew word *Elohim*, which is here, and generally throughout the Old Testament, rendered GOD, is a *plural* substantive, and yet is here and elsewhere joined to a singular verb ; (*bara*, created,) by which sort of expression it is very reasonably supposed that the inspired writer intended to intimate the Trinity of persons in the Unity of the Godhead ; viz. as the plural noun denotes the plurality of persons, so the singular verb joined to it denotes the unity of the godhead.—*Dr. Wells.*

“ And the *Spirit of God* moved on the face of the
“ waters. (Gen. i. 2.)

The Spirit of GOD here means the third person in the blessed Trinity.—*Dr. Wells.*

“ And GOD said, let *us* make man in *our* image, after
 “ *our* likeness.” (Gen. i. 26.)

The ancient christians looked upon this as a plain intimation of a plurality of persons in the godhead. Epiphanius says, “ This is the language of GOD to his *word* and only begotten, as all the faithful believe.” And again, “ Adam was formed by the hand of the Father, and the Son, and the Holy Ghost.”—*Bishop Patrick*.

Barnabas, one of the apostolic fathers, says, “ And for this cause the LORD was content to suffer for our souls, although he be the Lord of the whole earth; to whom GOD said, before the beginning of the world, ‘ let us make man, &c.’ ”—*Archbishop Wake*.

Chrysostom concludes some observations on the same passage in the following eloquent terms: “ Who was he to whom GOD said, ‘ let us make man? Who else but *He*, the Angel of the great Council, the Wonderful, Counsellor, the Mighty One, the Prince of Peace, the Father of the future age, the only-begotten *Son* of *God*, the *equal* to his Father in essence, by whom all things were made? To him it was said, ‘ let us make man.’ ”—*Bishop Wilson*.

The phraseology in which this resolution is couched is remarkable. “ Let *us* make man:” but the Old Testament furnishes more instances

of a similar kind. “Behold the man is become as *one of us*.” “Let *us* go down, and there confound their language.” “Whom shall *I* send, and who will go for *us*?” These plural questions, thus used by the Deity, demand our attention. (Gen. iii. 22, and xi. 7; Isaiah vi. 8.)

Three solutions of the question have been offered. The first is that given by the Jews, who tell us, that in these forms GOD speaks of Himself and his angels. But may we not ask, upon this occasion, who hath known the mind of the LORD, or who hath been his counsellor? With which of the angels did He at any time vouchsafe to share his works and his attributes? Could they have been his coadjutors in the work of creation, which He so often claims to Himself, declaring He will not give the glory of it to another?

A second account of the matter is, that the King of Heaven adopts the style employed by the kings of the earth. But doth it seem at all reasonable to imagine that GOD should borrow his way of speaking from a king, before man was created upon the earth? Besides, as it hath been judiciously observed, though a king and governor may say *us* and *we*, there is certainly no figure of speech that will allow any single person to say “one of us,” when he speaks only of himself. It is a phrase that can have

no meaning, unless there be more persons than one concerned.

What, then, should hinder us from accepting the third solution given by the best expositors, ancient and modern, and drawn from this consideration, that in the *unity* of the *divine essence* there is a *plurality* of *persons*, co-equal and co-eternal, who might say, with truth and propriety, “Let us make man,” and “man is become as one of us?”—*Bishop Horne*.

“After these things the *Word of the Lord* came unto
“Abram in a vision.” (Gen. xv. 1.)

A signal manifestation of himself was now made to Abram by the *personal word of the Lord*; who announced Himself as the same *God*, who had brought him out of the land of the Chaldees to give him the inheritance of the land of Canaan.—*Dr. Hales*.

“The *Lord* rained upon Sodom and upon Gomorrah
“brimstone and fire from the *Lord* out of
“heaven.” (Gen. xix. 24.)

In the account of the overthrow of Sodom there is a distinction of persons in the godhead. The former was the *visible LORD*, the image or representative of the *invisible*; whom “no man
“hath seen at any time, nor can see; nor ever

“ saw his shape, nor heard his voice.” That the visible LORD was the SON of GOD, was the doctrine of the primitive church. Tertullian says, “ It is the SON who has executed judgment from “ the beginning: overthrowing the proud tower “ of Babel, and confounding men’s languages; “ punishing the whole world by the violence of “ waters; raining upon Sodom and Gomorrah “ fire and brimstone, *the Lord from the Lord.*” —*Dr. Hales.*

“The LORD bless thee and keep thee: the LORD
 “ make his face shine upon thee, and be gracious
 “ unto thee: the LORD lift up his countenance
 “ upon thee, and give thee peace.” (Numb. vi.
 24, 25, 26.)

The repetition of the name JEHOVAH three times in these three verses, and that with a different accent in each of them, hath made the *Jews* themselves think that there is some mystery in it. It may well be looked upon as having respect to the *three* persons in the blessed Trinity; who are *one* GOD, from whom all blessings flow unto us. (2 Cor. xiii. 14.) This mystery, as Luther wisely expresses it, is here secretly insinuated, though not plainly revealed. And it is not hard to shew how properly GOD the Father may be said to *bless and keep us*;

and **GOD** the **SON**, *to be gracious unto us* ; and **GOD** the **HOLY GHOST**, *to give us peace.*—*Patrick.*

“ Hear, O Israel, the **LORD** our **GOD** is *one* **LORD**.”
(Deut. vi. 4.)

It is usually observed, by commentators, that many of the ancient fathers look on this text as containing a plain intimation of the blessed Trinity ; the word translated *the Lord* being a singular ; and the word rendered *God*, a plural. And some of the *Jews* themselves have had similar thoughts, as noticed by Bishop Patrick.* —*Dr. Wells.*

“ And the *Captain of the LORD’s host* said unto “Joshua.” (Joshua. v 15.)

It was the **SON** of **GOD**, it is conceived, who appeared to Joshua, as captain of the **LORD’s** host, whom Joshua worshipped with the most profound prostrations, and who made the ground holy whereon he stood.—*Dr. Woodward.*

It may be observed, also, that in the second verse of the following chapter the same divine person, who is here called the *Captain of the Lord’s host*, is there called the *Lord*, or *Jehovah* ;

* His commentary on this chapter is well worth applying to for information on this subject.

and thus confessed by the inspired writer of this book to be equal with GOD, and, in fact, to be GOD *himself*, though a *distinct person* from GOD the Father.

“And the LORD appeared again in Shiloh : for the
 “LORD revealed himself in Shiloh by the *word*
 “of the LORD.” (1 Sam. iii. 21.)

This passage must be understood of the *Son*, by whom alone the LORD has been pleased to reveal himself to any of us. It is on this account that we only find him called “the Word,” with respect to the beginning of the creation, when GOD spake all things out of nothing ; or else with respect to the revelations which he hath made of himself to the world. (See Gen. xv. 1.)—*Bishop Beveridge.*

“I know that my *Redeemer* liveth, and that he shall
 “stand at the latter day upon the earth : and
 “though after my skin worms destroy this body,
 “yet in my flesh shall I see GOD.” (Job xix. 25.)

In this noble declaration Job asserts his belief in a future resurrection, a future judgment, and the incarnation of the Son of GOD. By the title which he gives to him, on whom he professes to rely, “the Redeemer,” it is clear that he understands it of CHRIST ; and his stand-

ing “at the latter day upon the earth” denotes a future time. He represents that Redeemer as the judge of the quick and the dead; while seeing **GOD** with his eyes is a plain declaration of his belief in the incarnation of the **Son of GOD**. The following short paraphrase on this text is given by **Bishop Sherlock**. “Though **I** myself shall soon be gone, yet my Redeemer lives, and will at the last day call me from the grave; and with my own eyes shall I see **GOD** my Saviour.”

“The Spirit of **GOD** hath made me, and the breath
“of the **ALMIGHTY** hath given me life.” (Job
xxxiii. 4.)

Creation being proper to the true **GOD**; the Holy Ghost, or Spirit of **GOD**, is therefore the true **GOD**. When **GOD** said, “let us make man,” he spake to the **Son** and Holy Ghost. Such a wonderful harmony is there between all parts of Holy Scripture.—*Bishop Wilson*.

“The **LORD** hath said unto me, Thou art my Son;
“this day have I begotten thee.” (Psalm ii. 7.)

These words are eminently true of **JESUS** the Messiah in a prophetic sense, who was invested with the royal office, when he was raised

from the dead, and exalted at **GOD**'s right hand to be a prince and a Saviour. (Rom. i. 3; Acts xiii. 33.)—*Green.*

“ Kiss the Son.” (Psalm ii. 12)

To kiss a person when appointed king was among the eastern people an act of homage; and the true meaning of the words is, to submit to him, to worship and love him, and acknowledge him as a sovereign.—*Green, and S. Clarke.*

“ Thy throne, O **GOD**, is for ever and ever; the
 “ sceptre of thy kingdom is a right sceptre:
 “ thou lovest righteousness and hatest wickedness,
 “ therefore **GOD**, even thy **GOD**, hath anointed
 “ thee with the oil of gladness above thy fellows.”
 (Psalm xlv. 6, 7.)

These words are expressly applied by St. Paul (Heb. i.) to our Saviour. (“ Thy throne, O **GOD**, &c.”) The kingdom of the Messiah is never to have an end. (“ Thou lovest righteousness, &c.”) Thou, O **CHRIST**, lovest righteousness and hatest iniquity, therefore **GOD** the Father hath advanced thee above all angels and men, and exalted thee to reign for ever at his own right hand.—*Hammond.*

“Thou hast ascended on high ; thou hast led captive captive ; thou hast received gifts for men.”
(Psalm lxxviii. 18.)

These words are clearly prophetic of CHRIST'S ascension into heaven ; where he has taken possession of his glorious kingdom, having led captive his conquered enemies, sin and death ; there he received those precious gifts and graces of the Holy Spirit, which he bestows upon his followers.—*Travell.*

“Yet they tempted and provoked the Most High
“GOD.” (Psalm lxxviii. 56.)

St. Paul says, with reference to the same transactions, “neither let us tempt CHRIST, as some
“of them also tempted.” (1 Cor. x. 9.) 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.—*Jones of Nayland.*

“The LORD said unto my LORD, Sit thou at my right
“hand, until I make thine enemies thy footstool.”
(Psalm cx. 1.)

In this psalm David prophesies concerning the exaltation of CHRIST ; the sceptre of his

kingdom ; the character of his subjects ; his everlasting priesthood ; his tremendous victories and judgments ; and the means of his obtaining both kingdom and priesthood, by his sufferings and resurrection.—*Bishop Horne.*

“The LORD said,” (Ver. 1.)

GOD the Father, in his eternal counsel, said unto his Son, Take thou all power and authority, as the only mediator and true king of thy church, until I shall utterly have subdued all those that dare to rise up against thee.—*Bishop Hall.*

“Thy footstool.” This expression is borrowed from the eastern custom of conquerors putting their feet on the neck of their enemies. In short, the divinity of our Saviour is clearly deducible from this verse. (See Mark xii. 36.)
—*Dimock.*

“And the idols he shall utterly abolish.” (Isaiah ii. 18.)

Here is foretold the destruction of idolatry in consequence of the establishment of CHRIST’S kingdom. Idolatry is the reverse and direct opposite of christianity. To destroy this was the great end of CHRIST’S coming into the world. But, except he were GOD, the very and eternal

GOD, of one substance with the **Father**, his religion would be so far from destroying idolatry, that it would be only a more refined and dangerous species of it. The prophet, therefore, after describing the humbling effects it would have upon the hearts of all sincere converts, concludes all (that so he might acquit the worship of **CHRIST** from all charge of idolatry) with this positive assertion, “the *idols* he shall utterly abolish.” The like conclusion we meet with in the first Epistle of **St. John**, where having affirmed that **JESUS CHRIST** is the “true **GOD** and eternal life,” he immediately subjoins, and closes all with this advice, “little children, keep yourselves from idols.”—*Wogan.*

“I saw also the **LORD** sitting upon a throne.” (Isaiah vi. 1.)

The **LORD** whom **Isaiah** saw was the **JEHOVAH**, and **LORD** of **Hosts**, as appears from the 3d and 5th verses of this chapter; and **St. John** testifies (xii. 41) that it was **CHRIST**, and **CHRIST**'s glory, that **Isaiah** saw; it follows, that in **St. John**'s account, **CHRIST** is **Jehovah**.—*Dr. Waterland.*

In the 3d verse of this chapter we read, “Holy, holy, holy, is the **LORD** of **Hosts**.” The

christian church has always thought that the doctrine of the blessed Trinity is implied in this repetition.—*W. Lowth.*

“They are not content,” says Origen, “to say it once or twice, but take the perfect number of the Trinity, thereby to declare the manifold holiness of GOD; which is a repeated intercommunion of a threefold holiness,—the holiness of the Father, the holiness of the only begotten Son, and of the Holy Ghost.” And that the seraphim did really celebrate all the three persons of the Godhead upon this occasion is no conjecture, but a point capable of the clearest demonstration. The prophet tells us, (ver. 1.) “he saw the LORD sitting upon a throne;” and at verse 5, that “his eyes had seen the King, the LORD of Hosts.” Now if there be any phrase in the Bible to distinguish the true GOD, it is this of “the LORD of Hosts.” That in this “LORD of Hosts, sitting upon his throne,” there was the presence of GOD the Father, no one will deny. That there was also the presence of GOD the Son, appears from John xii. 41; and that there was the presence of GOD the Holy Ghost, is determined by Acts xxviii. 25.—*Jones, of Nayland.*

At the 8th verse it is said, “who will go for us?” GOD speaks here in the plural number, as in the passage from Genesis above noticed;

which is justly thought to imply a plurality of divine persons.—*W. Lowth.*

“And he said, Go, and tell this people.” (Isaiah vi. 9.)

St. Paul (Acts xxviii. 25 and 26) says expressly, that it was the Holy Ghost who said this; which shews the personality of the Holy Ghost, in words as plain as can be expressed.—*Bishop Wilson.*

“Behold a virgin shall conceive, and bear a son,
“and shall call his name Immanuel.” (Is. vii. 14.)

The ancient promise made on the fall of man is here repeated; the Messiah is promised to come, in due time, of the house of David; and it is here added, that he should be born of a pure virgin, and called “Immanuel,” i. e. “God with us;” God and man in one person, or a divine being made flesh, and dwelling among mankind.—*Bishop Chandler and Dr. Lightfoot.*

“And he shall be for a sanctuary; but for a stone
“of stumbling, &c.” (Isaiah viii. 14.)

It is the LORD of Hosts who is meant here; but the prophecy is interpreted of CHRIST by the concurrent testimony of St. Peter and St. Paul. (See Rom. ix. 33, and 1 Peter ii. 8.)

CHRIST, therefore, is one with the LORD of Hosts.—*Dean Stanhope, and Bishop Oilson.*

“For unto us a Child is born, unto us a Son is given;
 “ and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” (Isaiah ix. 6.)

CHRIST is here called by many names, “Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” “Wonderful” in his birth, in his preservation from Herod and his other enemies; in the favour of God; in his mighty works; in his resurrection, his ascension, and the sending down of his spirit upon his Apostles, enabling them also to work miracles, as he had done.—*Reading.*

“Counsellor,” as knowing the mind of the LORD.—*Bishop Chandler.*

Not unlikely so called, says Dr. Knight, from his being one of that great council, when God said, “Let us make man in our own image.”—*Bishop Wilson.*

“The Mighty God” is the same title which is given to the one supreme God of Israel.—*Dr. Waterland.*

This is the doctrine which the Evangelists, Apostles, and Ministers of CHRIST constantly taught of him, that he was GOD from all eternity.—*Reading.*

“The everlasting Father;” or, “Father of Eternity;” or, “of that which is everlasting,” a title very applicable to the Messiah, whether we consider him as “the author of eternal salvation unto all them that obey him,” or as the founder of the new age, or world to come, the head and introducer of a dispensation which is to last for ever.—*Vitringa*.

“The Prince of Peace.” This name does, in an eminent manner, belong to CHRIST, inasmuch as he is the sole mediator between GOD and man. The end of his coming was not to procure for his followers a visible earthly peace, but peace with heaven, the peace of GOD.—*Wogan*.

“And it shall be said in that day, Lo, this is our
“GOD.” (Isaiah xxv. 9.)

This is the triumph of CHRIST’s faithful servants, who have constantly maintained his *honour* and *worship* in this present life, against all the opposition of wicked men and devils. When they shall see him coming in the clouds, with power and great glory, to receive them to himself, it will transport them, as it justly may, with an ecstasy of gladness, and they shall cry out before all the gazing spectators, This is our GOD, whom we have depended on for the salvation which he promised us.—*Reading*.

“ For the LORD is our Judge, the LORD is our law-giver, the LORD is our King.” (Isaiah xxxiii. 22.)

Here again the name of the LORD, thrice repeated, has been usually thought to refer to the mystery of the blessed Trinity.—*Vitringa*.

“ Prepare ye the way of the LORD, make straight in the desert a highway for our GOD.” (Isaiah xl. 3.)

This being spoken of *Him*, of whom John the Baptist was to be the forerunner; and the application having been afterwards expressly made by the Baptist to our LORD JESUS, (see John i. 23.) it is evident that he is the person to whom the prophet attributes the incommunicable name of Jehovah, and styles him “ our GOD.”—*Wogan*.

The tenth and eleventh verses of this chapter are also to be understood of CHRIST: “ Behold, the LORD GOD will come with a strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him: he shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, &c. The words, “ His reward is with him,” compared with Rev. xxii. 12; and “ he shall feed his flock like a shepherd;” compared with St. John x. 11, are

sufficient indications of the person intended.—
Dr. Waterland.

“ I, the LORD, the first and with the last : I am he.”
(Isaiah xli. 4.)

That is, “ I, Jehovah,” who, by the import of my name, am the “ first,” or original of all other beings; and shall be with the last, an “ everlasting.”—*Dr. Wells.*

The phrase, “ first and last,” expresses the peerless majesty of GOD, who is “ He,” the true GOD ; his eternity, supreme power, dignity and glory, and his creation and government of all things. In Rev. i. 17, and xxii. 13, the same divine title is given to the Son.—*Dr. Waterland.*

“ Thus saith the LORD, the King of Israel, and his
“ redeemer, the LORD of hosts, I am the first, and
“ I am the last, and besides me there is no
“ GOD.” (Isaiah xliv. 6.)

In the Rev. xxii. 13, JESUS CHRIST says,
“ I am Alpha and Omega, the beginning and
“ the end, the first and the last.” These titles of
the first and the last are confined by the prophet
to him alone, “ besides whom there is no GOD,”
But JESUS has assumed these titles to himself,
therefore JESUS is that GOD, besides whom
there is no other.—*Jones, of Nayland.*

“ Thus saith the LORD, thy Redeemer, and he that
 “ formed thee from the womb, I am the LORD
 “ that maketh all things; that stretcheth forth
 “ the heavens *alone*; that spreadeth abroad the
 “ earth by *myself*.” (Isaiah xliv. 24.)

We are not to suppose that this is said to the exclusion of any person of the blessed Trinity, but only in opposition to creatures, or other gods (see chapter ii. 11 and 17, and chapter xliii. 11.) The word *God* is probably in such places to be understood in a large, indefinite sense, comprising the whole Trinity, where the context or other circumstances do not confine the signification and intent to *one person only*.
 —*Dr. Waterland.*

“ Unto me every knee shall bow, every tongue shall
 “ swear.” Isaiah xlv. 23.)

We must observe that these words, here said to be spoken by GOD Jehovah, are applied by St. Paul to JESUS CHRIST.—*Bishop Wilson.*

In the beginning of this verse GOD says, “ I
 “ have sworn by myself:” and it is a rule laid down by St. Paul, “ that GOD swears by him-
 “ self,” for this reason,—“ because he can swear
 “ by no greater.” (Heb. vi. 13.) But these words being compared with Rom. xiv. 10, 11, are proved to be the words of CHRIST. CHRIST,

therefore, has sworn by himself; so that, if the apostle's rule be applied, he must for this reason *be God*, and there can be no greater.—*Jones, of Nayland.*

Such instances constantly occur, and all of them are plain proofs of the divinity of **CHRIST**; and that the prophets of the Old Testament had all along an eye to the times of the New; and spoke of the *Messiah* as *God*.—*W. Louth.*

“And now the **LORD GOD** and his Spirit hath sent
“me.” (Isaiah xlviii. 16.)

