

The Scripture Doctrine Of The Trinity

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BRIEFLY STATED AND DEFENDED:
AND THE CHURCH OF ENGLAND VINDICATED FROM THE CHARGE OF UNCHARITABLENESS
IN RETAINING THE ATHANASIAN CREED.

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SECOND EDITION, CORRECTED AND ENLARGED.

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Advertisement To The Second Edition.

THE present Edition has been carefully revised and corrected, throughout; the texts of Scripture have been re-collated; and such, as upon mature consideration were deemed not to be strictly applicable, have been omitted. Additional References have been inserted, which, the author trusts, will be found to render this Manual of the Scripture Doctrine of the Trinity more permanently useful, and not unworthy a continuance of that patronage, with which his labors have hitherto been honored.

Preface To The First Edition.

IT has long since been made an objection to the Reformed Church of England, that she has not only admitted among her public formularies a summary or standard of belief, which is unintelligible in itself, but that she is also guilty of violating the great law of Christian Charity, in consigning to eternal perdition all, who do not assent to or believe every clause of the Athanasian Creed. And, because Dr. WATERLAND, the learned historian of that venerable defense of the Catholic Doctrine of the Trinity, did not support his exposition of it by passages of Scripture, it has been inferred (though neither accurately nor legitimately) that the Athanasian Confession is incapable of proof from the Sacred Writings, and is consequently unscriptural.

As these old objections, (for most of those which are now commonly urged, were made and refuted nearly one hundred and fifty years since,) have been revived in the present day, and stated anew; and as they are now circulating with ardent zeal and indefatigable assiduity by those, who dispute or deny the Scripture doctrine of the Trinity, it becomes the duty of every one, who cherishes a regard for sacred truth, to resume the defensive armor of its departed champions, and to " contend earnestly, with meekness and fear, for the faith once delivered to the saints." Under this sense of duty the author composed and delivered, at Christ Church, Newgate Street, two discourses, the substance of which is now offered to the candid attention of the public: and, while he has endeavored to supply the members of the Anglican Church with brief answers to those objections, and with a concise Manual of SELECT SCRIPTURAL TESTIMONIES for the Doctrine of the Trinity, he has also attempted to elucidate the principal clauses of the Athanasian Creed, and to shew its consistency with the tenor of Scripture. The form of sermons has for the most part been retained in the following pages; because it has enabled the author to state certain arguments and illustrations in a more popular manner.

In preparing the work for the press, he has availed himself of the opportunity thus presented to him, of giving many texts and some arguments in detail, the results only of which could be delivered orally; and he has added an appendix, containing elucidations of the subject, compiled from the early Fathers of the Church, and from other sources, which, though familiar to every divine, are not known or accessible to ordinary English readers, for whose use the present manual is more particularly designed.

On Trinity Sunday, May 28th, 1820.

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“The three Creeds, Nicene Creed, Athanasius's CREED, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.” — Article 8 of the 39 Articles of the United Church of England and Ireland.

“These Catholic Declarations of our belief, delivered by them who were so much nearer than we are unto the first publication thereof, and continuing needful for all men at all times to know these confessions, as testimonies of our continuance in the same faith unto this day, we rather use than any other gloss or paraphrase devised by ourselves; which, though it were to the same effect, notwithstanding, could not be of the like authority and credit.”

“The Creed of ATHANASIUS was, both in the east and west churches accepted, as a treasure of inestimable price, by as many as had not given up the very ghost of belief. Then was the Creed of Athanasius written, howbeit not then so expedient to be publicly used as Now in the Church of God.” — Hooker.

“Unfeignedly account the Doctrine of the Trinity the sum and substance of the Christian Religion (as express in our Baptism), and Athanasius's Creed the BEST EXPLICATION of it I ever read.” — Baxter.

THE SCRIPTURE DOCTRINE OF THE TRINITY.

REV. 4. 8.

And they rest not day and night; saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

IT is the peculiar excellence of the Church of England, that, while she preserves in its utmost purity the morality of the Gospel, she is not negligent of its important doctrines. " By the perfection of her arrangements, all the grand doctrinal truths of the Gospel are, in the course of the year, presented to her members for special contemplation. By this means she secures from neglect or perversion those points of faith, which are the essentials of our religion, and at the same time renders unnecessary those frequent disputations upon doctrinal subjects, which do not make men either wiser or better. Having lately exhibited to us the mercy and holiness of God, the crucifixion and ascension of Christ, and the descent of the Holy Ghost, to abide with Christians, she, today (1), calls us to collect our thoughts, and to contemplate that mystery of redemption, the Holy and Eternal Trinity: — a subject this, solemnly sublime, and offered to finite minds as matter for belief, not comprehension. Every endeavor, with merely human faculties, to comprehend this mystery, must prove futile: for, Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea. (Job, 11. 7 —9.) The business of the Christian today is, not to indulge in human speculations; not to be beguiled by the pride of human reason; but to recur with humility to that fountain which the Deity has set open for instruction, and thence to draw the truth, with which the church now requires him to refresh his memory." (2) Impressed with these sentiments, we have selected, as a guide to your thoughts, a text from the portion of Scripture appointed for the epistle of this day; in which the angels and blessed spirits, that pay their constant attendance about the throne of the Majesty on high, are represented to St. John, with the most awful and profound reverence, as acknowledging and worshipping the three Holies, which are one Eternal and Almighty God.

(1) Trinity-Sunday.

(2) Bishop Dehon.

It is proposed, therefore, in the first place, to submit to your most serious attention a concise statement of the Scripture Doctrine concerning the Trinity, or the union of three Divine Persons in one Deity or Godhead; and secondly, to vindicate it from those cavils and objections which are commonly urged against it.

SECTION 1.

A Summary of the Scripture Doctrine concerning the Holy Trinity.

It is proposed, in the first place, to establish the doctrine of the Trinity on the immoveable basis of divine revelation; in other words, to exhibit a concise statement of what the Bible teaches us concerning this sublime doctrine. And, in prosecuting this important subject, the attention of the reader will be directed to the very ideas, which the Sacred Scriptures give us concerning the mystery of the Trinity. By following this way of Divine Revelation, we shall discover certain incontestable principles; which, taken together, will form a demonstration of that fundamental article of the Christian Faith, which we confess, when we say that we believe in, and worship, the " Holy, Blessed, and Glorious Trinity, three Persons and one God."

1. The first principle, laid down in the Scriptures, is the Unity of the Supreme Being; or, that there is only One Infinite and Eternal Power, the sovereign cause of all things. On this principle is established the whole system of religion. It was the forgetting of this truth that rendered the heathens inexcusable, because the light of nature impresses it on the hearts of all men, and they have only to consult right reason to be convinced of it: for the invisible things of God, even his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made. The same proofs, which the contemplation of the universe affords us of the existence of a Creator, also demonstrate to us the Unity of His Essence or Being, in opposition to that monstrous system of idolatry, which obtained in the antient world, and which still subsists wherever the light of the Gospel has not penetrated.

To efface from the human mind every the slightest trace of these pernicious errors, Revelation speaks to us with a louder voice than reason, and every where brings us back to the knowledge of one Supreme All-powerful Being. It portrays to us, in characters as strong and as bright as the sun-beams, that there is only One Being, whose glorious attributes render him worthy of the devout adoration of those rational creatures, whom His mighty hand has called out of nothing into existence. This principle pervades every part of the Bible, from Genesis to the Book of the Revelations. Moses and Jesus Christ, the prophets and apostles, all speak the same language. Witness the great lawgiver of the Jews. Hear, O Israel, says he, The LORD our God is ONE Lord: or, as the words may be also rendered, JEHOVAH our God is ONE Jehovah. (1) Unto thee it was skewed, that thou might know that the LORD, or JEHOVAH, He is God; there is NONE else besides Him. (2) Witness the declaration of the Savior of the world, There is none good but ONE, that is, God. (3) Witness also the majestic language, which the prophet Isaiah has recorded the sovereign cause of all things to have uttered. I am the LORD, and there is NONE else. There is no God besides me. I form the light and create darkness. I make peace, and create evil. I the LORD do all these things. (4) And what shall I say concerning the writers of the New Testament? The time indeed would fail me, to tell of the evangelists and apostles, who all announce, as it were with one voice, that there is only ONE GOD, and Father of all, who is above all, and through all, and in you all. (5)

2. But, secondly, the Scriptures teach us, that in the Deity, in this one God there is a plurality of persons, or three distinct personal subsistence's of one and the same power and excellence. (6)

1. Of this doctrine there are several intimations in the Old Testament. Thus, in Gen. 1. 26. Jehovah is represented as saying, with regard to the creation of man, Let us (7) make man in OUR image, after OUR likeness.

- (1) Deut. 6. 4.
- (2) Deut. 4. 35.
- (3) Mark, 10. 18.
- (4) Isa. 45. 5. 7.
- (5) Eph. 4. 6. See also 1 Cor. 8. 6.
- (6) See Note 1.
- (7) See Note 2.

And again, after the fall of our first parents, —Behold the man is become like one of us, to know good and evil. (1) And the Loin) God said, Let us go down and there confound their language. (2) I heard the voice of the Lord, says Isaiah, saying, Whom shall I send? and who will go for us? (3) Produce your cause, saith the LORD; let them bring forth and shew us the former things, that we may consider them. (4) It would be derogatory to the honor of the Divine Majesty, were we to interpret these expressions as borrowed from the style of earthly sovereigns, who assume lofty terms in order to magnify their own importance. The Almighty can stand in no need of such expedients, and must speak according to truth.

- (1) Gen. 3. 22,
- (2) Gen. 11. 7.
- (3) Isa. 6. 8.
- (4) Isa. 41. 21, 22.

2. Still more explicit is the language of the New Testament; in which, as the doctrine of the Trinity is the distinguishing tenet of Christianity, we may expect to find it asserted in the clearest terms. Out of the great number of texts that might be cited, the following are selected as bearing most fully upon the point under consideration.

When Jesus Christ was praying among the people, after he had been baptized in the river Jordan, the heavens were opened, and the SPIRIT OF GOD descended in a bodily shape like a dove, lighting upon HIM (Christ); and a VOICE came from heaven, which said, Thou art MY beloved Son, in whom I am well pleased. (1) Here we have three persons most clearly distinguished, viz. God the FATHER, who by a voice from heaven declared him to be his be-loved Son, and publicly sealed his appointment to the mediatorial office; CHRIST, on whom the SPIRIT or God descended, and who then entered upon that office; and the HOLY SPIRIT, who, descending visibly under the emblematic representation of a dove, lighted upon Him, as through Him to be communicated to all his true disciples. Thus the three persons in the Sacred Trinity evidently acted, according to the parts sustained by them in the great work of man's salvation.

But the appointed form of Christian baptism is yet more conclusive. When our Lord instituted that sacrament, he said to his apostles, Go ye, and teach (or make disciples of,) all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. (2) Now, since baptism is to be performed, (as in fact it has been performed by the Church of Christ in every age,) in the name (not names) of the Father, and of the Son, and of the Holy Ghost, they must all three be persons, and (as will presently be shown) divine persons: and since no mention is made of any superiority or difference between them, we conclude that these three persons are all of ONE substance, power, and eternity.

- (1) Matt. 3. 16, 17. Luke, 3. 21, 22.
- (2) Matt. 28. 19.

Further, this doctrine is explicitly asserted by St. Paul. (1) There are, says he, diversities of gifts, that is, of spiritual gifts, such as the gift of prophecy, speaking different languages, and the like, — but the same SPIRIT; meaning the Holy Spirit, by whose extraordinary influences they were imparted to the Apostles and first disciples of the Gospel. And there are diversities of administrations, or offices in the Church of Christ, but the same LORD; meaning the Lord Jesus Christ, who appointed them all. And there are diversities of operations, or extraordinary working of miracles, but it is the same God which worketh all in all; meaning God the Father, the fountain of all goodness and power, and the immediate dispenser of every good and perfect gift.

- (1) 1 Cor 12. 4-6.

Again, the separate and united power of the three persons, is expressed with peculiar clearness in 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. The manner in which Christ and the Holy

Spirit are here mentioned, implies that they are persons, for none but persons can confer grace, love, or fellowship. This apostolic benediction has a plain reference to the one NAME in which Christians are baptized; and it may remind us of the blessing appointed in the law. The LORD spoke unto Moses, saying; Speak unto Aaron and unto his Sons, saying, On this wise shall ye bless the children of Israel, saying to them, — 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. And they shall put my name upon the children of Israel, and I will bless them.' (1) The threefold repetition of " THE Lord," (in Hebrew, JEHOVAH') together with the concluding sentence, (they shall put my name upon the children of Israel,) is very remarkable; and the whole accords to the adoration of the heavenly worshippers in that sublime hymn of praise in Isa. 6. 6. which is repeated in the epistle for Trinity Sunday, (Rev. 4. 8.) — Holy, Holy, Holy, is the LORD of Hosts. " If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of the Father, the Son, and the Holy Ghost. The Father is the author of blessing and preservation; grace and illumination are from the Son, by whom we have the LIGHT of the knowledge of the glory of God in the FACE (or PERSON) of Jesus Christ. (2. Cor. 4. 6.) Peace is the gift of the Spirit, whose name is the Comforter, and whose first and best fruit is the work of peace."

(1) Numb. 6. 22-27.

If it be possible for language to convey the idea of a plurality of persons, and that these persons are THREE in number, the texts which have just been cited most unquestionably do it: and as they were all spoken of the Divine Being, they prove, beyond contradiction, the subsistence of three Divine Persons in the Deity.

Lastly, in the first epistle of St. John, it is explicitly asserted, that in the unity of the Godhead there is a Trinity of persons. There are (says the Apostle) three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these THREE are ONE. (1) This passage is too important to be omitted; and it is adduced, not for the purpose of laying any great stress upon it, but lest the omission of it should be considered as a defect, and also because it is not necessary to the establishment of the doctrine of the Trinity. " The authenticity of this passage has been disputed; (2) and the foes of the orthodox faith have parried it by calling it an interpolation. The objection evinces the difficulty of clothing the passage with any other construction than that which has been given; and thus secures it from that perversion, which (to accommodate human reason, or rather, human ignorance,) many passages of the New Testament have been made to endure." (3)

(1) 1 John, 5. 7.

(2) See a summary of the Evidence for and against the genuineness of the disputed verse, in the Appendix, NOTE 3.

(3) Bishop Dehon's Sermons, col. 2. p.118.

Admitting, however, that the authenticity of this passage is not certain, (or, as the opponents of the doctrine of the Trinity, continue to affirm, that it is even spurious,) still it contains nothing but what is most abundantly and explicitly asserted in other parts of the sacred Writings: for,

3. In the third place, the Bible most plainly teaches us, that this divine plurality is not a plurality of names, but of THREE PERSONS in ONE God.

Thus, the Father is said to send, and the Son and the Holy Spirit are said to be sent upon earth, hut in a different manner from each other; the Son being sent in a real human body, and the Holy Spirit in a luminous appearance at the day of Pentecost. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God SENT not his Son into the world to condemn the world; but that the world through him might be saved. (1) In the fulness of time, God SENT forth his SON, made of a woman, made under the law, to redeem them that were under the law. (2) Hence our Redeemer frequently styles the Father, Him that SENT me; and declares, that He and his Father are ONE (not by consent of will only, but by unity of power, and consequently of nature,) and that He came into the world to do the will of his Father, and to finish the work which HE had given him to do. (3)

(1) John, 3. 16, 17.

(2) Gal. 4. 4, 5.

(3) John, 10. 30. 4. 34.

When, says our Lord, 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. (1) When HE, the SPIRIT OF TRUTH, is COME, HE will GUIDE you into all truth, for HE shall not SPEAK of HIMSELF; but, whatsoever HE shall HEAR, that shall HE SPEAK, and HE will SHEW you things to come. All things, that the FATTIER hat h, are MINE; therefore said I, that HE (the Holy Spirit) shall TAKE of mine and SHEW it unto you. (2) At the day of Pentecost, the mighty effects and influences of the Holy Spirit were manifested. It was the Holy Spirit, who caught away Philip from the Eunuch (3), and said, separate ME Barnabas and Saul for the work whereunto I have called them; and also commanded Paul and Silas not to preach in Asia Minor, or in Bithynia. (4) And holy men of old spoke as they were

MOVED by the HOLY SPIRIT (5); who is further said, in the Scriptures, to strive, to know, to lead, to help, to testify, to reveal, to search, to prophecy, to give gifts, to work in the soul of man, to work miracles, to sanctify, to quicken, or give life, and to be vexed and grieved. (6)

(1) John, 15. 26. (2) John, 16. 13-15.

(3) Acts, 8. 39. (4) Acts, 16. 6, 7.

(5) 2 Pet. 1. 21.

(6) Compare Gen. 6. 3. 1 Cor. 2. 11. Rom. 8. 14. 26. 16. Eph. 3. 5. John, 14. 26. 1 Cor. 2. 10. 1 Tim. 4. 1. 1 Cor. 12. 8-10, 11. Rom. 15. 19. 1 Cor. 6. 11. 1 Pet. 3. 18. Isa. 63. 10. Eph. 4. 30.

Now, in all these passages, as far as it is possible for language to announce it, personality is most expressly ascribed to each of the Sacred Three: wherefore we are authorized to confess, in the words of the venerable Athanasian Creed (1), that "there is one PERSON of the FATHER, another of the SON, and another of the HOLY GHOST," that is three persons really distinct, and not in name only; and that "Such as the FATHER is, such is the SON, and such is the HOLY GHOST." For, 4. In the fourth and last place, it appears from Scripture that "the whole three Persons" of the Holy Trinity "are co-eternal together and coequal." (2)

(1) Athanasian Creed, verses 5, 7. In this, as well as in the subsequent pages, where this venerable confession is cited, the author requests that he may be explicitly understood to quote it, not as a proof of the Scripture doctrine of the Trinity. He makes use of it, partly, for the sake of summing up the evidence contained in the paragraphs to which such quotations may belong, and also for the purpose of shewing how entirely that bulwark of Christian doctrine is founded upon the immutable basis of eternal truth, the INSPIRED WORD OF God.

(2) Ibid. verse 26.

No one can need to be informed, that the Father is, fully and essentially, God over all, blessed for evermore. Now, if it can be proved from Scripture, that the Son is God, and that the Holy Ghost is God, it will clearly follow that the Sacred Three are co-equal and co-existent. The Deity is designated in the Scriptures by names or titles appropriated to Him; by attributes and works, which can be predicated of none but the Supreme Being; and by divine worship given both to the Son and to the Holy Spirit as well as to the Father: whence we conclude that they are one God. A few of the more striking of these testimonies shall now be adduced.

1. The NAMES of DEITY are given to each of the Divine Persons in the Holy Trinity: in other words, they are all three comprehended under the same individual and supreme appellation; whence it necessarily follows that these three are one.

JEHOVAH.

They partake, in common, of the name JEHOVAH, which name imports true, essential Being, Being of itself, eternal, immutable, necessary, and independent existence, and is equally the name of every one of the three persons in that Divine Being. What it signifies in one person, it must also signify in the others; as truly as the singular name Adam, in its collective and appellative capacity, expresses the common nature of mankind. And this name neither is, nor can be, communicated to any derived or inferior nature, as well on account of its signification as of its application, which is expressly restrained to one only. A few passages will establish this point beyond all contradiction.

JEHOVAH SABAOTH, Of JEHOVAH OF HOSTS (in our authorized version rendered THE LORD OF HOSTS) is a title sacred to Deity. JEHOVAH our God, is ONE JEHOVAH. (1.) Thou whose NAME ALONE is JEHOVAH, art the Most High over all the earth. (2)

(1) Deut. 6. 4.

(2) Psa. 83. 18.

Thou, even thou art JEHOVAH, alone. (1) Yet the LORD JESUS CHRIST is called JEHOVAH. Thus saith JEHOVAH, the King of Israel, and his Redeemer, the LORD OF HOSTS, I am the first and I am the last, and beside me there is no God (2) But JESUS CHRIST is the Redeemer (for in him we have redemption through his blood (3): and the titles first and last, he takes to himself. I am Alpha and Omega, the beginning and the end, the FIRST and the LAST. (1) Therefore he is JEHOVAH, THE LORD of HOSTS. Again, I am JEHOVAH, and beside me there is no Savior (5); but JESUS CHRIST is repeatedly styled the Savior in the New Testament. To cite only one passage; Grow in grace, and in the knowledge of our LORD and SAVIOUR, Jesus Christ. (6) Therefore JESUS CHRIST IS JEHOVAH. Once more, in the sixth chapter of the prophecy of Isaiah, the prophet tells us, that he saw JEHOVAH sitting upon his throne, high and lifted up, and his train filled the temple; and one (of the seraphim) cried unto another, and said Holy, Holy, Holy, is JEHOVAH OF HOSTS (7). The evangelist Saint John, quoting the ninth and tenth verses of this chapter (8), says, These things said Esaias, when he saw HIS (Christ's) Glory, and spoke of him. So that what the prophet Isaiah calls the glory of Jehovah, the evangelist calls the glory of Christ; and therefore, one of these books must either not be of divine inspiration, or the name Jehovah must be admitted to belong to Christ.

- (1) Neh. 9. 6.
- (2) Isa. 44. 6.
- (3) Eph. 1. 7.
- (4) Rev. 22. 13.
- (5) Isa. 43. 11.
- (6) 2 Pet. 3. 18.
- (7) Isa. 6. 1-3.
- (8) John, 12. 41.

Further, it was the LORD, or JEHOVAH, whom the children of Israel tempted in the wilderness, when they spoke against God and against Moses, and JEHOVAH sent fiery serpents among them, and they bit the people, and much of the people of Israel died. (1) Now this is applied to Jesus Christ by Saint Paul. (2) Neither, says he, let us tempt CHRIST, as some of them also tempted, and were destroyed of Serpents; therefore Jesus Christ is JEHOVAH.

Again, in the prophecy of Zechariah, JEHOVAH promises that he will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication; and they shall look (it is the same Jehovah who is speaking) upon ME whom they pierced. (3) Now no Jehovah ever was, or ever could be pierced, but JEHOVAH who was manifested in the flesh, the LORD JESUS CHRIST. And Saint John tells us, that the Jews' piercing him, was the piercing intended by the prediction of Zechariah. (4)

- (1) Numb. 21. 5-8.
- (2) 1 Cor. 10. 9.
- (3) Zech. 12. 10.
- (4) John, 19. 37.

Lastly, JEHOVAH, the Lord of Hosts, by the prophet Malachi, says, Behold I will send my messenger, and he shall prepare the way before me; and the (JEHOVAH or) LORD, whom ye seek, shall suddenly come to his temple. (1) Now, according to the testimony of three of the evangelists (2), John the Baptist was the messenger foretold by this prophecy; and so he was expressly declared to be by his father Zechariah, as soon as the use of his tongue (of which he was for some time deprived on account of his incredulity) was restored to him again. Thou Child (said he) shall be called the prophet of the Highest, for thou shalt go before the face of the LORD to prepare his ways. (3) If therefore John the Baptist was the Messenger, JESUS CHRIST certainly was the JEHOVAH, whose ways he was to prepare. He was the Jehovah, of whom the Jews were in quest, and who was to come to his Temple, as Jesus in many eminent instances did. (4)

- (1) Mal. 3. 1.
- (2) Matt. 11. 10. Mark, 1. 2. Luke, 7. 27.
- (3) Luke, 1. 76.
- (4) See particularly Luke, 2. 27. 46. and Matt. 21. 12.

Were all the passages to be adduced, in which Jehovah must certainly be understood of Christ, it would be necessary to transcribe great part of the Old Testament. The preceding, therefore, must suffice: and as most of them are so interpreted by the inspired writers of the New Testament, we are fully justified in concluding that Christ is JEHOVAH.