These words, as the foregoing part of the verse shews, were spoken by **GOD**; and since it is here affirmed that the **LORD GOD** hath sent him, we can understand the words of none other but the second person of the blessed Trinity; who was sent into the world by his Father, and anointed to his prophetic office by the Holy Spirit.—*W. Louth.*

“The angel of his presence saved them.” (Isaiah
lxiii. 9.)

The angel who conducted the Israelites by the pillar of cloud and of fire was no other than the *Logos*, or second *person* of the blessed Trinity. This divine person is sometimes called

an angel, as Exod. xiv. 19; but at others the incommunicable name of Jehovah is given to him.—*W. Louth.*

Concerning the person here called “the angel of GOD’s presence,” see Exod. iii. 2, 6; xiii. 21; xiv. 19; xxiii. 20, 21; Judges xiii. 18; compared with Isaiah ix. 6, Zech. xii. 8, and Mal. iii. 1. In this last passage, from Malachi, it is plain that the messenger or angel of the covenant, the covenant of grace, was no other than CHRIST; and as allusion is made to the same person in all the other passages before mentioned, and in the words of Isaiah now before us, it follows that *he* who appeared to Moses, *he* who was seen by Manoah, *he* who was spoken of by Zechariah, *he* whom Isaiah describes as saving and redeeming Israel, must also be CHRIST. In the language of the prophet, CHRIST is styled “the angel of GOD’s presence:” but mark the authority and dignity of his person; sometimes he is called “wonderful;” sometimes “the LORD;” sometimes he is said to have “the name of GOD in him;” and sometimes he is stiled “GOD.” *He*, therefore, to whom such appellations are given, can be no created being; he must be the eternal Son of GOD; he must be “the Word of GOD,” by whom GOD speaks to mankind; he must be the same that “was in the beginning with GOD.

“ and was **GOD** ;” the same “ by whom all things were created ;” the same who “ was made man ;” the same who redeemed us ; the same who ever liveth to make intercession for us.—*Bishop Huntingford.*

“ And this is his name whereby he shall be called,
“ The **LORD** our Righteousness.” (Jer. xxiii. 6.)

This chapter is prophetic of the coming of **CHRIST**, who, the prophet tells us, shall be called “ the **LORD** our Righteousness ;” i. e. he shall be “ **JEHOVAH**,” or the true **GOD**, “ our Righteousness,” or the means of our justification. The title of **JEHOVAH** (as we have sufficiently seen) is elsewhere given to the **Messiah** by the prophets ; and being that name which denotes the essence and immutability of **GOD**, and acknowledged by the **Jews** as incommunicable to any creature, intimates to us the divinity of **CHRIST**.—*W. Lenth and Stanhope.*

“ Now, therefore, O our **GOD**, hear the prayer of
“ thy servant, for the *Lord's* sake.” (Daniel ix. 17.)

This expression, “ for the **LORD's**sake,” seems to point out a personal distinction in the **Deity**, and to refer to the promised Redeemer, who says

of himself, "I am in the Father, and the Father
 "in me;" (John xiv. ii.) that LORD, for whose
 sake alone the petition of the prophet could be
 heard and accepted. Many similar passages
 occur in the Old Testament, shewing a plu-
 rality of divine persons so clearly, that no one
 who has not "the veil upon his heart" can well
 mistake their meaning.—*Waldo.*

"I will have mercy upon the house of Judah, and
 "will save them by the *Lord their God.*" (Ho-
 sea i. 7.)

Interpreters observe, that this expression may
 allude to the salvation to be accomplished by
 the Messiah, who is *God* as well as *man*; the
Lord being spoken of as a distinct *person* from
 the principal author of the salvation here pro-
 mised. (Compare Isaiah xxxv. 4; xl. 9.)—*W.*
Lowth.

"They shall walk after the LORD. *He* shall roar
 "like a lion." (Hosea xi. 10.)

"He," that is, CHRIST, "the lion of the tribe
 "of Judah." (See Rev. v. 5.) The same, whom
 it is said that "they shall walk after," i. e. *Je-*
hovah, the *Lord*, the *true* and *essential God.*—
Dr. Pocock.

The roaring is, unquestionably, the sound of the gospel; and that sound was to begin to be uttered by the voice of the *incarnate God* himself.—*Bishop Horsley.*

“ And it shall come to pass that whosoever shall call
“ upon the name of the LORD.” (Joel ii. 32.)

This calling on the name of the “ LORD,” mentioned by the prophet, and applied by St. Paul (Rom. x. 13) to JESUS CHRIST, plainly proves that JESUS is the LORD JEHOVAH, and that he is to be invoked as the proper object of prayer.—*Wogan.*

“ But thou, Bethlehem Ephratah, out of thee shall
“ He come forth unto me, that is to be ruler in
“ Israel, whose goings forth have been from of
“ old, from *everlasting.*” (Micah v. 2.)

The Scribes and Pharisees understood this prophecy, of the birth of the Messiah; as appears from Matt. xi. 5, 6: and so did the generality of the Jews of that age, who spake of it as an undoubted truth, that “ CHRIST was to come of
“ the seed of David, and out of the town of
“ Bethlehem, where David was.” (John vii. 42.)

The prophet here proceeds in describing him, who was to “ come out of Bethlehem,” and to be “ ruler in Israel,” by another more eminent

coming or going forth, even from all eternity. This is so signal a description of the divine generation before all time, or of that going forth, from everlasting, of **CHRIST**, the eternal **Son of GOD**, **GOD** of the substance of the **Father**, begotten before the worlds, who was afterwards in time, (according to the prediction that he should “come forth out of **Bethlehem**,”) made man, of the substance of his mother, and born in the world; that the prophecy evidently belongs only to him, and could never be verified of any other.—*Dr. Pocock.*

“For thus saith the **LORD** of Hosts, &c.” (Zech. ii. 8.)

That is, the **Messiah**. There is no part of **Holy Scripture** that more fully vindicates those confessions of our faith, which call upon us to acknowledge a plurality of persons in the **Godhead**, than the very remarkable passage in this and the three next verses. On the present verse **St. Jerome** remarks, “The voice of the **Saviour** speaking is introduced, who, the **ALMIGHTY GOD**, says that he is sent by the **ALMIGHTY Father**.” The comment of **Theodore**, also, is not less full and pointed: “The prophet has given us to understand, not only that there

“ are two persons, but also two persons of the same rank. ‘For thus saith the LORD of Hosts, ‘after the glory hath he sent me;’ and to shew ‘who the person sending is, he subjoins, ‘And ‘ye shall know that the LORD of Hosts hath ‘sent me :’ therefore both the *person sending* is ‘the LORD of Hosts, and the *person sent* is the ‘LORD of Hosts; and there is no difference of ‘dignity between them.’ At the 11th verse we read again, ‘The LORD of Hosts hath sent me ‘unto thee.’ It being here said that JEHOVAH, being sent by JEHOVAH, should come and dwell in the church, enlarged by the accession of the gentiles; who can that be but our *Lord Christ* who dwelt among us, and was, by *God his Father*, sent unto us?—*Dr. J. Barrow.*

A passage which, like this, declares that the “LORD of Hosts” was sent by one, who also himself is the “LORD of Hosts,” ought not for a moment to excite astonishment in a christian, knowing, as he must, that the *second person* in the *Trinity*, who is so often said to “have been “sent by the *Father*,” is called in the New Testament not only “GOD,” but also by a name which is allowed to be equivalent to “the LORD “of Hosts,” namely, “the ALMIGHTY.” (See John i. 1; Rom. ix. 5; and Rev. i. 8.)—*Dr. Eveleigh.*

“ And the LORD said unto Satan, The LORD rebuke thee, &c.” (Zech. iii. 2.)

The Logos, or Son of GOD, said unto Satan, “ The LORD,” even GOD the FATHER, “ rebuke thee.” This text seems parallel with Gen. xix. 24, where it is said, “ the *Lord* rained fire “ from *the Lord* out of heaven:” a text alleged, by both ancient and modern writers, to prove that a distinction of persons in the blessed Trinity was a doctrine delivered, though but imperfectly, in the Old Testament.—*W. Lenth.*

“ And the LORD said unto me, Cast it unto the
“ potter: a goodly price that I was priced at of
“ them. And I took the thirty pieces of silver,
“ and cast them to the potter in the house of the
“ LORD.” (Zech. xi. 13.)

The LORD who said this could be no other but the LORD CHRIST. There are many such places where CHRIST spoke as plainly by the prophets in the Old Testament, as ever he did with his own mouth in the New. And it was he, whom this and all the prophets mean, when they say, “ Thus saith the LORD.—*Bishop Beveridge.*

“ They shall look on me whom they have pierced.”
(Zech. xii. 10.)

St. John (xix. 37.) plainly quotes these words, and applies them to our blessed Saviour, of whom alone they can be understood ; for none could speak them but one who was both *God* and *man*. That *he* was *God*, is plain from the former part of this verse ; “ I will pour upon “ the house of David the spirit of grace and of “ supplications :” for the spirit of grace is not at the disposal of any creature, and it is only in the power of *God* to bestow it. That *he* was *man*, appears from the words, “ me whom “ they pierced ;” for if *he* had not been *man*, he would not have been capable of being pierced by them. These words, therefore, were spoken by **CHRIST**, the only person in the world that ever was, or pretended to be, both *God* and *man*.—*Bishop Beveridge*.

“ Awake, O sword, against my shepherd, and against
“ the man that is my *fellow*, saith the **LORD** of
“ Hosts.” (Zech. xiii. 7.)

O thou, my sword of affliction, awake, arise, and smite him that is nearest and dearest unto me ; even him, that is my co-equal and co-eternal Son, the image of me, the invisible *God*, saith the **LORD** of **H**osts.—*Bishop Hall*.

“The LORD, whom ye seek, shall suddenly come to
 “his temple, even the Messenger of the Covenant,
 “whom ye delight in: behold, he shall come,
 “saith the LORD of Hosts.” (Mal. iii. 1.)

There is hardly a Jew, ancient or modern, who does not expound “the LORD,” in this text, of the Messiah.—*Bishop Chandler.*

And who by this “LORD” is meant, is agreed on all hands by christian interpreters, viz. that it is CHRIST, whom “GOD hath made both “LORD and CHRIST;” (Acts ii. 36.) and who is “LORD of all;” (Acts x. 36.) by whom “all “things were made;” (John i. 3.) by whom all things are sustained and governed; who is the the basis and foundation, not of any private family, tribe, or kingdom, but of all; “by whom “are all things, and we by him;” (1 Cor. viii. 6.) and whose we are also by right of redemption; and so “he is LORD of Lords, and King “of Kings,” (Rev. xvii. 14; xix. 16.) and deservedly entitled the “LORD.”—*Dr. Pocock.*

Of the characters under which the person, whose coming is foretold, is described, the first is, that he is “the LORD.” “The LORD shall “come to his temple.” The temple, in the writings of a Jewish prophet, cannot be understood otherwise, according to the literal meaning, than of the temple at Jerusalem. Of this

temple, therefore, the person to come is here expressly called the **LORD**. The **LORD** of any temple, in the language of all writers, and in the natural meaning of the phrase, is the *divinity* to whose worship it is consecrated. To no other *divinity*, the Temple of Jerusalem was consecrated, than the true and everlasting *God*, the **LORD JEHOVAH**, the Maker of heaven and earth. Here, then, we have the express testimony of Malachi, that the **CHRIST**, the Deliverer, whose coming he announces, was no other than the *Jehovah* of the Old Testament. **JEHOVAH**, by his angels, had delivered the Israelites from the Egyptian bondage; and the same **JEHOVAH** was to come in person to his temple, to effect the greater and more general deliverance, of which the former was but an imperfect type.—*Bishop Horsley.*

PART THE SECOND.



Extracts from the four Gospels; containing our Saviour's own plain intimations and direct assertions of his Divinity, and the Existence of the Blessed Trinity.

PART THE SECOND.



THIS part of the present work cannot, perhaps, be better introduced than by noticing the irresistible claim on the attention and respect of all those who call themselves christians, attached to every word that fell from the mouth of Him, “who spake as never man “ spake.” This claim is founded on that which all denominations of christians profess to believe, the Bible; for there, both in the Old and New Testament, the express command of GOD stands, as it has stood for ages, enforcing our attention to the words of his beloved Son. In the Old Testament we find it written at Deut. xviii. 18, 19, “ I will raise up a prophet from amongst “ their brethren, *like unto thee*, and will put

“ my words into his mouth, and he shall speak
 “ unto them all that I shall command him ; and
 “ it shall come to pass, that whosoever shall not
 “ hearken unto my words, which he shall speak
 “ in my name, I shall require it of him.” That
 the prophet here alluded to was no other than
JESUS CHRIST, is expressly asserted by **St.**
Peter and **St. Stephen**, (**Acts** iii. 22, 23 ; vii.
 37.) and a little enquiry will convince us that
 he does, in every respect, fully answer the de-
 scription of a “prophet like unto **Moses**.”
 Thus, like **Moses**, **CHRIST** was unquestionably
 both a prophet and a Jew ; **Moses** was first
 found in an ark of bulrushes, **CHRIST** in a
 manger ; **Moses**, when a child, was hid from
 the cruelty of **Pharoah**, **CHRIST** was conveyed
 away from the cruelty of **Herod** ; **Moses** had
 immediate communication with the **Deity**, and
 spake to him face to face,—so did **CHRIST** ;
Moses performed many signs and wonders,
CHRIST performed as great, and greater ; **Moses**
 was a lawgiver, so was **CHRIST** ; **Moses** fasted
 forty days and forty nights in the **Mount**, so
 did **CHRIST** in the **Wilderness** ; **Moses** was
 transfigured, so was **CHRIST** ; **Moses** was the
 mediator between **GOD** and the **Jews**, **CHRIST**
 is the mediator between **GOD** and man ; **Moses**
 led the children of **Israel** through the **Wilder-**
ness to a land flowing with milk and honey, so

likewise, CHRIST leads his followers through the wilderness of sin to the heavenly Paradise.

What stronger marks of resemblance between any two persons can possibly be found? Our Saviour must, therefore, most unquestionably be that prophet to whom GOD has required all men to hearken, under pain of the most severe penalties.

The New Testament also contains a repetition of this divine command; for at the time of our Saviour's transfiguration, the voice of GOD, issuing from the cloud, said, "This is my beloved Son, in whom I am well pleased, *hear ye him.*" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35.) If, then, in compliance with GOD's commands, we hearken, without prejudice or partiality, to our Saviour's representations of himself, and the other persons of the godhead; abundance of proof will be found to convince us of the truth of his divinity, and that of the Holy Trinity.

"He that hath ears to hear, let him hear."

“ Behold there came a leper, and *worshipped* him,
 “ saying, LORD, if thou wilt thou canst make
 “ me clean. And JESUS put forth his hand, and
 “ touched him, saying, I will: be thou clean.”
 (Matt. viii. 2, 3.)

In addition to the cure itself, the manner in which our Saviour performed it, proved that all the fulness of the godhead dwelt in him: it was instantaneous, with a touch and a few words, and those the most dignified and sublime that can be imagined. “I will: be thou clean.” This was plainly the language, as well as the act, of GOD.—*Bishop Porteus.*

“The Son of Man hath power on earth to forgive
 “ sins.” (Matt. ix. 6.)

It is evident that CHRIST here speaks of a power inherent in himself, and not merely of the power of GOD assisting him, in the same manner as it did the apostles.—*Dr. Whitby.*

The captious Pharisees, upon his releasing the sick man from inward guilt, immediately charged our LORD with blasphemy, that is, an impious dishonour done to GOD, by sacrilegiously

usurping a right peculiar to him alone. The principle on which this accusation went, our LORD plainly allows; but then he clears himself of it by this consequence, that as no power but GOD's could forgive sins, so none but GOD's could work this miracle of healing. If, therefore, he could give them a sensible proof of his divinity in one of the instances, they ought to be satisfied that he had done no more than became him in the other: consequently, that he who healed this person's body, not by a ministerial and delegated authority, not by invoking the assistance of GOD, as the prophets used to do, but by an inherent authority of his own, who could command all created nature, was that very LORD of body and soul, who, as they acknowledged, had alone right to acquit the consciences of men.—*Dean Stanhope.*

“For this is he, of whom it is written, Behold, I
 “send my messenger before thy face, which shall
 “prepare thy way before thee.” (Matt. xi. 10.)

In Mal. iii. 1, it is “before me,” GOD being the first person. From this application, then, it appears, that CHRIST is one with GOD the Father, and that this coming of CHRIST into the world is the coming of *God himself*.—*Dr. Hammond.*

“ He (JESUS) saith unto them, But whom say ye that
 “ I am? And Simon Peter answered and said,
 “ Thou art the CHRIST, the Son of the living
 “ GOD. 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.” (Matt. xvi. 15,
 16, 17.)

St. Peter's answer, connected with our LORD's question, (ver. 13,) amounts to this: Thou who sayest rightly of thyself that thou art the Son of Man, art CHRIST, the Son of the living GOD. The title of the Son of GOD belongs to him, as GOD the Son: the title of Son of Man belongs to him in his human character. The former marks him out as one of the three persons of the ever-blessed Trinity, which was made man; the latter characterizes him as that man who was united to the godhead. St. Peter's confession, therefore, amounts to a full acknowledgment of the great mystery of godliness, GOD, manifest in the flesh to destroy the works of the devil; and the truth of this faith is the rock on which CHRIST promises to build his church.—*Bishop Horsley.*

“ The Son of Man shall come in the glory of his
 “ Father.” (Matt. xvi. 27.)

The same glory is called the glory of CHRIST, (Matt. xxv. 31,) and of the Father, of which

the Son partook ; (John xvii. 5;) and of both the Son and the Father in the parallel place, (Luke ix. 26.)—*Grotius*.

“ What thinkest thou, Simou; of whom do the kings
 “ of the earth take custom or tribute? Of their
 “ own children, or strangers? Peter said unto
 “ him, Of strangers. JESUS saith unto him,
 “ Then are the children free.” (Matt. xvii.
 25, 26.)

Our LORR’s argument is this: if earthly kings do not receive tribute money from their children, then am I, *who am the Son of God*, excused by their custom from paying any to GOD.—*Bishop Pearce*.

“ When the Son of Man shall come in his glory, and
 “ all the holy angels with him, then shall he sit
 “ on the throne of his glory. (Matt. xxv. 31.)

Our blessed LORD, after the admonitory parables which precede, containing exhortations to prepare for the last great day, is naturally led on to a description of the day itself. He represents himself as a great and mighty king, the *supreme Lord of all*, sitting on the throne of his glory, with all the nations of the world assembled before him, and waiting their final doom from his lips.—*Bishop Porteus*.

“Then Judas, which betrayed him, answered and
 “said, Master, is it I? He said unto him, Thou
 “hast said.” (Matt. xxvi. 25.)

This expression affirms, Yes, thou art the person whom I mean. The words seem spoken to Judas apart. We should here observe the *divine foreknowledge* of CHRIST in discovering the hidden designs of the heart.—*Bishop Mann.*

“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. JESUS saith unto him, Thou hast said.”
 (Matt. xxvi. 63, 64.)

Thou hast said what is true: I am the CHRIST, the Son of GOD.—*Bishop Porteus.*

“They worshipped him.” (Matt. xxviii. 17.)

On this and other occasions (see Matt. xv. 25) CHRIST permitted himself to be worshipped; but he would have undoubtedly refused this, as did St. Peter, (Acts x. 25, 26,) if, like him, he had been a mere man.—*Bishop Tomline.*

“ And JESUS came and spake unto them, saying, All
 “ power is given unto me in heaven and in earth.
 “ Go ye, therefore, and teach all nations, bapti-
 “ sing them in the name of the Father, and of the
 “ Son, and of the Holy Ghost.” (Matt. xxviii.
 18, 19.)

The plain and natural interpretation of these words is, that by being baptised in the name of the Father, the Son, and the Holy Ghost, we are dedicated and consecrated equally to the service of *each* of those *three divine persons*; we are made the servants and disciples of *each*, and are consequently bound to *honour, worship, and obey each of them equally*. This evidently implies that they are equal in their nature, and that “ all the fulness of the godhead ” dwells in *each*.* And yet, as the unity of the Supreme Being is every where taught in the same scriptures, and is a fundamental article of our religion; we are naturally led to conclude with our church in its first article, “ that there is but
 “ *one* living and true GOD, of infinite power,
 “ wisdom, and goodness; the Maker and Pre-
 “ server of all things, both visible and invisible;
 “ and that in the unity of this godhead there are
 “ *three persons*, of one substance, power, and
 “ eternity, the Father, the Son, and the Holy
 “ Ghost.”—*Bishop Porteus*.

* In confirmation of this, we find, in various parts of scripture, that all the attributes of *Divinity* are ascribed to *each*.

Since baptism is to be performed in the name of the Father, the Son, and the Holy Ghost, they must *all three* be *persons*; and since no superiority or difference whatever is mentioned in this solemn form of baptism, we conclude that they are all three of one substance, power, and eternity. Since we are to be baptized in the name of the Father, and the Son, and the Holy Ghost, it is quite impossible that while the Father is self-existent, eternal, the LORD GOD Omnipotent; the *Son*, in whose name we are equally baptised, should be a mere man, born of woman, and subject to all the frailties and imperfections of human nature; or that the Holy Ghost, in whose name, also, we are equally baptised, should be a bare energy or operation, a quality or power, without even a personal existence.—*Bishop Tomline.*

Let us always bear in mind how essential a doctrine of our religion is the doctrine of the *Trinity*. For what is christianity, but a manifestation of the *three Divine Persons*, as engaged in the great work of man's redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier, *three persons, one God*. If there be no Son of GOD, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without

both, where is our salvation? And if these *two persons* be any thing less than *divine*, why are we baptised equally in the name of the Father, and of the Son, and of the Holy Ghost? Let us not be deceived. “This is the true GOD, “and eternal life.”—*Bishop Horne*.

“But that ye may know that the Son of Man hath
“power on earth to forgive sins. (Mark ii. 10.)

It may be observed that the Jews having said, at verse 7, “Who can forgive sins, but “GOD only?” JESUS, by affirming that he had power to forgive them, led them to conclude that *he* claimed to be *God*; which most assuredly he would not have done, if the claim did not of right belong to him.—*Bishop Pearce*.

“And JESUS, immediately knowing that virtue had
“gone out of him, said, Who touched my
“clothes?” (Mark v. 30.)

It is evident from this and other similar expressions, (Luke vi. 19,) that the “virtue” by which JESUS performed these miraculous cures, resided in himself, which is never said of any of the apostles or prophets. The cures wrought by them are ascribed to GOD, as at Acts xix. 11, 12; but those wrought by CHRIST, to the

divine virtue dwelling in him; whence he so often declares that “the Father dwelling in him did “the works.” (John xiv. 10.)—*Dr. Whitby.*

“For David himself said by the Holy Ghost, The
“LORD said to my LORD, Sit thou on my right
“hand, till I make thine enemies thy footstool.”
(Mark xii. 36.)

From this passage, compared with Luke i. 68, 70, it appears that the Holy Ghost is “the LORD GOD of Israel.” For from Luke i. 68, 70, we find that the LORD GOD of Israel “spake by the mouth of his holy prophets.” But here we read that David spake by the Holy Ghost; therefore the Holy Ghost is the LORD GOD of Israel.

“The High Priest asked him, and said unto him,
“Art thou the CHRIST, the Son of the Blessed?
“And JESUS said, I am.” (Mark xiv. 61, 62.)

That is, I am he. At Matt. xxvi. 64, “Thou hast said.” These two phrases have the same meaning in the Hebrew idiom.—*Dr. Whitby.*

“And he said, Young Man, I say unto thee, arise.”
(Luke vii. 14.)

Here our LORD spake by that *divine power* which he had over all things, animate and inanimate.—*Dr. Whitby.*

“ All things are delivered to me of my Father ; and
 “ no man knoweth who the Son is, but the Father ;
 “ and who the Father is, but the Son ; and he
 “ to whom the Son will reveal him.” (Luke
 x. 22.)

“ Then said they all, Art thou then the Son of
 “ GOD? And he said unto them, Ye say that
 “ I am.” (Luke xxii. 70.)

That is, It is as ye say ; I am.

“ Make not *my Father's* house an house merchan-
 “ dize.” (John ii. 16.)

Thus indirectly calling himself the *Son of*
God, or the *Messiah*.—*Archbishop Newcome*.

“ JESUS answered, and said unto them, Destroy this
 “ Temple, and in three days I will raise it up.”
 (John ii. 19.)

Meaning, that whereas they would shortly
 destroy his body, (a more holy temple than
 that which they had profaned,) he, by his *divine*
power, would within three days raise it up again.
 —*Dr. S. Clarke*.

“ And no man hath ascended up to heaven, but *he*
 “ that came down from heaven, even the *Son of*
 “ *Man* which is in heaven.” (John iii. 13.)

In this verse the *Son* is said to have come
 down from heaven, in respect of the union of

his divinity with the human nature, and his special residence in it here below; and yet *he* is said to be still in heaven, in respect of *his divinity*, by which he is every where present.—*Archbishop Tillotson.*

“ He that *believeth* on him is not condemned; but
 “ he that *believeth not* is condemned already, be-
 “ cause he hath not believed in the name of the
 “ only-begotten *Son of God.*” (John iii. 18.)

Let this passage speak for itself.

“ My Father worketh hitherto, and *I* work.” (John
 v. 17.)

My Father, the Creator and Governor of the world, ever has done whatsoever he hath pleased; and *I*, the *eternal Son* and wisdom of the Father, always work together with him.—*Bishop Beveridge.*

And that these words plainly intimate the Deity of CHRIST, is clear from the following verse, which says, “ therefore the Jews sought
 “ the more to kill him, because he had not only
 “ broken the sabbath, but said also that *God*
 “ was *his Father, making himself equal with*
 “ *God.*”

“ That all men should honour *the Son*, even as they
“ honour the Father.” (John v. 23.)

That is, should acknowledge him to be the
SON of GOD, and as such, adore him as they
adore the Father.—*Beausobre*.

“ He that *honoureth not the Son*, honoureth
“ not the Father which hath sent him.”

“ For as the Father hath life in himself, so hath he
“ given to the *Son* to have life in himself.” (John
v. 26.)

A property which can belong to none but
GOD.

“ I came down from heaven.” (John vi. 38.)

“ 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.” (John vi. 40.)

That is, (says Dr. Trapp,) considers and
discerns him as the SON of GOD, as the Messiah.

That acknowledgeth (says Dr. Clagett) all
the testimonies of a *divine authority* that are
discernible in him.

“ Not that *any man* hath seen the Father, save he
 “ which is of God, (the Son of GOD.) *He* hath
 “ seen the Father. Verily, Verily, I say unto
 “ you, He that believeth on *me* hath everlasting
 “ life.” (John vi. 46, 47.)

“ What, and if ye shall see the Son of Man ascend up
 “ where *he* was *before* ? (John vi. 62.)

That is, before he came down to earth.—
Dr. Wells.

“ I know whence I came, and whither I go.” (John
 viii. 14.)

I know that I came down from heaven; and I being a *divine person*, and one essential attribute of the Godhead being truth, therefore it necessarily follows, that *my* single testimony of *myself* must be true. And this ye would readily acknowledge, but that, by means of your unreasonable prejudices, “ ye cannot tell whence I “ come, and whither I go;” that is, ye will not believe *me* to come from heaven, and to be a *divine person*. —*Dr. Wells.*

“ If ye had known *me*, ye should have known my
 “ Father also.” (John viii. 19.)

“ Ye are from beneath; I am from *above*: ye are of
 “ this world; I am of not of this world.” (John
 viii. 25.)

“JESUS said unto them, Verily, verily, I say unto you, before Abraham was, *I am.*” (John viii. 58.)

The use of the expression “I am,” sufficiently maintains, and the nature of the passage absolutely requires that it should denote, not merely a present being, but a *priority* of existence, together with a continuation of it to the present time. Before ever Abraham, of whom ye speak, was born, I had a real being and existence, (by which I was capable of seeing him,) in which I have continued until now.—*Bishop Pearson.*

Ye see *me* now a man; but before Abraham, and before all generations, *I am* the same with Him, of whom Moses told the Israelites, “I AM “hath sent me unto you.” (Exod. iii. 14.)—*Dr. Clagett.*

Had the existence of our blessed Saviour been measured by time, as is that of all *created beings*, he must have said, Before Abraham was, *I was*; but his words are, “Before Abraham was, *I am,*” thus using the same expression of himself, which the eternal GOD does at Exod. iii. 14; and hereby demonstrating *himself* to be the same God, who there said, “*I am that I am.*”—*Bishop Beveridge.*

“ JESUS said unto him, Dost thou believe on the Son
 “ of GOD? He (the man who had just been
 “ cured of blindness) answered and said, Who is
 “ he, Lord, that I might believe on him? And
 “ JESUS said unto him, Thou hast both seen *him*,
 “ and *it is he that talketh with thee.*” (John ix.
 35, 36, 37.)

“ *I and my Father are one.*” (John x. 30.)

The Father is in me, and I in him, and so one with him. For these words declare, 1st, an identity of nature or essence, or the individual unity by which two persons subsist, or are mutually in each other: 2dly, a distinction of persons, because no one is said to be in himself: 3dly, the most intimate and perfect inhabitation of each person in the other.—*Dr. Trapp.*

This expression cannot so well be understood in English, as in the original Greek. “ I and the Father are one thing,” one substance, one essence; intimating that they are united into one JEHOVAH or GOD.—*Bishop Beveridge.*

The plurality of the verb, and the neutrality of the noun “ one,” with the distinction of the persons, here bespeak a perfect identity of essence.—*Bishop Pearson.*

“Then the Jews took up stones again to stone him.”
(John x. 31.)

The punishment for blasphemy was stoning. It is plain that the Jews understood him to mean by what he had just said, *that he was God, one God with the Father*, otherwise they would not have accused him of blasphemy; and to avoid the imputation of such a crime, our LORD would have denied the interpretation of his words, if it had not been the true one.—*Bishop Beveridge.*

“Say ye of him, whom the Father hath sanctified
“and sent into the world, Thou blasphemest, be-
“cause I said, I am the Son of GOD? If I do not
“the works of my Father, believe me not; 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*.” (John x. 36,
37, 38.)

Thus he appeals again to his miracles, as affording full proof of the intimate union subsisting between him and his Father.—*Dr. Hales.*

“This sickness is not unto death, but for the glory
“of God, that the *Son of God* might be glorified
“thereby.” (John xi. 4.)

This sickness of Lazarus will not finally prove mortal; but the wisdom of Providence

has permitted him to fall into this disease, that I may have an opportunity of manifesting the glory of GOD, and of working a notable miracle upon him, for the proof of *my authority*, and the confirmation of my doctrine.—*Dr. S. Clarke,*

“ He saith unto them, Our friend Lazarus sleepeth,
“ but I go, that I may awake him out of sleep.”
(John xi. 11.)

He means, that Lazarus was then dead, and that he intended to go and restore him to life; which, to the *Divine Power*, was as easy a thing as that of raising a man out of his sleep.—*Dr. S. Clarke.*

“ That I may awake him.” None can awake Lazarus out of this sleep, but *he* that made him. Who can command the soul to come down and meet the body, or the body to rise up with the soul, but *the God* that created both?—*Bishop Hall.*

“ I am the resurrection and the life; he that *believeth*
“ on *me*, though he were dead, yet shall he live;
“ and whosoever liveth and *believeth* in *me*, shall
“ never die.” (John xi. 25, 26.)

I am the author of life, both present and future. As I have power to raise up all men at

last, at the general judgment, so I have also power to raise up at present whomsoever I will. He, therefore, who believeth on me, as he shall not finally continue under the power of death, and perish for ever, so he is at present holden by death, *by my permission alone, and during my pleasure.*—*Dr. S. Clarke.*

“Thou shouldest see the glory of GOD.” (John xi. 40.)

Thou shouldest see me afford a glorious evidence of the *power of God* residing in *me.*—*Dr. S. Clarke.*

“Ye call me Master and Lord, and ye say well; for
“so I am.” (John xiii. 13.)

“Let not your heart be troubled; ye believe in GOD,
“*believe also in me.*” (John xiv. 1.)

Be not discouraged at my departure, or the trouble consequent upon it; but support your hearts with faith in the FATHER, and in *me*, who am *one* with the FATHER, and consequently able to defend you in the execution of my commands.—*Dean Stanhope.*

Our LORD here prescribes the proper remedy against trouble, viz. trust and confidence in GOD, the great Creator and wise Governor of

the world ; and likewise in *himself*, the blessed *Son of God*, and the Saviour of the world.—*Archbishop Tillotson.*

“ If ye had known *me*, ye should have known my
“ Father also.” (John xiv. 7.)

Who is in me, and is made visible by his works done in me. And from the time I have been with you, ye have known *him* by *his word*, and have seen him by his works.—*Dr. Whitby.*

“ Philip saith unto him, LORD, shew us the Father,
“ and it sufficeth us. JESUS saith unto him,
“ Have I been so long time with you, and yet hast
“ thou not known me, Philip.” (John xiv. 8, 9.)

He implies, that to discern nothing *more than human* in the *Son*, is not to know the *Son* ; and to descry the *divine perfections* under that veil of humanity, was to see the *Father* in the *Son*.—*Dean Stanhope.*

“ *He that hath seen me hath seen the Father*, and
“ how sayest thou then, Shew us the Father? Be-
“ lievest thou not that: I am in the Father, and
“ the Father in me?” (One in substance, and mu-
tually in each other.) “ The words that I speak
“ unto you I speak not of myself ; but the Father
“ that *dwelleth in me*, he doeth the works. Be-
“ lieve me that *I am in the Father*, and the *Fa-
“ ther in me.*” (John xiv. 9, 10, 11.)

“ If ye shall ask any thing in my name, *I will do it.*”
(John xiv. 14.)

In a similar sentence at John xvi. 23, our LORD says, “ He (the Father) will give it you.” But in this text he seems to mention himself particularly, to teach us that we should direct our prayers to *him, as the same God with the Father*; to trust on *him*, for granting what we pray for; and to believe that it is *he*, or the Father in and through him, that grants our prayers.—*Bishop Beveridge.*

“ And I will pray the Father, and he shall give you
“ another Comforter.” (John xiv. 16.)

That is, the Holy Ghost. These words present to us, in the shortest compass, what the scriptures in various parts present to us at large, viz. the *three Persons of the Godhead*, who concur in the work of man’s redemption. Here is *the Son* interceding, *the Father* granting, and *the Spirit* coming, to form the church, and ever after to sanctify and preserve it.—*Bishop Horne.*

“ But the Comforter, which is the Holy Ghost, whom
“ the Father will send in my name, &c.” (John
xiv. 26.)

The Holy Spirit is elsewhere said to be sent by *the Son*, ch. xv. 26; xvi. 7; and is styled the

Spirit, both of *the Father* and of *the Son*; Acts ii. 18, 33; Matt. x. 20; Rom. viii. 9; Gal. iv. 6, &c.—*Dean Stanhope.*

“My Father is greater than I.” (John xiv. 28.)

CHRIST is the *second person* in the blessed Trinity, with reference, not to his *essence*, but his generation; the Father being the original of all power and essence in the Son.—*Bishop Pearson.*

CHRIST says, in one passage, “I and my Father are one;” and here, “My Father is greater than I.” These, and many other passages of a similar kind, become perfectly consistent and intelligible, by referring them respectively to the *divine* and *human* natures of CHRIST. The essential properties of *one* nature were not communicated to the *other*. CHRIST was at once *Son of God* and *Son of Man*. He was at the same time both *mortal* and *eternal*; *mortal* as the Son of Man, in respect of his *humanity*; *eternal* as the Son of GOD, in respect of his *divinity*; each kept his respective properties distinct, without the least confusion in their intimate union.—*Bishop Tomline.*

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

This, and many other passages of the New Testament, so plainly and evidently confirm the distinction of the Holy Ghost from the other persons of the Trinity, that no man can possibly doubt thereof, unless he will blaspheme the everlasting truth of GOD’S word.—*Church Homilies.*

“ Howbeit, when *He*, the *Spirit of Truth*, is come,
 “ he will guide you into all truth.” (John xvi. 13.)

This mode of expression affords a strong proof that the *Holy Spirit* is a *person*.—*Dr. Wall.*

“ All things that the Father hath are *mine*.” (John xvi. 15.)

“ I came forth from the Father, and am come into
 “ the world: again, I leave the world, and go to
 “ the Father.” (John xvi. 28.)

“ And now, O Father, glorify thou me with thine
 “ ownself, with the glory which *I had with thee*
 “ *before the world was.*” (John xvii. 5.)

By exalting even my *human* nature to the right hand of glory, and crowning me with that

glory, which, as to my *divine* nature, I had with thee before the foundation of the world. (See Phil. ii. 6, 9.)—*Dr. Whitby.*

“Thou (Father) lovedst me *before the foundation of the world.*” (John xvii. 24.)

“Thomas answered, and said unto him, *My Lord and my God.*” (John xx. 28.)

I acknowledge that thou art my very **LORD** and **Master**; and that this is an evidence to me, that *thou art the Almighty God of heaven.*—*Dr. Hammond.*

It should be observed, that our Saviour does not censure St. Thomas, when he, on being convinced of his resurrection, exclaims, “my **LORD** and my **GOD.**” By allowing himself, therefore, to be called *God*, he admits that the name was justly applied to him.—*Bishop Tomline.*

This is the most signal and important confession of faith in **CHRIST** to be found in the gospels. It clearly and distinctly recognizes his proper *sovereignty* and *divinity*, as our immediate **LORD** and **Governor**, (Psalm xxii. 28;) and our future judge, or *mighty God!*—*Dr. Hales.*

PART THE THIRD.



*Extracts from the Writers of the New Testament,
proving the Divinity of Christ, and the Ex-
istence of the Trinity.*

PART THE THIRD.



THE inspired writers of the Old Testament, and the blessed Saviour himself, having, as has been shewn above, abundantly testified the truth of the doctrines here before us; it remains now to add the last link to this great chain of evidence, by collecting the opinions of the authors of the books of the New Testament, on these important heads, as we find them expressly and plainly delivered in their several writings. When this is done, every candid and impartial mind will, it is hoped, be ready to allow, that the divinity of CHRIST, and the doctrine of the Trinity, are things easily to be believed; though, doubtless, hard to be understood by the limited faculties allotted to

human nature ; for it will then be seen that our belief in these articles of the christian faith is not claimed upon the partial testimony of the revealed Word of GOD, but that to them, in the most comprehensive meaning of the phrase, “ give all the prophets witness.”

“ 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.*” (Matt. i. 23.)

Here St. Matthew expressly declares that this prophecy of Isaiah, vii. 14, related to our Saviour.

“ I, indeed,” (says John the Baptist,) “ baptise you with
 “ water unto repentance: but *He* that cometh
 “ after me is mightier than I, whose shoes I am
 “ not worthy to bear.” (Matt. iii. 11.)

These words of St. John deserve to be seriously considered, because they contain a clear intimation of our blessed LORD’s *divine nature* and excellencies. For what excellencies less than *divine* could justify that amazing distance which

they express, between so eminent a person as John and the holy JESUS? John was “more than a prophet,” Matt. xi. 9, 11, and none greater than he had been born of woman; he could, therefore, only be so many degrees inferior to *Him*, whose way he came to prepare, because he was the Son of GOD, and *himself* God.—*Dean Stanhope.*

“And lo a voice from heaven, saying, This is my
“beloved Son, in whom I am well pleased.”
(Matt. iii. 17.)

When our Saviour was baptized by John in Jordan, there was a plain manifestation of the *three Persons of the Holy Trinity*. The heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon him; and a voice from heaven was heard, which said, “This is my beloved Son.” Here we have *three persons* most clearly distinguished: GOD the Holy Ghost visibly descended; CHRIST, on whom he descended, was praying among the people; and as these two in their bodily shapes could not but be seen, so the third person, who was not visible, was yet distinctly heard, saying, “This is my beloved Son, &c.”—*Howell.*

“But the men marvelled, saying, What manner of
 “man is this, that the winds and the sea obey
 “him!” (Matt. viii. 27.)