The same appellation is given to the HOLY SPIRIT; as the following passages clearly evince. It was JEHOVAH God of Israel, who spoke by the mouth of His holy prophets; and all scripture is given by inspiration of God: but these holy men spoke as they were moved by the Holy Spirit (1), therefore the Holy Spirit is JEHOVAH. Again, those words of the Psalmist, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation, in the wilderness (2), etc., the author of the epistle to the Hebrews tells us, were expressly spoken by the Holy Spirit: consequently the Holy Spirit was the LORD, or JEHOVAH, whom the Israelites tempted and grieved, and who therefore swore in his wrath, that they should not enter into his rest. (3) The same inspired author tells us again, that the Holy Spirit was that JEHOVAH, who by the prophet Jeremiah said, This is the covenant that I will make with them after those days (saith the LORD, or JEHOVAH). I will put my laws into their hearts, and in their minds I will write them; and their sins and iniquities will I remember no more. (4) Once more, the same JEHOVAH, LORD OF HOSTS, of whose glory the whole earth is full, and whom Isaiah saw, said unto him: Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. (5) Now Saint Paul expressly tells us, that these were the words of the Holy Ghost or Spirit: Well spoke the HOLY GHOST by Esaias the Prophet unto our, fathers, saying, Go unto this people and

- (2) Luke, 1. 67. 70. 2 Tim. 3. 16. 2 Pet. 1. 21.
- (2) Psa. 95. 7-11.
- (3) Heb. 3. 7-11.
- (4) Compare Jer. 31. 33, 34, with Heb. 10. 15-17.

(4) Isa 6. 3. 9, 10.

say, Hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive. (1) These are the very words which JEHOVAH spoke by Isaiah; and yet these words spoke the HOLY GHOST, says Saint Paul. Therefore the Holy Spirit is Jehovah: and consequently, the Father, the Son, and the Holy Spirit are the ONE JEHOVAH; they are three Persons, yet have but one name and one nature.

GOD.

The appellation of God, in a proper and absolute sense, belongs exclusively to the Deity.

Thus, the FATTIER is called God. There is but ONE GOD the FATHER, of whom are all things. (2) There is ONE GOD and FATHER of all, who is above all. (3)

JESUS CHRIST is also called God in such a manner, that, according to the fair rules of interpretation, only the SUPREME God can be intended. This appellation is given to Him in so many passages that it is difficult to make a selection. Some of the most striking shall, however, be adduced.

Saint John informs us, that in the beginning was the WORD, and the WORD was with God, and the WORD was God. (4)

(1) Acts 28. 25-27.

(2) 1 Cor. 8. 6.

(3) Eph. 4. 6.

(4) John 1. 1.

" Whatever may have been the origin of this expression of the WORD, it is quite evident that it means Jesus Christ; for in the following verses he is described in terms which leave no room for doubt. In the beginning, that is, in the beginning of time, from all eternity." Here then is most unequivocally "asserted the eternal pre-existence of Christ," whom the evangelist immediately after calls GOD. And because He was God, the name of Immanuel was assigned him by Jehovah himself; which being interpreted, is God with us. Without controversy, Saint Paul expressly asserts, great. is the mystery of Godliness; GOD was manifested in the flesh, justified in the spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1) Nothing is more evident, than that these things are said of Christ, and that they can be said of no other. Of no other person and no other attribute can it be said, he was God manifest in the flesh, etc. Wherefore Jesus Christ is the very God who was manifest in the flesh. It was God, says Saint Paul, who purchased the church with his own blood (2): and the same apostle quotes the sixth and seventh verses of the forty-fifth psalm, as addressed by God the Father to the Son.

(1) Isa. 7. 14. Matt. 1. 23. 1 Tim. 3. 16.

(2) Acts, 20. 28.

Unto the Son he saith, thy throne, O GOD, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of Gladness above thy fellows. (1) In these words the Father expressly calls the Son GOD, and declares that his throne is for ever and ever. To whom but God, in the absolute sense, can an everlasting throne or dominion be attributed? Therefore Jesus Christ is God, and as such he was recognized by the Apostle Thomas, when he was convinced by the evidence of his senses, that his Divine Master was risen. He answered and said unto him, my Lord, and my God. (2)

Nor is Jesus Christ styled God simply, and in such a manner as to express high authority and power: but such epithets and adjuncts are added to that title, as plainly declare him to be GOD in the highest and fullest sense, — in a word, to be GOD in the same sense that the Father is God.

Thus we find Christ called the true God and eternal life, the Great God, the Mighty God, the only wise God our Savior, and over all, God blessed forever.

The Apostle John expressly calls him the True GOD. We are in Him that is TRUE, even in His Son Jesus Christ. This is the TRUE God and ETERNAL LIFE. (3.) That is, this Jesus Christ, the same who, as the Apostle had repeatedly stated in the preceding part of this epistle or discourse, was the eternal life; He is the TRUE God; and because he is so, He is the Eternal Life likewise.

(1) Psa. 45. 6, 7. cited in Heb. 1. 8, 9.

(3) John, 20. 28.

(8) 1 John, 5. 20.

By Saint Paul, the Lord Jesus Christ is expressly termed the Great God. Looking for that blessed hope and the glorious appearing of the Great God, even our Savior (or, of our Great God and Savior, as in the original) Jesus Christ. (1)

The Mighty God is an appellation given to our Lord by the prophet Isaiah. 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 (or, the Father of Eternity, or of the everlasting age) the Prince of Peace. The child, the Son, announced by the Prophet, is the MIGHTY GOD. (2) " He who admits that a child, a son, is the Mighty God, will certainly admit, that this can be no other than Christ. He who does not, will charge Isaiah with uttering falsehood."

So also, he is expressly called the ONLY wise GOD our Savior (3), and over all, God blessed forever. (4) The original words of the last cited passage imply, the self-existent, independent Being, who was and is, and is to come; over all, supreme as being God, and consequently blessed forever. Is this language applicable to a creature? No words can more clearly express the divine, supreme majesty, and gracious sovereignty over both Jews and Gentiles. Once more, St. Paul explicitly states that in him (Christ)

(1) Tit. 2. 13.

(2) Isa. 9. 6.

(3) Jude, 1.25.

(4) Rom. 9. 5.

Once more, St. Paul explicitly states that in him (Christ) dwelleth all the fulness of the Godhead bodily (1). by which we are to understand that the whole Divine Nature resided in him, not symbolically as in the ark and in the temple, but personally, really, and essentially. The most full Deity dwells in Christ in the fullest sense.

(1) Col, 2. 9.

If then it be admitted, that the Scriptures speak language, which is to be understood in its customary sense, — the only sense in which it can be intelligible to those to whom it was addressed, and to ninety-nine out of every hundred of those, for whom the Scriptures were written; — if it be admitted that God has chosen the most proper terms, in which to communicate true ideas of himself to mankind:— it cannot be denied that Jesus is truly and perfectly GOD.

Equally clear and explicit are the testimonies of Scripture to the Deity of the Holy Spirit, to whom the appellation of GOD is repeatedly given, and with such circumstances as plainly evince that that name is to be taken in the highest sense, and that the HOLY SPIRIT is the Most High and Supreme God.

Thus, lying to the Holy Ghost is declared to be lying unto GOD. Peter, rebuking Ananias for his sacrilege and hypocrisy, said unto him, Ananias, Why hath Satan filled Mine heart, to lie unto the HOLY GHOST, and to keep back part of the price of the land? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. (1) The design of the Apostle, in this very severe reprimand, evidently was to give Ananias a deep sense of the heinousness of his sin, by setting before him the greatness of the person against whom he had offended: that it was not men whom he had attempted to deceive, but the Holy Ghost. To Him he had lied, and in lying to him, he had lied unto God. The Apostle terms the Holy Spirit God, in as direct terms as it is possible to conceive. The Holy Spirit therefore must be very God: for, if he were an angel, or any creature, how glorious soever he might be, — or if he were in any degree less than God, Peter, in order to aggravate the sin of Ananias, would have expressed himself thus: Why has Satan filled thine heart, to lie unto the Holy Ghost? Thou hast not lied unto men only, nor unto the Holy Ghost only, but thou hast lied unto God. Since however the Apostle does not repeat the word Holy Ghost again, but substitutes the name of God for it, the necessary inference is, that by God he meant the Holy Ghost, as certainly as he meant the Apostles by men. Thou hast not lied unto us the Apostles, who are but men, -but unto the HOLY GHOST, who is very God. Nor does it at all affect the conclusion, to say, that lying to the Holy Spirit means lying to inspired men: for, by whom were these men inspired, but by the Holy Spirit himself?

(1) Acts, 5. 3, 4.

They were holy men of God, who spoke as they were moved by the Holy Ghost. (1) Annanias and Sapphira, therefore, lied not to the supernatural influence which Peter possessed, but to the Divine Author of that influence; not to the inspiration of Peter, but to Him by whom Peter was inspired, even to GOD the Holy Ghost.

Again, it is God who dwelleth in believers. Whosoever shall confess that Jesus is the Son of God, GOD dwelleth in him, and he in God. (2) But it is the SPIRIT that dwelleth in believers. The Spirit of truth DWELLETH with you, and shall be IN YOU. (3) Therefore the Holy Spirit is God. But, this important doctrine or fact is still more explicitly asserted by Saint Paul; know ye not, says he, that ye are the temple of GOD, and that the SPIRIT of God DWELLETH in you? (4) Here the Holy Spirit is not only called GOD by the

apostle, when he explains our being the temple of God by the Holy Spirit dwelling in us: but he also expressly ascribes supreme divinity to Him; so that the worship, which is due only to the Supreme God, belongs to Him.

- (1) 2 Pet. 1. 21.
- (2) 1 John, 4. 15.
- (3) John, 14. 17.
- (4) 1 Cor. 3. 16.

For, according to the doctrine of the inspired apostles, it is the peculiar property of the Supreme Divinity to have a temple, and to be worshipped with our bodies and spirits, which are his; as the same apostle thus argues, Know ye not that your body is the TEMPLE of the HOLY GHOST, which is in you? (1) And, what agreement hath the temple of God with idols? For ye are the TEMPLE of the living God; as God hath said, I will DWELL in them, and walk in them, and I will be their God, and they shall be my people. (2) If then the bodies of believers be temples, because they are inhabited by the Holy Spirit, it must follow that the Holy Spirit is divine, or truly God. If we were commanded to build a temple to the Holy Spirit, of wood and stone, even that would be an incontestable proof of his Deity; but how much more does it evidence the truth of his Divinity, that we are not commanded to erect a temple to him, but to be ourselves a temple for Him!

Once more, that the Holy Spirit is God, is evident, from the judgment which our Savior himself denounced against those who blasphemed or spoke against the Holy Ghost, viz, that their sin shall not be forgiven, neither in this world, nor in the world to come. (3) From which words we do not infer that blasphemy against Him is therefore unpardonable, because He is God: but it is very certain, that this sin could not be unpardonable, unless he were God. For, supposing the Holy Spirit to be a creature (as everyone is, who is not God,) how shall sin or blasphemy against him receive an aggravation beyond some sins committed against. God the Father himself?

- (1) 1 Cor. 6. 19.
- (2) 2 Cor. 6. 16.
- (3) Matt. 12. 31, 32.

This declaration, therefore of our Lord, is a direct testimony to the Divinity of the Holy Spirit.

Lastly, Saint Paul assures us (1), that the Spirit of God is one with God, and that the Spirit of Christ is one with Christ: and, consequently, as the Spirit of Christ is one with the Spirit of God, the Father, the Son, and the Holy Spirit are one God. " So then, the FATHER is God, the Son is-GOD, and the HOLY GHOST is God: and yet they are not three Gods, but ONE GOD. — The GODHEAD of the FATHER, Of the SON, and of the HOLY GHOST, is all ONE. (2)

LORD.

The name LORD in an absolute sense, is proper only to Deity. The passages in the Old Testament are so exceedingly numerous in support of this position, that it is unnecessary to adduce any examples from them, in addition to those which have already been cited in a former paragraph (3): and in the New Testament the same appellation is also exclusively applied to Deity. Thus, Saint Paul tells us that the same LORD over all is rich unto all that call upon him. (4) But this appellation is expressly given to JESUS CHRIST by the apostle Thomas, who addressed him as his LORD and his God (5).

- (1) Rom. 8. 9, 10, 11.
- (2) Athanasian Creed, verses 15, 16. 6.
- (3) See pp. 15-20. supra.
- (4) Rom. 10. 12.
- (5) John, 20. 28.

And by Saint Paul, who terms him the LORD of Glory (1), and by the angels who announced his advent to the shepherds of Bethlehem, under this very title, Unto you is born this Day, in the city of David, a Savior, which is Christ the Loan. (2) Therefore Jesus Christ is LORD. In like manner, this title is given to the HOLY SPIRIT. Now the LORD is that Spirit. (3) We are changed from glory into glory, as by the LORD the SPIRIT. (4) " So likewise the FATHER is LORD; the SON, LORD; and the HOLY GHOST, LORD; and yet not three Lords, but ONE LORD. For, like as we are compelled by the Christian verity, that is, by the truth of the Christian revelation which is laid down in scripture, to acknowledge every person by himself to be God and Lord; so are 'we forbidden by the catholic (or Universal) Religion of Christ, which is founded on the same Scripture, to say there be three Gods or three LORDS." (5)

- (1) 1 Cor. 2. 8.
- (2) Luke, 2. 11.
- (3) 2 Cor. 3. 17.
- (4) 2 Cor. 3. 18. The marginal rendering, which is the most correct.

(5) Athanasian Creed, verses 17-20.

Thus the NAMES of DEITY are given to each of the divine persons in the Holy Trinity; but the evidence for this doctrine is not confined to mere titles or appellations. For, 2. The ATTRIBUTES or perfections essential to Deity, are, in the Scriptures, ascribed equally to the Father, to the Son, and to the Holy Spirit, who consequently are ONE God. "Such as the Father is, such is the Son, and such is the Holy Ghost" (1), in all the essential perfections of the divine nature. If only ONE of the peculiar attributes of Deity were ascribed to Jesus Christ, and to the Holy Ghost, it would follow that they must possess the whole, since these attributes cannot exist separately; and whoever is possessed of one, must be concluded to be possessed of all. But it is not one attribute merely, but all the attributes of Deity which are ascribed to them. It would extend this discourse into a volume, were all the passages to be enumerated, in which these attributes and perfections are ascribed to the Trinity. I shall therefore call your attention to four; viz. Eternity, Infinity, (which includes Incomprehensibility and Omnipresence), Omnipotence, and Omniscience.

[i.] ETERNITY, Or duration without beginning and without end.

Thus, God the Father is expressly termed the ETERNAL God (2), God who is from EVERLASTING to EVERLASTING (3), and the EVERLASTING God. (4) The same divine perfection is also ascribed to our blessed LORD, and consequently proves his proper Deity. He is called by Isaiah the EVERLASTING Father, or the Father of ETERNITY (5), a title peculiarly applicable to Jesus, as the Messiah, whether we consider him as the author of eternal salvation to all them that obey him, or as the head of a new dispensation which is to last forever.

(1) Athanasian Creed, verse 7.

(2) Deut. 33. 27.

(3) Psa. 90. 2.

(4) Isa. 40. 28.

(5) Isa. 9. 6.

In the prophecy of Micah, relative to the place where the Messiah was to be born, his goings forth are said to have been from of old, FROM EVERLASTING, or FROM THE DAYS OF ETERNITY, as the words may be rendered: and these words are expressly applied to the Messiah in the New Testament. (1) Further, Saint John begins his Gospel with ascribing this attribute of eternity to him. In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God (2): that is, before anything that had a beginning; for, whosoever had a being when the first created being began, must be before all created beings, and is, therefore, eternal. All things were made by Him, and without Him was not anything made that was made. Saint Paul confirms the same truth, when he tells us, that Jesus Christ was born BEFORE all creation (3), and is BEFORE all things, and that by Him were all things created (4) universally, without exception.

(1) Mic. 5. 2. compared with Matt. 2. 6. and John, 7. 42. In the above cited passage of the prophet, two goings forth are distinctly specified, one promised to be in Bethlehem, the other from eternity: which is not only a plain proof of Christ's preexistence before his incarnation, but is also as full a proof of his eternity as words can express.

(2) John, 1. 1, 2.

(3) Col. 1. 15. The common rendering is erroneous. This passage is forcibly and well expressed in the Nicene Creed, by "begotten before all worlds."

(4) Col. 1. 17. 16.

Consequently He himself cannot be a creature, but must be eternal God.

Once more, "the titles and designations which are used in the Scriptures to express self-existence and eternity, are applied to Christ by the inspired writers, and are represented as assumed by himself." Thus, in Rev. 1. 8. we read, "I am ALPHA and OMEGA, the BEGINNING and the ENDING, saith the Lord, which is, and which was, and which is to come. That it is God the Son, who here speaks, is manifest from comparing the seventeenth and eighteenth verses of the same chapter, where He says, I am the FIRST and the LAST; I am He that lives and was dead, and behold I am alive FOR EVERMORE. Here the Son of Man, He that was dead, but is now alive for evermore, claims life as being independently and essentially his own: I am the FIRST and the LAST, and the LIVING ONE (as the words ought to be translated). He, who is expressly styled ALPHA and OMEGA, the FIRST and the LAST, without any restriction or limitation, was before and after any assignable time, truly and essentially God: for by this title God describes his own being. I the LORD, the FIRST and the LAST, am he. (1) I am the FIRST and I am the LAST, and besides me there is no GOD. (2) I am he, I am the FIRST, I also am the LAST. (3)

(1) Isa. 41. 4.

(2) Isa. 44. 6

(a) Isa. 48. 12.

But Christ is expressly styled the first and the last in various passages of the Revelation (1), besides those already cited: and in all these places the title is attributed to Him absolutely and universally, without any limitation, and 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 and ETERNAL GOD.

Lastly, eternal existence is ascribed by the apostle Paul, in the clearest and most explicit manner, to the HOLY SPIRIT. How much more, says he, 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? (2)

(1) Compare Rev. 1. 11. 21. 6. and 22. 13.

(2) Heb. 9. 14. " Though this text should be thought rather to signify the Divine Nature which was in Christ, than point to the Holy Ghost mentioned in the text, yet we cannot but conceive Him ETERNAL, whom we read of, moving upon the waters ere time began, before the evening and the morning made the first day (Gen. 1. 5.), and who shall abide FOR EVER. (John, 14.16.)"—Ridley's Sermons on the Divinity and Operations of the Holy Ghost, p. 13.

Wherefore we confess. that " The FATHER is ETERNAL; the SON, ETERNAL; and the HOLY GHOST, ETERNAL: and yet they are not three eternal," that is, not three different eternal substances or natures (which would be three eternal Gods); but one and the same divine eternal substance is common to them all; and therefore, in this sense, they are " but ONE ETERNAL; and in this Trinity none is afore or after other," with regard to duration; " none is greater or less than another," with respect to essential dignity; " but the whole three persons are co-eternal together and coequal." (1)

INFINITY OR IMMENSITY.

Infinity or Immensity (which includes Incomprehensibility and Omnipresence), is another perfection, proper only to Deity. This divine perfection is that, by which God cannot be contained in or by any measure of things created or to be created, but is present with all creatures, and infinitely exceeds the limits of created beings.

This perfection is given to GOD the Father. Canst thou by searching find out God? Can thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? Deeper than hell, what can thou know? The measure thereof is longer than the earth, and broader than the sea. How little a portion is heard of him! Behold God is great, and we know Him not, neither can the number of His years be searched out. (2) Great is our LORD, and of great power; his understanding is infinite. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. (3) Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? Ruth the LORD. Do I not fill heaven and earth? saith the LORD. (4)

(1) Athanasian Creed, verses 10, 11. 25, 26.

(2) Job, 11. 7-9. 26. 14. 36. 26.

(3) Psa. 147. 5. and 145. 3.

(4) Jer. 23. 23, 24.

This attribute of infinity is also given to JESUS CHRIST, who is called Head over ALL THINGS, to his church, which is his body, the fulness of him (that is, of Christ), who filled all in all. (1) By Him all things consist (or subsist), upholding all things by the word of his power. (2) Now his acting in all places by the word of his power, in the preservation of all things which exist, necessarily infers his being present in all those places, in all points of duration, and in every part of space where he exerts his preserving and upholding power; for, to act in a place necessarily supposes presence in that place; and it is a contradiction in the nature of things, to say that the Lord Jesus Christ upholds all things, and at the same time to affirm that He is not present with them; for, wherever He exerts His preserving power, He must necessarily be. But not to insist upon this point, which is deduced by just and necessary consequences, we have most direct proof of the infinity or omnipresence of Christ, in the express declarations of the Redeemer himself. Where, says he, two or three are gathered together in my name, there am I in the midst of them (3); which expression is of the same import with the assurance given to Moses by the LORD God of Israel, In all places where I record my name, I will come unto thee, and I will bless thee. (4) These two promises are precisely the same.

(1) Eph. 1. 22, 23.

(2) Col. 1. 17. Heb. 1. 3.

(3) Matt. 18. 20.

(4) Exod. 20. 24.

They are both equally clear declarations of omnipresence: no being could make either the one or the other but a Being who was present in all places, and who knew all things. Further, the omnipresence of Christ is plain from his consolatory promise to His apostles, La, I am with you ALWAYS, even unto the end of the world. (1) Who but an omnipresent Being could, in such express language, declare his continued presence with his disciples? Yet here Jesus Christ declares, that He is present with the apostles and

succeeding ministers of the church, ALWAYS, in all nations as well as at all times. But ministers are, in a sense, scattered throughout the world: and with all these Christ has promised to be always present.

In like manner, the same attribute of infinity, incomprehensibility or omnipresence, is given to the HOLY SPIRIT. Whither shall I go front thy SPIRIT? Or whither shall I flee from thy presence? If I ascend up to heaven, thou art there: if I make my bed in hell, thou art there also. (2) Your body, says Saint Paul, is the temple of the HOLY GHOST. As many as are led by the SPIRIT OF God, they are the sons of God. (3) Now as all true Christians are His temples, and are led by Him, He must be present to them at all times and in all places.

- (1) Matt. 28. 20.
- (2) Psa. 139. 7, 8.
- (3) 1 Cor. 6. 19. Rom. 8. 14.

Therefore we conclude, that " the Father is incomprehensible," that is, incapable of being comprehended within any space, or included within any assignable limits; for such was the meaning of that word at the time of the Reformation, when our Liturgy was composed. " The FATHER is incomprehensible; the SON, incomprehensible; and the HOLY GHOST, incomprehensible. (1) And, as infinity, immensity, or omnipresence, is another divine perfection, without beginning, and without end, we "also" confess that " there are not three incomprehensible, but one incomprehensible." (2)

OMNIPOTENCE, OR ALMIGHTY POWER.

This attribute is also peculiar to the Deity, who is repeatedly termed the ALMIGHTY. (3) He Both according to his will in the army of heaven, and among the inhabitants of the earth. (4) He quickened the dead, and calleth those things that be not, as though they were. (5) Power belonged unto God. (6) Thou hast made the heavens and the earth by Thy great power (7). God, who raises up the dead, hath raised up the Lord Jesus, and will also raise us up by his own power. (8)

- (1) Athanasian Creed, verse 9.
- (2) Ibid. verse 12.
- (3) Gen. 17. 1. 35. 11. Rev. 4. 8. compared with 19. 6.
- (4) Dan. 4. 35.
- (5) Rom. 4. 17.
- (6) Psa. 62. 11.
- (7) Jer. 32. 17.
- (8) John, 5. 21. 1 Cor. 6. 14.

But the same almighty power is attributed to JESUS CHRIST, who will change our vile body, that it may be fashioned like unto his most glorious body, whereby he is able to subdue even ALL THINGS to himself (1) Christ is Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, THE ALMIGHTY. (2) Besides these passages, we may remark, that the works and effects of almighty power (which are mentioned in a subsequent page) (3), are ascribed to the Lord Christ: and are all so many proofs of his omnipotence; which attribute, in like manner, is given to the HOLY SPIRIT, in equally clear and decisive language. For the works of almighty power are also ascribed to the Holy Spirit, on which account it should seem, He is called the Power of the Highest, and the Finger of God (4), who is likewise expressly called ALMIGHTY. (5) To which considerations, we may add, that the stupendous miracles wrought by Jesus Christ, were such as none but "Immanuel, God with us," could have performed; and that the various miracles wrought by the Apostles after our Savior's resurrection, are ascribed to the Holy Spirit throughout the New Testament. So then, "the FATHER IS ALMIGHTY; the SON, ALMIGHTY; and the HOLY GHOST, ALMIGHTY." Omnipotence is common to them all, but they are so inseparably united as to be only one Almighty Being; consequently "they are not three Almighty's, but ONE ALMIGHTY." (6)

- (1) Phil. 3. 21.
- (2) Rev. 1. 8.
- (4) Luke, 1. 3-5. 11. 20.
- (3) See pp. 41-44. infra.
- (6) Job, 33. 4.
- (10) Athanasian Creed, verses 13, 14.

OMNISCIENCE, INFINITE WISDOM AND KNOWLEDGE.

Is an attribute so often ascribed to the Most High God in the Old Testament, that it is scarcely necessary to adduce any testimonies. Mighty in wisdom and strength, He knows the secrets of the heart; He revealed deep and secret things; He knows what is in the darkness, and the light dwelleth with Him. He only knows the hearts of all the children of men. (1) But the same omniscience is, in unlimited terms, ascribed to JESUS CHRIST, who is said to know ALL THINGS; Who KNEW ALL MEN (even their inmost

thoughts), and needed not that any should testify to him of man; for he knew what was in man; who searches the reins and the hearts; and in whom are hid ALL the treasures of wisdom and knowledge. (2) And the same perfection of knowledge is attributed to the Holy Spirit: "For, who hath known the mind of the Lord, or who hath been his counsellor? (3) But this the Holy Spirit knows, for the SPIRIT searches ALL THINGS, yea, even the deep things of God. The things of God knows no man, but the SPIRIT of God (4);

(1) Job, 36. 5. Peal. 44. 21. Dan. 2. 22. 1 Kings, 8. 39. Acts, 15. 8.

(2) John, 21. 17. Matt. 9. 4. 12. 25. Luke, 5. 22. 6. 8, 9. 47. 11. 17. John, 2. 24, 25. Rev. 2. 23, Col. 2. 3.

(3) Rom. 11. 34. compared with Isa. 40. 12, 13.

(4) 1 Cor. 2. 10, 11.

Whose omniscience is further manifest from this consideration, that He teaches ALL things, and even shews things to come (1); and that the Prophets and Apostles were all inspired by Him: for prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the HOLY GHOST. (2) The Holy Spirit, therefore, is infinitely wise, and consequently must, equally with the Father and the Son, be God.

Thus it is manifest, from the essential attributes of Deity, which the three Divine Persons have in common with each other, that they are and must be equal to each other, there being no degrees in eternity, in infinity, or omnipresence, in omnipotence, or in omniscience. Therefore, we are taught to acknowledge, that " in this Trinity none is afore or after other; none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. (3) " O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

3. The WORKS peculiar to Deity, are ascribed to the Son and the Holy Spirit as well as to the Father. Not to be too minute on this point, your attention will be directed to the following; viz. Creation, the Preservation and government of the world, Spiritual Operations, Commission to the Work of the Ministry, Judging the World, and Raising the Dead.

(1) John, 14. 26. 16. 18.

(2) 2 Pet. 1. 21.

(3) Athanasian Creed, verses 25, 26.

CREATION.

Creation, or the production of things out of nothing, is possible only to divine power. This work is ascribed in numberless passages to God.

Thus, we read that GOD MADE heaven and earth, and the sea, and all things that are therein. (1) He MADE heaven and earth, and the sea, and the fountains of waters. (2) The LORD, HE is God it is he that hath MADE us, and not we ourselves. (3) But this work is ascribed to CHRIST. By the Word of the Lord were the heavens made. In the beginning was the WORD, and the WORD was with God, and the WORD was God. The same was in the beginning with God, ALL things were MADE by Him and without Him was not anything made that was made. The WORLD was MADE by Him. (4) Thou, LORD (it is God, whom the Apostle introduces as addressing his Son), in the beginning hast laid the foundations of the earth; and the heavens are the WORK of THY hands. (5)

(3) Acts, 14. 15. compared with Gen. 1. 1.

(4) Psa. 146. 6. Rev. 14. 7.

(5) Psa. 100. 3.

(6) Psa. 33. 6. John, 1. 10.

(7) Psa. 102. 25. quoted in Heb. 1. 10.

By him (who is the image of the invisible God, born before all creation), were all things CREATED that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, ALL THINGS were CREATED by HIM (as their cause) and for Him (or to Him as their end). (1) They were not only the work of his hands, but were created for his service, worship, and glory. Can human language express anything more clearly than these passages of scripture (to which many others might be added) express this great truth; that our blessed Redeemer is also the Almighty Creator, and consequently Very and Eternal God?

But Creation is also ascribed to the HOLY SPIRIT. The SPIRIT of God moved upon the face of the waters. (2) By His SPIRIT hath lie garnished the heavens. (3) The SPIRIT of God hath made me, and the Breath [Heb. SPIRIT] of the Almighty hath given me life. (4) The Spirit therefore was proper Creator, together with the Father and the Son: he, therefore, as the Creed in our Communion Service well expresses it, is truly the Lord and Giver of Life, of life natural as well as of life Spiritual.

Now, since creation is the peculiar work of the one true God; and as this work is most explicitly ascribed to the Father, Son, and Holy

Spirit, it follows that they are ONE God. Reason tells us that no effect can exist without a cause. There must therefore have been a first cause of all things. No person ever could or can be the author of his own being, or be both creator and creature.

- (1) 1 Col. 1. 15, 16.
- (2) Gen. 1. 2.
- (3) Job, 26. 13.
- (4) Job, 33. 4.

We are therefore justified in our confession of faith, that " the Father is uncreate; the Son uncreate; and the Holy Ghost uncreate: and yet there are not three uncreated, but one uncreated." (1)

PROVIDENCE.

The Work of Divine Providence, or the preservation of all things, is a divine act, which none but Infinite Power can perform; for not less power, wisdom, and goodness are displayed in the preservation of the creatures, than appeared in their first creation. Now this act of divine power and mercy is explicitly ascribed to GOD the Father, in the following, out of many passages that might be offered. Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein; and thou PRESERV-EST them all. (2) O Lord, thou PRESERVEST man and beast. (3) The eyes of all wait upon Thee, and Thou gives them their meat in due season. (4)

With equal force and emphasis the preservation of all things as ascribed to our Loan JESUS CHRIST. As all things were made by him, so by Him, Saint Paul assures us, all things consist (or subsist). (5) And the same great Apostle testifies that Christ (6), being the Brightness of His Father's Glory, and the express image of His person, UPHOLDETH all things by the word of his power (or of his own power, as

- (13) Athanasian Creed; verses 8. 12.
- (14) Neh. 9. 6.
- (3) Psa. 36. 6.
- (4) Psa. 145. 15.
- (5) Col. 1. 16.
- (6) Heb. 1. 3.

the original signifies). Observe, by the word of his own Power: it is not said, by a power derived from God, but by his own Supreme and uncontrollable power. If words have any meaning, these declarations of the Apostle, which he applies to Christ alone, make it evident that the Lord Jesus is the upholder of all things.

In like manner, the continued existence of all creatures is explicitly stated to depend on the HOLY SPIRIT. When he is withdrawn, they die and return again to their dust; and his mighty agency can effect a resurrection. Thou sends forth thy SPIRIT, they are created: and thou renews the face of the earth. (1)

ALL SPIRITUAL AND DIVINE OPERATIONS

Are, in the Scriptures, said to be performed by the Father, the Son, and the Holy Spirit. It is the same God which worketh ALL in ALL. CHRIST IS ALL in ALL. But ALL these worketh that one and the self-same SPIRIT. (2)

More particularly, the spiritual birth of believers is the work of God. Whatsoever is born of God, overcomes the World (3): but this also spoken of Christ, for Saint John tells us that Every one that doeth righteousness, is born of HIM (4) (that is Christ, who is the person mentioned in the context).

- (1) Psa. 104. 29, 30.
- (2) 1 Cor. 12. 6, Col. 3. 11, 1 Cor. 12. 11.
- (3) 1 John, 5. 4.
- (4) 1 John, 2. 29.

And it is likewise the work of the Holy Spirit for except a man be BORN of water and of the SPIRIT, he cannot enter into the Kingdom of God. That, which is born of the flesh, is flesh; and that which is BORN OF THE SPIRIT, is Spirit. (1) Not by works of righteousness which we have done, but according to His mercy hath He (God) saved us, by the washing of regeneration and renewing of the HOLY GHOST. (2) Therefore the Father, Son, and Holy Spirit are one God.

Once more, SANCTIFICATION, or the gradual purification of the soul, is equally a divine work. The Apostle Jude ascribes it expressly to God, when he says that believers are sanctified by GOD the Father (3); as also does Saint Paul in his prayer for the

Thessalonians, for whom he prays that the Very God of Peace would SANCTIFY them wholly. (4) But the same Apostle ascribes this divine work to JESUS CHRIST, when he says, He that SANCTIFIES (that is Christ) and they who are SANCTIFIED, are all of one; for which cause he is not ashamed to call them brethren. (5)

(1) John, 3. 5, 6.

(2) Tit. 3. 5. On this much controverted text, the author begs to refer his readers to Bishop Bradford's excellent " Discourse concerning Baptismal and Spiritual Regeneration," in the eighth volume of " Religious Tracts, dispersed by the Society for promoting Christian Knowledge;" which tract may also be procured in a separate form.

(3) Jude, 1. 1.

(4) 1 Thess. 5. 23.

(5) Heb. 2. 11.

And this divine operation is also ascribed to the HOLY GHOST, by whom Christians are declared to be sanctified (1), and who is consequently God: for it is owing entirely to the Spirit of God being put in us, and causing us to walk in his statutes, that we are enabled to keep his judgments and do them. (2) Hence the work of sanctification is, in a peculiar manner, called the sanctification of the SPIRIT, and the sanctification of the SPIRIT to OBEDIENCE. (3) In a word, the exercise of every Christian grace is the fruit of the SPIRIT, and the whole of Christian conversation is termed by Saint Paul, walking in the SPIRIT. (4)

COMMISSION TO THE WORK OF THE MINISTRY

Is clearly the work of a Trinity in Unity. Our sufficiency, says Saint Paul, is of GOD, who hath also MADE us able ministers of the New Testament. (5) But the same apostle ascribes his commission to Jesus Christ. I thank CHRIST JESUS our Lord, who hath enabled me, for that he counted me faithful, putting me into the MINISTRY. (6) And he also ascribes it to the HOLY GHOST, in his address to the elders at Ephesus. Take heed unto yourselves, and to all the flock, over which the HOLY GHOST hath made you overseers. (7)

(1) Rom. 15. 16.

(2) Ezek. 36. 25-27.

(3) 2 Thess. 2. 13. 1 Pet. 1. 2.

(4) Gal. 5. 22-25.

(5) 2 Cor. 3. 5, 6.

(6) 1 Tim. 1. 12.

(7) Acts, 20. 28.

THE JUDGING OF THE WORLD

Is the peculiar prerogative of the Most High GOD, who is expressly called the Judge of all the earth. (1) Now the administration of the final judgment, and of acquitting and condemning angels and men, is explicitly ascribed to the LORD JESUS CHRIST in very many passages of the New Testament.

To cite only a few of the most striking: — The second advent of Christ to judge the world was foretold by Enoch. (2) Jesus promised his Apostles that he would come again; and, after his ascension into heaven, the Angels assured the Apostles that this same Jesus should so come in like manner as they saw him go up into Heaven. (3) —We shall all stand before the JUDGMENT SEAT of CHRIST.— God hath appointed a day in which he will JUDGE the world in righteousness by that man whom he hath ordained. — The Father judges no man, but hath committed all JUDGMENT to the SON, that all men should honor the Son, even as they honor the Father. — He hath given him authority to execute JUDGMENT also, because he is the Son of Man.— It is HE (Christ) who was ordained of God to be the JUDGE of living and dead. The Lord Jesus Christ, who shall JUDGE the living and the dead at his appearing and his kingdom. (4)

(1) Psa. 1. 6. Gen. 18. 25.

(2) Jude, 1.14.

(3) John, 14. 3. 28. Acts, 1. 11.

(4) 2 Cor. 5. 10. Acts, 17. 31. John, 5. 22, 23. 27. Acts, 10. 42. 2 Tim. 4. 1.

See also, what will render the production of any additional testimonies unnecessary, the latter part of the twenty-fifth chapter of Saint Matthew's Gospel, where our Redeemer has himself described the proceedings of the last Great Day.

RAISING THE DEAD.

One remarkable declaration of Christ's Deity at that day, will be his RAISING THE DEAD. This the LORD God of Israel expressly claims as his prerogative.— I, even I, am He, and there is no God with Me; I kill and I MAKE ALIVE. (1) Compare this with the

words addressed by Christ to the Apostle John; I am He that liveth and was dead, and I am alive for evermore, Amen; and have the keys of hell and death (2), to open the graves and liberate the dead who are therein; as the words are subsequently explained. Death and Hell delivered up the dead which were in them. (3) Agreeably to this, our Lord says, /will RAISE HIM (that believeth on him) up at the last day (4), and with reference to this, He calls himself the Resurrection and the life (5).

- (1) Deut. 32. 39.
- (2) Rev. 1. 18.
- (3) Rev. 20. 13.
- (4) John, 6. 40. 54.
- (5) John, 11. 24, 25.

That is, the author and giver of it; and says that, at the day of Judgment, all that are in their graves shall hear his voice, and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. (1) But the blessed change, which will be wrought by the Resurrection, in the bodies of believers, is in an especial manner ascribed to Him by Saint Paul, who says that He shall change our vile body, that it may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself: (2)

None but Deity can raise the dead: but this act of omnipotence is ascribed to Christ, and therefore he is God. And the same almighty power is attributed to the HOLY SPIRIT. It is the SPIRIT that QUICKENETH.—If the SPIRIT of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his SPIRIT that dwelleth in you. (3) Raising the dead is a work, that requires the exertion of all those divine perfections which are necessary to creation itself, and is equally a demonstration of the proper Deity of Him who performs it. Hence the Apostle puts the quickening of the dead, and bringing things out of nothing into existence, upon the same level, as being equally divine works. Even God, says he, who quickened the dead, and calleth those things which be not as though they were. (4) Thus we see that divine works, — works which are peculiar to the Supreme God,— are equally ascribed to the Holy Spirit and to Jesus Christ, as the author of them: wherefore they are both necessarily God.

- (1) John, 5. 28, 29.
- (2) Phil. 3. 21.
- (3) John, 6. 63. Rom. 8. 11.
- (4) Rom. 4. 17.

ADORATION AND WORSHIP

4. The last argument, by which it was proposed to demonstrate the proper Deity of Christ and of the Holy Spirit, is, that the incommunicable ADORATION and WORSHIP, which belong to the Most High God, is most expressly given to each of them in the sacred Scriptures.

Jesus CHRIST has himself taught us, that it is the design of the Father himself, That all men should honor the Son, even as they honor the Father; that is, that they should pay the same degree of honor to the Son as they do to the Father: insomuch that the withholding of any honor from the Son is to be understood as withholding it from the Father, as our Savior himself declares. He, says he, that honored not the Son honored not the Father which sent him. (1) And he thus bespeaks his disciples: — Ye believe in God, believe also in me. (2) In other passages of Scripture, we are authorized and directed to swear or adjure by his name (3), to pray to him (4), to praise him (5), and to worship him.

- (1) John, 5. 23.
- (2) John, 14. 1.
- (3) 1 Thess. 5. 27. Rom. 9. 1. 2 Cor. 12. 19. 1 Tim. 2. 7.
- (4) 2 Cor. 12. 8. Rev. 22. 20.
- (5) 1 Pet. 4. 11. 1 Tim. 1. 12.

And this worship of Christ is so essential a duty to Christians, that it is mentioned by Saint Paul a condition of salvation. For whosoever shall call on the name of the Lord (that is, Christ, as the context shews) shall be saved. (1) And therefore the expressions, they that call upon the Lord, or call upon his name, or upon the name of Jesus Christ our Lord, are circumlocutions which are often used to signify believers in Christ. Of the worship of Christ (2), in the New Testament, we have many examples. " For, in the days of his flesh, he suffered himself to be worshipped by his disciples; after his resurrection, and ascension into heaven, he was worshipped by his Apostles, who acted under immediate inspiration, and by the first Christians; and he is now worshipped in heaven by the glorified hosts of saints and angels.

" And, 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. (3) The woman of Canaan came and WORSHIPPED, saying, Lord, help me; Jesus answered, O woman, great is thy faith. (4) The blind man whom he had restored to sight, said, Lord, I believe, and WORSHIPPED him. (5) And Thomas, when his unbelief was removed by Christ's condescension, cried out, " MY LORD AND MY GOD." (6)

(1) Rom. 10. 13. Acts, 9. 14. 21. and 22. 16.

(2) For proofs that divine worship has, in every age, been given to Jesus Christ, as well as to the Holy Spirit, see Note 4.

(3) Matt. 8. 2, 3.

(4) Matt. 15. 25. 26.

(5) John, 9. 38.

(6) John, 20. 28

Yet none of them received the least reproof for mistaking the object of their worship. (1) It is true, the word worship is sometimes, though very rarely, used in Scripture for the respect which is due from man to man; but in the instances above-mentioned, it is used in its proper sense, because it was accompanied with a confession of faith in him who was worshipped, and an express avowal of his being the proper object of divine honor. If we compare the behavior of the Apostles, under like circumstances, with that of our blessed Savior, the contrast throws great light upon this matter. When the people at Lystra were going to pay divine honors to them, they rent their clothes, and ran in among the people, crying out, We also are men. (2) And Peter, when Cornelius fell down at his feet and worshipped him, took him up, saying, Stand up, I myself also am a man. (3) It was not, therefore, mere common homage and respect than the Apostles approved of, which they rejected, but such as was not due to men." (4)

But, to proceed with instances of worship subsequent to our Lord's resurrection and ascension. — He was parted from them, and carried up into heaven, and they WORSHIPPED him. (5) "

(15) See also Matt. 14. 33. 28. 9. and 17.

(16) Acts, 14. 14. (3) Acts, 10. 25.

(4) Hey's Tracts and Essays, p. 25.

(17) Luke, 24. 51, 52.

Here the act must necessarily have been one of divine adoration, since it was performed AFTER he was parted from them; and cannot be resolved into the customary token of personal respect paid to superiors. This was always done in the presence of the Superior, never by the Jews in his absence."

Again, when the eleven were assembled to elect another apostle in the place of Judas, the lots being prepared, they thus prayed to Christ: Thou, Lord, which knows the hearts of all men, skew whether of these two thou hast chosen. The person here addressed is Jesus Christ, for He is called Lord, which (we have seen) is the proper title of Deity in the Scriptures. The manner, also, in which the apostles pray to Him, is very worthy of observation. Thou knows the hearts of all men. This is the sole prerogative of Deity, and demonstrates that the apostles prayed to Jesus Christ as the omniscient, the only wise and supreme God. And as Christ chose these apostles when on earth, so they now invoke Him in heaven to choose another: and therefore they said that this election, though mediately made by their suffrages, was the choice of Christ, and influenced by him. Skew whether of these two thou hast chosen. (1)

(1) Acts, 1. 24.

Further, when the martyr Stephen was stoned, just before his departure, he invoked Christ, and in solemn prayer committed his spirit into his hands, and implored forgiveness for his murderers; which was such an act of worship as no good man could have paid to a mere creature, since no man can forgive sins, but God only. The words of the sacred historian are very remarkable. They stoned Stephen, calling upon God and saying, 'Lord Jesus receive my spirit.' And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge!' And when he had said this, he fell asleep. (1) The word God, it will be observed, is not in the original text, which might be better rendered. They stoned Stephen, invoking and saying, ' Lord Jesus, receive my — " Now here is a dying martyr, who is expressly said to be filled with the Holy Ghost, and to enjoy the vision of the heavenly world, and of the Savior who was there, in his last moments too, on the very verge of eternity, — here is such a martyr committing his departing spirit into the hands of the Lord Jesus, in the very same language, and with the same confidence, with which Jesus, when expiring upon the cross, committed his Spirit into the hands of the Father. This expiring disciple also implores forgiveness of his murderers. Of whom does he implore it? Of the same Lord Jesus. Can a departing spirit be entrusted to any being, and the forgiveness of sins be expected of him, who has not omnipotence and supreme authority? And can a dying martyr, with his eyes fixed on the very vision of God, and his soul filled with the Holy Ghost, ask and pray amiss?" (2)

(1) Acts, 7. 59. 60.

(2) Prof. Stuart's Letters to the Rev. E. Charming, p.102., (Andover, Massachusetts, 1819.)

Further, the epistles of St. Paul abound with prayers to Jesus Christ as well as to the Father, for spiritual blessings upon those to whom he writes, and also with ascriptions of praise to the Redeemer, all which most satisfactorily prove that he regarded Him as God, even God over all, blessed forever. To instance a few only of these prayers and ascriptions of praise: — Thus, in 2 Cor. 12. 8, 9 the apostle says: For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, ' My Grace is sufficient for thee; for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. The Lord, whom Paul here besought, is plainly Christ: for the blessing, which the apostle here received in answer to his prayer, was the power, strength, or grace of Christ, as is evident from the answer— ' MY GRACE is sufficient.' A clearer case, that Christ was the object of the apostle's repeated prayer cannot well be supposed.

1 Thess. 3. 11, 12. Now, God himself, and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. " Can any distinction be here made, between the rank of those who are addressed by the apostle? And does not the twelfth verse plainly show, that the supplication of the apostle is specially directed to the Lord, that is, to Christ?"

2 Thess. 2. 16, 17. 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. " Here the order of the persons, to whom supplication is made, is the reverse of that in the last instance quoted; which shows that nothing depends on the order, but that it was a matter of indifference with the Apostle, which was placed first; the supplication being equally addressed to the Father and to Christ".

Rom. 1. 7. To all that be in Rome, beloved of God; called to be saints; grace to you, and peace, from God our Father, and the Lord Jesus Christ. " Here the same blessings are solicited and expected, from Christ and the Father. See the same formula repeated in 1 Cor. 1. 3. and 2 Cor. 1. 2."(1)

2 Tim. 4. 14. The Lord reward him according to his works! Again, verse 17. and 18. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen. (Compare 3. 11.)

(1) Professor Stuart's Letters to the Rev. W. E. Charming, p. 103.

" Usage hardly admits a doubt here, that Lord means Christ." (1)

Further, not only men but Angels, even all the Angels of God are commanded to WORSHIP Him. (2) God has also 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 on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (3)—" Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the universe. What can be meant by things in heaven, i.e. beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant?

" What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also? And when it is added, this worship shall be to the glory of God the Father; we understand the sentiment to be, that Jesus in his mediatorial character is the proper object of universal adoration; but as this character has a peculiar connection with and relation to God the Father, so the worship paid to Christ the Mediator, should redound to the glory of the Father as well as of himself." (4)

(1) See additional instances of prayer to Jesus Christ, in 2 Thess. 3. 16. 18. Rom. 16. 24. 1 Cor. 16. 23 and compare also Jude, 1.24, 25. and Rev. 1. 5, 6.

(2) Heb. 1. 6.

(3) Phil. 2. 9-11.

(4) Stuart's Letters, p. 100.

Nor has Christ power given to Him over the angelic beings only; but he is set on the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; angels, authorities, and powers being made subject unto him. (1) And accordingly, in obedience to the divine command, we read in the revelation which Christ vouchsafed to the beloved apostle, that not only the four-and-twenty elders, but also the four beasts, fell down before the Lamb; and Saint John beheld and heard the voice of many angels round about the throne, and the beasts and the elders, the number of whom was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb, that was slain, to receive power and riches, and wisdom, and strength, and honor, and blessing. And he also heard every creature,

which is in heaven and on the earth, and under the earth, and such as is in the sea, and all that are in them, saying, Blessing, and honor, and glory, and power be unto Him that sits upon the throne, and unto the Lamb for ever and ever. (2) If this be not spiritual worship;— and if Jesus Christ be not the object of it here, it is impossible to produce a case, where worship can be called spiritual and divine; for it is to be observed that there is no difference in the adoration paid to God or the Lamb; but as their throne is one, so are the honor, power and glory, ascribed to them, the same.

(1) Eph. 1. 20, 21. 1 Pet. 3. 22.

(2) Rev. 5. 8-13.

Divine worship is the prerogative of the Supreme God, and is enjoined in so many passages of scripture, that it is unnecessary to adduce any instances; but we are instructed in the same scripture to WORSHIP Christ, both by example and command; — by the command of God, and by the example of the highest created beings that exist inferior to God. Wherefore Jesus Christ is God; and, agreeably to this command and this example, the Church has in all ages worshipped the Lord Christ. (1) " Prophets have worshipped Him; apostles have worshipped Him; men full of faith, and of the Holy Ghost, have besought his guidance, aid, and blessing, while they lived; and, when they died, have besought him to receive their spirits into his own eternal kingdom." And none that ever thus be, sought him, or put their trust in him, were confounded.

(1) See Note 4. where this is fully proved.