Since it is often mentioned as the peculiar
property of God “to still the noise of the seas,”
 (Psalm lxxv. 7; cvii. 25, 29;) it is not to be
 wondered that CHRIST’S disciples should con-
 ceive that there must be a divine power in *him*,
 who could perform so great a miracle.—*Dr.*
Whitby.

“And JESUS, knowing their thoughts.” (Matt. ix. 4.)

To know the thoughts of others as CHRIST
 did on several occasions, (see chap. xii. 25; Mark
 xii. 15; Luke vi. 8; &c.) is plainly the attribute
 of GOD. (Psalm cxxxix. 2.)

“And when he had called unto him his twelve dis-
 “ciples, he gave them power against unclean
 “spirits, to cast them out, and to heal all man-
 “ner of sickness, and all manner of disease.”
 (Matt. x. 1.)

The circumstance of CHRIST’S here delegating
 to the apostles, from *his own authority*, the power
 of performing miracles, manifests his *divine*
origin in a manner and degree far superior to

the instances of Moses, Elijah, and all other prophets commissioned by GOD.—*Dr. Whitby.*

It is an instance of *divine power*, to which no other prophet, true or false, ever pretended. In this, as in many other respects, he stands unrivalled and alone.—*Bishop Porteus.*

“ And in the fourth watch of the night JESUS went
“ unto them, walking on the sea.” (Matt.
xiv. 25.)

To walk on the sea is mentioned as the peculiar mark and proof of *divine power*, at Job ix. 8.—*Dr. Whitby.*

“ Then they that were in the ship came and wor-
“ shipped him, saying, Of a truth *thou* art the
“ *Son of God.*” (Matt. xiv 33.)

The true Messiah, the Redeemer of Israel.
—*Dr. Clarke.*

“ Behold a voice out of the cloud, which said, This
“ is my beloved Son, in whom I am well pleased:
“ hear ye him.” (Matt. xvii. 5.)

“ This is my beloved Son.” This is *my Son*, not as Moses and all the prophets were, my servants. *Him*, and *him only*, ye are now to hear ;

he is from henceforth to be your lord, your legislator, and your king. The evangelical law being established, the ceremonial law must cease, and Moses and the prophets must give way to **CHRIST**.—*Bishop Porteus.*

“ Then sent **JESUS** two disciples, saying unto them,
 “ Go into the village over against you, and
 “ straightway ye shall find an ass tied, and a colt
 “ with her; loose them, and bring them unto me.
 “ And if any man say ought unto you, ye shall say,
 “ The **LORD** hath need of them; and straightway
 “ he will send them. (Matt. xxi. 1, 2, 3.)

We should here remark the *divine foreknowledge* and *power* of our blessed **LORD**; the former in foretelling where and in what manner his disciples should find the beasts required for the occasion; the latter in inclining the hearts of persons at a distance to so ready a compliance with his commands.—*Dean Stanhope.*

“ 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**.”
 (Matt. xxvii. 54.)

When the centurion saw the meekness, the patience, the resignation, the firmness, with

which our LORD endured the most excruciating torments ; when he heard him at one time fervently praying for his murderers ; at another, disposing, with dignity and authority, of a place in Paradise to one of his fellow sufferers ; and at length, with that confidence which nothing but conscious virtue and conscious dignity could at such a time inspire, recommending his spirit into the hands of his heavenly Father ; he could not but conclude *him* to be a most extraordinary person, and something *more than human*. But when, moreover, he observed the astonishing events that took place when JESUS expired ; the agitation into which the whole frame of nature seemed to be thrown : the supernatural darkness, the earthquake, the rending of rocks, the opening of graves ; he then burst out involuntarily into that striking exclamation, “ Truly “ this was the Son of GOD.” Here, then, we have a testimony to the *divine character of our Lord*, which must be considered as in the highest degree impartial and incorrupt : the honest, unsolicited testimony of a plain man, a soldier, and a heathen ; the testimony, not of one who was prejudiced in favour of CHRIST and his religion, but of one, who, by habit and education, was probably strongly prejudiced against them.—*Bishop Porteus.*

“The beginning of the gospel of JESUS CHRIST, the
“*Son of God.*” (Mark i. 1.)

This seems to be the title or preface of the whole gospel. Here beginneth the history of the life and doctrine of JESUS CHRIST, the *Son of God*, and Saviour of mankind; whose appearance in the flesh was ushered in by the preaching of John the Baptist, as the prophets had in old time foretold concerning him.—*Dr. S. Clarke.*

“And unclean spirits, when they saw him, fell down
“before him, and cried, saying, Thou art the Son
“of GOD.” (Mark iii. 11.)

That is, persons possessed with unclean spirits, as soon as they saw him, ran and knelt down before him, and confessed him to be the Messiah, the *Son of God.*—*Dr. S. Clarke.*

“So then after the LORD had spoken unto them, he
“was received up into heaven, and sat on the
“right hand of GOD.” (Mark xvi. 19.)

Certainly, if, when GOD brought his only begotten Son into the World, he said, “let all the angels worship him;” much more now, that he ascends on high, and hath led captivity

captive, hath he given him a name above all names, that at the name of **JESUS** all knees should bow.—*Bishop Hall.*

“ Behold, thou shalt conceive in thy womb, and
 “ bring forth a Son, and shalt call his name
 “ **JESUS**. He shall be great, and shall be called
 “ the *Son of the Highest.*” (Luke i. 31, 32.)

That is, he shall be a great and glorious person, even the expected Messiah, the Son of the Most High **GOD**.—*Dr. S. Clarke.*

“ 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.*” (Luke i. 35.)

The reason why “ that holy thing ” was to be called the Son of **GOD** is clear, namely, because the *Holy Ghost is God*; for were he a creature, and not *God himself*, by whom our Saviour was thus born of a virgin, he must have been the son of a creature, not of **GOD**.—*Bishop Pearson.*

“And thou, child,” (John the Baptist,) “shalt be
 “called the prophet of the *Highest*; for thou
 “shalt go before the face of the LORD, to
 “prepare his ways.” (Luke i. 76.)

John is here said to be “the prophet of the
 “Highest,” and to go before the face of “the
 “LORD.” But it was CHRIST before whose
 face he was sent as a messenger, and whose
 prophet he was. *Therefore Christ is “the
 “Highest,” and the Lord.—Jones, of Nayland.*

“For unto you is born this day, in the city of David,
 “a Saviour, which is CHRIST *the Lord.*” (Luke
 ii. 2.)

“When Simon Peter saw it,” (the miraculous draught
 of fishes,) “he fell down at JESUS’ knees, saying,
 “Depart from me, for I am a sinful man, O
 “LORD.” (Luke v. 8.)

How strongly do these words express an aw-
 ful acknowledgment of his *divine power* and *per-
 son*; a mixture of humility, surprise, and dread!
 Peter looked up first to the *Almighty Author*
 of so signal a favour, and then reflected on him-
 self as altogether unworthy of it. All which
 behaviour seems to have proceeded from a no-
 tion, so often inculcated by Moses, that “no
 “man shall see GOD, and live.”—*Dean Stankope*

“ And it came to pass, while he blessed them, he
 “ was parted from them, and carried up into
 “ heaven; and they *worshipped him.*” (Luke
 xxiv. 51, 52.)

We have here an instance of religious worship paid to **CHRIST**, after he was taken out of the sight of his disciples, and had ascended up into heaven.—*Bishop Mann.*

“ In the beginning was the Word, and the Word
 “ was with **GOD**, and the Word was **GOD.**”
 (John i. 1.)

In the beginning of the world before all time, before any thing was created, the **SON OF GOD** had a subsistence, and that subsistence with the Father of whom he was begotten from all eternity, and was *himself eternal God*, being by his Father in his eternal purpose designed to be the **Messiah**, who was known among the Jews by the title of the *Word of God.*—*Dr. Hammond.*

“ In the beginning,” is here used in the same sense as at **Gen. i. 1.** For the evangelist proposes to himself to shew, that by “the Word,” by whom the creation was perfected, the redemption of mankind was also perfected; that the *second person* in the *Holy Trinity* became, in the fulness of time, our Redeemer, as, in the

beginning of time, he had been our Maker.—

Dr. Lightfoot.

Nothing can be more clearly written to prove the *eternal existence* and the *divinity* of our Saviour, than this passage of St. John, (ver. 1--3,) which seems purposely designed with a singular brevity to take off all objections to that important truth. As St. John's purpose was to teach that our LORD made the world, and as his title of "JESUS" was given him at his circumcision, and the title of CHRIST belonged to his office, which he had not exercised many years; therefore he produces a new name of his, as yet unknown to the world, or not much noticed, though in frequent use among the Jews, which belonged to him before he was made man. Under that title, "the Word," he shews that he had a being "in the beginning:" when all things were to be created, and consequently were not yet, then "in the beginning was the Word," and so was not created. This is the first step; the Word was not created, when the world was made. The next is, that the same Word, which then had existence, "was with GOD," when He made all things. And, therefore, we may well conceive it is *he* to whom GOD said, Gen. i. 26, "Let us make man." After this, lest any should conceive the creation of the world too great and divine a work to be attributed to the Word, he

adds, that the Word, as he was “with GOD,” so was he also “GOD.” Again, lest any should hence derive a false opinion respecting different gods, he returns to the second assertion, and joins it with the first, “The same was in the beginning with GOD;” and then delivers that, which at the first seemed strange, but now after those three propositions might be well received, “All things were made by *him*, &c.”—*Bishop Pearson.*

“Was GOD.” That is, although the Word was a distinct person from the Father, yet he had not a distinct nature from him, but was *truly God.*—*Dr. Clagett.*

“The same was in the beginning with GOD.” (John i. 2.)

This, though the sense of it was before expressed in that clause, “the Word was with GOD,” is by no means a vain tautology, but a strong and emphatical repetition. He is said to be *himself God*, and is again said to be “with GOD,” to shew *his real godhead*, and yet his distinct personality from the Father.—*Dr. Trapp.*

“All things were made by Him.” (John i. 3.)

We read, in the first chapter of Genesis, that GOD created every thing by *his word*. Now

that we are to understand not only a powerful command, but *that divine person* who is called “the Word,” is clear from Heb. xi. 2—“through
“faith we understand that the worlds were
“framed by the *Word of GOD* ;” compared with Heb. i. 2, where it is expressly said, that *GOD* by *the Son* made the worlds.—*Dr. Clagett.*

“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.” (John i. 14.)

To the end that mortal man might attain everlasting life, this *eternal Word* was born in human flesh, assumed our nature, and in this flesh of ours, as in a tabernacle, appeared among us most gloriously, in such a manner as was not possible for any, but the one true, *eternal, Son of God*.—*Dr. Hammond.*

He “was made flesh,” by taking upon him the likeness, the fashion, the form, and nature of man: he became man as well as *GOD*, having now the *divine* nature as well as the *human*, not blending or confounding the two, but so uniting them in himself as to form one person.—*Bishop Beveridge.*

“And we beheld his glory.” We have seen the glory, or the *divinity, of the Word*, conspi-

eous in the miracles wrought by him, such as none but “the only-begotten **SON of GOD**” could perform.—*Dr. Whitby.*

“No man hath seen **GOD** at any time; the only
“begotten Son, which is in the bosom of the Fa-
“ther, he hath declared him.” (John i. 18.)

Such an ample manifestation of himself as this, **GOD** never made to mankind before. These things were reserved to be discovered by **HIM**, who, alone, being in the bosom of his Father, knew, before all ages, the secret counsels of **GOD** concerning the redemption and salvation of man. And whatever is yet known concerning them, is only by this revelation of the only begotten Son of **GOD**.—*Dr. S. Clarke.*

“Nathaniel answered, and said unto him, Rabbi,
Thou art the Son of **GOD**; thou art the King of
“Israel.” (John i. 49.)

The proof of a *divine spirit* just displayed by **JESUS** so perfectly over-ruled Nathaniel’s objections, that he at once acknowledged *him* to be the *Son of God*.—*Dr. Clagett.*

“This beginning of miracles,” (changing water into wine,) “did JESUS in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” (John ii. 11.)

This was the first instance which JESUS gave of his divine power; and it produced its intended effect, by confirming the faith of those disciples who had lately come to him. By the expression, “manifested forth his glory,” we are to understand that CHRIST, by the miracles which he performed, plainly proved his power to be divine. And who, indeed, *less than God*, could have the creatures of this lower world so absolutely at his disposal, as to make them start from their fixed laws of being, and change their natures and qualities in an instant? He only could repeal the laws of nature, who made them. He only could alter their forms, who at first appointed them. And, when this was done without invoking the aid of any higher power, it shewed that the authority by which he did it was supreme, as well as that the creatures, on which the authority was exercised, were entirely his own.—*Dean Stanhope.*

“JESUS did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.” (John ii. 24, 25.)

This is an ample proof of the *divinity* of CHRIST, since the knowledge of men's hearts is declared to be the property of GOD alone. (1 Kings viii. 39; Ps. xxxiii. 15.)—*Dr. Whitby.*

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to JESUS by night, and said unto him, Rabbi, we know that thou art a teacher come from GOD, for no man can do these miracles, except GOD be with him.” (John iii. 1, 2.)

In the beginning of this chapter we have the mystery of the *Holy Trinity* presented to our contemplation. In this verse, express and distinct mention is made of *God the Father*, by whose power and immediate presence with JESUS, the miracles were wrought. There is also mention of the *Son*, (ver. 13,) who declares himself to have come down from heaven, and even to be in heaven at the instant of his conversing with Nicodemus on earth; and of the *Holy Spirit*, (ver. 5, 6,) whose prolific operation upon the waters of baptism, effects the new and spiritual, as of old it did the natural, creation, when moving on the face of the yet unformed deep; and whose sanctifying graces (ver. 7, 8) act powerfully, though often undiscernibly, in changing the minds of men.—*Dean Stanhope.*

“ We know that thou art, &c.” He thus begins with an ingenuous acknowledgment that the miracles which JESUS wrought were a sufficient evidence to him of his *divine authority* and *mission*.—*Dean Stanhope.*

“ He that cometh from above is above all.” (John iii. 31.)

He that cometh from above in that manner in which CHRIST only came, (ver. 13,) is greater than I, or any of the prophets, not excepting even Moses himself.—*Dr. S. Clarke.*

“ The Father loveth the Son, and hath given all things
“ into his hand.” (John iii. 35.)

Hath given him the fulness of *divine power and authority* to save and condemn everlastingly.
—*Dr. Clagett.*

“ JESUS knew from the beginning who they were
“ that believed not, and who should betray him.”
(John vi. 64.)

For he knew himself what was in man, being the searcher of hearts. Acts i. 24; Rev. ii. 23.
—*Dr. Hales.*

“ We believe and are sure that thou art that **CHRIST**,
 “ *the Son of the living God.*” (John vi. 69.)

Whereas these men called thee the son of Joseph, we assuredly believe that thou art the *Son of God*, who giveth life to all, and that thou wilt give eternal life to all that believe on thee.—*D. Clagett.*

“ All things that John spake of this man were true.”
 (John x. 41.)

And, therefore, if we believe the testimony of John, we must own *this person* as the *Son of God*, and a much greater prophet than he was. John i. 15; iii. 35.—*Dr. Whitby.*

“ These things said Esaias, when he saw his glory
 “ and spake of him.” (John xii. 41.)

In this passage is afforded a clear and illustrious proof of the *divinity of Christ*. The evangelist manifestly speaks of Esaias having seen the glory of **CHRIST**. But the prophet says, (chap. vi. 5,) in the passage alluded to, “ Mine eyes have seen the *King*, the *Lord of Hosts.*” It follows, therefore, by the clearest inference, that **CHRIST** is the same with the “ *Lord of Hosts.*”—*Dr. Whitby.*

“ 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.” (John xvi. 30.)

Inasmuch as thou knowest our secret whisperings amongst ourselves, and so “ needest not
 “ that any man should ask thee ;” thou knowest all that men desire unasked ; by this we more firmly “ believe that thou camest forth from
 “ GOD.”—*Dr. Whitby.*

“ The Jews answered him,” (Pilate) “ We have a
 “ a law, and by our law he ought to die, because
 “ he made himself the *Son of God.*” (John xix. 7.)

Thus it appears that our LORD suffered death according to the Jewish law, as a blasphemer, because, avowing himself to be the *Son of God*, he was clearly understood to represent himself as *equal* with GOD. This sufficiently proves that the Jews understood the title of “ the Son of GOD” in the sense of *absolute divinity*.—*Bishop Tomline.*

“ And they prayed, and said, Thou, LORD, which
 “ knoweth the hearts of all men, &c.” (Acts i. 24.)

That the prayer is addressed on this occasion to the *Lord Jesus*, we may humbly conclude for

the following reasons: 1st, Because *he* was “the LORD” specified immediately before this invocation in St. Peter’s discourse, ver. 21. 2d, In the election of presbyters afterwards in the several churches, “after prayer and fasting,” the Apostles commended them “to the LORD on “whom they believed,” chap. xiv. 23; but *that Lord* was unquestionably *Christ*. 3d, Our LORD himself expressly and formally assumed *the title* here given *him*. “And all the churches shall “know that *I am he* which searcheth the reins “and the hearts.” (Rev. ii. 23.) From this instance, then, we are *fully warranted* in addressing prayer and supplication to *Christ*, jointly with the Father.—*Dr. Hales.*

“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.” (Acts iii. 26.)

This title, “his Son,” intimating the *divinity* of JESUS’s person, is a declaration that *he* was beyond measure *superior* to the prophets who came before him; none of them, nor any other man, nor any angel, having been ever called *the Son of God* in the same manner and sense in which *Christ* was so called, who was the beloved and *only-begotten Son of God*.—*Dr. Jortin.*

“ Peter said, Ananias, why hath Satan filled thine
 “ heart to lie to the Holy Ghost. Thou hast not
 “ lied unto men, but unto GOD.” (Acts v. 3, 4.)

It is seen, that, in this passage, lying to the *Holy Ghost* is stated to be the same thing as lying to *God*; a clear proof that the *Holy Ghost* is truly *God*, of the same substance with the *Father and the Son*.—*Bishop Burnet*.

“ And they stoned Stephen, calling upon GOD, and
 “ saying, LORD JESUS, receive my spirit.” (Acts
 vii. 59.)

This is so express an *act of worship* addressed to *Christ* by *St. Stephen*, that it can neither be denied, nor evaded, by any but such bigots in infidelity as stopped their ears, and stoned *St. Stephen*.—*Dr. Hales*.

It seems very evident, says *Bishop Burnet*, that if *Christ* was not the *true God*, and *equal* to the *Father*, then this first martyr died in two acts which seem not only *idolatrous*, but also *blasphemous*, since he worshipped *CHRIST* in the same acts in which *CHRIST* had worshipped the *Father*. But, to remove all doubt concerning the lawfulness of *St. Stephen's* worship of *CHRIST*, and to give decisive authority to his example, *St. Luke* tells us that *St. Stephen* was “ full of the Holy Ghost.”—*Bishop Tomline*.

Here we find St. Stephen, “ full of the Holy “ Ghost,” calling religiously upon CHRIST, now in heaven, to receive his spirit, and thereby testifying not only that religious worship was due to *him*, but also that *he* could hear his prayer, and receive his spirit, at that distance, and therefore was *omnipotent*, and the *searcher of hearts*, and *he* in whose hands the spirits of men were. —*Dr. Whitby.*

“ He” (the Eunuch) “ answered and said, I believe “ that *Jesus Christ* is the *Son of God.*” (Acts viii. 37.)

We should observe, that he does not merely profess his belief in JESUS as a teacher sent from GOD, or as the CHRIST expected by the Jews; but he declares his belief that JESUS CHRIST, the circumstances of whose life and resurrection Philip had related, is the “ Son of GOD,” the Messiah, of whom the prophets wrote, and whom Isaiah in particular had described in terms appropriate to *God only*. And when we consider further, that this Eunuch was a Jewish proselyte, going to worship at Jerusalem, we cannot but conclude, that this confession of faith contained an acknowledgment of the *divinity* of CHRIST, since it is known that the Jews actually condemned our LORD to death for assuming

the title of “ Son of GOD,” (Luke xxii. 70, 71,) which they imagined to be blasphemy.—*Bishop Tomline.*

“ And he” (Saul) “ said, Who art thou, LORD? And
“ the LORD said, I am JESUS, whom thou perse-
“ secutest.” (Acts ix. 5.)