Thus clear are the Holy Scriptures to the point of divine worship, with relation to the Son of God, the Lord Jesus Christ: nor are they wanting in authorities for giving the same worship to the HOLY SPIRIT. His Deity indeed may be inferred from the regard which we are required to pay to him. We are taught throughout the sacred volume, to seek for his illuminating, renovating, and sanctifying influences, by fervent prayer; to depend upon them for the mortification of sin, and for our growth in Holiness, and to yield ourselves with unfeigned submission to his dictates and directions. We must watch continually, that we do not grieve this heavenly visitant, or quench that light and fire which we derive from Him: we must be led by Him and walk with Him (1). Further, Believers are termed the temples of the Holy Ghost (2); which appellation means not only that he dwells in them, but that he claims them as his property; and that in them, as in his temple, he will be revered and worshipped, inasmuch as everyone, who has properly a Temple, is a proper object of worship. Are these the claims of a creature? or do we not acknowledge in them- the rights of the Supreme and Omnipotent God? But the duty of worshipping the Holy Spirit does not rest upon inferences, however clearly they may be deduced from Scripture: we have direct and explicit testimonies that he is to be worshipped. Accordingly, in the New Testament, we meet with instances of prayer and worship addressed to the Holy Spirit.

(1) Luke, 11. 13. Psa. 119. 18, 27, 64. and 143. 8, 10. Rom. 8. 13, 14. Gal. 5. 25. Eph. 4. 30. 1 Thess. 5. 19.

If the reader will turn to the Litany, and to the collects for Christmas Day, for the first Sunday after the Epiphany, and for Whitsunday (to mention no others), he will see how deeply the Anglican church feels the necessity of the Holy Spirit's influences, and with what fervor she teaches her members to supplicate the throne of mercy for them.

(2) 1 Cor. 6. 19, 20. and 3. 16, 17.

Thus, in the Acts of the Apostles (1), we have an account of a very solemn act of worship being performed to the Holy Spirit; when at his command, Barnabas and Saul were separated to his service by fasting and prayer, thus acknowledging His authority as their supreme Lord, who has the sovereign power over the Church of God, as well as His right to commission the officers of that church, and to install them in their office as his servants, to act for him in their employment. By this solemn worship they adored Him as their Sovereign God, and owned that all those, who are called to bear office in the Church, together with their ministrations, were dedicated to His honor; which is a most solemn act of religious worship, and what the Holy Spirit could not claim, if he were not the Most High God. Again, when the Apostles Peter and John had been dismissed with menaces by the chief priests and elders, ' they went to their company' and reported all that had been said to them. And when they heard that, they (the apostles and their companions) lift up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, the sea and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? (2) From this passage we learn, that the Holy Spirit is the Lord God, who spoke by the mouth of David: now it was this same Lord God to whom the Apostles thus addressed themselves in solemn prayer, wherefore the Holy Spirit is God. We have also another instance of direct prayer to the Holy Spirit by Saint Paul.

(1) Acts, 13. 2, 3.

(2) Acts, 4. 23-25.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ. (1) Here the person, addressed in prayer, is evidently a distinct person from those who are mentioned by the names of God and Christ, and consequently is the Holy Spirit, or the

Spirit of God; to whom, throughout the Scriptures, the office of directing the hearts of Christians to their duty is everywhere ascribed. Therefore the Holy Spirit is God.

Lastly, beside the passages adduced in the preceding pages, in which divine worship is ascribed to Jesus Christ and to the Holy Spirit, there are several others, in which the Holy Spirit "with the Father and the Son together is worshipped and glorified." In the vision which Isaiah had, we have the testimonies of the Apostles John and Paul, that that LORD, whom the prophet saw sitting upon a throne, the Son and the Holy Spirit are included, vs we have already shewn. (2) The Son and the Holy Spirit therefore, as well as the Father, were the JEHOVAH or LORD, whom the Seraphim adored, when they cried one to another, and said Holy, Holy, Holy, is the LORD OF HOSTS, the whole earth is full of his glory. (3)

(1) 2 Thess. 3. 5.

(2) See pp. 16, 17. 19. supra.

(3) Isa. 6. 1-3.

But further, divine worship is enjoined by Jesus Christ himself to be given to the Father, Son, and Holy Spirit. From our Lord's parting command to his Apostles (1), it is evidently the institution of Jesus and his divine command, that all nations should be baptized, not in the name of the Father only (a form which till then had been usual with the Jews) (2), but in the name of the Father, and of the Son, and of the Holy Ghost. Baptism, strictly speaking, signifies the full and entire consecration of the person who is baptized to the service and honor of that Being, in whose name it is administered. But this consecration can never be made to a creature (for God and creatures can never be made the joint object of religious worship): therefore the Father, Son, and Holy are not creatures. Once more, baptism is not performed in the name of a quality or attribute of the Divine Nature: therefore the Father, the Son, and the Holy Spirit, are not attributes of the Divine Nature. Indeed, in the commission given by Christ to his Apostles, it is impossible that an attribute should, with propriety or meaning, be joined with persons, or a creature with one or more Divine Persons.

(1) Matt. 28. 19. Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(2) Lightfoot's Harm Hebraicae on Matt. 28. 19, (Works, Vol. 2. p, 275.)

No absurdity can strike the mind with more force, than that Christ should direct the Apostles to baptize in the name of the Father, and of the Son, and of the Divine Power. Nothing but impiety can be contained in a direction to baptize in the name of God and of a creature. What creature indeed would dare to associate himself with God in such an act of authority, and thus presume to ascend the throne of his Maker!

Since, therefore, the act of baptism, which is to be performed in the name (not names) of the Father, and of the Son, and of the Holy Spirit, is but one, and that one action is to be performed equally in the name of all the three (as in fact it has been in every age of the Christian Church (1), without any difference or distinction whatever being either expressed or implied, whatever it imports concerning either, it must import the same concerning all. Consequently, if baptism, in the name of the Father, speaks the Father to be divine (as all admit that it does), then the same baptism, in the name of the Son and of the Holy Spirit, must speak them to be divine also. "If in that solemn action we profess our Faith in the Father, declare our hope on him, and vow obedience to him; the same profession, declaration, and vow, we make as to the Son, and the same also to the Holy Spirit:" whence it is clear, that they are equal in their nature, and that all the fulness of Deity dwells in each. "So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped". (2)

(1) See Note 5.

(2) Athanasian Creed, verse 27.

The same remark applies also to the Apostolic Benediction at the end of Saint Paul's Second Epistle to the Corinthians. The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen. (1) This form of blessing is a prayer, in which the apostle prayed for the Corinthians: and in the same words our church concludes her daily morning and evening service, as indeed almost all Christian ministers do, at the close of every public service. It is a prayer, not to an attribute or to a creature, but to each Divine Person;—to God the Father, that his love may be imparted to and abide in believers; to the Lord Jesus Christ, that they may be partakers of his grace, that is, of all the favor and beneficence which come from and through the Redeemer of the world, by whose mediation we are reconciled to, God; and to the Holy Spirit, for his communion or fellowship, that Christians may be made partakers of his holy and sanctifying influences, which are promised to all that sincerely and humbly supplicate them. (For prayer can only be addressed to a real, existing being or beings.)

(1) 2 Cor. 13. 14.

The last passage which we shall quote on this subject, is the following salutation or benediction, addressed by St. John to the seven churches of Asia Minor: Grace and Peace from Him which is, which was, and which is to come, and from the Seven Spirits

which are before his throne, and front Jesus Christ. (1) Here God the Father is described by a periphrasis or circumlocution taken from His attribute of eternity: and the Seven Spirits' is a mystical expression for the Holy Spirit, used on this occasion, either because the Salutation is addressed to seven churches (every one of which had partaken of the Spirit,) or because seven was a sacred number among the Jews, importing both variety and perfection, and in this case alluding to the Holy Spirit, from whom proceeded all that variety of gifts, administrations and operations, which were then in the Church of Christ. It is evident that the Seven Spirits cannot mean angels, because they (the Seven Spirits) are never said to worship God as the elders and living creatures do, but on the contrary are invoked by John; which honor belongs not to created spirits.

(1) Rev. 1. 4, 5.

On the contrary, John invokes them in the same manner and with the same worship as he gives to the Father and the Son, as the author, together with the Father and the Son, of grace and peace, without any note or discrimination. This passage therefore is a clear instance of prayer to the Three Divine Persons, the Father, the Spirit and the Son: and since they are jointly supplicated for grace and peace, without any distinction or discrimination, we infer an equality in their power to dispense those blessings; and we further conclude that these three persons together constitute the Supreme Being, who is alone the object of prayer, and alone the author and giver of every good and perfect gift (1).

The Scripture cannot contradict itself. Every part of it attests the veracity of HIM, from whom it proceeds: and its divine inspiration raises it above those human productions, in which a single false proposition may diffuse clouds of error over those propositions which are true. Now, if words have any meaning, it is manifest from the evidence of the Scriptures, (of which the preceding pages necessarily present only a brief summary,) that the same names, attributes, perfections, works, and worship, which are proper to Deity alone, are ascribed to the Father, to the Son, and to the Holy Spirit: and, as this evidence has been presented in the language of the Sacred Writings, I do not see how it is possible to evade the force of this necessary conclusion from the scripture testimony; viz. That there is only one God; that in this Deity there is a plurality of Persons, which is limited to Three; that these THREE are ONE.

(1) Witsius, Exercit. de Spirit. Sanct. p. 428. cited in Simpson's Plea for the Deity of Jesus, Part 4. Sect. 2. § 604. p. 343. Bishop Burnet on the Articles, p. 48. (6th edit.) Bishop Tomline's Elements of Christian Theology, Vol. 2. p. 90.

And since all Scripture is given by inspiration of God, and is profitable for doctrine, we therefore conclude that our faith is established on the immovable foundation of eternal truth: and our confession of faith in the " Holy, Blessed, and Glorious Trinity, three Persons and one God" (1), is the same which God has put into our lips by giving us the sacred volume; which has been the constant confession of the Universal Church of Christ, and which is further directly confirmed, not only by several ancient Jewish writers (2), who interpret various passages of the Old Testament, relative to the doctrine of the Trinity, precisely as the ancient Christian writers have expounded them, but also by those Christian writers themselves (3), who interpret the whole doctrine of the Bible concerning this fundamental article of Christian Verity exactly in the same manner as the Anglican Church has taught us, and as is professed by the Universal Christian Church to this very day.

(1) See the Litany.

(2) See some instances infra, in the beginning of Note 2. p.100.; and for some additional examples consult Dr. Dwight's valuable System of Theology, Vol. 3, pp. 25-30.

(3) See Note 6.

Finally, it is a very important FACT, that " those, who acknowledged the Divinity of Christ and of the Holy Ghost, are NEVER called heretics by any writer of the first three centuries, and this circumstance is surely a very strong proof that the doctrine of the Trinity was the doctrine of the Primitive Church: more especially, since the Names of those, who first denied the Divinity of Christ and of the Holy Ghost, are transmitted to us as of persons, who dissented from the common faith of Christians" (1).

(1) Bishop Tomline's Christian Theology, Vol. 2. p.

Section 2

A Refutation of the Objections, which are commonly urged against the Doctrine of the Trinity.

SUCH are the decisive testimonies of the Scriptures to the doctrine of the Trinity; but however solidly this doctrine is established upon the immutable basis of eternal truth, it has nevertheless been assailed with no common virulence ever since the first age of Christianity. But, the more this doctrine has been impugned and denied by the adversaries of the truth, so much the more earnestly have the learned and pious advocates for it contended for the faith which was once delivered to the saints (1); it has survived all the rude assaults of its enemies, and has maintained its place as an essential article of faith in the creeds or confessions of every Christian

Church to the present day; as doubtless it will continue to do to the end of time, wherever Christianity exists in any tolerable degree of purity.

(1) Jude, 1. 3.

Notwithstanding the unbroken series of testimonies to the Scripture Doctrine of the Trinity, as well as vindications of it, which are contained in the works of Christian writers of every age, the often refuted objections of former times have been revived in our own days, as if they had never before been answered. Nothing is now more common than to hear it asserted, regardless of the satisfactory evidence to the contrary, that the Doctrine of the Trinity is not founded on Scripture; that the defense of it, usually called the Athanasian Creed, is not scriptural; that it does not enforce or recommend one Christian virtue; that the Church of England and her members are guilty of great non-charitableness, in consigning to eternal perdition all who do not assent to, or believe, every clause or verse of that creed; and that this doctrine is a mystery contrary to reason, and that where mystery begins, religion ends.

These are grave and weighty charges against us, both as Christians and as members of that Church, with which we have the honor and privilege of being in communion. And they are the more serious at this time, because it has been affirmed (1), that he who believes in the damnatory clauses of the Athanasian Creed, may be a good member of the Church of England, but he is not a Christian. On this account, the reader's attention is particularly requested, while these objections are noticed.

(1) See particularly the Parliamentary Debates in any of the Daily Journals, for May 13th, 1820.

1. The first objection asserts that the doctrine of the Trinity is not founded on the Scriptures. The term Trinity, it is already admitted, is not to be found in the Bible: but neither do the terms unity (applied to the attributes of God) omnipresence, omnipotence, and omniscience. But no one will doubt that these attributes are to be ascribed to the Deity on the Authority of Scripture, because the terms just mentioned are not in the Bible. It is sufficient for the doctrine, that it is recorded in the Sacred Volume, that there is only one God, that He is everywhere present, that He is Almighty, and that He knows all things; and that there are three, the Father, the Son, and the Holy Ghost, who possess the attributes of omnipresence, omnipotence, and omniscience. But, though the term Trinity does not occur in the Bible, we have a strong argument for its primitive use' and authority among Christians, in its very high antiquity: for this term has been in use ever since the latter end of the second century, to express the doctrine of the Christian Church, in opposition to the erroneous sentiments of those teachers who denied the subsistence of three Divine Persons in one Deity or Godhead. (1) How soon, after the general preaching of the Gospel, the terms Unity, Omnipresence, Omnipotence, and Omniscience, were first used, cannot now be ascertained: nor is it of any consequence.

(1) The term Trinity was first used by Theophilus, Bishop of Antioch, in the second century.

The fact is, that the SUBJECT-MATTER, which those terms are designed to indicate, does occur (as I trust has already been satisfactorily proved): so that the objection against the catholic Doctrine of the Trinity, founded on the non-occurrence of that term in the Scriptures, has in it no substantial validity.

2. The second objection is, that the exposition of the Doctrine of the Trinity, contained in the Athanasian Creed, is not scriptural. This objection is equally unfounded as the preceding: but, in order to meet it fully, it will be necessary to offer a very concise notice of the origin and design of that venerable confession of faith.

It is not the business of Creeds to prove the truth of doctrines: that must be determined by Scripture. But the use and intent of a Creed is, to teach the institutes or first principles of religion, and to preserve them pure in the minds of the more unlearned; to put a form of sound words into the mouths of Christians, that they may be able to make a proper confession of their faith; and also to guard and secure that faith against the artifices and evasions of false teachers, lest they should secretly infect the flock of Christ with erroneous and pernicious opinions. Such formularies or summaries of Christian doctrine have been in use ever since the apostolic age: and such formularies are the Apostles' Creed, the Nicene Creed, and that expository defense or confession of our faith in the Catholic Doctrine of the Trinity, which is commonly, though (it should seem) erroneously, called the CREED OF ATHANASIUS. For, though it bears the name of that illustrious confessor for the faith of the Gospel, it is now generally considered to have been composed in the Latin language, towards the close of the fifth century, by an unknown or rather by an uncertain author (1) (since it is ascribed to several eminent men of that age), and to have been framed from the writings of Athanasius, whose sentiments concerning the doctrine of the Trinity it most fully expresses. Being designed as a defense of that doctrine against all the subtleties, artifices, and evasions of those who contravened or denied it: this valuable exposition of the Christian faith was adopted by most of the antient western churches, and among the rest by those of Gaul and Britain.

(1) See Note VII. for an account of the more antient creeds, particularly of the Athanasian Creed, and of the sects against which it was designed as a bulwark of the Christian Faith.

Being also an excellent summary of the doctrine of the Trinity, and of the Incarnation of our Lord Jesus Christ, as taught by the apostles, received by the earlier Christians, and established by the four first general councils, it was retained at the Reformation by the venerable and pious framers of our national liturgy: it holds a place in the confession, if not in the liturgy, of every church in Europe; and it is on certain festivals appointed by the Anglican Church to be used at morning prayer, instead of the Apostles' Creed. Whoever, therefore, is sincere in using the Apostles' Creed, may without scruple assent to the leading doctrines of the Athanasian Creed (1): for, most assuredly, they both mean to inculcate one and the same doctrine of a Trinity in Unity, that is, of three Divine Persons united in one Substance of Godhead, distinguished by the appellations of Father, Son, and Holy Spirit; and the same doctrine of our Lord's Incarnation. Various antient creeds, which are still extant, agree with the Apostles' Creed, and with that which bears the name of Athanasius, in teaching similar articles of faith. And all of them correspond with St. Paul's words, in the fourth chapter of his epistle to the Ephesians, in which he charges them to live in the bond of peace as they value the unity of their faith, and their common interest in the acknowledgment of one body, and one Spirit, even as they were called in one hope of their calling; one Lord, one Faith, and one Baptism; one God and Father of all. (Eph. 4. 4-6.) " In which expressions of the apostle, we may obviously recognize, though in an inverted order, the leading articles of all subsequent creeds; viz. faith in one God and Father of all; in one Lord Jesus Christ; in one Holy Spirit; one Body or Catholic Church; one Baptism for the remission of Sins; and one hope, or looking for a Resurrection to everlasting life." (2)

(1) See Note 8. where the harmony of the three Creeds with themselves and with Scripture is stated at one view.

(2) Bishop Cleaver's Seven Sermons on Select Subjects, p. 130. Bishop Huntingford's Thoughts on the Trinity, p. 84.

From these observations, and especially from the Scripture evidences for the doctrine of the Trinity, which have been given in the preceding pages, (and in which several clauses of the Athanasian Creed are explicitly confirmed by the Scriptures) it will be perceived, that there is no foundation whatever for the objection, which affirms that the exposition of the doctrine of the Trinity, contained in the Athanasian confession, is not scriptural. And the reader will readily assent to the opinion of the venerable compilers of the Thirty Nine Articles of the Anglican Church, who in the eighth article expressly state that, " The three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrant of Scripture." (1)

(1) The topic here briefly glanced at is fully and satisfactorily treated by the learned and Rev. Dr. Nares, in his Discourses on the Three Creeds, pp. 96-104.

3. Once more, it is objected that the Athanasian Creed does not enforce or recommend one Christian virtue.

This objection, it has been well observed, would lie against all formulas of belief, whether Unitarian or Trinitarian. It has, however, as little foundation as the preceding. The design of a creed, as we have already seen, is to supply a short summary of Christian faith, not to embody an assemblage of moral virtues. Now the Athanasian Creed, as it is commonly called, is a defense of the Doctrines of the Trinity, and of the Incarnation of our Blessed Redeemer; and, therefore, an exposition of moral duties is not to be expected in it. But what is the meaning of the fortieth and forty-first verses of that venerable formulary? — At whose coming all men shall rise with their bodies, and shall give account for their own WORKS: and they that HAVE DONE GOOD, shall go into life everlasting; and they that HAVE DONE EVIL, into everlasting fire. " Is here no Christian virtue recommended? Is not the whole summary of Christian practice, as derived from its only genuine source, Christian Faith, impressed in these words, by the last most awful sanctions?" (1)

(1) Unitarianism Indefensible, by the Rev, J. Garbett, p. 8.

So unjust is the above objection, that, in the clauses just cited, the enforcement of morality is, perhaps, more copious than is to be found in any other creed that is extant.

4. We now come to the fourth objection, which charges our national church and her members with being guilty of great uncharitable, in consigning to eternal perdition all who do not assent to, or believe, every clause or verse of the Athanasian Creed. God forbid that this should be the meaning of any creed, or of any advocate for it. But indeed this objection is as unfounded as those which have already been considered. For it is to be observed, that the condemning, or damnatory clauses as they have been called, do not extend to each of the explications given in the Athanasian Creed, but are intended only to secure the general doctrine. (1) It is not the reception of the form of words used in this Creed, but the BELIEF of the Catholic or Universal Faith, which is represented as necessary to Salvation: nor is it the objecting to the mode of expression here employed, but the willful and deliberate corruption of the Catholic Faith, which is asserted to expose a man to the danger of condemnation. The introduction simply states, what no real Christian will deny, that whosoever will be saved, that is, whosoever is desirous of Salvation, and expects it upon the terms of the Gospel, must cordially embrace the doctrines which it reveals. Above all things, or in the first place, as the foundation on which he must hereafter build a holy practice, he must embrace and hold fast the two primary articles of faith, that " in the unity of the Godhead there are three Persons of one substance, power, and eternity, the Father, the Son, and the Holy Spirit" (2); and that for us men and for our Salvation, the second person became incarnate. Of these two articles the Creed gives a full and circumstantial exposition: and in conclusion? it exhorts all, who would avoid dangerous errors, to hold the Catholic or universal Faith, that faith which was

(1) See the declaration to this effect, of the commissioners, who were appointed to review the Liturgy in 1689, at the end of Note VII. *infra*.

(2) Article 1 of the 39 Articles.

once delivered to the Saints; and which is to continue to be delivered unto them to the end of the world; and to believe that the three Divine Persons are one God, that the word was truly made man, and thus to think of the Trinity.

Such is a brief analysis of the Athanasian Creed: and however consonant to the doctrine of Scripture it may be, though, from the very nature of the errors which it was designed to oppose, the terms in which it is expressed must necessarily be clothed in words of human composition, yet we are not required by the words of the creed to believe the whole on pain of damnation.

In the earliest period of the Church, its teachers (as is evident in the writings of the fathers of the Apostolic Age), delivered the doctrines of Christianity in the same simple manner in which they are revealed in the Holy Scriptures. But, in process of time, when men, affecting to be wiser than the inspired volume, introduced and taught subtleties of their own invention for the doctrines of the Bible, it became necessary to oppose these refinements; and, consequently, the heretical interpretations being condemned as false, the contrary doctrine must in some measure be pronounced as true: so that the negative determinations of the church against error necessarily produced positive declarations and articles of faith. "In disputations," says a learned writer, "we must follow the language of our opponents. If our adversaries deny the Divinity of our Lord, we must assert it:

E4 if the adversaries invent explications and distinctions, we must obviate and answer them. The opposers of the faith first innovated in the language: the maintainers of it, therefore, must of necessity reply in terms opposite, and by propositions contradictory to theirs."

(1)

(1) Dr. Felton's Sermons at Lady Mover's Lecture, pp. 323. 324.

All, therefore, that is required of us, in the Athanasian Creed as necessary to salvation, is, that before all things we hold the Catholic Faith; which Faith, it is said in the second verse, — which Faith, received from the beginning, and to be preserved to the end as embraced by the Universal Church, except every one do keep whole, without rejecting any part of it that is clearly revealed, and undefiled, without adding anything to it, which may defeat its sense and corrupt its tendency: without doubt, that is, it is beyond all controversy if the Scriptures be true, he shall perish everlastingly, he will finally forfeit his title to the benefits of the Christian Covenant. In the third and fourth verses, the Catholic Faith is stated to be this, that we worship one God in Trinity and Trinity in Unity, neither confounding the persons (as the antient Sabellians and others did, and as some in our own country do at this day), nor dividing the substance, as the Arians did and do. This, it is declared, is necessary to be believed; but all that follows, from the fifth to the twenty-fifth verse inclusive, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does, which is written in order to prove or illustrate a text. The text is, confessedly, the Word of God, and therefore is necessarily to be believed: but no person is for that reason bound to believe every particular of the Sermon deduced from it, upon pain of damnation, even though every tittle of it be true. Now this is the case with the Athanasian Creed. The belief of the Catholic Faith, above mentioned, the Scriptures make necessary to salvation; and therefore we must believe it: but there is no such necessity laid upon us to believe the illustration which is there given of it, nor does the Creed itself require it. For it proceeds, in the twenty-sixth and twenty-seventh verses, to state, so that in all things as is aforesaid, the Unity in Trinity and Trinity in Unity, is to be worshipped. He therefore that will be saved (that is, is willing or desirous to be saved), LET him thus think of the Trinity. Such is the proper rendering of the original clause. Thus it is evident that the things contained in the beginning and end of the creed are spoken of as matters of Faith; but this intermediate matter, which is inserted in opposition to existing errors, is a matter of opinion only, "In reference to the first and last parts," (the doctrine of the Trinity and the Incarnation, and offices of Christ) "the certainty of condemnation is asserted: but in reference to the intermediate part, nothing is asserted except that such are the views which we ought to entertain of the point in question." (1)

(1) Discourses on the excellency of the Liturgy by the Rev. Charles Simeon, p.60. See the Analysis of the Athanasian Creed in the latter part of Note VII. where the above is shown to be the true view of its contents.

It is further to be observed, that the Athanasian Creed speaks of those only to whom the Gospel has been fully set forth, and the importance of it fully explained. We are to justify it only to professed believers, and of them only. The state and lot of the Heathen World are quite out of the question: "they cannot be said, in a Christian Sense, either to be saved or to perish: because they have not the means which Christians have, of attaining a just faith or a just practice. They cannot make themselves Christians, and therefore cannot be made responsible for Christian Duties." Of those who still sit in darkness and the shadow of death; who never had the means of grace and the hope of glory proposed to them, we say nothing in this creed, which has reference only to the terms of the Christian Covenant: and we know nothing of them, but that they will be answerable for the use of the light that was afforded to them; that, at the best, they are not entitled to the promises of the Gospel; nor are we yet directed or authorized to pronounce the worst of their present guilt or future punishment. We know from the word of God that, in all cases, everyone will at length be accepted according to that he

has, and not according to that he has not; and that, to whomsoever much is given] of him shall much be required. We know that the souls of the Heathens are in the hands of a most merciful Creator, all 'whose ways are equal; and who will most assuredly deal with everyone according to that which is just and right.

The condemnation, therefore, which is asserted to be contained in the second and concluding verses of this creed (but which in truth comprises no anathema; no mention of any sentence to be inflicted in this world, but only a forewarning of a judgment which the Scriptures denounce against disbelievers in the next); this condemnation is- to be understood only in reference to the doctrine affirmed in it, and is not to be extended to those parts which are adduced merely in confirmation of it. Such condemnation belongs not to those who have never had the glad tidings of salvation announced to them, nor to those who cannot understand, or who cannot approve, every expression in it, but only to such as deny the "Trinity in Unity," or three persons who are one God. If, therefore, we believe that the doctrine of the Trinity is a fundamental article of the Christian faith, we may, without any breach of charity, apply to that doctrine, what our Lord spoke of the Gospel at large: He that believeth and is baptized shall be saved: but he that believeth not," more correctly, he that disbelieved " shall be damned." (Mark, 16. 16.) It is not the simple unbeliever that is here intended, E 6 but the obstinate disbeliever, who PERVERSELY rejects the counsel of God against himself, who WILL not examine the evidences of the Gospel, or come unto Christ that he may have life; and whose condemnation it is, that light is come into the world, but he loves darkness rather than light, prefers sin to holiness; and why? because his deeds are evil.

Thus, the use of the Athanasian Creed may be vindicated; and the charge of non-charitableness, which is commonly brought against the Church of England, and her members, is (we trust) proved to be false and unfounded.

5. The last objection, which remains to be considered, is that, which asserts that the doctrine of the Trinity is a mystery, contrary to reason, and that, where mystery begins, religion ends.

This assertion is altogether erroneous and destitute of foundation. A mystery, that is, above the reach of human intelligence, this doctrine unquestionably is: but though it be above the reach of reason, it involves no contradiction to the dictates of reason, nor can it be proved to be contrary to reason. To borrow the language of an able advocate for Christian Doctrine; " It is a common and just remark, that there is an essential difference between anything being above reason, and being contrary to it; and that it may be the former without being the latter. We may go a step farther, and affirm, that the very circumstance of its being the former, precludes the possibility of proving it to be the latter. I question whether anything that is above reason, can ever be shown to be contrary to it. For, unless we have some notion of the thing itself, on what principle can we possibly make out the contrariety? Were we to say that the persons of the Godhead are one and three in the same sense, we should evidently affirm what was contrary to reason; because such a proposition would involve, in the very terms of it, an irreconcilable contradiction: but, so long as we do not pretend to know, or to say, how they are one, and how they are three; to prove that we assert what is contrary to reason when we affirm that they are both, is, from the very nature of the thing, impossible. For what is it which is to be proved contrary to reason? Upon the supposition made, we cannot tell; it is something which we do not know; of the nature and circumstances of which we are left in total ignorance. The truth is, we are lost, completely lost, whenever we begin, in any view of it whatever, to think about the Divine Essence."

(1) Wardlaw's Discourses on the principal points of the Socinian Controversy, p. 23. second edition.

Further, the assertion that, where mystery begins, religion ends, is so far from being true, that religion, — even natural religion, — begins with a mystery, the eternity and self-existence of God. Above our reason these attributes of Deity unquestionably are. For, who can conceive what eternity is? A duration without beginning, or succession of parts or time! Who can so much as imagine or frame any idea of a Being, neither made by itself nor by any other? Of omnipresence, of omniscience, and of immensity! How, indeed, can a finite capacity, like ours, comprehend an Infinite Being, whom heaven and the heaven of heavens cannot contain? Vain mortal! dost thou presume to scrutinize the nature and to comprehend all the ways of the incomprehensible God? Canst thou, by searching, find out God? Can thou find out the Almighty to perfection It is high as heaven, what canst thou do? Deeper than hell, what canst thou know? He holds back the face of his throne, and spreads his cloud upon it. How little a portion is heard of Him! The thunder of his power, who can understand? Such knowledge is too wonderful for us, we cannot attain unto it. But though the existence of God be a mystery to us, and above our limited reason to comprehend, yet it is not contrary to reason: because the wisdom, order, and harmony, which are observable in the universe, the admirable and exquisite adaptation of every part to produce the end for which it was designed, and the providential care displayed in preserving and governing the whole, are all so many proofs of the existence of a first great cause; and reason assures us that no effect can exist without a cause.

But our ignorance is not confined to heavenly mysteries: we cannot comprehend the common operations of nature. Everything around us is full of mysteries. The growth of the meanest plant, the structure of a grain of sand, is as much above our comprehension as the mysteries of religion. We cannot comprehend the structure of a worm, or of a hair of our heads, nor can we understand the combination of instinct with brute forms. We cannot tell how our bodies were formed, or in what manner they are nourished. We cannot explain the nature of the human soul, nor in what manner it is united to the body: and yet, that such a union does exist, we are convinced by daily experience. That the blood circulates upwards, as well as downwards, contrary to all the known laws of motion, we are well convinced: yet here also reason fails us, and resolves it into the will of the Creator. Wherefore, until we can comprehend

ourselves, it is absurd to object to mysteries in those things which relate to the Self-existing, Eternal, and Infinite God. " Hence, before we can consistently act the sceptic concerning the incomprehensible doctrines contained in the scheme of Christianity, we must renounce the name of philosophers, and reject the system of nature: for the book of nature has its incomprehensible, as well as the book of Revelation. The former, not even the genius of a Newton could explore; the latter, not even an Angel's. Both, with intense desire, desire to look into them; — both are lost in depths unfathomable; both desist, believe, love, wonder, and adore!"

But though some of the truths revealed in, the Scriptures are mysterious, yet the tendency of the most exalted of its mysteries, even this of the Trinity, is practical. Many indeed apprehend that it is merely a speculative doctrine; that is, one, concerning which men may conjecture, and reason, and dispute, for their own amusement; but which is of no effect or importance in a religious life. This is a fatal mistake: for though we cannot comprehend the mode in which the Father, the Son, and the Holy Spirit are one; yet, since this doctrine is revealed in the Scriptures, which are the word of God, it becomes us to believe it, and to receive it with devout humility, among the other truths therein revealed, as being indeed THE WORD OF God and not of man.

So very far indeed is the doctrine of the Trinity from being only a speculative notion, or a matter of mere curiosity and amusement, that our religion is founded upon it. For, as the existence of God is the foundation stone of all religion, so is this doctrine the foundation stone of the Christian Religion. Remove it, and the whole fabric of Christianity falls. " For," to borrow the language of a late pious and eminent prelate (1)—" What is the doctrine of most importance to man, in his religious concerns? Undoubtedly it is that of his redemption from sin and sorrow, from death and hell, to righteousness and joy, immortality and glory.

(1) Bishop Horne.

But of such redemption what account do the Scriptures give us? By whom was the gracious scheme originally concerted, and afterwards carried into execution? Was it not by the three Persons of the ever blessed and adorable Trinity?

" It was not an afterthought, a new design, formed upon the transgression and fall of our first parents. That event was foreseen, and provision made accordingly. For upon the very best authority we are informed, that Christ was 'the Lamb slain from the foundation of the world;' (1) that is (for it cannot be otherwise understood), slain in effect, in the divine purpose, and counsel. It is likewise said, that ' grace was given us in Christ Jesus, before the world began.' (2) The words intimate, that previous to the creation of the world, something had passed in our favor above; that the plan of our future redemption was then laid; that some agreement, some covenant, relative to it, had been entered into; ' grace was given us,' not in our proper persons, for as yet we were not — we had no being — but in the person of him who was afterward to become our representative, our Savior — 'in Christ Jesus.' Now the plan must have been laid, the covenant entered into, by the parties who have since been graciously pleased to concern themselves in its execution. Who these are we cannot be ignorant. It was the Son of God who took our nature upon him, and in that nature made a full and sufficient oblation, satisfaction, and atonement, for the sins of the world.

(1) Rev. 13. 8.

(2) 2 Tim. 1. 9. Tit. 1. 2.

It was the Father who accepted such oblation, satisfaction, and atonement; and in consequence forgave those sins. It was the Holy Spirit who came forth from the Father and the Son, through the preaching of the word and the administration of the sacraments, by his enlightening, healing, and comforting grace, to apply to the hearts of men, for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement.

" Say no more, then, that the doctrine of the Trinity is a matter of curiosity and amusement only. Our religion is founded upon it. 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 anything less than divine, why are we baptized equally in the name of the Father, and of the Son, and of the Holy Ghost? Let no man, therefore, deceive you: ' This is the TRUE God, and eternal life.' (1)"

(1) 1 John, 5. 20. — Bishop Home's Discourse on the Trinity in Unity, Works, Vol. 6. pp. 95-95.

The faith of the Holy Trinity is so fundamental to the Christian religion, that, if Christianity be worth contending for, that is, if God have not an eternal Son, and an eternal Spirit, the whole mystery of our redemption by Christ, and of our sanctification by the Spirit, (which in its consequences is the whole of the Gospel, and distinguishes it from all other religions), is utterly lost. Without this faith, which is the very sinew of godliness, spirituality of mind, peace of conscience, a holy and exemplary life, victory over the world, and a good hope in death, are impossibilities. How needful then is that petition, which our church puts into our lips in the collect for Trinity Sunday, that God "would keep us steadfast in this faith, and evermore defend us from all adversities," to which we may be exposed by our "confession of a true faith, in acknowledging the glory of the eternal Trinity." For, a dereliction of this faith would be apostasy

from God and from Christianity; it would leave us under the guilt of our sins, and the curse of the law, with the additional criminality of having trampled underfoot the Son of God, and done despite unto the Spirit of Grace.

To conclude, while we are devoutly thankful to God for the gift of his Holy Gospel, let us beseech him so to enlighten our minds, that we may not attempt to be wise above what is written. And since that Gospel makes known to us God's gracious design of saving sinners, let us be concerned as perishing sinners, to apply to each of the divine Persons — to the Father, for the pardon of our sins, through his infinite love and free mercy; to the Son, for an interest in his blood, righteousness, and intercession; and to the Holy Spirit, for his illuminating, renewing, sanctifying, and comforting influences. (1)

(1) The topics above touched upon, are illustrated at considerable length, and with equal beauty and piety, by the eminently learned Dr. Barrow, in his Sermon, entitled *A Defense of the Blessed Trinity*, Works, Vol. 3. pp. 386-390. folio edit. The practical importance of the Doctrine of the Trinity is also admirably stated by Bp. Hobart, of the Protestant Episcopal Church in the United States of America. Sermons, vol. 2. pp. 373-386.

Lastly, since the Scriptures are clear in the truth of this mysterious doctrine, and reason cannot gainsay it; since the belief of it is the distinguishing characteristic of Christians; since we have each been dedicated to the blessed Trinity in baptism, and most of us have often renewed that dedication by partaking of the memorials of the Redeemer's death and passion, and thus have promised our constant homage, obedience, and adoration to the "Holy, Blessed, and Glorious Trinity, three Persons and one God:" — Let us, therefore, with all humility and reverence, unite with angels and archangels, and with all the company of heaven, even with the cherubim and seraphim, also with the Apostles, Prophets, and Martyrs, and with the Holy Church throughout all the world, in praising and acknowledging the Holy, Holy, Holy, Lord, God of Sabaoth, even the Father of an infinite Majesty, His only true, and honorable Son, and also the Holy Ghost, the Comforter, living and reigning together, one God, world without end.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou would keep us steadfast in this faith, and evermore defend us from all adversities; who lives and reigns, One God world without end. Amen.

Appendix.

NOTE 1.

On the use and meaning of the word Person, particularly in the Athanasian Creed.

FROM the inability of the human mind to comprehend Deity, has arisen imperfection of language, with which to discourse on that subject. Had men been content with the plain, primitive faith, in its native simplicity, there would have been no necessity for having recourse to critical terms, in order to express the doctrines of Scripture. Inattention to this circumstance, and ignorance of the particular errors against which the Athanasian Creed was directed, have caused many well-disposed individuals to object to the use of the word PERSON in treating of the doctrine of the Trinity, and also particularly to object to the fourth verse of that creed (neither confounding the persons, nor dividing the substance), as containing unscriptural terms. This clause was inserted, in order to caution the Christian church till against two particular errors, viz. that of the Patripassians and Sabellians, and that of the Arians. (1) The former taught that the Father, Son, and Holy Spirit are all one person, who was incarnate, suffered, and rose again; thus making the Father and the Holy Spirit to have suffered as well as Jesus Christ. The Athanasian Creed, therefore, proceeds to caution believers against confounding the persons as the Sabellians did. The Arians, on the other hand, represented the Sacred Three, not only as so many persons but as so many beings, thus dividing the substance which was really indivisible; and on this account the Creed cautions us against dividing the substance.

In order to mark, with greater clearness, the reality of the distinction between the Father, the Son, and the Holy Spirit, and at the same time not to imply any separation of the Divine Essence, it became necessary to introduce some new word into the Creed. "Now, because the Scripture speaks of those Three to whom we are dedicated, as we do of three distinct Persons, therefore this term was early adopted, as the most expressive of any that could be used, the nearest to the notion that we have of distinct agency; without pretending that it answers exactly to the same idea of Personality (2), that is understood among human creatures.

(1) See an account of the particular tenets of those sects, *infra*, Note VII. Section 3.

(2) Dr. Waterland defines a single person (whether divine or created.) to be "an intelligent agent, having the distinctive characters of I, Thou, He, and not divided or distinguished into more intelligent agents, capable of the same characters." *Second Defense of his Queries*, p. 366.

If it be said, that Person is not a Scriptural word, as applied on this occasion, it would be sufficient to say, that it is a word that best sets forth the sense of Scripture, so as not to confound the Father, the Son, and the Holy Ghost with each other, but to keep up the distinction between them, without dividing the Substance. But, in reality, we have the authority of Scripture for using this very term in

speaking of the distinction between the Sacred Three. The Son of God is said by Saint Paul to be 'the express image of his Father's Person,' Heb. 1. 3. The same Apostle elsewhere says, God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Person of Jesus Christ,' 2 Cor. 4. 6. Our Translators have injured the sense of this text, by rendering it in the face of Jesus Christ,' because the original word might in itself bear that meaning: but the context shews, that it cannot bear it in that place: and the same Translators have rightly rendered the same word in a passage very little before it; If I forgave anything, to whom I forgave anything, for your sakes forgave I it in the Person of Christ,' 2 Cor. 2. 10. Thus both the Greek words signifying a Person, are in the New Testament applied to the Son of God as distinct from the Father; and the Church had therefore even Scriptural authority for using this expression, and speaking of the error of confounding the Persons." (1)

(1) Archdeacon Dodwell's Athanasian Creed vindicated and explained, p. 16.

NOTE 2.

On Gen. 1. 26. God said, let us make man in OUR image, and after OUR likeness.

This passage has been understood to be a plain intimation of a plurality of Persons in the Deity by the whole stream of Christian writers, from the time of the Apostles to the present age: nor have the Christians been singular in this interpretation; for the antient Jews, both during and after the Apostolic age, expounded it in the same manner. This is fully established by the writings of Philo, who was contemporary with the Apostles, and by the Dialogue of Justin the Martyr with the Jew Trypho, in the middle of the second century, as well as by the Jerusalem Targum or Paraphrase, written about the fourth century; and by the Targum or Paraphrase on the Pentateuch, ascribed to Jonathan ben Uzziel, but written in the sixth or seventh century; and also by other Jewish works of acknowledged antiquity. (1) We may also add, that vestiges of the Doctrine of the Trinity are to be found among the antient Heathen nations, as is proved by the writings of their philosophers which are still extant; and likewise among modern pagan nations, as is demonstrated from their traditions, or from the books by them accounted sacred; all which could not have taken place, if the doctrine had not originally been revealed to the human race. (2)

(1) For the testimonies of Jewish writers to the Scripture Doctrine of the Trinity, the reader is referred to the very copious collection of passages from their works, contained in the late Rev. David Simpson's Plea for the Deity of Jesus, pp. 407—431. (Mr. Parsons's Edition.) See also Mr. Maurice's Indian Antiquities, Vol. 4. Chapters 2, 3 and 4; and Dr. Hales on the Trinity, Vol. 2. pp. 227-230.

(2) In Mr. Maurice's work above cited, the reader will find several very remarkable testimonies of Heathen nations to the Scripture Doctrine of the Trinity: a compendious view of them may likewise be seen in Dr. Hales's Treatise on Faith in the Holy Trinity, Vol. 2. pp. 267-285. But the most copious series of testimonies is that of Mr. Simpson, in his Plea for The Divinity of Jesus, pp. 432-456.

GOD said, Let us make man in OUR image, and after OUR LIKENESS. — " The phraseology" (says the late exemplary and pious Bishop Horne) " 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. 3. 22, and 11. 7; Isaiah, 6. 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?'" (1) The preceding observations derive additional force from the fact, that the plural name of God (Elohim) is most generally connected with verbs in the singular number: it is so in the passage under consideration, from the first chapter of Genesis, which may be thus literally rendered: And Gods (Elohim) said, Let us make man in our image, after our likeness. No sensible reason can be assigned why God should here speak of Himself in the plural number, (as Moses has also done in Gen. 1.1.) unless He consists of more Persons than one: and it is further worthy of remark, that while, in this declaration of the Divine purpose, terms are employed expressive of plurality; the style of unity is resumed in the record of the execution of that purpose: So GOD created man in His image; in the image of God created HE him. (Gen. 1. 27.) "

(1) Bishop Horne's Works, Vol. 4. Sermon I, p. 67.

The laws and ordinances, established among the Jews, were designed to guard that people from idolatry and polytheism. On the recollection of this circumstance, it appears extraordinary that Moses, when he is describing the creation of the Universe, should, in order to express his conceptions of the Deity, introduce a term which implies plurality, and frequently connecting it with verbs and persons singular, should use that term thirty times in the course of the same chapter." But the plural noun Elohim (Gobs) is not unfrequently associated, in grammatical construction, with verbs, adjectives, and pronouns, in the singular number, as in the following passages, which are literally rendered from the Hebrew: — Ye cannot serve the Loup (or Jehovah), for He is the HOLY GODS (Josh. 24. 19.) — The fear of the LORD (Jehovah) is the beginning of Wisdom: and the knowledge of the HOLIES is Understanding. (Prov. 9. 10.) — Thy MAKERS is thy Husband: the LORD (or Jehovah) OF HOSTS is His name. (Isa. 44.5.) IF I be MASTERS, where is MY fear? (Mal. 1.6.) — If to these passages we add that remarkable one in Eccl. 12.1. Remember thy CREATORS in the days of thy youth, and the predominant use of the words Jehovah ELOHIM, or the Lord THY GODS, which occur not only in the Decalogue when first delivered, but also not fewer than one hundred times in the law, (the word Jehovah implying the unity of the Divine Being, and Elohim a plurality in that unity) — it MUST be allowed, that nothing can be more plainly marked than the Doctrine of the Trinity is, in the antient Scriptures. (1)

(1) Bishop Huntingford's " Thoughts on the Trinity," p. 17. Maurice's " Indian Antiquities," Vol. 4. pp. 80-84. Wardlaw's " Discourses on the Socinian Controversy," pp.14, 15. Dr. Randolph's " Prelectones Theology," No. 1. (View of our Blessed Savior's Ministry, etc. Vol. 2. pp.343 —354.)

NOTE 3.

Summary of the Evidence FOR and AGAINST the Genuineness of the disputed Clause in 1 John, 5. 7, 8.

THE importance of this passage to the doctrine of the Trinity has caused it to be quoted on the one hand, as decisive of a Trinity of Divine Persons in one Deity; while, on the other hand, it has been as strenuously controverted, — not to say rejected as spurious, — by those who impugn or deny that fundamental doctrine of Holy Writ. The seventh and eighth verses of the fifth Chapter of Saint John's First General Epistle stand thus in the received Greek Text of the New Testament.

In the authorized English Translation, these verses are as follow: — ii For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these Three are one. And there are three that bear witness in earth,] the spirit, and the water, and the blood, and these three agree in one."

The disputed passage is included between the brackets.

The decision of the question respecting its genuineness depends partly upon Greek Manuscripts, · F 5 partly upon Antient Versions, and partly upon the Quotations of it, which occur in the writings of the Antient Fathers of the Christian Church. These various testimonies are considered at length, in the fourth volume of the Author's " Introduction to the Critical Study and Knowledge of the Holy Scriptures," (pp. 463-486, sixth edition), from which the following summary is taken.

I. EVIDENCE AGAINST THE GENUINENESS OF THE DISPUTED CLAUSE.

Against the clause in question, it is urged that 1. It is not to be found in a single Greek manuscript, written before the sixteenth century.

2. It is wanting in the earliest and best editions of the Greek Testament.

It is found, indeed, in the Greek text of the Complutensian Polyglott: but that polyglott, however valuable in other respects, is in this case of no authority beyond that of any common Greek Testament, any further than it is supported by antient MSS. Although the editors of the Complutensian Greek Testament profess to have followed the best and most antient manuscripts of the Vatican; yet it is most certain that they did not consult the celebrated Codex Vaticanus, which is reputed to be one of the most antient—if not the most antient—manuscript extant, (for that manuscript has not the disputed clause), and they have not only departed from its readings in many places, but have also varied from the order of things in point of time and place. The most eminent critics are unanimously of opinion that the MSS. used by the Complutensian editors were neither antient nor valuable: for they scarcely ever consent with the most antient copies or fathers, except in conjunction with modern copies, and they almost always agree with the modern copies where these differ from the more antient. Because the Complutensian editors admitted the disputed passage into their text of the New Testament, it has been supposed that they found it in their MSS.; but there is every reason to conclude that they inserted it upon the authority of the Latin Vulgate Version.

3. It is contained in the manuscripts of no other antient version besides the Latin; and 3. Not all the manuscripts, even of the Latin version, contain this clause.

It is wanting in upwards of forty of the oldest Latin manuscripts, and in other MSS. it is found only in the margin, evidently inserted by a later hand; and even in those manuscripts which do contain it, this passage is variously placed, sometimes before and sometimes after the earthly witnesses.

4. The Greek Fathers, or early Ecclesiastical Writers, have never quoted the clause, even in those places where we should most expect it.

5. The Protestant Reformers either rejected it, or at least marked it as doubtful.

2. EVIDENCE FOR THE GENUINENESS OF THE DISPUTED CLAUSE.

(1.) External Evidence.

In behalf of the clause in question, it is contended, that

1. It is found in the Latin version which was current in Africa before the Latin Vulgate version was made, and also in most manuscripts of the Vulgate version.

But the authority of these manuscripts is justly to be suspected, on account of the many alterations and corruptions which the Vulgate version has undergone.

2. It is found in the Confession of Faith, and Liturgies of the Greek Church.

3. It is found in the Primitive Liturgy of the Latin Church.

When the schism, which commenced between those churches in the fourth century, and which has been irreconcilable ever since the ninth century, is considered, this circumstance, it has been urged, forms a strong and conclusive argument in favor of the genuineness of the disputed clause. For such is the enmity between these two communions, that the Greek church would never have adopted the clause merely on the authority of the Latin, if she had not sufficient authority for it in her own original Greek manuscripts. But it is most probable that this clause was interpolated from the Liturgy of the Latin church into that of the Greek church by some of the Greek clergy, who were devoted partisans of the Romish church, in the fourteenth or fifteenth century, at which time the majority of the common people, from the ignorance then generally prevailing throughout Europe, were incapable of detecting the imposition.