That very despised person, whom Saul, till then, had thought a deceiver, now appeared to him with all the confessed evidences of the *true God*. By this appearance of his was proved the certainty of his resurrection, of his living in heaven, of his sitting on the right hand of the Majesty on high, of his *pouer* and *dominion*, as *Lord over all*; the truth of his doctrine and miracles; the reasonableness of that faith so barbarously persecuted; and, especially, the dangers of persisting in attempts against him, sure to be vain in themselves, and fatal to the undertakers.—*Dean Stanhope.*

“ And Ananias said, Brother Saul, *the Lord*, even
“ *Jesus*, that appeared unto thee in the way as
“ thou camest, hath sent me, that thou mightest
“ receive thy sight, and be filled with the Holy
“ Ghost.” (Acts ix. 17.)

“ And Peter said unto him, Eneas, JESUS CHRIST
“ maketh thee whole, arise, and make thy bed.”
(Acts ix. 34.)

We should well observe, what an important difference there is between the manner in which

this miracle is wrought by St. Peter, and that in which CHRIST performed his works of *divine* power and goodness. The different characters of the *servant* and *Son*, the *creature* and the *God*, are every where apparent.—*Dr. Doddridge.*

“And as Peter was coming in, Cornelius met him,
 “and fell down at his feet, and worshipped him;
 “but Peter took him up, saying, Stand up, I myself also am a man.” (Acts x. 25, 26.)

Observe here, that St. Peter refused to be worshipped, nor can he be supposed, in his glorified state, to desire or accept that worship, which he intimates in this passage ought to be paid to *God only*, and not to *man*, or any *creature*.—*Bishop Mann.*

“And” (the keeper of the prison) “brought them” (Paul and Silas) “out, and said, Sirs, what must
 “I do to be saved? And they said, Believe on
 “the *Lord Jesus Christ*, and thou shalt be saved,
 “and thy house. And when he had brought
 “them into his house, he set meat before them,
 “and rejoiced, *believing in God* with all his
 “house.” (Acts xvi. 30, 31, 34.)

Here we see, that believing on the *Lord Jesus Christ*, and believing in *God*, is the same thing.

GOD “hath appointed a day in which he will judge
 “the world in righteousness by that man whom
 “he hath ordained.” (Acts xvii. 31.)

The *human nature* of our LORD, ever intimately and indissolubly united to the *divine*, being, after his resurrection, taken up into heaven, was thereupon invested with the *glory* and *dominion* of the *godhead*, to be from thenceforth displayed and exercised in the government of his church, until the final act of judgment shall close the amazing scene, and put a period to the mediatorial kingdom; which, when the *Son*, the man JESUS CHRIST, shall have delivered up to the Father, then *God*, or the *blessed Trinity*, shall be all in all, reigning and ruling to eternity, as was the case from eternity, previous to the intervention of the christian system. By whom, indeed, should GOD judge mankind, but by *that man* by whom they were redeemed? *He*, who took upon him the form of a servant, was crowned the *King of Glory*; and crowned for that reason, because *he* became “obedient unto death.” Therefore by himself hath GOD sworn, that to *him*, when sitting on the throne of judgment, “every knee shall bow, “and every tongue confess that (the man) “CHRIST JESUS is *Lord*, to the glory of GOD “the Father.”—*Bishop Horne*.

“Take heed, therefore, unto yourselves, and to all the
 “flock over which the Holy Ghost hath made you
 “overseers, to feed the church of *God*, which he
 “hath purchased with his own blood.” (Acts
 xx. 28.)

This passage particularly displays the *divinity*
 of our Saviour; for the blood of CHRIST is here
 emphatically called the “blood of *God*.”—
Brewster.

“And he” (Ananias) “said, The *God* of our Fathers
 “hath chosen thee, that thou shouldest know his
 “will, and see that *Just One*.” (Acts xxii. 14.)

JESUS CHRIST the righteous, the only *Son of*
God.—*Bishop Mann.*

“Arise, and be baptised, and wash away thy sins,
 “calling on the name of the *LORD*.” (Acts
 xxii. 16.)

On the name of the *Lord Jesus*, that is, pro-
 fessing thyself a christian. At chap. ix. 14,
 christians are stiled those who call on the name
 of CHRIST. By this expression, says St. Chry-
 sostom, he shews that *Christ was God*, because
 it is not lawful to invoke any besides *God*.—
Dr. Whitby.

“ Concerning his SON JESUS CHRIST our LORD,
 “ which was made of the seed of David accord-
 “ ing to the flesh, and declared to be the Son of
 “ GOD with power, according to the Spirit of
 “ Holiness, by the resurrection from the dead.”
 (Rom. i. 3, 4.)

As if the Apostle had said, that our LORD JESUS CHRIST, though, according to the frailty and weakness of his human nature, he was of the seed of David; yet, in respect of that *divine power* of the Holy Ghost, which manifested itself in *him*, especially in his resurrection from the dead, “ was declared to be the *Son of God* “ with power;” that is, mightily and powerfully demonstrated so to be.—*Burkitt*.

“ Grace to you, and peace from GOD our Father, and
 “ the LORD JESUS CHRIST.” (Rom. i. 7.)

St. Paul begins, or ends, most of his epistles with a salutation, in the form of a wish, which is, indeed, a prayer or benediction, in the name of those who are so invocated; or an *invocation* of *Christ*, in conjunction with the *Father*, for the greatest blessings of favour and mercy.—*Bishop Burnet*.

“GOD sending *his own Son*, in the likeness of sinful
“flesh.” (Rom. viii. 3.)

That is, in a mortal body, which was like sinful flesh, and differed from it in nothing but in innocence.—*Dr. Hammond.*

“But ye are not in the flesh, but in the spirit, if so
“bethat the *Spirit of God* dwell in you. Now
“if any man have not the *Spirit of Christ*, he is
“none of his. (Rom. viii. 9.)

“The Spirit of *Christ*,” called in the former part of the verse the “Spirit of *God*,” to teach us that he is the “Spirit of *Christ*,” as *Christ is God*, and that *Christ is truly God*, one with the Father: otherwise the same spirit could not be the Spirit of *Christ* and of *God* too. And as *he* is thus usually in Holy Scripture called sometimes “the Spirit of GOD,” and sometimes “the Spirit of CHRIST;” so, at other times, *he* is called absolutely “the Holy Spirit,” or, which is the same thing, “the Holy Ghost,” especially where the *three divine persons* are all named together, as Matt. xxviii. 19, 2 Cor. xiii. 14, 1 John v. 7; to shew that although he be the Spirit both of the *Father* and of the *Son*, yet he is so in such a manner as to be a *distinct person* from both, as *each* of the other *persons* also is.—*Bishop Beveridge.*

“ He that spared not *his own Son.*” (Rom. viii. 32.)

The original word, rendered “ his own,” is highly emphatical, as it is likewise in John v. 18. CHRIST is called *God’s own Son* to distinguish *him* from others, who are sons of GOD by creation, or by adoption, that is, by some temporal dignity conferred upon them.—*Dr. Mac-knight.*

“ I say the truth in *Christ*, I lie not ; my conscience
“ also bearing me witness in the *Holy Ghost.*”
(Rom. ix. i.)

The Apostle here appealing to *Christ* and the *Holy Ghost* as judges of his conscience, is a demonstration that they are *persons*, and that they are *God.*—*Leslie.*

“ Of whom, as concerning the flesh, CHRIST came,
“ who is over all, *God blessed for ever.*” (Rom.
ix. 5.)

These words are so clear a proof of the *divinity of Christ*, that they confute all heresies upon that subject.—*Dr. Hammond.*

“ Whosoever shall call on the name of the *Lord*
“ shall be saved.” (Rom. x. 13.)

This text presents us with a double argument in favour of our LORD’s *divinity.* First,

it applies to *him* what by the prophet Joel is spoken of *Jehovah*: secondly, it affirms *him* to be the object of religious adoration. Either of these particulars does, indeed, imply the other. For if *he be Jehovah*, he must be the object of religious adoration; and if the object of religious adoration, he must be *Jehovah*.—*Bishop Horne.*

“THE LORD” in this verse must be the same with “the LORD JESUS” in the 9th verse; otherwise St. Paul’s argument is invalid and fallacious. But “the LORD” in this verse is no other than *Jehovah*, as appears from the prophet Joel, from whom this scripture is taken. Therefore *our Saviour* is here called “LORD,” as that name or title is the interpretation of *Jehovah*.—*Bishop Pearson.*

“For to this end CHRIST both died, and rose, and
“revived, that he might be LORD both of the
“dead and living.” (Rom. xiv. 9.)

He, by his resurrection, being constituted “LORD of all,” and having conferred upon him “all power in heaven and in earth,” must have power over all; we being all his servants, and so obliged “not to live unto ourselves, but “unto him that died for us, and rose again.” (2 Cor. v. 15.)” He being also the rewarder of

all those who serve *him* faithfully, *he* must be the "LORD of the dead," so as to be able to bring them to life again, that they may receive the promised reward.—*Dr. Whitby.*

"We shall all stand before the judgment-seat of
"CHRIST." (Rom. xiv. 10.)

And from *him*, who is the *Lord* and *Master* of us all, shall receive the sentence according to our works.—*Dr. Whitby.*

"So then every one of us shall give account of him-
"self to GOD." (Rom. xiv. 12.)

Here Ocuemenius notes, that it is said of GOD the Father, that "he judgeth no man, but hath committed all judgment unto the *Son*," (John v. 22;) therefore what the apostle here says, "every one shall confess to GOD, and bow the knee to him," (ver. 11,) and "shall give account of himself to GOD," (ver. 12,) is manifestly spoken of *Christ* as judge; and therefore *Christ* is *God*.

And seeing *Christ* is "LORD over the dead," by the power by which "he is able to subdue all things unto himself," (Phil. iii. 21,) which doubtless is the power of GOD; and seeing that, having raised all men, he will "bring to light the hidden things" which they have

done, and “make manifest the counsels of their hearts,” (1 Cor. iv. 5,) and so must be *omniscient*, and have the knowledge of the secrets of the heart; and seeing it is the property of *God alone* to raise the dead by his power, and to be the searcher of hearts; these properties ascribed to *Christ*, here and elsewhere, must shew that *he* is truly *God*.—*Dr. Whitby.*

“That ye may with one mind and one mouth glorify *GOD*, even the Father of our *LORD JESUS CHRIST*.” (Rom. xv. 6.)

On which words the comment of the fathers is to this effect, that the *first person* of the sacred *Trinity* is the *God* of *JESUS CHRIST*, in respect of *his manhood*; *his Father*, in respect of *his divinity*; or as *he* is the *Word*.—*Dr. Whitby.*

“To *GOD* only wise, be glory through *JESUS CHRIST* for ever.” (Rom. xvi. 27.)

Or “to the only wise *GOD*.” This, as the fathers note, cannot exclude the *divine* nature of *Jesus Christ*, who is the wisdom of the Father, from this title, any more than those words, “who only hath immortality,” (1 Tim. vi. 16,) exclude *CHRIST* from being immortal.—*Dr. Whitby.*

“With all that in every place call upon the name of
“JESUS CHRIST our LORD.” (1 Cor. i. 2.)

Praying to CHRIST was so much practised by the first christians, that Pliny mentioned it in his letter to Trajan, “they sing with one
“another a hymn to *Christ as God.*” —*Dr. Mac-knight.*

“Had they known it, they would not have crucified
“the LORD of Glory.” (1 Cor. ii. 8.)

Him, who by the voice from heaven and his miracles, as well as by their own prophecies, appeared to be *God himself*, come down from heaven.—*Dr. Hammond.*

As in this verse, compared with Psalm xxiv. 10, and Isaiah vi. 3, is contained a clear proof of the true *divinity* of our *blessed Saviour*, or his being *one* in essence with the *Father*; so, in ver. 11, is contained a proof of the *divinity* of the *Holy Ghost.*—*Dr. Wells.*

“The things of GOD knoweth no man, but the *Spirit*
of God.” (1 Cor. ii. 11.)

From what the apostle here asserts, it seems to be a plain consequence, 1st, that the *Holy Spirit* is *omniscient*, as “knowing all things, even
“the deep things of GOD;” 2dly, that the

Holy Spirit is with GOD, and in GOD, even as intimately as the soul is in the body.—*Dr. Whitby.*

“ Therefore judge nothing before the time, until the
 “ LORD” (JESUS CHRIST) “ come, who both will
 “ bring to light the hidden things of darkness,
 “ and will make manifest the counsels of the
 “ heart: and then shall every man have praise of
 “ GOD.” (1 Cor. iv. 5.)

This is a strong proof of the *divinity* of our *blessed Saviour*. He that has knowledge of the heart, of the secrets of the hearts of all men, and has all these subject to his judgments, is undoubtedly *God*. (See 1 Kings viii. 39; 1 Chron. xxviii. 9; Jer. xvii. 10.) But *Christ* ascribes all this knowledge to *himself*, (Rev. ii. 23,) therefore *he* is essentially and really *God*.—*Burkitt, Dr. Whitby.*

“ Then shall every man have praise of *God*.” Those who have discharged their stewardship fairly and honestly, shall be rewarded by their own *Master* and proper *Judge*, the just and all-seeing *GOD*.—*Dean Stanhope.*

“ Know ye not that your body is the temple of the
 “ Holy Ghost.” (1 Cor. vi. 19.)

Two things concur to make up the notion of a temple. The *Divinity* dwells in it, and it is

dedicated and consecrated to his use. And because the *Holy Ghost* dwells in the bodies of christians, and they are appropriated to his use and service, therefore they are called *his temple*.—*Dr. Whitby.*

“There is none other GOD but one. For though there
 “be that are called gods, whether in heaven or
 “in earth, (as there be gods many, and lords
 “many,) 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.” (1 Cor. viii. 4, 5, 6.)

In these words, as “the Father” is opposed as much unto the “many lords” as “many gods,” so is the *Son* as much unto the “many gods” as “many lords:” the *Father* being as much *Lord* as *God*, and the *Son* as much *God* as *Lord*.—*Bishop Pearson.*

As the name of “GOD,” truly common to all *three persons* of the blessed *Trinity*, is, not in way of exclusion, but according to a mysterious peculiarity, attributed to *God the Father*, who is the fountain of the deity, and first in order amongst the divine persons; so likewise is the name “LORD” truly common to the other *persons*, though not exclusively, ascribed and appropriated unto *God the Son*.—*Dr. Isaac Barrow.*

“The Father, of whom are all things,” means GOD in his nature, which includes the whole *Trinity*, who are jointly the *Father* of all creatures.—*Leslie*.

“Wherefore I give you to understand, that no man speaking by the Spirit of GOD calleth JESUS accursed: and that no man can say that JESUS is the LORD, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit.”
(1 Cor. xii. 3, 4.)

The word “Spirit” is in this passage to be understood directly of the *Holy Ghost*, the third person in the ever-blessed *Trinity*. For, first, in ver. 3, that which is called the “Spirit of GOD” in the former part, is in the latter part called the “Holy Ghost.” Again, that variety of gifts, which, in ver. 4, is said to proceed from “the same Spirit,” is said likewise, in ver. 5, to proceed from “the same LORD,” and, in ver. 6, to proceed from “the same GOD;” and, therefore, such a *Spirit* is meant, as is also *Lord* and *God*, and that is only the *Holy Ghost*. And again, in ver. 11, the apostle ascribeth to this *Spirit* the collation and distribution of such gifts according to the free power of his own

will and pleasure; which free power belongeth to none but *God* alone, “who hath set the “members every one in the body, as it hath “pleased him.” (Ver. 18.) Yet this ought not to be understood of the person of the Spirit, as if the *Father* or the *Son* had no part or fellowship in this business. For all the actions and operations of the *Divine Persons*, those only excepted which are of intrinsical and mutual relation, are the joint and undivided works of the whole *three Persons*, according to the common judgment, constantly and uniformly received in the Catholic Church. And as to this particular, concerning gifts, the scriptures are clear. Wherein, as they are ascribed to **GOD** the *Holy Ghost* in this chapter, so are they elsewhere ascribed to **GOD** the *Father*, (James i. 17;) and elsewhere to **GOD** the *Son*, (Ephes. iv. 7.) Yea, and it may be, that for this very reason in these three verses these three words are used, “Spirit,” in ver. 4, “LORD,” in ver. 5, and “GOD,” in ver. 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole *three persons*; from *God* the *Father*, and from *his Son Jesus Christ our Lord*, and from the *eternal Spirit* of them both, the *Holy Ghost*, as from one *entire, indivisible, and co-essential agent.*—*Bishop Sanderson.*

“ All these worketh that one and the self-same
 “ Spirit, dividing to every man severally as *he*
 “ will.” (1 Cor. xii. 11.)

Here seems to be a plain argument for the *personality* of the *Holy Ghost*, because a *will* is here ascribed to *him*.—*Dr. Whitby*.

“ The first man is of the earth, earthy ; the second
 “ man is the *Lord from heaven*.” (1 Cor. xv. 47.)

The first man, in whom all the rest were contained, and therefore fell with him, and in him ; he was formed out of the dust of the ground, and so was a mere man, and no more. But the second man came down from *heaven*, and was the *Lord*, the *Lord of Hosts*, the *Almighty God* there, before *he* came from thence, yea, from all eternity. He was “ the LORD from heaven,” and came from thence in a way suitable to *his own divine glory*, by being conceived of the *Holy Ghost*, and born of a pure virgin, so as to become *man*, and yet *God* too, in the same person. And being thus *God* as well as *man*, he was every way qualified to repair the loss that mankind sustained by the fall of the first Adam, and to restore them to their first estate as perfectly as if they had never fallen from it.—*Bishop Beveridge*.

“CHRIST, who is the image of GOD.” (2 Cor. iv. 4.)

He is so in two senses. 1st, His substantial and essential image, being *God of God, very God of very God*. CHRIST, considered with respect to his *divine nature*, is the express *image* of his Father’s person. 2dly; He is his *image* as Mediator, and with respect to the gospel, in which he has given us glorious demonstrations of the power and wisdom, of the grace, the holiness, the mercy, and goodness of GOD.—*Burkitt*.

“GOD was in CHRIST reconciling the world unto
“himself.” (2 Cor. v. 19.)

United to *him*, and manifesting himself by *him*.—*Dr. Doddridge*.

“The grace of our LORD JESUS CHRIST, and the
“love of GOD, and the communion of the Holy
“Ghost, be with you all.” (2 Cor. xiii. 14.)

We have here plainly, as in the form of baptism, (Matt. xxviii. 19,) the names of the sacred *Trinity*; and the *Father* and *Son* being mentioned in both places as *distinct persons*, we have no reason to doubt of the *personality* of the *Holy Ghost* thus mentioned with them.—*Dr. Whitby*.

Here three great blessings are wished to the Corinthians, as from three fountains, which imports that they are three *different persons*, and yet *equal*; for though, in order, the *Father* is first, and is generally put first, yet here *Christ* is first named, which seems to be a strange reversing of things, if they are not equal as to their essence or substance. It is true, the second is not named here “the Father, as elsewhere, but only “**GOD**;” yet since *he* is mentioned as distinct from *Christ* and the *Holy Ghost*, it must be understood of the *Father*; for when the *Father* is named with **CHRIST**, sometimes he is called *God* simply, and sometimes “**GOD the Father.**”
Bishop Burnett.

“But I certify you, brethren, that the gospel which
“was preached of me is not after man, for I
“neither received it of man, neither was I taught
“it, but by the revelation of **JESUS CHRIST.**”
(Gal. i. 11, 12.)

The meaning of the apostle is plainly this,—that he did not receive his commission from, that is, by the mediation of, men, but immediately from **GOD**. And if **CHRIST** were not *more than man*, and considered as such in this passage, the apostle’s words cannot be made consonant.—*Leslie.*

“ When the fulness of time was come, GOD sent
 “ forth *his Son*, made of a woman.” (Gal. iv. 4.)

Hence it is to be observed, 1st, that CHRIST was GOD’s *Son*, *his own Son*, the *Son of himself*, as the original calls him, (Rom. viii. 3;) *his Son*, not in any inferior regard, but in regard to his essence and nature : 2dly, that this “ sending forth of his Son ” presupposes his *pre-existence* before his incarnation : and 3dly, that this *Son of God*, so sent forth, really took upon him our flesh, and was made manifest in our nature.—*Burkitt.*

GOD had, therefore, a Son to send forth ; *that Son* of whom it is said, that *he* was in the bosom of the Father ; that *he* had glory with the Father before the world was ; *that Son*, by the beloved disciple St. John stiled “ the Word who “ was in the beginning with GOD, and who was “ GOD ; by whom all things were made, and “ without whom was not any thing made that “ was made ; ” *that Son*, who came down from heaven ; who “ came from the Father, and returned to him ; ” *that Son*, who says, “ I and “ the Father are one ; I am in the Father, and “ the Father in me ; he that hath seen me hath “ seen the Father.” These passages shew, as clearly as language can shew, that the Saviour

born, though born as a man, was in reality *more than man*; a *divine person*, who had being in heaven before the world began; “who for us ‘men, and for our salvation, came down from ‘heaven;’” whose title is the *Son* or the *Word* of *God*.—*Bishop Horne*.

“Made of a woman.” If the *Son of God*, thus sent forth, were no more than mere *man*, why should it be said, “made of a woman,” since every man is made of a woman, and, in the nature of things, can have no other original? There is nothing extraordinary in the circumstance; and in speaking of a *mere man*, it would never have been mentioned. But the fact is, that the *divine person* above described appeared in our nature, and was “made of a woman.” Herein is the wonder of love, the root and fountain of salvation, pointed out by the apostle, and expressed or implied in so many other passages of scripture.—*Bishop Horne*.

“And because ye are sons, God hath sent forth the
“the *Spirit* of *his Son* into your hearts, crying
“Abba, Father.” (Cal. iv. 6.)

Here the *Son* is distinguished from the *Father*, as first sent by *him*; and the *Spirit* of the *Son* is distinguished both from the *Father* and from

the *Son*, as being sent by the *Father* after he had sent the *Son*. And this our Saviour hath taught us several times. (John xiv. 26; xv. 26.) Hence we conclude, that the *Holy Ghost*, although *he* be truly and properly *God*, is neither *GOD* the *Father*, nor *GOD* the *Son*.—*Bishop Pearson*.

He could not be called the *Spirit* of the *Son* any otherwise than as proceeding from the *Son*; so that it is evident he proceeds from both *Father and Son*.—*Leslie*.

“Blessed be the *God* and *Father* of our *LORD JESUS*
“*CHRIST*.” (Ephes. i. 3.)

He is the former, in relation to *CHRIST*'s human nature; and he is the latter, both by eternal generation, and by virtue of the personal union of the two natures in *CHRIST*.—*Burkitt*.

“Wherefore he saith,” (Psalm lxxviii. 18,) “when he
“ascended up on high, he led captivity captive,
“and gave gifts unto men,” (Ephes. iv. 8.)

“He,” that is, *CHRIST*. *Christ*, therefore, is the *Lova G. d.* The scripture here referred to expressly affirms the person who ascended to be “the *LORD*.”—*Jones, of Nayland*.

“ He that descended is the same also that ascended
 “ up far above all heavens, that he might fill all
 “ things.” (Ephes. iv. 10)

“ Far above all heavens,” is an expression similar to that in Hebrews vii. 26; and consequently means Messiah’s exaltation *above all the angelical hosts* inhabiting the heavens. (See Phil. ii. 9—11.)—*Dr. Macknight.*

“ CHRIST JESUS, who, being in the form of GOD,
 “ thought it not robbery to be *equal with God*;
 “ but made himself of no reputation, and took
 “ upon him the form of a servant, and was made
 “ in the likeness of men.” (Phil. ii. 5, 6, 7.)

The apostle here illustrates the dignity of our *Lord’s person*, in terms which speak *him very God and very man*. “ The form of GOD” as strongly infers the former, as “ the likeness of man” does the latter, if we regard only the force of the expressions themselves. And as the whole course of his conversation gives incontestable proofs of the truth of his *human nature*, so the argument of St. Paul establishes the truth of his *divine nature*.—*Dean Stanhope.*

It is evident from this scripture, that CHRIST was as much in the form of *God* as in the form of a *servant*, and did as really subsist in the

divine nature, as in the nature of *man*. For *he* was so “in the form of **GOD**,” as thereby “to be equal with **GOD**.” But no other form, beside the essential, which is the *divine* nature itself, could infer an *equality* with **GOD**. “To whom will ye liken *me*, and make *me* equal, saith the Holy One?” (Isaiah xl. 25; and xlvi. 5.) There can be but one infinite, eternal, and independent being; and there can be no comparison between that, and whatsoever is finite, temporal, and depending. *He*, therefore, who did truly think *himself* equal with **GOD**, as being in the form of **GOD**, must be conceived to subsist in that one infinite, eternal, and independent nature of **GOD**.—*Bishop Pearson*.

Bishop Bull takes his stand on this verse, and asserts that it is alone sufficient for the refutation of all heresies against the person of our **LORD JESUS CHRIST**; an assertion, which Bishop Pearson had fully established in his admirable exposition of this passage in his great work on the Creed. We may, therefore, justly maintain that this passage, and the same may be said of the beginning of **St. John's** gospel, ought to convince all who *profess themselves christians*, who do not *deny* the *christian* religion to be *true*, or the *Holy Scriptures* to be of *divine authority*, that *Christ* is *properly* and *truly* **God**.—*Bishop Burgess*.

“Wherefore GOD, also, hath highly exalted him,
 “and given him a name which is above every
 “name, that at the name of JESUS every knee
 “should bow, of things in heaven, and things in
 “earth, and things under the earth; and that
 “every tongue should confess that *Jesus Christ*
 “*is Lord*, to the glory of GOD the Father.”
 (Phil. ii. 9, 10, 11.)

Upon which wonderful humiliation of his, it hath pleased GOD the Father to advance him, in his *human* nature, to an answerable height of glory; having given unto him both that title, and that state, and power, which is far above any title, or state, or power, of whatsoever finite creature; having publicly to the world declared and approved him to be *God Almighty*.—*Bishop Hall*.

Ireneus quotes this verse, and, describing what sort of adoration was paid to CHRIST, says, that every knee should bow to *him*, as to our *Lord*, and *God*, and *Saviour*, and *King*.—*Leslie*.

“That JESUS CHRIST is LORD.” That even that JESUS, who was thus abased, is the *God* and *Lord* of all.—*Bishop Hall*.

“LORD,” or, as St. John more emphatically stiles him, “King of Kings, and LORD of LORDS,” (Rev. xix. 6.) Nor are men only, but “all the angels of GOD,” required to worship *him* as such. (Heb. i. 6.) Created beings, of

how exalted rank soever, can only be faithful as servants in the house of GOD, “but CHRIST as a “ Son over his own house,” which himself hath builded. (Heb. iii. 3, 5, 6.)—*Archbishop Secker.*

“ Our conversation is in heaven, from whence also
 “ we look for the Saviour, the LORD JESUS
 “ CHRIST, who shall change our vile body, that
 “ it may be fashioned like unto his glorious body,
 “ according to the mighty working, whereby *he*
 “ is able even to subdue all things unto himself.”
 (Phil. iii. 20, 21.)

This passage indicates the *divine power* of CHRIST, to whom is here ascribed that resurrection, which is frequently made an indication of the *godhead*, it being *God* who raiseth from the dead, (Rom. iv. 17; Acts xxvi. 8;) and which is ascribed to the exceeding greatness, and to the energy, of his mighty power, (Ephes. i. 19;) and yet is here ascribed to the energy of *Christ*.—*Dr. Whitby.*

“ Who is the image of the invisible God, the first
 “ born of every creature.” (Col. i. 15.)

CHRIST, is here stiled the *image of God* by reason of the clear declarations of *divine power*, wisdom, majesty, and goodness, which shined forth in his works of creation.—*Dr. Whitby.*

As to the expression, “ first born of every
 “ creature,” the apostle has explained it in the

17th verse, where he says of CHRIST, “he is “before all things.” That the phrase is equivalent to “born before every creature,” is evident from the original of John i. 30, where the declaration of John the Baptist concerning our Saviour is properly rendered, “he was before “me.” So that from this expression of St. Paul, rightly understood according to his own explication, it is to be rightly inferred, that *Christ is truly and essentially God*; for he that is before all things created is himself uncreated, and consequently *truly God*.—*Dr. Wells.*

“To the acknowledgment of the mystery of GOD,
“and of the Father, and of CHRIST.” (Col. ii. 2.)

“The ecclesiastical tradition,” saith Irenæus,
“teacheth us to believe in GOD the Father Om-
“nipotent, who made heaven and earth; and in
“one JESUS CHRIST, the *Son of God*, incarnate
“for our salvation, our *Lord, God, Saviour*, and
“*King*.” And so these words may be construed,
“the mystery of both the Father and CHRIST.”
—*Dr. Whitby.*

“For in him” (CHRIST) “dwelleth all the *fulness* of
“the *godhead* bodily.” (Col. ii. 9.)

For in him the whole *godhead* dwelleth essentially, and the *divine* nature is not only united to the soul of CHRIST, but to the body also;

and in *him* hath GOD fully revealed himself to the world.—*Bishop Hall.*

Most christians, agreeably to the literal import of the word, rendered “fulness,” hold that “the fulness of the godhead” consisteth in the fulness of *perfection* and *government*, which is essential to the *godhead*; and that fulness they believe is essential to *Christ* as the *Son of God*.—*Dr. Macknight.*

By this phrase the apostle means, that in *Christ*, as man, all the fulness of the *godhead*, the whole *divine essence* and *glory*, dwelleth, not in a figure, like a shadow, or appearance only, but in a bodily substantial manner, in his very body: for I look upon this word “bodily” as used by the apostle also for explication, to shew that when he said that “the fulness of the “godhead dwelleth in CHRIST,” his meaning was, that it dwelleth in his body or flesh, according as he himself elsewhere explains it, saying, that “GOD was manifest in the flesh.” (1 Tim. iii. 16.) Although *he* was truly man, and, whilst *he* was on earth, in all outward appearance, seemed to be no other than an ordinary man, of an earthly body, informed with a reasonable soul, as other men have; yet in that body dwelt all the fulness of the *godhead*, the whole *divine essence* being fixed in it, and united to it, in such a wonderful and *divine*

manner, that *he* was, and is, also, truly **GOD** manifest in the flesh, the *one living and true God*, the *creator and governor* of all things, **JEHOVAH**, “ the **LORD**, the **LORD GOD**, merciful and gracious, long-suffering, and abundant in goodness, and truth,” (Exod. xxiv. 6;) or, as St. John expresses it, “ full of grace and truth.” (John i. 14.)—*Bishop Beveridge.*

“ Now **GOD** himself, and our Father, and our **LORD**
“ **JESUS CHRIST**, direct our way unto you.” (1
Thess. iii. 11.)

The apostle here invokes our *Lord Jesus Christ*, together with *God the Father*. This invocation of *him*, by all christians, in all places, must suppose him to be *omniscient, omnipresent*, and the *searcher of the heart*, and since *these* are the *properties of God* alone, it must also suppose *him* to be truly *God*.—*Burkitt, Dr. Whitby.*

“ 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.**” (2 Thess. i. 12.)

That his gospel may be propagated, his church and kingdom upon earth defended and enlarged, his doctrine received, his laws obeyed, his praises celebrated, his servants encouraged;

and his supreme authority and dominion owned, admired, and feared, by all; and that “every tongue may confess that **JESUS CHRIST** is **LORD**, to the glory of **GOD** the **FATHER**.—*Bishop Beveridge.*

“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, comfort your hearts, and
 “stablish you in every good word and work.”
 (2 Thess. ii. 16, 17.)

For “comforting the heart” nothing can do but **GOD**; and therefore we ought not to pray to any but **GOD** to “comfort our hearts:” *our Lord Jesus Christ therefore is God.*—*Leslie.*

“Paul, an apostle of **JESUS CHRIST**, by the commandment of **GOD** our Saviour and **LORD JESUS CHRIST.**” (1 Tim. i. 1.)

Or, “according to the appointment of **GOD** “our Saviour,” who called me to this office by “his grace.” (Gal. i. 15.) The epithet “Saviour” is twice applied to *God the Father* in this epistle, namely, chap. ii. 3; iv. 10: and twice in the epistle to **Titus**, namely, chap. i. 3; ii. 10.—*Dr. Whitby.*

“ For there is one GOD, and one mediator between
 “ GOD and man, the man CHRIST JESUS.” (1
 Tim. ii. 5.)

Not a *mere man*; for if *he* be only a man, he is at the same infinite distance from GOD as other men are: how then can *he* mediate with GOD? And if *he* be only man, he is one of those who stand in need to be mediated for himself; how then can *he* mediate for men? And besides, how can *he* be a mediator, who is infinitely below one of the parties, and not at all above the other? How can such an one ever bring them together? But the apostle doth not say that he is *only* a man, he only saith he is “ the man CHRIST JESUS :” having in many other places declared, in the name of GOD, that this *Christ Jesus is the Son of God, of the same form and substance with the Father, and so truly God himself.* (See Rom. ix. 5; Phil. ii. 5, 6; also John x. 30.) There are many such expressions all over the Bible, which clearly and undeniably demonstrate that *Jesus Christ is the eternal Son of God, the only begotten of the Father, and subsisting in the divine nature; so that he himself also is very God, the same in all essential properties or perfections with the Father; and therefore when he is here called “ the man CHRIST JESUS,” it cannot be so understood as if he were not God; for*

that would be a plain contradiction to the rest of the scriptures, and to this very place too, where he is said to be “ mediator between **GOD** “ and men,” which none can be, unless *he* be *God himself*.—*Bishop Beveridge*.

“ And without controversy, great is the mystery of
 “ godliness: *God* was manifest in the *flesh*, justi-
 “ fied in the spirit, seen of angels, preached unto
 “ the gentiles, believed on in the world, received
 “ up into glory.” (1 Tim. iii. 16.)

St. Paul, unfolding the *mystery of godliness*, hath here delivered six propositions together, and the subject of all and each of them is *God*. And this *God*, which is the subject of all these propositions, must be understood of *Christ*, because of *him* each one is true, and all are so of none but *him*. *He* was the *Word*, which was *God*, and was made flesh; and, consequently, “ **GOD** manifested in the flesh.” Upon *him* the Spirit descended at his baptism, and after his ascension was poured upon his apostles, ratifying his commission, and confirming the doctrine which they received from *him*: wherefore he was “ **GOD** justified in the spirit.” His nativity the angels celebrated; in the discharge

of his office they ministered unto *him*; at his resurrection and ascension they were present, always ready to confess and adore him: he was, therefore, “**GOD** seen of angels.” The apostles preached unto all nations, and *he* whom they preached was *Jesus Christ*. The Father separated St. Paul from his mother’s womb, and called him by his grace to reveal *his Son* unto him, that he might preach *him* among the heathen: therefore *he* was “**GOD** preached unto the gentiles.” John the Baptist spake unto the people, that they should believe on *him*, which should come after him; that is, on *Christ Jesus*. We have believed in *Jesus Christ*, saith St. Paul; who so taught the jailor, trembling at his feet, “Believe on the *Lord Jesus Christ*, and thou shalt be saved.” He, therefore, was “**GOD** believed on in the world.” When *he* had been forty days on earth after his resurrection, *he* was taken visibly up into heaven, and sat down at the right hand of the Father: wherefore *he* was “**GOD** received up into glory.” And thus all these six propositions, according to the plain and familiar language of the scriptures, are infallibly true of *Christ*, and so of *God*, as *he* is taken by St. John, when he speaks those words, “the Word was **GOD**.”—*Bishop Pearson*.

“ Until the appearing of our LORD JESUS CHRIST—
 “ who is the blessed and only potentate, the
 “ *King of Kings*, and *Lord of Lords*, 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.” (1 Tim. vi. 14, 15, 16.)

CHRIST is here described according to his *divinity*, in which sense he is, and ever was, *invi- sible*.—*Leslie*.

“ *King of Kings* and *LORD of Lords*.” This title the great emperors of the world took to themselves. (See Dan. ii. 37; Jer. xxvii. 6; Ezra vii. 12.) Therefore the apostle says, that it belongs to *God* only, and to *our Lord Jesus Christ*. (Rev. xvii. 14; xix. 16.)—*Dr. Whitby*.

“ Remember that JESUS CHRIST, of the seed of
 “ David, was raised from the dead.” (2 Tim.
 ii. 8.)

The apostle having exhorted Timothy to patience and constancy under sufferings, here directs him to insist upon the incarnation and resurrection of our LORD JESUS CHRIST. Remember that JESUS CHRIST was the promised Messiah, of the seed of David, not of Joseph. Timothy is here called upon to assert the incarnation of CHRIST; there being some heretics who very early denied the truth of his *human* nature, as the Marcionites and Manichees;

whilst there were others who denied the reality of his *divine* nature, particularly Ebion and Corinthus. Secondly, he calls upon Timothy to preach and press the doctrine of CHRIST's resurrection also; both because upon that depended the great evidence of his *divinity*, his resurrection by *his own power* declaring him to be *God*, (Rom. i. 4;) and also because upon that depends the consolation and salvation of all believers.—*Burkitt*.

“To whom be glory for ever and ever.” (2 Tim. iv. 18.)

This doxology, addressed to the *Lord Jesus*, is in other passages addressed to *God the Father*. (Rom. xvi. 27; 1 Tim. i. 17.) By introducing it here the apostle declared the greatness of his trust in the goodness and power of the LORD JESUS, and his sincere gratitude to him for having honoured him to be his apostle, and for promising him a place in his heavenly kingdom.—*Dr. Macknight*.

“ Looking for that blessed hope, and the glorious
“ appearing of the *great God*, and our Saviour
“ JESUS CHRIST.” (Titus ii. 13.)

Of our *great God and Saviour Jesus Christ*.—
Bishop Hall, Dr. Hammond.

It is highly probable that **JESUS CHRIST** is here styled “the great **GOD** :” 1st, because in the original the article is placed only before “great **GOD**,” and, therefore, seems to require this construction, “the appearance of **JESUS CHRIST**, the great **GOD** and our Saviour.” 2dly, Because as **GOD** the Father is not said properly to appear, so the word, here rendered “appearance,” never occurs in the New Testament but when it is applied to **JESUS CHRIST**, and to some coming of *his* ; the places in which it is to be found being only these, 2 Thess. ii. 8 ; 1 Tim. vi. 14 ; 2 Tim. i. 10, and iv. 1, 8. 3dly, Because **CHRIST** is emphatically stiled “our hope,” “the hope of glory.” (Col. i. 27 ; 1 Tim. i. 1.) And lastly, because not only all the ancient commentators on the place do so interpret this text, but the Ante-Nicene fathers also. Hippolytus, speaking of “the appearance of our **GOD** and Saviour **JESUS CHRIST** ;” and Clement of Alexandria proving *Christ* to be both *God* and *man*, our *creator*, and the *author* of all our good things, from these very words of *St. Paul*.—*Dr. Whitby*.

“Who gave himself for us.” (Titus ii. 14.)

“Who gave himself,” that is, who, being the *great God*, gave *himself* to be made man, (Phil.

ii. 6, 7;) and being *God* and *man*, he gave himself to be betrayed, apprehended, accused, condemned, crucified, not only in appearance, but really and truly.—*Bishop Beveridge*.

GOD “ hath in these last days spoken unto us by *his*
 “ *Son*, whom he hath appointed heir of all things,
 “ by whom also he made the worlds; who being
 “ the brightness of his glory, and the express
 “ image of his person, and upholding all things
 “ by the word of his power, when he had by him-
 “ self purged our sins, sat down on the right
 “ hand of the Majesty on High.” (Hebrews i.
 2, 3.)