4. It is cited by numerous Latin fathers, especially by the Catholic bishops of Africa, in their confession of faith, by Cyprian, and by Tertullian.

The contrary is maintained by the antagonists of the disputed clause; and the authorities of Tertullian, Cyprian, Jerome, and the African bishops, which have principally been relied on, are inapplicable to prove the point for which they have been adduced.

(2.) Internal Evidence.

6. The connection of the disputed clause requires its insertion, inasmuch as the sense is not perfect without it.

This argument is rebutted by the fact that the context admits of an exposition, which makes the sense complete without the disputed clause.

7. The grammatical structure of the original Greek requires the insertion of the seventh verse, and consequently that it should be received as genuine.

Otherwise the latter part of the eighth verse, the authenticity of which was never questioned (as indeed it cannot be, being found in ever? known manuscript that is extant), must likewise be rejected.

8. The doctrine of the Greek article, which is found in both verses, is such, that both must be retained, or both must be rejected.

9. The mode of thinking and diction is peculiar to St. John.

To this it is replied, that there is no such identical expression in the whole Bible, besides, 1 John 5. 7.

5. The omission of this clause may he satisfactorily accounted for. Thus,

(1.) There may have been two editions of this epistle, in the first of which the disputed clause was omitted, though it is retained in the second.

(2.) The great scarcity of antient Greek copies, caused by the persecutions of the Christians by the Roman emperors, would leave the rest open to the negligence of copyists, or to the frauds of false teachers.

(3.) The negligence of transcribers is a cause of other omissions.

The seventh verse begins and ends in the same manner as the eighth, and therefore the transcribers might easily have overlooked the seventh verse, and consequently have omitted it by mere accident.

(4.) The Arians might have designedly expunged it, as being inimical to their doctrine.

(5.) The orthodox themselves might have designedly withdrawn it out of regard to the mystery of the Trinity.

(6.) Several of the early fathers may have designedly omitted to quote the clause in question, from considering it as a proof of the unity of the testimony of the heavenly witnesses to the Messiah-ship of Christ, and not of the unity of their nature, and consequently not relevant to the controversies in which those writers were engaged.

(7.) The silence of several of the earlier Greek fathers is no proof at all that their copies of the Greek Testament wanted the clause in question; since in their controversies they have omitted to quote other texts referring to the doctrine of the Trinity, with which other parts of their writings show that they must have been well acquainted. Besides, the silence of several of the fathers is more than compensated by the total silence of all the heretics or false teachers, at least from the days of Praxeas (in the second century); who NEVER charged the orthodox fathers with being guilty of interpolation.

Such are the principal arguments which have been adduced on the very important question under discussion. Upon a review of all the preceding considerations, the disputed clause (we think) must be abandoned as spurious; nor can anything less than the positive authority of unsuspected manuscripts justify the admission of so important a passage into the sacred canon. Much stress, it is true, has been laid upon some points in the internal evidence, particularly on the supposed grammatical arguments (Nos. 2. and 3.), and the reasons assigned for the omission of this clause. But some of these reasons have been shown to be destitute of the support alleged in their behalf; and the remainder are wholly hypothetical, and un-sustained by any satisfactory evidence. " Internal evidence," indeed, (as Bishop Marsh forcibly argues) " may show that a passage is spurious, though external evidence is in its favor; for instance, if it contain allusions to things which did not exist in the time of the reputed author. BUT NO INTERNAL EVIDENCE CAN PROVE A PASSAGE TO BE GENUINE, WHEN EXTERNAL EVIDENCE IS DECIDEDLY AGAINST IT. A spurious passage may be fitted to the context as well as a genuine passage. No arguments, therefore, from internal evidence, however ingenious they may appear, can outweigh the mass of external evidence which applies to the case in question." [Lectures on Divinity, Part 6. p. 27]

But, although the disputed clause is confessedly spurious, its absence neither does nor can diminish the weight of IRRESISTIBLE EVIDENCE which (we have seen in the preceding pages), other undisputed passages of holy writ afford to the doctrine of the Trinity. The proofs of our Lord's true and proper Godhead remain unshaken—deduced from the prophetic descriptions of the Messiah's person in the Old Testament — from the ascription to him of the attributes, the works, and the worship, which are peculiar to the Deity—and from those numerous and important relations, which he is affirmed in Scripture to sustain towards his holy and universal church, and towards each of its true members. " There are," to use the words of the eminently learned critic Griesbach, so many " arguments for the true deity of Christ, that I see not how it can be called in question; the divine authority of Scripture being granted, and just rules of interpretation acknowledged. The exordium of Saint John's Gospel, in particular, is so perspicuous and above all exception, that it NEVER CAN be overturned by the daring attacks of interpreters and critics." (1)

(1) Griesbach's Preface to volume 2 of the first of his Critical Editions of the Greek Testament, 1775.

NOTE 4.

Testimonies that Divine Worship has been rendered to Jesus Christ and to the Holy Spirit, as well as to God the Father, in every age of the Christian Church.

THE institution of a distinct festival in honor of the Holy Trinity is comparatively modern, not having taken place before the tenth century. It was first introduced by Stephen Bishop of Liege, about the year 920, who composed an office for this purpose, which was retained by his successor, and was adopted, together with the festival, by some neighboring churches. But though the festival was observed, no particular day appears to have been fixed for this purpose until the year 1305, when it was made an established feast as it now stands in our Calendars. Though the venerable reformers, who first framed our national liturgy about the middle of the sixteenth century, well knew that this festival was less antient than any other, yet they judged it proper to retain it; as the rejection of it might

have given to the enemies of the Gospel an occasion to blaspheme, and to the partisans of the church of Rome a pretext for charging the Anglican church with Arianism, as well as with heresy and schism.

But, notwithstanding the festival of the Holy Trinity is, comparatively with other festivals observed by the Christian Church, of a modern date, yet we are not to suppose that the WORSHIP, which it requires, was unknown to the primitive Church. This may be clearly traced to the time of the Apostles, and is not only sanctioned by their authority, but is also confirmed by the practice of the antient church of Christ, and by the collateral testimony of heathen writers.

The practice of the Christian Church in the Apostolic age, when men full of faith and of the Holy Spirit conducted her worship, may be collected from the Acts of the Apostles, from their Epistles, and from the Revelation of Saint John: and though no public liturgy, of that early date, has been preserved, at least none that can be absolutely proved to have been composed during the Apostolic period (though there are several, which the testimony of high antiquity ascribes to it), yet the evidence on record is abundantly sufficient for our purpose. To those who believe in the plenary inspiration of the sacred Scriptures, the testimony or practice of one man, who is declared to be taught and led by the Spirit of God, will be equivalent to the testimony or practice of the whole church, since the former could no more be deceived than the latter.

For the first age of the church, the Scripture is sufficient evidence of the Christian practice. It is clear from Holy Writ, that the worship of divine invocation is to be given to the Lord Jesus Christ: and hence it is manifest that all Christians, by virtue of their religion, are supposed to worship Christ. On this account they are described as those that call upon the name of Jesus. (1) Besides, by divine precept we are obliged (as already shewn (2)), to give the same honor and worship to the Son, as we give to the Father (3): but no one will deny that invocation is due to the Father. Lastly, the invocation of Jesus Christ is commanded us in the Gospel, as a condition necessary to salvation. Whosoever shall call upon the name of the Lord shall be saved. (4) And agreeably to these precepts are the example and practice of the first Christians and of the Heavenly Host, recorded in the New Testament. (5)

(1) Acts, 9. 14. 1 Cor. 2. 2.

(2) See p. 50. supra.

(3) John, 5. 23.

(4) Rom. 10. 13.

(5). See pp. 52-59. supra.

The model of worship of Christ and of the Holy Spirit, thus begun and settled in the practice of the church in the first age, was continued in the same manner by those who followed immediately after, as is evident from the following testimonies, drawn from their recorded practice, from fragments of antient liturgies which have been preserved to our time, and from the collateral evidence of heathen writers, adversaries and persecutors of all who professed the name and faith of Christ. (1)

(1) These testimonies are selected, principally, from the Latin Works of Bishop Bull, from Dr. Knowles's " Primitive Christianity; or Testimonies from the Writers of the First Four Centuries, to prove that Jesus Christ was worshipped as God, from the Beginning of the Christian Church," 8 volumes. London, 1789; and from Dr. Burgh's " Inquiry into the Belief of Christians of the First Three Centuries respecting the one Godhead of the Father, Son, and Holy Ghost." 8 volumes). York, 1778. — A work of great rarity and value to the Christian student.

SECTION I.

Instances of WORSHIP, to the Holy Trinity collectively, and to Jesus Christ and the Holy Spirit separately, in the four first Centuries of the Christian Church. (2)

(2) The testimonies, in this and the following notes, are purposely restricted to the first three or four centuries of the Christian era; because, after that period, the opposers of the Scripture doctrine of the Trinity admit that it was the general belief of the Christian Church.

1. IGNATIUS, the disciple of Saint John, was appointed bishop of Antioch: he steadfastly adhered to the doctrines which he had received from the Apostles, and, in consequence of his firmness, suffered martyrdom in the year 107, under the emperor Trajan, by whose command he was dragged from Antioch to Rome, and there thrown to wild beasts, to be devoured for the entertainment of the people. He wrote several epistles, from which some apposite testimonies to the unity of the Christian Faith will be found in a subsequent page. In the relation of the martyrdom of this holy man, written by some of those who accompanied him to Rome, we read that, on sentence being pronounced that he should be carried bound to that city, there to be devoured, Ignatius broke forth in the following joyful and eucharistic address to Jesus Christ: I thank THEE, O LORD, that THOU hast vouchsafed to honor me with a perfect love towards thee, and hast made me to be put in iron bonds with thine Apostle Paul. And the very last action recorded of him is, that, " all the Brethren at Rome kneeling down with him, HE PRAYED TO THE SON-OF God, in behalf of the Churches, that he would put a stop to the persecution, and increase the love of the Brethren to each other." The historians of the death of this martyr conclude their account of it with assigning their reasons for giving it, viz. that the anniversary of his death may be set apart to

commemorate it, " that being assembled according to the time of his martyrdom, we may communicate with the combatant and valiant martyr of Christ, who trod underfoot the Devil, and bore down his snares even unto the end, in his venerable and holy memory glorifying our Lord Jesus Christ, THROUGH WHOM AND WITH WHOM all glory and power be to THE FATHER, 'with the HOLY GHOST, in the Holy Church for ever and ever; Amen."

2. POLYCARP was also the disciple of Saint John, by whom he was appointed Bishop of the Church of Smyrna, at the time when that noble testimony, recorded in Rev. 2. 8, 9, was borne to the purity of its faith and practice. Polycarp suffered martyrdom at Smyrna, about the year 147: and in the relation of it, written in an epistle to the churches of Pontus by some members of that church who accompanied him to the stake, we are informed that at the very moment when he was tied to it, and the executioner was about to light the fire, he expressed his gratitude to God, for bringing him into the number of his martyrs, in the following doxology to the whole Trinity, which is as explicit as any that has been used since his day. " For this and for all things else I praise Thee, I bless Thee, I glorify Thee, through the Eternal High Priest, JESUS CHRIST thy beloved Son, THROUGH WHOM TO THEE, WITH HIM IN THE HOLY GHOST, BE GLORY, BOTH NOW AND TO ALL SUCCEEDING AGES, AMEN.

In a subsequent part of the same epistle, the writers adverting to an attempt, made by the Jews to instigate the governor to refuse them the remains of Polycarp, lest they should forsake Christ and begin to worship Polycarp, thus express themselves: " The Jews did not know that we NEVER could forsake Christ who suffered for the salvation of all that are saved throughout the world; and that we could NEVER WORSHIP any beside Him for we ADORE HIM as being the Son of God. Nevertheless we duly love the martyrs, who are deserving of our love, by reason of their being the disciples and imitators of the Lord." And then they conclude their epistle in the following terms: " Brethren, we wish you farewell. Let your walk be according to the Gospel, in the doctrine of the Lord Jesus Christ, with WHOM, glory be to God) THE FATHER, AND the HOLY SPIRIT." (1)

(1) Eusebius, Hist. Eccl. lib. 4. c. 15

" This is the incontestable testimony of a Church planted by St. John himself, who placed Polycarp there, to prove that they paid divine worship to Christ, as the Son of God, in exclusion of every creature, however eminent or deserving: and it is so much the more valuable in this case, not only because it is so plain and explicit, but because it is so near to the time of the Apostles, and comes from serious persons of great authority in the Christian church; expressing in the strongest terms, and before the face of their enemies, the doctrine they had received, and the discipline they had, as a church, been trained up in, under the instruction of their venerable Bishop Polycarp, who had himself been instructed by St. John, the great asserter of Christ's divinity. They strenuously maintain the worship of Jesus Christ, and yet as strenuously disclaim all creature-worship. What fine then their opinion of Christ must be, everyone may judge." (1)

(1) Dr. Knowles's Testimonies, p. 32.

3. Though these two venerable men (Ignatius and Polycarp) sealed the cause of Christ with their blood in the second century; yet, having been instructed by the Apostle John, they are, with great propriety, usually referred to the first age of the church. To this period also we may refer the very curious apocryphal work, intitled the ASCENSION OF THE PROPHET ISAIAH, edited in Ethiopic, Latin, and English by the Rev. Professor Laurence (now Archbishop of Cashel); who has shewn, with singular acuteness and felicity, that it must have been written after the ninth of June A.D. 68. or at the beginning of the year 69. It contains the history of Isaiah's ascension, through the firmament and six heavens, into the seventh; together with some pseudo-prophecies, and a relation of the prophet's martyrdom. Being an apocryphal work of an unknown Jewish-Christian author, it is of no authority to us in matters of faith; but, being written at the very early period just mentioned, it is good evidence of the practice, worship, and opinions, which existed at the era of its composition, though these, like all other opinions, must ultimately be brought to the test of Scripture and rational criticism. In the ninth chapter of this work there is a very particular account of a vision which the prophet had of the LORD CHRIST, whom a host of saints and angels were in the very act of worshipping and glorifying; and the prophet, who had before been forbidden to worship an angel, is by the angelic conductor of the scene expressly directed to worship CHRIST. Nor is an inferior degree of exaltation ascribed to the Holy Spirit. Him as well as Jesus Christ (who in this tract is called the Beloved, the Elect, and the Son of God) all the saints and angels are said to approach, worship, and glorify. The following extract, containing the twenty-seventh to the forty-second verse of the chapter referred to, will furnish at once the evidence and the proof of the preceding remarks.

" Then I beheld one standing, whose glory surpassed that of all, whose glory was great and wonderful.

And while I was contemplating him, all the saints and angels, whom I had seen, advanced towards him. Adam, Abel, Seth, and all the saints of old approached, WORSHIPPED, and glorified him, all with united voice. I myself also gloried with them, and my glorifying resembled theirs.

Immediately all the angels approached, WORSHIPPED, and glorified.

He then became changed, and appeared like an angel:

When instantly that angel, who was conducting me, said, ' WORSHIP HIM; and I worshipped.' The angel added; ' This is the LORD OF ALL THE GLORY, (that is, Jesus Christ), which thou hast beheld.' And while I was still conversing, I perceived another glorious being, who was similar to him in appearance, and whom the saints approached, worshipped, and glorified, while I myself also glorified with them; but his glory was not transformed into a glory resembling theirs.

Immediately also the angels approached and WORSHIPPED.

Then I beheld the Lord and a second angel, both of whom were standing.

The second, which I saw, was upon the left hand of my Lord. I asked who this was. My conductor said to me; WORSHIP him; for this is the angel of the HOLY SPIRIT, who speaks by thee and other saints.' Then the eyes of my soul being opened, I beheld a great glory; but immediately became incapable of seeing, as well the angel, who was with me, as all the angels, whom I had before seen, worshipping my Lord.

Nevertheless I perceived, that the saints with great strength beheld that glory.

MY LORD now approached me and THE ANGEL OF THE SPIRIT, and said, Behold it has been permitted thee to see God, and on thy account strength has been given to the angel, who is with thee.' Then I saw that my Lord worshipped and the angel of the Holy Spirit, and that both of them together glorified God.

When immediately all the saints approached, and WORSHIPPED.

All the saints and angels approached and worshipped, and all the angels glorified." (1)

In another part of the same work, where Isaiah and the other prophets are represented as hearing " the voice of the Holy Spirit," it is added (chapter 6, verses 8, 9).

" And immediately when they heard it, they all WORSHIPPED THE VOICE OF THE HOLY SPIRIT, all worshipped upon their knees, and glorified the God of righteousness, the exalted One, who exists in the world above, him, who dwells on high, the Holy One, him, who resides in the saints; GIVING GLORY TO HIM, because he had thus graciously granted an entrance to another world, had graciously granted it to man."

(1) Ascension Isaiah, pp. 174, 128, 129.

On the preceding passages the learned editor of the Ascension of Isaiah remarks, with equal force and truth, that " should not even these extracts satisfy those, who, in support of a favorite hypothesis, advance everything but retract nothing, proof still more convincing may be adduced; for the Son and the Holy Spirit are distinctly recognized as objects of adoration in heaven jointly with the Father. In the sixth heaven, it is said that " all INVOKED the first, the FATHER, and his Beloved, THE CHRIST, and THE HOLY SPIRIT with united voice." (1)

It is unnecessary to offer any comment on the preceding passages, because they are so clear and decisive upon the fact, that the first Christians did adore the Lord Jesus Christ and the Holy Spirit, as well as the Father, as to require no observation whatever to be made on them.

(1) Ascension Isaiah, p. 125, 174.

4. JUSTIN, who had been a Platonic philosopher, was converted to the Christian Faith in the second century, about the year 140. He presented two apologies in favor of the Christians, one to the emperor Marcus Aurelius Antoninus (usually called the second), A.D. 162, and the other (commonly called the first) to the Senate of Rome, A.D. 164; but to how little effect, the martyrdom of the apologist himself, which was inflicted in the same year, bears a melancholy testimony.

To the Senate of Rome he thus declares in behalf of the Christians: " The Word of the un-be-gotten and unspeakable God, which is with God, we ADORE and love; because that, for our sake, he was made man, becoming a partaker of our passions that he might effect a cure."

To the emperor Marcus Aurelius Antoninus he says, " We are named Atheists, and we confess that with respect to those (demons) which are esteemed to be gods, atheists we are; but not with respect to the most true God, the Father of righteousness and temperance and every other virtue, who is without alloy of evil. But HIM, and the Son who has come from him, and has given this instruction to

us and to the host of good angels, that follow him, and the PROPHETIC SPIRIT, we WORSHIP and ADORE, honoring them in word and in truth."

5. MELITO, bishop of Sardis, who flourished in the year 177, says; " We are WORSHIPPERS of ONE God, who is before all and in all, IN HIS CHRIST, who is truly GOD THE ETERNAL WORD."

1. IRENAEUS, by birth a Greek, and the disciple of Polycarp, was appointed bishop of Lyons in the year 179, on the martyrdom of his predecessor, Pothinus. He was himself called to bear a similar testimony to the sincerity of his faith; being beheaded at Lyons, about the year 202, by command of the emperor Severus. In the sixth chapter of the third book of his Refutation of Heresies (the only one of his numerous volumes that is extant), occurs the following prayer, addressed to the Father, who with the Son rules in the power of the Holy Spirit. "Do thou, O God, who through the multitude of thy mercy hast dealt graciously by us, that we should know thee who hast made heaven. and earth, and rules over all; WHO, WITH OUR LORD JESUS CHRIST, RULES IN THE POWER OF THE HOLY SPIRIT, AND ART THE ONLY TRUE GOD besides whom there is no God; grant unto everyone that reads this scripture, to know Thee, that Thou art the only true God, and to be confirmed in Thee, and to turn away from every heretical, godless, and impious tenet."

7. CLEMENS ALEXANDRINUS, or Clement of Alexandria as he is usually called, was a presbyter of the church of Alexandria, towards the close of the second century (in which most of his works were composed), and in the former part of the third century. Out of many direct petitions which are to be found in his writings, we select the following thanksgiving to the Holy Trinity from the conclusion of his piece, called the Pedagogue. " We Hill implore the WORD: Be merciful to thy children, O Teacher, O guiding Father, O Lord, the Son and Father, both ONE.—Grant, that night and day, even to the day of consummation, we may with praises return thanks, and laud the only FATHER and SON, the SON and the FATHER, the SON our Teacher and Master, together 'with the HOLY SPIRIT, in all things ONE, in whom are all things; through whom, One, are all things; through whom is eternity; whose members we all are; whose is the glory and eternity. To him, who is in all things good, in all things fair, in all things just, be glory both now and for evermore. Amen."

8. TERTULLIAN was a presbyter of the Church of Carthage towards the end of the second century, but chiefly flourished in the third century, to which therefore we shall refer him. His writings contain numerous testimonies to the doctrine of the Trinity. Speaking of the diffusion of Christianity among the Babylonians, Parthians, Indians, Ethiopia, Asia, Germany, Britain, the Moors, Getulians, and Romans, he says: "The kingdom of Christ overspreads all places, is received everywhere, and in all the above-named nations it is in great esteem. He reigns everywhere, and is ADORED in all places. He is alike to all a King, to all a Judge, and to all a God and a Lord."

1. ORIGEN, a presbyter of the Church of Alexandria, was one of the most learned fathers of the third century. Arguing against Celsus, he says: " We (Christians) WORSHIP ONE GOD, the Father and the Son." His writings contain abundant testimonies to the Scripture Doctrine: and out of considerably more than one hundred doxologies, with which his homilies on the Bible conclude, we select the two following; " Let us then assist ourselves, that we become not unworthy to have our understanding thus enlarged, but that our mind, being first rendered an holy place, may be fitted for the reception of the Holy Mysteries, by the Grace of the HOLY SPIRIT, by whom whatever is holy is sanctified. To Him be glory and power for ever and ever, Amen." And again, " This wisdom shall make known to us the mystery which was hidden in times past, but now is made manifest by the Scriptures of the Prophets, and by the appearance of our Lord and Savior JESUS CHRIST; TO WHOM be glory through all ages, Amen."

10. CYPRIAN, Bishop of Carthage from A.D. 218 to 258, was another most eminent father of the Church, who sealed the truth of the Gospel with his blood. He frequently speaks of the worship of Christ. " We offer up (says he) unceasing thanks to GOD the Father Almighty, AND to his CHRIST, our LORD, GOD and SAVIOUR, for his divine protection of the Church." And again, " We shall not cease to give thanks to God the FATHER and to CHRIST his Son, our Lord."

1. DIONYSIUS, Bishop of Alexandria (A.D.247), having been accused of saying that the Son was a creature, exculpated himself from the charge before a council convened by Dionysius, Bishop of Rome, and concluded with the following doxology: " To God, the FATHER, and to the Son, our LORD JESUS CHRIST, together with the HOLY SPIRIT, be glory and power for ever and ever, Amen."

2. Besides the doxologies above given, numerous similar testimonies have been preserved of CONFESSORS for the Christian Faith, who terminated their lives by expressing their faith in Christ, and their worship of Him and of the Holy Trinity. Two or three of the fourth century are here subjoined, out of many which might be offered.

When Euplius, a Deacon of the Church at Catania, in Sicily, was suffering the torture, Calvisianus, the governor, exhorted him to lay aside this madness, and worship the gods, and he should be immediately liberated. To which he replied, " ADORE Christ. I detest devils." After the executioners had tormented him a long time, Calvisianus commanded them to desist, and said: "Wretch, adore the

gods, worship Mars, Apollo, and Aesculapius." Euplius replied: " I ADORE the FATHER, SON, AND HOLY GHOST, besides whom there is no God."

When executioners were putting fire to the stake that was to consume Afra (who suffered martyrdom, A.D. 304, in the persecution under Maximian, at the place where Augsburg now stands), she lifted up her eyes to heaven, and offered the following prayer: "I give thee thanks, O Lord Jesus Christ, who hast vouchsafed to accept of me as a victim to be offered for the honor of Thy name, who wert offered on the cross, a victim for the salvation of the whole world, the just for the unjust, and for sinners. I offer myself a victim to THEE, O my God, who lives and reigns with the FATHER, and the HOLY SPIRIT, world without end.