The design of this place is to prove the dignity of this last messenger to be so far superior to that of any other, as to admit of no *likeness*, no *comparison* between them; that *he* hath excellencies *peculiar* to himself, and such as are communicable, not only to none, no, not to the best of the sons of men; but to none, no not to the noblest creatures of any other kind. In a word, that he is of a nature truly *divine*, of the same *essence* and *eternity* with *God the Father*, and *his Son*, in a manner and sense so proper and particular, as no other, however called such in scripture, is, or must be understood to be.—*Dean Stanhope*.

Nothing can be more full and express than the language the apostle uses in this chapter,

to convince the Hebrews that the term, “Son of GOD,” as applied to the person of CHRIST, is not a name of accommodation, as sometimes taken in other applications of it, but a name, the excellence of which comes to *him*, not by adoption, but by *inheritance*; that is, by a *natural right*, which could not be, unless the Son were of the *same nature* with the Father.—*Jones, of Nayland.*

“Heir of all things;” that is, *Lord* or *Proprietor* of all things; for, according to St. Paul, (Gal. iv. 1,) “the Heir is LORD of all.” This title, as implying universal dominion, St. Peter also gave to CHRIST, (Acts x. 36,) “he is “LORD of all.” Even Socinians acknowledge that the phrase “Heir of all things,” denotes supreme dominion over angels and men: and it may well be thought as impossible to understand how a man should have this empire, and yet be a *mere man*, as it is to understand any mystery of the sacred *Trinity*.—*Drs. Macknight and Whitby.*

“By whom also he made the worlds.” That CHRIST made this world, and consequently had a real being at the beginning of it, the scriptures manifestly and plentifully assure us. For the same “Son, by whom in these last days GOD “spake unto us,” is *he* “by whom also he made “the worlds.” So that, “as through faith we

“ understand that the worlds were framed by “ the word of GOD,” (ch. xi. 3;) so we must also believe that they were made by the *Son of God*.—*Bishop Pearson*.

See verse 10 of this chapter, where the creation of all things visible is ascribed to the *Son of God*. The primitive fathers believed the worlds were made by CHRIST, and contended that this shewed *his divinity*.—*Drs. Macknight and Whilby*.

“ Who being the brightness of his glory, and “ the express image of his person ;” of the same *divine* majesty and substance, a beam of the same light, an exact resemblance of his original perfections. For whatever excellencies are in the *Father*, the same are in the *Son*, and by *him* they are reflected down upon mankind. The former of these characters, “ the brightness “ of his glory,” alluding to a luminous body, and comparing the *Father* to the original fountain of light, and the *Son* to the effulgence or ray streaming from it, seems intended to teach us that the essence of both is the same; that the one is inseparable from, and not to be conceived without, the other; consequently, that neither of them ever was, or could be, alone. So that the *Son* is hereby declared to be of the same nature and eternity with the *Father*, and from hence, more particularly, the church seems

to have taken the occasion of confessing, in opposition to the Arian heresy, as we find it done in one of our creeds, that **JESUS CHRIST**, the only-begotten **SON** of **GOD**, was begotten of his **FATHER** before all worlds, that he is **GOD** of **GOD**, Light of light, very *God* of very *God*, of one substance with the **FATHER**, by whom all things were made.—*Dean Stanhope.*

The latter of these characters, namely, “the “express image of his person,” resembles him to an image or impress of his **FATHER**’s excellencies. Having already established the *unity of nature* in the similitude of original and derived light, the apostle employs another similitude, significative of the *distinction of persons*. And thus he hath likewise obviated the heresy of Sabellius, by affirming the *Father* and the *Son* to have the same *godhead, glory, and majesty*; but at the same time intimating that they have not the same *personality*: in a word, that though the **FATHER** and the **SON** be *one God*, and in that respect there be no difference in *nature, or time, or degree*; yet the *Father* is not the *Son*, nor the *Son* the *Father*. And in this respect there is a just and very material distinction of order and dignity, mutual relation, and manner of subsisting.—*Dean Stanhope.*

“Upholding all things by the word of his “power.” Surely no being, *less* than that

which made the world, is capable of sustaining and continuing the order of the world. And therefore, though this be now done by the *Son*, who is *man* as well as *God*; yet it is truly and properly the work of that *divine nature*, which was from all eternity at the right hand of the *Father*; not of that *human nature*, which being united to, and from thenceforth inseparable from the *divine*, is now together with it exalted thither.—*Dean Stanhope*.

“ Being made so much better than the angels, as
 “ he hath by inheritance obtained a more excellent name than they.” (Hebrews i. 4.)

Preferred as far above the most glorious spirits, the angels, as his *divine* original had set *him* above them before; as a *Creator* is above creatures, a *King* above subjects, a *Son* above servants.—*Dean Stanhope*.

“ 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?” (Heb. i. 5.)

Noble and excellent as these beings are, they are yet but the attendants on the divine thrones, and the ministers that execute GOD's pleasure.

They sit not at his right hand ; they are not invested with supreme power and authority ; but are in other places of scripture represented as covering their faces before him. But our blessed LORD, “ the brightness of his Father’s glory,” and the sharer of his power, receives the *hommage and adoration* of these excellent beings. They are *his* subjects and ministers. They think themselves honoured by the commands *he* gives them, and happy in the obedience which they pay *him*.—*Bishop Conybeare.*

“ And let all the angels of GOD worship him.” (Heb. i. 6.)

What invention could contrive a more positive and incontrovertible manner of calling the Son “ GOD,” than to say, “ let all the angels “ of GOD,” or, “ let all other Gods, worship “ *him*.” What is this, but to call *him* the *supreme God*? and manifestly to make distinction between GOD by nature and by office ; all these Gods by office are to worship the *God* by nature. “ Worship him, all ye Gods ;” and this the apostle applies to CHRIST, and says that it was spoken of *him* : and how to call *him* “ GOD” more directly and palpably, cannot be supposed. — *Leslie.*

“Unto the Son he saith, Thy throne, O GOD, is for
“ever and ever.” (Heb. i. 8.)

The throne of GOD, whether we understand it of GOD’s natural dominion over the whole creation, or more particularly of his providential government of the moral world, or, in a still more restricted sense, of *Christ’s* mediatorial kingdom, is everlasting; and the government, both in the will of the governor and in the execution, is invariably good and just. But the kingdom of the *God-man* is in this place intended. This is evident, from what is said in the next verse: “GOD, even thy GOD, hath anointed thee with the oil of gladness above thy fellows:” that is, GOD hath advanced *thee* to a state of bliss and glory above all those whom *thou* hast vouchsafed to call thy fellows. It is said, too, that the love of righteousness, and hatred of wickedness, is the cause that GOD hath so anointed *him*, who yet in the previous verse is *himself* addressed as *God*. It is manifest, that these things can be said only of *that person*, in whom the *godhead* and the *manhood* are united; in whom the *human* nature is the subject of the unction, and the elevation to the mediatorial kingdom is the reward of the man JESUS: for CHRIST, being in his *divine* nature equal with

the *Father*, is incapable of any exaltation. Thus the unction with the oil of gladness, and the elevation above his fellows, characterize the *manhood*; and the perpetual stability of the throne, and the unsullied justice of the government, declare the *godhead*. It is therefore with the greatest propriety that this passage in the Psalmist is applied to CHRIST in the Epistle to the Hebrews, and made an argument of *his divinity*; not by any forced accommodation of words, which in the mind of the author related to another subject, but according to the true intent and purpose of the Psalmist, and the literal sense and only consistent exposition of his words.—*Bishop Horsley.*

What proof more can be desired of CHRIST'S *divinity*, than what is here given by the apostle? The *names* and *attributes* of *God* are ascribed to *him*, as also an everlasting throne and kingdom; *divine honour* is required to be paid to *him*; and such *divine works* are assigned to *him*, that in them no creature can have any share of efficiency with *him*. Such is the making of the world, (ver. 10—12,) comprising an assertion of the *omnipotence* of CHRIST, and of his *eternity* and *immutability*: an evident proof that, as the great *Creator* *he* is infinitely exalted above all creatures, and is the *Almighty* and *unchangeable* *God*.—*Burkitt.*

“For this man” (CHRIST JESUS) “was counted worthy
 “of more glory than Moses, inasmuch as he who
 “hath builded the house hath more honour than
 “the house; for every house is builded by some
 “man; but *he* that built all things is *God*.”
 (Heb. iii. 3, 4.)

The argument seems plainly to run thus: *He* that governs all things is *God*: but *Christ*, as father of his family, governs all things in his house, that is, the church dispersed throughout all the world; and hath, in order thereunto, all judgment and all power in heaven and earth committed unto *him*; *he must therefore be God*; that is, the exercise of his kingly office shews that he must be *God* as well as *man*.—*Dr. Whitby*.

“And Moses verily was faithful in all his house, as
 “a servant—but CHRIST as a *Son* over his own
 “house.” (Heb. iii. 5, 6.)

CHRIST, while on earth, acted in a very different manner from Moses. *He* was faithful as Moses was; but in his intercourse with GOD, *he* demeaned himself as a *Son* to his Father, and was more than once, by a voice from heaven, expressly stiled the *beloved Son of God*; and in his intercourse with his disciples, he gave them precepts or commands in *his own name*, and by *his own authority*, expressly asserting *himself* to be their *Lord*, and *Master*, “and

“ carrying himself as a Lord and Master over
“ his own house.”—*Dr. Wells.*

In the first chapter of this epistle we find that CHRIST is not only preferred to the angels, but is described as a being of a totally different order. This opposition is carried through the whole second chapter, one passage of which plainly declares CHRIST’s existence previous to his incarnation, and that he was not of the order of angels: “ He took not on him the nature of
“ angels, but he took on him the seed of Abra-
“ ham.” Lest, however, this assertion of CHRIST’s being of the seed of Abraham should lead the Hebrews to think *him* a mere *man*, the apostle immediately proceeds to point out, in the third chapter, the marked difference between *him* and Moses the legislator of the Jews, who was always considered by them as the greatest of their prophets. He says, that
“ Moses was faithful as a *servant*, CHRIST as a
“ *Son*,” and that CHRIST was counted worthy of more glory than Moses, inasmuch as “ he
“ who hath builded the house hath more honour
“ than the house;” that is, the difference between CHRIST and Moses is that which is between *him* who creates, and the thing created; and then, having before ascribed the creation of the world to CHRIST, he adds, “ he that
“ built all things is *God*.”—*Bishop Tomline.*

“ The Holy Ghost this signifying, that the way into
 “ the holiest of all was not yet made manifest,
 “ while as the first tabernacle was yet standing.”
 (Heb. ix. 8.)

Compare chap. viii. 5. We are informed in the Pentateuch, that the *Lord, Jehovah*, spake unto Moses, saying, “ Let them make me a “ sanctuary, that I may dwell among them. “ According to all that I shew thee, so shall ye “ make it.” (Exod. xxv. 1, 8, 9.) St. Paul, referring to this, says, that Moses was admonished of **GOD** when he was about to make the tabernacle according to the pattern shewed him; which pattern, he informs us, was typical, a figure for the time present, “ the Holy Ghost signifying” thereby such and such truths. So that here the very incommunicable name *Jehovah* is ascribed to the *Holy Ghost*, as it is elsewhere by the evangelical writers.—*Dr. Gloucester Ridley.*

“ 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**?”
 (Heb. ix. 14.)

This may be understood either of our **LORD**'s *eternal divinity*, by which his most precious

blood becomes of such infinite virtue and efficacy; or of the *person* of the *Holy Ghost*, in relation to our LORD's humanity, and whom *he* received from his Father; called also the power and the glory of the Father, (Rom. vi. 4; 2 Cor. xiii. 4; Luke i. 35.) which Holy Spirit overshadowed the blessed Virgin at his conception; which visibly descended on *him* at his baptism; by which *he* was carried into the wilderness, (Matt. iv. 1; Luke iv. 14;) by which *he* is said to be justified, sanctified, sealed, anointed, (all which he is said to have received from the Father;) (see Rom. i. 4; 1 Peter iii. 18; 1 Tim. iii. 16; John vi. 27, compared with Eph. i. 13, John x. 36;) lastly, by which *he* hath power to lay down and take up his life, when and as *he* pleased. (John x. 18.)—*Bishop Fell.*

“ 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.” (Heb. xii. 25.)

Namely, *God*, who “ spake on earth” by Moses, and “ speaketh from heaven” by *his Son* coming down, and *his Spirit* sent down from thence. (1 Peter i. 12.)—*Dr. Whithy.*

Or, Moses, that delivered the law from Mount Sinai; CHRIST, who delivers his commandments immediately from heaven.—*Dr. Hammond.*

“JESUS CHRIST, the same yesterday, and to-day, and
“ for ever.” (Heb. xiii. 8.)

This passage is most justly understood of the nature of *Christ*, especially as the phrase here used, “ the same,” is that by which the immutability of *the Son* is expressed. (Chap. i. 12.)
“ But thou art the same.”—*Dr. Macknight.*

“Through JESUS CHRIST, to whom be glory for ever
“ and ever. Amen.” (Heb. xiii. 21.)

Here eternal glory is ascribed to CHRIST, as it is likewise 2 Peter iii. 18; Rev. v. 12, 13.
—*Dr. Macknight.*

Hence it follows, that *Christ* is to be owned as the *true God*; for this is the doxology ascribed in the New Testament to *him*, of whom, and by whom, and to whom are all things, (Rom. xi. 36;) to GOD the Father, (Gal. i. 5;) to the Omnipotent GOD, (Eph. iii. 20, 21;) to Him who dwelleth in light inaccessible, (1 Tim.

vi. 15, 16;) to the **GOD** of all grace, (1 Peter v. 10, 11;) to the only wise *God, our Saviour*, (Jude ver. 25.)—*Dr. Whitby.*

“ Searching what, or what manner of time the *Spirit*
 “ *of Christ* which was in them” (the prophets,)
 “ did signify.” (1 Pet. i. 11.)

All the ancient fathers agree in their interpretation of this passage, that *Christ* spake by *his Spirit* in the prophets, they being inspired with *his grace*, and taught by *his Spirit*, their words proceeded from the *Divine Word* moving them, and by *him* they prophesied: *he* spake in *Isaiah*, in *Elias*, and in the mouth of the prophets.—*Dr. Whitby.*

In the Old Testament the prophets constantly declared that they had received from *God* the prophecies which they delivered; and it is acknowledged, that none but *God* can foretel future events. *St. Peter* here represents *Christ* as enabling the prophets to foretell his own coming, with his sufferings, and the glory which was to succeed them. “ Of which salvation the prophets have inquired and searched diligently, “ who prophesied of the grace that should come “ unto you; searching what, or what manner of “ time the **Spirit of CHRIST** which was in

“ them, did signify, when it testified before-
 “ hand the sufferings of CHRIST, and the glory
 “ that should follow.” This passage, therefore,
 proves both the *pre-existence* and the *divinity* of
Christ. The same apostle, in his other epistle,
 attributes these prophecies to the influence of
 the *Holy Ghost*; “ prophecy came not in old
 “ time by the will of man, but holy men of
 “ GOD spake as they were moved by the Holy
 “ Ghost.” (2 Peter i. 21.) And thus the power
 of prophesying is ascribed indifferently to the
Father, to the *Son*, and to the *Holy Ghost*, which
 denotes the incomprehensible *union* of the *three*
persons of the *godhead*, asserted in the first ar-
 ticle of the church.—*Bishop Tomline*.

“ The stone which the builders disallowed, the same is
 “ made the head of the corner, and a stone of
 “ stumbling, and a rock of offence.” (1 Peter
 ii. 7, 8.)

See Isaiah viii. 14. “ The stone of stumbling,
 “ and rock of offence,” as the prophet affirms,
 is the *Lord of Hosts himself*; but this “ stone
 “ of stumbling, and rock of offence,” as asserted
 by the apostle, is no other than *Christ*, the same
 stone which the builders refused. Therefore
Christ is the *Lord of Hosts himself*. If the

scripture, thus compared with itself, be drawn up into an argument, the conclusion may indeed be denied, and so may the whole Bible, but it cannot be answered.—*Jones, of Nayland.*

“ 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 quick-
 “ ened by the Spirit.” (1 Pet. iii. 18.)

Being put to death in his human body, in regard of the separation of his soul therefrom for a time; but being quickened, and raised up to an immortal life, by the power of his *divine spirit* or *divinity*.—*Bishop Hall.*

“ Through the righteousness of GOD, and our Saviour
 “ JESUS CHRIST.” (2 Peter i. 1.)

Through the merits of JESUS CHRIST, who is our *God* and *Saviour*.—*Bishop Hall, Dr. Hammond.*

The passage may be rendered, “ through the
 “ righteousness of our *God* and *Saviour* JESUS
 “ CHRIST.”—*Drs. Wells and Doddridge.*

“ For he” (our LORD JESUS CHRIST) “ 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 Pet. i. 17, 18.)

I myself was one of them, who, at *his* glorious transfiguration on the Mount, saw those displays of the Divine Majesty, and heard the voice from heaven declaring *him* to be the *Son of God*, the true Messiah, and Saviour of mankind. (See Matt. xvii. 1; Mark ix. 2, 3; Luke ix. 28, &c.)—*Pyle*.

“ 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*.” (1 John
 i. 1.)

It is observable, that whereas St. John began his gospel with a description of *Christ's divinity* as *God*, he begins his epistle with a demonstration of the truth of his *human* nature as *man*; for the certainty of which he appeals to the judgment of the senses, because they are the proper judges of all sensible objects. It is ob-

servable also, that he takes notice of **CHRIST'S** *divine nature*, as well as asserts the reality of his *human nature*: he styles *him* “the Life,” “the Word of Life,” “that Eternal Life which “was with the Father, and was manifested unto “us,” and “the Word which was from the beginning:” phrases, which taken by themselves seem irreconcilable with the notion of his being a *mere man*, who had no existence before his appearing in our nature; but which, when compared with the commencement of the gospel, written by this author, and considered with his manner of speaking, can scarce be interpreted of any thing less than a *divine* existence, which this Person, this true “Word” and “Life,” had “with the Father,” before the time of his manifestation to the world. Thus was this **JESUS**, in whom we trust, *both God and man*, having two distinct natures in one person.—*Burkitt, Dean Stanhope.*

“I write unto you, fathers, because ye have known
“*him*, that is from the beginning.” (1 John
i. 13.)

That *eternal Son of God*, which was before all worlds.—*Bishop Hall.*

CHRIST, that is from the beginning of the world, though *he* was born as man here on earth, not many years since.—*Dr. Wells.*

“ Who is a liar, but he that denieth that JESUS is
 “ the CHRIST? He is Anti-Christ, that denieth
 “ the Father and the Son. Whosoever denieth
 “ the Son, the same hath not the Father.” (1
 John ii. 22, 23.)

Whosoever denies *Jesus* to be truly the *Son of God*, begotten of the Father before all worlds or created beings, as do the Cerinthians and Ebionites, the same hath not a right and saving knowledge of the Father, but doth by consequence deny the *Father*, by denying *Jesus* to be his *true Son*.—*Dr. Wells*.

“ 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. 24.)

That is, in the love and favour of the Son, and of the Father, and in communion with both. The *Son* appears to be placed here before the *Father*, partly to intimate that they are *equal* in essence and dignity, as, in the apostolical benediction, “ the grace of our LORD JESUS “ CHRIST,” is mentioned before the “ love of “ of GOD” the Father; and partly, because no man cometh to, or continueth in, the Father, but by the Son, who is “ the way, and the truth, “ and the life.” (See John xiv. 23.) “ If any

“ love *me*, he will keep *my* words; and my Fa-
 “ ther will love him, and *we* will come unto him,
 “ and make *our* abode with him.”—*Burkitt*.

“ Hereby perceive we the love of *God*, because *he*
 “ laid down his life for us.” (1 John iii. 16.)

JESUS CHRIST laid down his life for us; but
 this act the apostle attributes to **GOD**: there-
 fore *Jesus Christ is God*.

“ Hereby know ye the Spirit of **GOD**: every Spirit
 “ that confesseth that **JESUS CHRIST** is come in
 “ the flesh, is of **GOD**; and every Spirit that
 “ confesseth not that **JESUS CHRIST** is come in
 “ the flesh, is not of **GOD**.” (1 John iv. 2, 3.)