In the same year, 304, Martialis, who suffered martyrdom with Faustus and Januarius, at Cordova, in Spain, during the persecution of Dioclesian, said to the judge who had condemned them to be tortured on the rack and burnt: " Christ is my comfort, Him will I always praise with the same joy with which my companions have confessed his name in their torments: for there is only one God, THE FATHER, THE SON, and the HOLY SPIRIT, TO WHOM PRAISE AND GLORY IS DUE."

What could these martyrs mean by praying to Christ in their last moments, if they did not believe him to be God, and of the same divine nature with the Father? Can we suppose them guilty of such stupidity, as to lose their lives for not giving divine honors to creatures, and at the same time to do it themselves? If they did not believe the Father, Son, and Holy Ghost to be that one God, they were not only deceived, but they acted inconsistently with their own principles, which no one will dare to affirm: for, to be guilty of idolatry, and to die in order to avoid idolatry, can never be thought an act of a prudent or considerate person.

SECTION 2.

Testimonies to the Worship of the Trinity from the ANTIEN LITURGIES.

Although vestiges of Liturgical Worship are to be traced up as high as the second century of the Christian Church, yet no Liturgies or fragments of them (that are of acknowledged genuineness) have been transmitted to us, of an earlier date than the third or fourth century. These, however, are perfectly satisfactory, and will serve to show the unity of faith in the Christian Church.

Thus, in the APOSTOLICAL CANONS and Clementine Recognitions, there are not fewer than twenty-six doxologies, addressed either to Jesus Christ, or to the Holy Spirit, or to the Holy Trinity: and it will be gratifying to the reader to know, that the doxology, with which most ministers conclude their discourses, is the same which has been used by Irenaeus, Clement of Rome, Clement of Alexandria, Dionysius of Rome, Dionysius of Alexandria, and others, from the second century downwards. It is thus represented by Basil, Bishop of Caesarea in Cappadocia in the fourth century. "Now to the GOD and FATHER, and to the SON, OUR LORD JESUS CHRIST, with the HOLY GHOST, be glory and dominion for evermore. Amen." The same writer further states, that, at the lighting of the lamps in the churches in the evening, it was a universal usage in the fifth century, among the people in general, to repeat the antient chant, " We praise the FATHER, and the SON, and the HOLY SPIRIT OF GOD."

In the CLEMENTINE LITURGY, as recorded in the Apostolical Constitutions, it is said: " It is indeed meet and right to sing praises to Thee, the only true God, from everlasting, of whom the whole family in heaven and earth is named. Thou didst create all things out of nothing by thine only-begotten Son, begotten before all ages, by no other means than thy will, thy power, and thy goodness: God the Word, the living wisdom, the first-born of every creature, the Angel of thy great council, thy High Priest, but the Lord and King of all sensible and intellectual creatures, who was before all things, and by whom all things were made. Thou art indeed Holy and most Holy; the highest and most highly exalted forever. Holy also is thine only-begotten Son Jesus Christ our Lord and God."

In the same Liturgy, the prayer immediately preceding the Communion, concludes with these words: " Be Thou our supporter, our helper and defender, through thy CHRIST, with whom glory, honor, laud, praise, and thanksgiving be to THEE and the HOLY SPIRIT, forever. Amen."

In the Liturgy which is ascribed to the apostle JAMES, in the prayer for the faithful departed, the minister prays thus: " Gather us to the number of thine elect, at what time and in what manner thou pleases; only let us be faultless through thine only-begotten Son our Lord and Savior Jesus Christ." And the second exclamation after the Lord's prayer is, " For to THEE, our God, ALL WORSHIP is due; and to thine only-begotten SON, and to thy HOLY SPIRIT, both now and ever." And the people answer, " Amen."

In the same Liturgy, when the minister goes to the Altar, he says, " Glory be to the FATHER, and to the SON, and to the HOLY SPIRIT, to the Three and One; to the light of divinity, which is singular in the Trinity, and which is divided without division. For the Trinity is ONE ALMIGHTY GOD, whose glory the heavens relate; to whom all glory, honor, power, and praise is due, now and forever, Amen." In the prayer of invocation of the Holy Spirit, he says, — " Send down upon these gifts which are here set before Thee, thy MOST HOLY SPIRIT, even the Lord and Giver of Life; who with Thee, O God the Father, and with thine only-begotten Son, lives and reigns consubstantial and eternal. When he puts the consecrated bread into the chalice, he says, " The union of the most holy and precious blood of our Lord and Savior Jesus Christ — The union is made: it is sanctified and completed in the name of the FATHER, and of the Son, and of the Holy Spirit."

Similar expressions occur in the Liturgy which bears the name of Saint MARK (1), which it is unnecessary to adduce.

(1) The passages here referred to, may be seen in the Rev. James Barnard's volume of letters to the late Dr. Priestley, entitled " The Divinity of our Lord Christ, demonstrated from the Holy Scriptures, and from the Doctrine of the Primitive Church," pp. 116, 128. 12mo. London, 1789. Additional testimonies of the worship of the Holy Trinity, in the Doxologies of the antient Christian Church, are to be found in the Rev. Dr. Knowles's " Primitive Christianity; or, Testimonies from the Writers of the first Four Centuries," etc. pp. 91-100.

The coincidence between the foregoing extracts and many parts of the communion service of the Anglican Church, cannot but arrest the notice of the attentive reader: in concluding these selections, we shall only add, that the sublime hymn in our communion service, beginning with Glory be to God on High, etc. is almost verbatim the same with the Great Doxology, as it is called, which is extant to this day in the Apostolical Canons. (1)

These instances, surely, are decisive to prove the prevalence of the primitive worship and invocation of the Holy Trinity among all ranks of Christians, for the first four centuries of the Church of Christ.

(1) Lib. 7. Canon 47.

SECTION 3.

Some collateral testimonies from HEATHEN WRITERS to the Worship of the Trinity generally, and of Jesus Christ and the Holy Spirit separately, during the first four centuries.

1. One of the most early and striking testimonies is that of the celebrated philosopher, PLINY the Younger, who, about the year 103, was sent into Pontus, in quality of Prefect or Governor. Several persons were brought before his tribunal, and accused of being Christians, some of whom he condemned, and others he deprived of their dignities and offices; but finding the number of the martyrs increase, and being astonished at their constancy and fortitude, he wrote to the Emperor Trajan a letter, which is still extant; in which he acknowledges, that in order to discover the crimes of which the Christians were guilty, which made them so obnoxious to the laws, he had put two of them to the torture, but could extort nothing from them, but only their acknowledgement, that they were accustomed to meet on a certain stated day, before it was light, and among other parts of their worship, to sing a hymn to Christ, as God. He farther says, in the same epistle, which was written not more than forty years after the death of Saint Paul, and only three years after the death of Saint John, that the contagion of this superstition had spread not only over cities, but through the towns and country villages. (1) From this testimony of Pliny, which was preserved by the Christians themselves, as a clear and unsuspecting evidence of the purity of their doctrines, it appears that the worship of Jesus Christ was common among all ranks and degrees of Christians many years before the conversion of Justin Martyr to the Christian faith, and more than two hundred years before Constantine the Great, from policy or piety, professed himself a Christian, and extended imperial patronage to the Church.

(1) Pliny Epist. Book 10. Epist. 97.

The Hymns above alluded to, are called Psalms, by an antient writer, who is cited by Eusebius. (1) " Psalms also," says he, " and hymns of the brethren, written by the faithful from the beginning, celebrate CHRIST, the WORD of GOD, and PRONOUNCE HIM GOD." Of this kind, in all probability, were the hymns referred to by Saint Paul; Speaking to yourselves in PSALMS AND HYMNS, and spiritual songs, singing and making melody (more correctly chanting) in your hearts to the LORD, (2) that is, to Christ. Speaking to themselves evidently corresponds with the mode of singing among themselves, to which Pliny alludes.

2. The next heathen testimony is that of the Emperor ADRIAN; who, in a letter addressed to Serrianus (who was consul in Egypt, A. D. 134) observes that " the Patriarch himself when he comes to Egypt, is forced by some to worship Serapis, by others to worship Christ." (3) This Testimony of Adrian, to the worship of Christ by Christians, is perfectly in unison with that of Pliny.

(1) Ecclesiastical History, Book 5. c. 28.

(2) Eph. 5. 19.

(3) History Augustus Scriptores, torn. 2. p. 723. 1671.

3. Nearly contemporary with the preceding evidence, is that of the satirical LUCIAN, or the author of the Dialogue entitled Philopatris, which is ascribed to him. But whatever doubt may exist concerning the author, there is little or none as to the time when he lived, which was about the middle of the second century. Whoever he was, he was evidently well acquainted with the Christian tenets, though a professed heathen. He introduces, in a jeering manner, a Christian catechizing a Heathen, and, among other points, instructing his catechumen in the mystery of the Trinity: for, to the question, " By whom shall I swear?" he that personates the Christian makes this reply, —" By the GOD that reigns on high, the great, the immortal, the heavenly, [by] the Son of the FATHER,

[and by] the SPIRIT proceeding from the Father, One in Three and Three in One. Take these for your Jupiter, imagine this to be your God."

This testimony of Lucian is very highly esteemed by Socinus, the founder of the modern school of Unitarians (as they are called), and his words are deserving of our notice. "I never met with anything," says he, "which seems more to favor the notion that a TRINITY OF PERSONS IN THE GODHEAD was, in that age, the object of BELIEF and WORSHIP, than this passage from the dialogue styled *Philopatris*." - (1) This is an important concession from an adversary.

(1) Socinus *adversus Eutropium*, c. 15. p. 689. cited in Simpson's *Plea for the Deity of Jesus*, p. 447.

In another place, the witty Pagan objects to the Christians "the worship of their crucified impostor," as he blasphemously terms our blessed Savior: and again — "These wretches," (the Christians.) says he, "believe themselves immortal; that they shall live forever, and therefore despise death,

and yield themselves to it. Their lawgiver persuaded them that they are all brethren: and, therefore, when they depart from us and deny the deities of the Greeks, and WORSHIP their CRUCIFIED Teacher, and frame their lives conformably to his laws, they contemn riches, have all things in common, and keep their faith. To this day they WORSHIP that great man who was crucified in Palestine."

These testimonies (to which more might have been added, if more had been necessary) from an heathen, who lived in so early an age, are extremely valuable, and show in the most satisfactory manner what were the worship and doctrines of the Christians in that age.

4. CELSUS, the Epicurean philosopher, flourished at the same time with Lucian, and wrote against the Christians with much skill and ingenuity. Though his work is lost, various fragments of it have been preserved by Origen, who returned an answer with great ability. In one of these passages, Celsus, in the name of a Jew whom he personates, charges the Christians with censuring the Jews for not admitting the divinity of Christ: in others he repeatedly objects to the Christians their adoration of Christ, and their acknowledgement of him as a God; and he everywhere speaks of their opinion relating to the Deity of Christ as a matter of common notoriety.

10. PORPHYRY, a celebrated Platonic philosopher of the third century, who was a most virulent enemy to Christianity, says that "The Christians weekly WORSHIPPED Christ; and again, "Since Jesus Christ began to be honored, no man has experienced any public help from the Gods."

6. Lastly, the emperor JULIAN, surnamed the Apostate from his having renounced Christianity, in which he had been educated, says of St. John, that he alone of all the Evangelists has denominated our Savior GOD, and appealed to the testimony of John the Baptist, that "it is Christ whom we should believe to be God the Word." — "The good-natured John," says he in another place, "perceiving that the persuasion of Christ's being God prevailed greatly among the Christians, who were dispersed through many cities of Greece and Italy, did then privately take upon him to assert the same doctrine in his gospel, with a view to humor them, and get himself reputation." This is Julian's way of ridiculing Christ's Divinity: but it shows most strongly that the Christians of the apostolic age were exceedingly zealous for the doctrine of Christ's divine nature, and that the gospel of Saint John, in the opinion of Julian, contains these sentiments.

It were no difficult task to adduce, from the Heathen adversaries of Christianity, further testimonies to the worship actually performed to Christ by the early professors of the faith of Christ. Whether the Heathens spoke of that faith, like Pliny, as a matter of indifference; or, as a subject of ridicule, like Adrian, Lucian, Julian, and others, the FACT is established, that divine worship was given by the Christians to Jesus Christ, and also to the Father, Son, and Holy Spirit; and that this worship was ascribed to Christians in general, without distinction.

NOTE 5.

Proofs that Baptism has always been performed agreeably to the command of Jesus Christ, recorded in Matt. 28. 19.

The administration of the sacrament of Baptism, "in the name of the Father, and of the Son, and of the Holy Ghost," has in every age of the Christian Church been considered as a standing proof and memorial of the doctrine and worship of the Trinity. Those, however, who oppose that doctrine, insinuate that the Apostles did not consider this as a necessary formula, that there is no instance on record in which they employed it, and consequently that it is no evidence for the doctrine of the Trinity.

As the practice of the Christian Church with respect to the form of baptism is of very considerable importance, we shall state the institution of this sacrament by our Lord himself, more fully than could be done in the preceding discourse, and shall then show by a series of incontestable evidence, that the practice of the Catholic or Universal Church of Christ has been uniformly regulated by the strictest obedience to his divine commands; consequently that the formula instituted by Him was considered by the Apostles as a

necessary formula, and that the constant celebration of baptism in the name of the Holy Trinity, is a permanent testimony that the objects of the faith and worship of Christians are the same now that they have ever been. (1)

The gracious and glorious Redeemer of all men (for ever blessed be his holy name!) having, in virtue of the predeterminate counsel of his Father before the foundation of the world, paid the price at his death, and received the purchase at his resurrection, even the heathen for his inheritance, and the utmost parts of the earth for his possession; He immediately provides to call them all to a sense of the benefits he had so dearly obtained for them, by making his way known upon earth, his saving health among all nations.

(1) To avoid unnecessary references to authorities, it may be proper to state, that the materials of this note are collected from Dr. Randolph's *Vindication of the Doctrine of the Trinity*, Part 2. pp. 54-62. Bingham's *Antiquities of the Christian Church*, Book 11. Wheatley's *Sermons on the Nicene and Athanasian Creeds*, Sermon 3. pp. 101-108; and Dr. Waterland's *Eight Sermons at Lady Moyer's Lecture in Defense of the Divinity of Jesus Christ*, Sermon 8. pp. 286-320.

Of this knowledge the Gentiles more especially stood at this time in the highest need; being involved universally in error and darkness, as well as in sin, and so far from knowing the way of God, that they knew not even God himself; but did service unto them which by nature are no gods. They changed the truth of God into a lie, and worshipped and served the creature more (or rather) than the Creator: they were carried away unto dumb idols, to this or that, even as they were led. They changed the glory of the incorruptible God, into an image made like to corruptible man, nay, even to birds and four footed beasts, and creeping things of the earth.

Such was the melancholy state of all mankind, the Jews only excepted, at our Savior's appearance. For though some of the philosophers and wise men among them seem to have had a notion, that there must be someone superior Being above the rest; yet it does not appear that the wisest of them all knew either what or who he was. Even to these he was unknown: and so he was proclaimed upon an altar consecrated to his worship at Athens, a city the most devoted to religion of any at that time in the heathen world.

To remove therefore this blindness, and to root out this idolatry and superstition from among men, the merciful Jesus sent his Apostles into all nations to disciple them to himself; to turn them from those vanities, the idols they had adored, to serve the living and true God.

And thus far indeed the Jews had no need of conversion: they had kept steady to the worship of the true God, the God of Israel, ever since the time they had suffered for their idolatry a seventy years' captivity in the land of Babylon. But the God whom they had hitherto mostly worshipped under the character of one person only, having been now more clearly manifested, through the ministry of Christ, under the character of Three; therefore the blessed Jesus, who sustains one of those characters himself, would have the Divine Being rightly conceived; and since each of the Persons had now contributed to man's redemption, he would have each of them henceforward notified distinctly to all mankind. To this purpose he commissioned and authorized his apostles to Go and teach [or make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (1)

In these words, it is to be observed that Christ joins himself and the Holy Ghost in the same form of baptism, the most solemn act of worship, by which all nations were to renounce their false Gods, and be initiated into the Christian faith. For what must all nations think was the import and intention of such a rite, but that instead of all the deities, before which they had hitherto prostrated themselves, they were now to serve, worship, and adore, the Father, the Son, and the Holy Ghost?

(1) Matt. 18. 19.

And this especially, if we consider that Baptism was from the beginning accompanied with a renunciation of the Devil and all his works, which was understood to be a renunciation of their former idolatries, and a profession of the Christian faith, as is evident from several formulas of such renunciation which are still extant.

Thus, according to the author of the Apostolical Constitutions, the catechumens expressed themselves in the following words: — " I renounce Satan and his works, and his pomp and his service, and his angels and his inventions, and all things that belong to him, or are subject to him." (1) Cyprian and Ambrose sometimes join the Devil and the World together: and, according to Jerome, the formula is, " I renounce thee, Satan, and thy pomp, and thy vices, and thy world, which lives in iniquity." (2) Salvian states it thus: " I renounce the Devil, his pomp, his shows, and his works;"(3) intimating that games and theatrical shows were a part of the pomp of Satan.

(1) Constitution Apostolic lib. 7. can. 41.

(2) Hierom. Comment, on Matthew 5.

(3) Salvian. de Providentia, 1. 6.

But whatever formula of renunciation was adopted, as the persons making it thereby declared, that the deities which they had before worshipped were false Gods; so the form, by which they were baptized according to Christ's holy institution, must in like manner imply that the persons, into whose service and faith they were now baptized, were each of them truly God. Among the Jews also, as

baptism was in use before the time of Christ, so it was considered as a rite by which they entered into covenant with the true God, in opposition to all the gods of the nations; and, therefore, when Christ commanded his disciples to be baptized in (or into) the name of the Father, and of the Son, and of the Holy Ghost, they could not but suppose that he designed to teach them that each of these persons was God. (1)

(1) The Jews baptized proselytes into the name of the Father, that is, into the profession of God, whom they called by the name of Father. The Father has revealed himself in the Old Covenant; the Son in the New, in human flesh, by his miracles, doctrine, resurrection, and ascension; the Holy Ghost in his gifts and miracles. Thus the doctrine of the ever blessed Trinity grew, by degrees, to full maturity: for the arriving to the acknowledgement of which it was incumbent upon all, who professed the true God, to be baptized into his name.

It is worthy of remark, that, in these words of institution, there is no distinction or limitation, no intimation given that less honor or homage was hereby intended to be paid to the two last, than to the first of these persons. It is not said in the name of God, and of his two first-born creatures, or chief vicegerents; nor into God, and Christ, and the Holy Ghost, which might have suggested a thought that one only of the Three was God, but it is in the name of the Father, and of the Son (without any note of distinction more than that of a personal relation carrying with it the idea of sameness of nature), and of the Holy Ghost. It may be added, that the form running in the name, not names, of these Three, seems to imply that their power and authority was one and the same; their Godhead all one, their glory equal, their majesty co-eternal.

In answer to this it has been pleaded that the Israelites are in Scripture said to have been baptized unto Moses. (1) But not to insist on the different senses, which these words may bear, it is sufficient to say that the expression here is manifestly figurative. (2) The cloud, and the sea, through which the Israelites passed, were, according to the Apostle, figures and types of the Christian baptism, and Moses, under whose conduct they passed, was in this respect a type of Christ. Their passing through the sea, or under the cloud, was no covenanting rite; it carried with it no obligation to, or initiation into, the service of Moses; they were in no literal and proper sense baptized unto Moses, but only as he represented Christ. Nor are the Israelites anywhere said to have been baptized in the name of Moses; nor is the name of Moses ever joined with that of God in any of their rites of worship, nor was Moses or any of the Patriarchs, ever invoked together with God in any act of adoration, or benediction. By no means: only the name of the God of Israel. There is one Lord, and his name one. (3) He is a jealous God (4), and will not give His glory to another. (5)

(1) 1 Cor. 10. 2-4.

(2) See Poole's Synopsis in loc.

(3) Zech. 14. 9.

(4) Exod. 34. 14.

(5) Isaiah, 48. 11.

Baptism is one of the most solemn acts of our worship, which distinguishes our holy religion from all others. By it we enter into covenant with God, and solemnly devote ourselves to His service. Since, therefore, we are equally, and indiscriminately, baptized in the name of the Father, and of the Son, and of the Holy Ghost, we devote ourselves equally to the service of each of these three Persons, and equally acknowledge each of them to be God. It cannot be supposed that God would suffer two creatures to be joined with him in so public an act; nor would the meek and humble Jesus, if he had been only a servant of the highest God, have joined his own name so closely and familiarly to that of his Lord and Maker in so solemn a commission. Hence, therefore, to use the words of a late learned writer, " We learn the great importance of the Doctrine of the Trinity, which is thus represented as the foundation, sum, and substance of our whole religion. If it was given as the form, by which the Apostles should baptize, it was undoubtedly intended as the summary of that doctrine, which they should preach and inculcate. If it were given as the form, by which the nations were to be baptized, it was undoubtedly proposed, as the standard of that faith, which they should learn and profess." (1)

(1) Dr. Berriman's Sermons, Vol. I. p. 121.

Accordingly, this form of baptism has invariably been retained in the Christian church (as will be presently shown) except only by those who have denied the doctrine of the Trinity: and it has always been understood to import the Divinity of the persons into whose names we are baptized. It is true that in the Acts of the Apostles we read of persons being baptized in [or into] the name of Jesus Christ, or in the name of the Lord Jesus, or in the name of the Lord (1): but though the very words or form, which are recorded by Saint Matthew, do not appear elsewhere, the thing intended thereby is always implied: nor can it be proved (as some affirm) that the apostles ever baptized in the name of Jesus alone, or that they did not uniformly baptize as Jesus Christ had himself commanded, in the name of the Father, and of the Son, and of the Holy Ghost.

(1) Acts, 2.38, 8. 16, 19. 5, 10. 48.

To illustrate these remarks by the examination of one of the passages referred to: — the instance, recorded in Acts, 19. 2-5, evidently imports, that, though baptism is there mentioned as being administered in the name of the Lord Jesus, yet it was at least administered

in the name of the Holy Spirit also. Saint Paul there asks the Ephesians, Have ye received the Holy Ghost since ye believed? They said unto him, We have not so much as heard whether there be any Holy Ghost. Surprised at their answer, the apostle immediately replies, Unto what then were ye baptized? that is, " Into what name were ye baptized? for, surely, if ye had been baptized into the name of Jesus, or into the baptism instituted by him, ye could not have been ignorant that there are particular gifts and graces of the Holy Spirit to be received." They could not mean that they had never heard of the Holy Spirit; for John, in his baptism, announced Christ as about to baptize with the Holy Ghost (1); but they simply meant, that they had not heard that the Spirit, in his gifts, had been given to or received by anyone. They had not received Christ's baptism; they had been only baptized into the baptism of John, and therefore it was no wonder that the Holy Spirit, in his extraordinary gifts and graces, was unknown to them. For John only baptized with the baptism of repentance, saying unto the people that they should believe -On him which should come after him, that is, on Christ Jesus: but this baptism the apostle declares to be insufficient, by baptizing them now in the name of the Lord Jesus. " Surely we cannot suppose, that by omitting the name of the Holy Spirit in this new baptism of these converts, that great defect in their previous faith, which this very baptism was intended to remove, should be still permitted to remain; we may, therefore, certainly conclude, that the entire form of baptism prescribed by our Lord was here observed, though thus briefly described as a baptism in the name of Christ. In truth, if we were at this day speaking of the reception of Heathen converts into the Church, we should naturally express it, by saying, they were baptized in the name or into the faith of Christ, without ever supposing or meaning to imply that the name of the Father and the Holy Ghost were omitted at the administration of the baptismal rite.

(1) Matt. 3. 11. Luke, 3. 16.

" This conclusion once established, can be easily applied to every other instance where the same brief description is employed. And there appear additional distinct reasons why it should be applied to that signal one, the baptism of the devout Cornelius, and those assembled with him, the first fruits of the Gentile world, to whom St. Peter, by a particular divine command, was expressly sent, to instruct them in the Christian faith. Let us consider whether the manner in which this apostle speaks of Christ on this illustrious occasion, weakens the evidence of his divinity. Of the gospel and its divine author he thus speaks: The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (lie is Lord of all,) that word ye know (1); thus interrupting the direct course of his narrative, to introduce by anticipation, as it were, this declaration of the universal dominion, and by consequence the divinity of Christ, (for who but God can be said to be the Lord of all?) an expression evidently equivalent to that of our Lord, All power is given to me in heaven and in earth.

(1) Acts, 10. 36.