Hereby, for the present occasion, ye shall take
 a trial of the spirits, whether they be of **GOD** or
 not: every one who confesseth **JESUS CHRIST**
 to have been *God* from all eternity, and in the
 fulness of time to have taken our nature upon
him, and to be come in the flesh, to accomplish
 the perfect work of man’s redemption, is of
GOD, and speaks from **GOD**. So by the con-
 traries, ver. 3.—*Bishop Hall*.

“ In this was manifested the love of GOD towards us,
 “ because that GOD sent *his only begotten Son* into
 “ the world, that we might live through him.”
 (1 John iv. 9.)

Our belief in CHRIST, as the eternal Son of GOD, is necessary to raise us unto a thankful acknowledgment of the infinite love of GOD, appearing in the sending of his *only-begotten Son* into the world to die for sinners. This love of GOD is frequently extolled and admired by the apostles. (See, besides this passage, John iii. 16; Rom. v. 8, viii. 32.) If we look upon all this as nothing else, but that GOD should cause a man to be born after another manner than other men, and when he was so born after a peculiar manner, yet a mortal man, should deliver him to die for the sins of the world; I see no such great expression of his love in this way of redemption, more than would have appeared, if he had redeemed us any other way. It is true, indeed, that the reparation of lapsed man is no act of absolute necessity in respect of GOD, but that he hath as freely designed our redemption as our creation: considering the misery from which we are redeemed, and the happiness to which we are invited, we cannot but acknowledge the singular love of GOD, even in the act of redemption itself; but yet the apostles have

raised that consideration higher, and placed the *choicest mark* of the love of GOD in choosing such means, and performing in that manner our reparation, by sending *his only begotten* into the world; by not sparing *his own Son*, by giving and delivering *him* up to be scourged and crucified for us. And the estimation of this act of GOD's love must necessarily increase, proportionably to the *dignity* of the *Son*, so sent into the world; because the more *worthy* the *person* of CHRIST, before he suffered, the greater his condescension unto such a suffering condition; and the nearer *his relation* to the *Father*, the greater his love to us, for whose sakes he sent *him* to suffer. Wherefore, to derogate any way from the person and nature of our Saviour before he suffered, is so far to undervalue the love of GOD, and, consequently, to come short of that acknowledgment and thanksgiving, which is due unto him for it. If, then, the sending of *Christ* into the world were the highest act of the love of GOD which could be expressed; if we be obliged unto a return of thankfulness, someway correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an *infinite dignity* of nature in the person sent; then it is absolutely necessary to believe, that

Christ is so the only begotten Son of the Father, as to be of the same substance with him, of glory equal, of majesty co-eternal.—Bishop Pearson.

“ And we have seen, and do testify, that the Father
“ sent the *Son* to be the Saviour of the world.”
(1 John iv. 14.)

“ Whosoever shall confess that JESUS is the *Son of*
“ *God*, GOD dwelleth in him, and he in GOD.”
(1 John iv. 15.)

“ Who is he that overcometh the world, but he that
“ believeth that JESUS is the *Son of God*?” (1
John v. 5.)

Not only the Messiah, but also, as such, the *only begotten or true Son of God*; and thereby duly qualified to become the *author* of eternal salvation to all that love and obey him, and abundantly to reward all their sufferings here for his sake.—*Dr. Wells.*

“ For there are *three* that bear record in heaven, the
“ *Father*, the *Word*, and the *Holy Ghost*; and
“ these *three* are *one*.” (1 John v. 7.)

Unto this main truth concerning CHRIST, the Redeemer of the world, there are six sufficient and undeniable witnesses; whereof three are in heaven, and three upon earth; those in heaven are the *three sacred Persons in Trinity*,

the *Father, Son, and Holy Ghost*; and these three are, in essence, *one and the same God*.—*Bishop Hall*.

“These three are one.” *Three persons ; one Being, one Jehovah, one God*.—*Bishop Beveridge*.

That equal honour should be paid to the *Father, the Son, and Holy Spirit*, is evidently implied by the baptismal form running in the name of all the three: and, whether St. John hath said it, or not, if there be any meaning in words, “these three are one;” they are the one object of our faith and our love, of our prayers and our praises. While this form continues to be used in the church, the *doctrine of the Trinity* cannot perish from it; and he who denies glory and worship to be due to the *Father, Son, and the Holy Spirit*, does in effect renounce his baptism, and ought to be initiated by a new form into a new religion.—*Bishop Horne*.

“He that hath the *Son* hath life; and he that hath
“not the *Son of God* hath not life.” (1 John v. 12.)

These being the necessary means of salvation, it was necessary to reveal to the world the doctrines concerning the *Son* and the *Holy Spirit*; and the belief of these doctrines is necessary to

every christian, as far as the right use of the means depends on the right faith and belief of the doctrines. "He that hath the Son," says St. John, "hath life; and he that hath not the Son of GOD hath not life;" and again, "Whosoever denieth the Son, the same hath not the Father." For since we can only come to the *Father* through the *Son*, to deny the *Son*, is to cut off all communication between us and the *Father*. The same may be said of the blessed Spirit, through whom we are in CHRIST. "If any man," says St. Paul, "have not the *Spirit of Christ*, he is none of *his*." Our blessed LORD has himself told us, that "this is life eternal, that we may know the only true GOD, and JESUS CHRIST, whom he hath sent."—*Bishop Sherlock*.

"And this is the confidence that we have in *him*,
 "that if we ask any thing according to *his will*,
 "he heareth us." (1 John v. 14.)

"In him," that is, in the *Son of God*. In another part of the epistle the same sentiment is repeated, but it is spoken of *God*: "We have confidence toward GOD, and whatever we ask we receive of him." (Chap. iii. 21, 22.) Can a man read these two passages, and doubt for a

moment, whether his *Saviour* be the *God* that heareth prayer?—*Bishop Horne.*

“This” (JESUS CHRIST) “is the true GOD, and eternal life.” (1 John v. 20.)

This same *Jesus Christ*, you are to know and believe most assuredly, is no other than the *true God* and *eternal life*, both as having eternal life in *himself*, and also as being the *author* of eternal life to all those who truly believe in him.—*Dr. Wells.*

This is an argument of the *deity* of *Christ*, which almost all those who have written in its defence have urged; and which, I think, none who have opposed it have so much as appeared to answer.—*Dr. Doddridge.*

“Little children, keep yourselves from idols.” (1 John v. 21.)

The apostle having asserted that “this,” namely, *Christ*, “is the *true God*,” immediately subjoins, “little children, keep yourselves from idols.” The meaning of which is, that if *Christ* were not the *true God*, he must be an idol, because divine worship was paid to *him*:

and this is an explanation of his calling CHRIST “the *true God*,” namely, that whoever else pretends to it is an idol, and therefore we must worship *none else*. There is another part of this passage which does plainly evidence the *divinity of Christ*, and that is, that “the *Son of God* hath given us an understanding, “that we may know him that is true.” (Ver. 20.) To give man understanding, is an incommunicable attribute of *God*; and that is, past all subterfuge, attributed here to *the Son*.—*Leslie*.

“Grace be unto you, and peace, from him which is,
 “and which was, and which is to come; and
 “from the *seven Spirits* which are before his
 “throne; and from *Jesus Christ*, who is the
 “faithful witness, and the first-begotten of the
 “dead, and the prince of the kings of the earth.”
 (Rev. i. 5.)

“From him which is, &c.” From the Eternal GOD, whose name, JEHOVAH, signifies, he that is, and was, and shall be.—*Dr. Hammond*.

This description of *God the Father* occurs at chap. iv. 8; from which place the apostle seems to take it here. It has the same meaning with the great “*I am*” of Exodus iii. 14.—*Dean Woodhouse*.

“ And from the *seven spirits* which are before “ his throne.” To understand this expression we must refer to chap. iv. 5, where, in the glorious representation of the Deity, are exhibited “ seven lamps of fire burning before the throne, which are the seven spirits of GOD.” But at chap. iii. 1, *God the Son* describes *himself* as “ having the seven spirits of GOD ;” and when *he* appears under the emblem of the lamb; (chap. v. 6,) he is described as “ having seven “ eyes, which are the seven spirits of GOD, sent “ forth into all the earth.” But what can we account this universal *Holy Spirit* of *God*, proceeding from the *Father* and the *Son*, to be, but that which, in the plainer language of the sacred scriptures, is called the *Holy Ghost*. The comment of the venerable Bede on this passage appears just and forcible. The *one Holy Spirit* is here described as sevenfold, by which is intimated, in prophetic language, fulness and perfection.—*Dean Woodhouse.*

“ And from JESUS CHRIST.” He seems to be here mentioned last of the *three persons* in the *godhead*, because his character and description are longer dwelt upon. (Ver 5—7.)—*Dr. Hammond, Dean Woodhouse.*

“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.”
 (Rev. i. 8.)

Christ is the *first* and the *last*, the original *Creator*, and the final *Judge*, of the world ; and to his illustrious advent, and final triumph over his enemies, as being the grand catastrophe of the Apocalypse, the prophet, who had already seen it exhibited in vision, exultingly adverts; before he begins his narration.—*Dean Woodhouse.*

That it is *God the Son* who here speaks, admits of no doubt, see ver. 17, 18, where *he* says, “I am the first and the last, I am *he* that liveth, “and was dead ;” also ch. xxii. 13—16, where *he* repeats this description of *himself*, and, in order that none might doubt who it is that thus describes *his eternity*, continuing to speak in the same person, says, “I, JESUS, have sent “mine angel.” All these expressions are the common description which scripture gives of the *eternity* of *God*, whose being is commensurate with duration, past, present, and to come. Here, therefore, we have a most clear and undoubted proof of the *divinity* of our *Saviour*.—*Archbishop Tillotson.*

He which is expressly styled Alpha and Omega, the first and the last, without any restriction or limitation, was, after and before any assignable time, *truly* and *essentially* GOD. For by this title GOD describes his own being, and distinguishes it from all other. (See Isaiah xli. 4; xlvi. 12; xlv. 6.) But CHRIST is in various passages of the Revelation styled expressly the *first* and the *last*. (See ver. 11, 17; ch. ii. 8; xxii. 13; &c.) And in all these places the title is attributed to *him* absolutely and universally, without any limitation, in the same latitude and eminence of expression, in which it can be attributed to the *Supreme God*. Whence it follows, that CHRIST is declared to be the *Supreme, Almighty, and Eternal God*.—*Bishop Pearson*.

“ I am the first and the last; I am *he* that liveth,
 “ and was dead, and behold I am alive for ever-
 “ more, Amen; and have the keys of hell and
 “ of death.” (Rev. i. 17, 18.)

Even that CHRIST, which lived here on earth, and was put to death, and rose again to life, and now liveth, never to die again, and hath all power over the invisible state of death, and over death itself.—*Dr. Hammond*.

“These things saith *he that is holy*, &c.” (Rev. iii. 7.)

This epithet belongs appropriately to the *Deity*; *he* alone is holy, the *Holy One*. (Exod. xxviii. 36; Isaiah vi. 3.) Thus it belongs to the *only begotten Son*, as partaking the nature of the *Father*. (Psalm xvi. 10; Luke iv. 34; Acts iii. 14.)—*Dean Woodhouse*.

“ 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.” (Rev. iv. 8.)

The six wings of these living creatures denote their zeal and readiness to propagate the gospel, while the number of their eyes denote their wisdom and foresight. And they are indefatigable in giving honour to the *blessed Trinity* of *Persons* in the *unity* of the *one omnipotent and eternal Godhead*. These angels and blessed spirits, who are here represented as paying their constant attendance about the throne of the Majesty on high, and acknowledging, with most awful and profound reverence, the *three Holies*, which are *one Eternal and Almighty Lord God*, furnish a fit example for the church militant

here to follow; because, in so doing, they not only copy after, but, as it were, anticipate the constant employment of the church triumphant in heaven.—*Dean Stanhope.*

“Blessing, and honour, and glory, and power, be
 “unto him that sitteth upon the throne, and
 “unto the Lamb, for ever and ever.” (Rev. v. 13.)

Thus was represented the pure and primitive worship of the christian church to be performed towards GOD and JESUS CHRIST, through all its periods of time on earth. And it is called “new,” (ver. 9,) as belonging peculiarly to christians, for they only worship GOD through CHRIST, the only Mediator.—*Pyle.*

“These shall make war with the *Lamb*, and the
 “*Lamb* shall overcome them; for *he* is *Lord of*
 “*Lords*, and *King of Kings*.” (Rev. xvii. 14.)

“And he” (the Word of GOD, chap. xix. 13) “hath
 “on his vesture, and on his thigh, a name written,
 “*King of Kings*, and *Lord of Lords*.” (Rev.
 xix. 16.)

Having given, in the demonstration of his power, open marks and proofs of his glorious sovereignty over all creatures, he is publicly

proclaimed and acknowledged, “ *King of Kings,*
“ and *Lord of Lords.*” — *Bishop Hall.*

“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.” (Rev. xxi. 6.)

The triumphant Messiah concludes his address as he began it, (chap. i. 8, 18,) with such a representation of his *eternal power* and *glory*, as must induce his followers to trust in *him*. He then (ver. 7, 8) renews his promises of inestimable rewards to those who shall diligently seek *him*, and his denunciation of eternal punishments on those who pursue the wages of sin.—*Dean Woodhouse.*

“I, JESUS, have sent mine angel to testify unto you
“ these things in the churches. *I* am the root
“ and the offspring of David, and the bright and
“ morning star.” (Rev. xxii. 16.)

I am both the *root* of David, whence he had his beginning, according to my *divinity*; and the branch that issued from David, according to my *human nature.*—*Bishop Hall.*

“The grace of our LORD JESUS CHRIST be with you
“all. Amen.” (Rev. xxii. 21.)

He closes all with the usual apostolical benediction, wishing “the grace of our LORD JESUS CHRIST” to the churches of Asia in particular, and to all christians in general. The conclusion is truly excellent, as well as all the other parts of this book; and nothing could be contrived to leave these things with a stronger impression on the mind of the readers. In the whole, from first to last, appears the *majesty* of the *Divine Revealer*, “the Alpha and Omega,” the beginning and the end, the author and finisher of every good work, and more especially of this.—*Bishop Newton*.

SUCH, then, is the evidence whereon the doctrine of the Trinity, or of three persons in the unity of the Godhead, is founded. Weighty and manifold it must be confessed to be! From the book of Genesis to that of the Revelations, from the very first words of scripture even to the very last, some manifestation of this great and mysterious truth is continually displayed: the inspired writers of every age, backed by the highest possible authority, that of the *incarnate God himself*, successively bear witness to it. The law and the prophets, the evangelists and apostles, all and each abundantly testify in plain and explicit terms, that “the *Father is God*, “the *Son is God*, and the *Holy Ghost is God*,” and yet that “they are not *three Gods*, but *one God*.” Who, then, shall be bold enough to question the truth of this assertion? *Quis dicere falsum audeat?* Who shall venture to deny what GOD has vouchsafed to reveal to us by the mouth of so many witnesses; witnesses, whose veracity and integrity are in every respect unimpeachable; who were incapable of deceiving or being deceived, free from all suspicion of fraud or collusion, (many of them living at re-

mote periods from each other,) yet all uniting, as it were, with one voice, to declare the same divinely-inspired doctrines? To refuse our assent, when claimed by the joint testimony of such witnesses as these, is as bad as, if not worse than, Jewish infidelity. For if there be any thing in the books of the Old and New Testaments worthy of credit; if any part of what is therein written is to be believed; the assurance of *three distinct persons in the unity of the Godhead*, and the *divinity of JESUS CHRIST*, “who took our nature upon *him*, and so was both “*God and man*,” are assuredly points of faith the most easy to be embraced. He, whose mind, after an attentive perusal of the sacred volume, can hesitate to receive and acknowledge these things as true, cannot, it may reasonably be inferred, be a sincere believer of any other doctrine of revealed religion. None of us, under the present limitation of human faculties, can, indeed, pretend to understand how these things are; for, “without controversy, great is the “mystery of godliness.” But to deny that **GOD** has plainly and positively delivered them in that partial revelation, which **He** has been pleased to make of **Himself** and his will, must be the effect of wilful and determined blindness; and it can hardly, I trust, be deemed a breach

of christian charity, to apply to such unbelievers the words of St. Paul to the Corinthians, “ If our gospel be hid, it is hid to them that are lost.”

FINIS,

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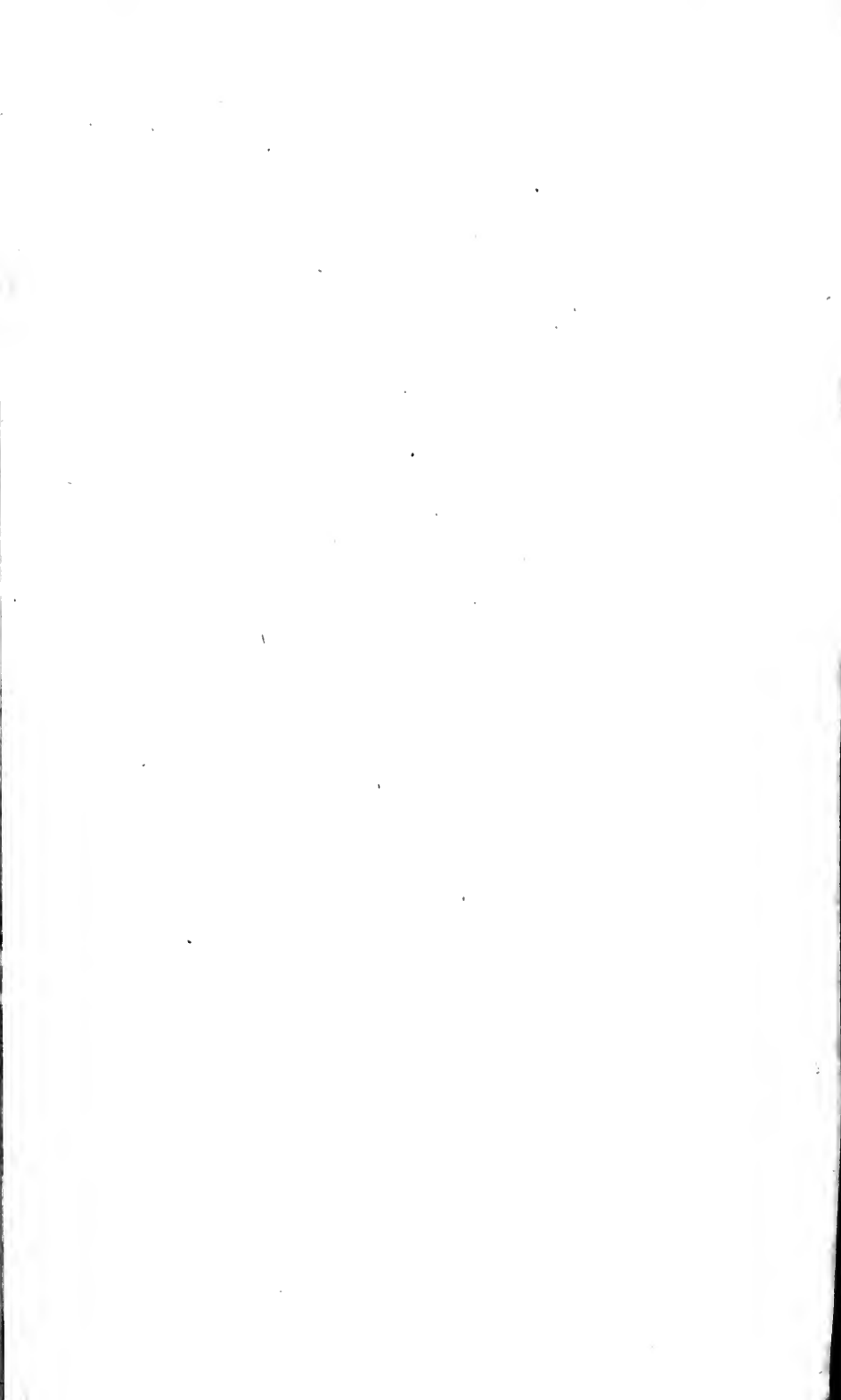
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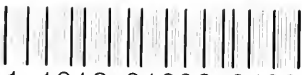
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