He then proceeds to describe his character and miracles in the most exalted terms; he describes him as going about doing good, and healing all that were oppressed of the Devil, for God was with him; and finally, he declares that, He was ordained to be the Judge of the quick and the dead, and that whosoever believeth in him, should receive remission of their sins. The narrative concludes with declaring, that while Peter yet spoke, the Holy Ghost fell on all of them which heard the word, and they spoke with tongues, and magnified God: then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord.(1)

(1) Acts, 10. 47.

" Now can it be supposed that in the baptism then administered, the name of that Holy Ghost should be omitted, whose gifts were at that instant poured on the converts, or the name of that God the Father, whom the influence of that spirit impelled them to magnify? Surely this were incredible: it is then obvious, that to be baptized in the name of the Lord, is merely a brief expression denoting most naturally the entire form prescribed by our Lord, from its most peculiar and distinguishing part: belief in God the Father, might have been part of the convert's original religion; belief in the Holy Spirit alone, might have been mistaken for an acknowledgment of the gifts of the Holy Spirit: but to be baptized in the name of Christ, implied unambiguously the belief in a person distinct from the Father, and in this solemn rite associated with him and the Holy Ghost, as partaking his divinity; and, therefore, this expression briefly and accurately denoted the entire form which our Lord prescribed. To affirm, therefore, that this entire form was not uniformly employed, is a vain subterfuge; which serves only to expose the fallacy of the opinion it is adduced to support, and affects not the force of the argument, that the three names, thus united in this 'solemn rite, must therefore express three divine and equal persons forming the one Godhead, which we are bound to believe in, worship, and obey." (1)

That this most important conclusion is the true one, is evident from the uniform testimonies of early Christian writers (confirmed also by the testimony of some heathen authors), which we shall now proceed to adduce.

(1) Dr. Graves's " Select Scriptural Proofs of the Trinity," pp. 16-19.

1. JUSTIN MARTYR, who lived in the second century of the Christian era, is the earliest writer who mentions the commission to baptize in the name of the Father, and of the Son, and of the Holy Ghost. We have already cited in page 125., a remarkable passage from his apology for the Christians, addressed to the emperor Antoninus, to which the reader is referred. In the passage in question he

vindicates the Christians from the charge of Atheism, which was alleged against them by their heathen persecutors; and it will be observed that, in answer to the charge of Atheism, he shows both what and whom they worshipped; not God the Father only, but the Son also, and the Holy Spirit. The worship of these three he opposes to the worship of the reputed gods of the gentiles; which evidently indicates, that he understood baptism to be the entering into covenant with all the three, and engaging in the worship of them as divine: yet not as three Gods, neither yet as one God and two creatures (against both which suppositions all antiquity declares), but as one God, the Father, with his Son and Holy Spirit. In another passage of the same apology, he tells the emperor that, when any person was admitted a member of the Christian Society, he was baptized in the name of GOD THE FATHER AND LORD OF ALL, and in the name of JESUS CHRIST, who was crucified under Pontius Pilate, and in the name of the HOLY SPIRIT, who spoke by the Prophets, and foretold every thing concerning Christ. From all which statements it is manifest that, according to Justin, the God of the Christians is Father, Son and Holy Spirit, the same into whose name they are baptized.

2. Nearly contemporary with Justin was ATHENAGORAS, a Christian Philosopher of Athens, who between the years 176 and 179, presented an apology for the Christians to the emperors Marcus Aurelius and his son Commodus; and who affords yet stronger and more express evidence of the fact for which we are contending. Repelling the same charge of Atheism, he breaks forth into the following expression: " Who would not be astonished to hear us called Atheists, who acknowledge the Father, as God, and the Son God, and the Holy Spirit, asserting their union of power (or power of union) and distinction of order." Here again it is to be observed that the Father, Son, and Holy Spirit are opposed to the heathen deities, and are also represented as distinct in respect of order, but in another respect one; and consequently not as three Gods, but as the ONE GOD of the Christians instead of the heathen multiplicity. He makes a similar answer to the same charge of atheism, in another passage, mentioning the Father and Son as THE God (not Gods) whom Christians worshipped. From these passages, therefore, we may justly infer, that the Christians in his time did not understand the words of the form of baptism, of God and two Creatures, nor of one supreme God, and two inferior Gods; but of three Divine Persons, yet ONE God.

3. The memorable passage from LUCIAN (who was contemporary with Athenagoras), which has already been cited in page 137., is equally applicable to show what kind of instructions was usually given to catechumens previously to baptism: for it is to them that he plainly alludes while he ridicules them. On referring to the passage in question, it will readily be perceived what baptizing into the Three Persons meant at that time. It was receiving. those Three as Divine, and as ONE SUPREME GOD: it is not one supreme God, and two inferior Gods; but the Father, Son, and Holy Spirit are represented as being in the place of the one supreme Jupiter, and as being all together ONE God.

4. Later still in the second century lived IRENAEUS, bishop of Lyons, who speaks largely concerning the Sacred Three, and quotes the form of Baptism in the very words with which Jesus Christ instituted that Sacrament. In one passage of his writings he says, " There is one God the Father, who is above all, and through all, and in all. The Father indeed is above all, and he is the head of Christ. The Word is through all, and he is the head of the church. The Holy Spirit is in us all." Again to the same purpose: " The Father has ever with him his Word and Wisdom, his Son and Spirit; by whom, and in whom, he made all things freely." And lastly: " The God of all stands in need of nothing; but by his own Word and Spirit, he makes, orders, governs, and gives being to all things."

It is evident from these passages, in what manner Irenaeus and the Church in his day understood the form of baptism, viz. not of one God and two creatures joined together, but of three divine persons, inseparable from each other, the ONE GOD of the Christians.

3. The earliest writer, in the third century, is TERTULLIAN, who has already furnished satisfactory testimony to the FACT, that the Christians worshipped the Father, the Son, and the Holy Spirit. (1) In his writings he frequently speaks of those three Divine Persons, and on some occasions alludes to the institution of baptism by our Lord. In the following words, he makes the Three Divine Persons, equally the object of our faith and hope, the witness of our belief and the surety of our Salvation. " Our faith," says he, " is ratified by the Father, Son, and Holy Spirit. Through the benediction, we have them as the witnesses of our belief, and the sureties of our salvation. By the Three, both the witnessing of our faith, and the covenant of our salvation are pledged." And again he says plainly that " the Father is God; the Son, God; and the Holy Spirit, God; and every one singly God, and all together make ONE GOD." And he further affirms, that this doctrine is in a manner the prime article in the Gospel, the very sum and substance of Christianity.

(1) From various passages scattered through the works of Tertullian, " it is evident that baptism was administered in the name of the Father, Son, and Holy Ghost; and that the candidate professed his belief in the Three Persons of the Trinity, who were at once the witnesses of his profession, and the sponsors for his salvation." Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian, by John, Bishop of Bristol, p. 133. (Cambridge, 1826. 8 volumes.)

If words have any meaning, it is clearly manifest from the preceding passages, that Tertullian understood the solemn form of baptism to contain that doctrine which he teaches; and that the being baptized in the name of the Father, the Son, and the Holy Spirit, was a receiving of those Three as ONE God, and vowing to them, as such, all obedience, homage, and adoration.

6. Contemporary with Tertullian was Hippolytus, a learned bishop and martyr, who has not only cited the very form of baptism, but has also most explicitly expressed his sentiments concerning the Divinity of each person. " If," says he, " the Word was with God, and

himself was God, some perhaps may object, What? does the Apostle then make two Gods? No, I will not say two Gods, but ONE, yet two persons; for the Father indeed is one, but the persons two, because of the Son; and the third is the Holy Ghost. The administration of their harmony leads to one God, for God is one. The Father above all, the Son through all, the Holy Ghost in all. We can no otherwise consider God as one, but as believing truly in the Father, and the Son, and the Holy Ghost. The Word of the Father knowing the administration (or economy of the Three Persons) and that it was the will of the Father to be thus honored, and not otherwise, gave his disciples orders, after his resurrection, to this purpose; Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; signifying, that whosoever should leave out any one of the three, should come so far short of honoring God perfectly: for by this TRINITY THE FATHER IS GLORIFIED. The Father willed (or gave orders for the creation); the Son executed (it); and the Spirit manifested."

From this very memorable passage of Hippolytus we learn these things; that the Father, Son, and Holy Spirit are three real Persons; that they are also Divine Persons; and that they are not three Gods, but one God. We further learn, that this very doctrine of a Trinity in Unity was intended by our Savior in the form of baptism, and given in commission to his disciples, to be taught and inculcated by them as a matter of the utmost importance.

7. ORIGEN, also an eminent Father of the third century, speaking of baptism, says, " When we come to the grace of Baptism, renouncing all other Gods and Lords, we confess ONE GOD ALONE, the FATHER, the Son, and the HOLY SPIRIT." Again, " By virtue of the invocations there" (at baptism) " made, it is the spring and fountain of spiritual graces to everyone, that dedicates himself to the Deity (or Godhead) of the adorable Trinity." In these two passages it is impossible not to recognize the Deity of every Person mentioned, and acknowledge our obligations of duty, gratitude, and adoration to the Father, Son, and Holy Spirit, one God, to whose service and worship we are dedicated in baptism.

1. Lastly, CYPRIAN, who lived in the same century, expressly says, " Christ himself commands the nations to be baptized in the full and united Trinity." Again, after reciting the form instituted by Jesus Christ, he says, " He here intimates the Trinity, into a covenant with which the nations should be baptized." And again, " He that is baptized may obtain grace, by invoking" (or calling upon) " the Trinity, in the name of the Father, and of the Son, and of the Holy Spirit."

The preceding testimonies are further confirmed by the practice of the Christian Church in the earlier ages; in which baptism was not only administered by immersion, but the catechumens were also dipped three times into the water, after declaring their Faith in the three Persons of the Holy Trinity.

AMBROSE, who was archbishop of Milan towards the latter part of the fourth century, is very particular in the description of this rite. " Thou was asked," says he, " at thy baptism, Dost thou believe in God the Father Almighty? and thou replied, I believe; and thou was dipped, that is buried. A second time thou was asked, Dost thou believe in Jesus Christ our Lord? Thou didst reply again, I believe, and thou was dipped; therefore thou was buried with Christ, for he that is buried with Christ, rises again with Christ. A third time the question was repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou was dipped a third time."

Two reasons are commonly assigned for this practice of trine (or threefold) immersion, viz. 1. That it might represent Christ's three days burial, and his resurrection on the third; and 2. That it might represent their profession of faith in the Holy Trinity, in whose name they were baptized. It is however worthy of observation, that the belief above expressed separately in the three persons of the Trinity, is precisely the same in all of them. It is not determined by the ancient writers, when or by whom the practice of trine immersion was introduced into the Christian Church: Tertullian, Basil, and Jerome (1) derive it from apostolical tradition, but Chrysostom seems rather to make it a part of the primitive institution: " for," says he, " Christ delivered to his disciples one baptism in three immersions of the body." And so far was trine immersion esteemed a divine obligation by the compilers of the Apostolical Canons (in the close of the third or early in the fourth century) that they order every bishop or presbyter to be deposed, who should administer baptism without three immersions.

(1) This father, speaking of Baptism, says, " We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one. We are not baptized into the names of the Father, and of the Son, and of the Holy Ghost, but into the ONE NAME OF God: and, therefore, though we be thrice put under water, to represent the mystery of the Holy Trinity, yet it is reputed but one Baptism." Hieron. in Ephes. c. 4.

In progress of time, however, the heretics who denied the divinity of Christ or of the Holy Spirit, introduced innovations in the form of baptism, in order to suit their own particular tenets: but these innovations are severely censured by many of the orthodox fathers, and also by some councils. (1)

" Thus the mysterious union of the Father, the Son, and the Holy Ghost, as one God, was, in the opinion of the purest ages of the Christian church, clearly expressed in this form of baptism. By it the primitive Christians understood the Father's gracious acceptance of the atonement offered by the Messiah; the peculiar protection of the Son, and great High Priest and Intercessor, and the readiness of

the Holy Ghost to sanctify, to assist, and to comfort, all the obedient followers of Christ, confirmed by the visible gift of tongues, of prophecy, and of divers other gifts to the first disciples. And as their great Master's instructions evidently distinguished these Persons from each other, without any difference in their authority or power, all standing forth as equally dispensing the benefits of Christianity, as equally the objects of the faith required in converts upon admission into the church, they clearly understood that the Father, the Son, and the Holy Ghost, were likewise equally the object of their grateful worship." (2)

(1) See several instances in Bingham's Antiquities, Book 11. chapter 11. towards the close.

(2) Bishop Tomline's Elements of Theology, Vol. 2. p.

NOTE 6.

Testimonies from the Writings of the Christian Fathers, of the first three centuries, to the Doctrine of the Trinity. (1)

(1) The materials for this note are collected from the works referred to in page 116. note (1); and 'also from Bishop Horsley's " Tracts in Controversy with Dr. Priestley," 8vo. Gloucester, 1789; Archbishop Wake's Translation of the " Genuine Epistles of the Apostolical Fathers," (1st edit. 1693); and Mr. Wilson's elaborate " Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ," 8 volumes. Cambridge, 1797.

The testimonies, contained in the two preceding notes, relate to two questions of fact; viz. the actual practice of the Christian Church in celebrating divine worship, and also the administration of baptism in the name of the Father, of the Son, and of the Holy Spirit. The evidence, now to be submitted to the reader's consideration, is offered to show that, in their practical writings, the venerable Fathers of the church (especially those who lived nearest to the apostolic age) wrote and taught the same doctrine. Learned men, indeed, are not agreed as to the degree of authority that is to be conceded to the writings of the Fathers of the Christian Church: by some they are depreciated beyond measure, while on the other hand they are esteemed to be repositories of everything that is valuable in sacred literature. The truth in this case (as well as in most others) lies in the mean between these two extreme opinions; and, without exaggerating their labors beyond all bounds, it may be safely affirmed that, as repositories of Christian antiquity, as preachers of Christian virtue, and as defenders of the true Christian doctrine; they may be very advantageously consulted.

It is obvious that the contemporary friends of any body of men, must know the sentiments of those men more accurately and perfectly than even the most sagacious inquirers who flourish many ages posterior to them. Such of the primitive Fathers, therefore, as conversed with the apostles, or with their immediate followers, are the most likely to know the true sense of their writings; and it is highly probable that the works of these Fathers must contain traits and sentiments strongly illustrative of the doctrines of the Bible. The use, then, which is to be made of their writings, is precisely that which a discreet lawyer would make of all the best contemporary authors, who lived when Magna Charta was obtained. If in that celebrated code of civil rights anything appeared obscure and difficult to be understood, he would consult the best authors of the age who had written upon the same, or upon any collateral subject; and he would especially consult contemporary authors, or those who immediately followed, if any of them had undertaken to illustrate and explain the whole or any part of that invaluable instrument.

Magna Charta is to us, as Englishmen, what the Word of God is to us as Christians: the one contains a copy of our civil rights and privileges; the other, of our religious privileges and duties. Nor is it any diminution of the just and absolute authority of the Holy Scriptures in our religious concerns, to consult the contemporary and subsequent writings of the fathers, in order to see how the Bible was understood in the several ages in which they lived; any more than it would be a diminution of the just and absolute authority of Magna Charta, in our civil concerns, to consult the contemporary and subsequent writings of lawyers and historians, in order to see how it was understood in the several ages in which they lived. Similar to this is the conduct of every prudent person in all the common occupations and concerns of life. Accordingly, Christians in all ages, and of every denomination, have eagerly claimed the verdict of the Fathers in their own behalf: and no one ever lightly esteemed their testimony, but those whose principles and doctrines the writings of the Fathers condemned. (1)

(1) Simpson's Plea for the Deity of Christ, p. 458. Dr. Hey's Norrisian Lectures, Vol. I, pp, 105-118. The first sermon of Mr. Kett's Bampton Lectures contains a just and beautiful discrimination of the various excellencies and uses of the Fathers.

1. BARNABAS was a Jew of Cyprus; a good man, and full of the Holy Ghost and of faith (Acts 11. 21.): he was the associate of Saint Paul, and is said to have been stoned to death in Cyprus, A. D. 70. An epistle is extant which bears his name, and which, if it be not the production of Barnabas, is admitted to have been written in the apostolic times by one of the most strenuous opposers of our Lord's divinity (1): This epistle bears the five following direct testimonies to the preexistence and divinity of our Lord.

(1) " The Lord," says he, " submitted to suffer for our souls, although he be the Lord of the whole earth, unto whom God said, the day before the world was finished, Let us make man after OUR image and out likeness." (2)

(2.) " For if he had not come in the flesh, how could we mortals, seeing him, have been preserved; when they who behold the sun, which is to perish, and is the work of his hands, are unable to look directly against its rays." (3)

(1) Dr. Priestley; who quotes it among the writings of the Apostolic Fathers. Corruptions of Christianity, Vol. I. p. 218.

(2) Section 5.

(3) Section 5.

(1.) " Thus the scripture saith concerning us, where it introduces the Father speaking to the Son; Let us make man after OUR likeness and similitude; and let them have dominion over the beasts of the earth, and over the fowls of the air, and over the fish of the sea. And when the Lord saw the man which he had formed, that, behold, he was very good, he said, Increase, and multiply, and replenish the earth. And thus he spoke to his Son." (1)

(4.) " If then the Son of God, being Lord, and being to judge the quick and the dead, suffered, to the end that his wounds might make us alive; let us believe, that the Son of God had no power to suffer, had it not been upon our account." (2)

(1.) " Meanwhile thou hast (the whole doctrine) concerning the majesty of Christ; how all things were made FOR him and THROUGH him; to whom be honor, power, and glory, now and forever." (3.)

It is evident from these passages, that we have, at least, one instance of a Christian, converted from among the Jews in the Apostolic age, who believed in the pre-existence and divinity of our blessed Savior." (4)

(1) Section 6.

(2) Section 7.

(3) Section 12.

(4) See Bishop Horsley's Tracts, p. 163-169.

2. HERMAS is saluted by Saint Paul in his epistle to the Romans, (16.14.) where he is called one of the Brethren. Little more is known of him; and the manner and time of his death are uncertain. One work of his, entitled The Shepherd, is extant; it consists of a series of the most fanciful visions, which he has written in three books. In these he has asserted the pre-existence of Christ in the most explicit manner; and, what is of most consequence for our purpose, the genuineness of the passages, where that is stated, has never been questioned.

Hermas declares, that "the Son of God is indeed more antient than any creature, insomuch that he was in council with the Father upon the subject of creation." — " The name of the Son of God is great and without bounds, and the whole world is supported by it." He tells us, that "the right hand of holiness belongs to as many as shall suffer for the name of God." And again in the same work, speaking of the Son of God, to such as had suffered death for his name, and who ought therefore to honor him, having been esteemed worthy to bear his name, he says, " Had ye not suffered for his name's sake, ye had been dead unto the Lord; wherefore I speak these things unto you who deliberate whether ye shall confess or deny him, confess that ye have the Lord for your God, lest at any time denying him ye may be delivered over unto bonds." For he had just before laid it down, " that they who are fearful and doubtful and have deliberated with themselves whether they should confess or deny Christ have yet suffered." Whereas they who have been firm in the faith, " and whosoever have suffered for the name of the Lord, are had in honor with God, and all their offences are blotted out, because they have suffered death for the name of the Son."

3. CLEMENS ROMANUS, or Clement of Rome, was the fellow-laborer of Saint Paul, (Phil. 4. 3.) He suffered martyrdom under Trajan, A.D. 100; being, after a long confinement in the mines, thrown into the sea, with an anchor round his neck. Of the two epistles to the Corinthians which are attributed to him, the first only is universally allowed to be genuine: it contains the following striking testimony to the Deity of our blessed Redeemer: he says, " The scepter of the majesty of God, our Lord Jesus Christ, came not in the pomp of pride and arrogance, though he had it in his power; but in humility (or lowliness of mind), as the Holy Spirit spoke before concerning him."

Is not this an allusion to, or rather a comment upon that celebrated passage of Saint Paul (Phil. 2. 6-8.) where he says, that our Lord Jesus Christ, being in the form of God, thought it not robbery to be equal with God? And consequently proves, that he had a being before he chose the form in which he appeared in the world.

Again, Clement says, " Beloved, ye see what the example that has been afforded us, is; for if the Lord thus humbled himself, how should we do, who have come under the yoke of his grace?" Once more, he says, " Let us venerate the Lord Jesus Christ, whose blood was given for us." In this sentence there is an evident allusion to Acts 20. 28.

When we recollect the universal applause with which the name of Clement was mentioned by the orthodox fathers of the second,

third, and following centuries, and attend at the same time to the internal evidence contained in this epistle, no doubt whatever can exist, but that he firmly believed and explicitly taught the divinity of Christ.

4. IGNATIUS, the disciple of Saint John, has already borne testimony to the fact of the worship of Christ by believers in his age. (1) In the following passages (to which many more might have been added) he most explicitly teaches the doctrine of the Divinity of Christ, and also of the holy Spirit.

In his epistle to the Magnesians, he says, "Study to be confirmed in the doctrine of our Lord and of his Apostles, that in all things whatsoever ye do, ye may prosper both in body and spirit, in faith and charity, in the SON, and the FATHER, and in the [HOLY] SPIRIT. Be subject to your Bishop, and-to one another, as Jesus Christ to the Father, according to the flesh, and the apostles, both to Christ, and to the Father, and to the Holy Spirit."

In his epistle to the Ephesians, whose bishop he was, he addresses "the church which is at Ephesus in Asia," which is "chosen according to the will of the Father and of Jesus Christ our God and, in the course of the epistle, he informs them that " There is one physician, both fleshly and spiritual; created and not created; GOD INCARNATE, True Life in death; both of Mary and of God; first made subject to suffering, and then impassible," (that is, not subject to sufferings;) " even Jesus Christ our Lord."

(1) See p. 117. supra

5. POLYCARP, Bishop of Smyrna, whose evidence to the fact of the worship of Christ in his time has likewise been already given (1), is equally explicit with Ignatius in asserting the Deity of Christ, in his short epistle to the Philippians, which is the only piece of this father's that is extant. But in this he is by no means silent concerning the dignity of his blessed Master.

" Wherefore," says this venerable confessor, " girding up the loins of your mind, serve the Lord with fear, and in truth; laying aside all empty and vain speech, and the error of many; believing in him that raised up our Lord Jesus Christ from the dead, and hath given him glory and a throne at his right hand; to whom all things are made subject, both that are in heaven, and that are in earth; whom every living creature shall WORSHIP; who shall come to be the judge of quick and dead." And again, " Now the God and Father of our Lord Jesus Christ; and he himself; who is our everlasting high-priest, the Son of God, even Jesus Christ, build you up in faith and in truth."

(1) See pp. 118,119. supra.

6. Another very striking testimony to the doctrine of Christians in the first century concerning the divinity of Christ, is to be found in the clear and unambiguous language of the " Ascension of Isaiah," already referred to, and which was written either before the conclusion of the year 68, or at the beginning of the year 69. Jesus Christ is there repeatedly denominated the Lord, a title which Isaiah is expressly prohibited from ascribing to an angel. (1). Elsewhere he is termed "the Lord of all the heavens and the thrones, whose voice alone all the heavens and the thrones obey (1); the Lord of all the glory which Isaiah had seen (2); and the Lord GOD, the Lord CHRIST, who will in the world be called JESUS. (3) That divine worship is in this antient work given to Him, and to the Holy Spirit, as well as to the Father, we have already shown. (4)

(1) Ascension Isaiah, p. 122.

(2) Ibid. chapter 9. 32. p. 128.

(3) Ibid. chapter 9. 5. p. 125.

(4) See pp. 106, 107. supra.

7. In the second century, one of the most eminent witnesses for the Deity of the Lord Jesus Christ, is JUSTIN MARTYR. Speaking of the mode in which the Christians celebrated divine worship, he says, "Then bread, and a cup of water and wine, is presented to him that presides; which he receiving, sends up praise and glory to the FATHER of all things, through the name of his Son and his HOLY SPIRIT."—And, " in all our oblations we bless and praise the MAKER OF ALL THINGS, through his Son JESUS CHRIST, and the HOLY SPIRIT."

The principal work of Justin is his dialogue with Trypho the Jew; which is a precious memorial and vindication of the Deity and pre-existence of Christ. Thus, he says, that " David hath proclaimed Christ to be born from the womb, according to the council of the Father, and hath demonstrated him to be a mighty GOD, and to be worshipped." And again, after recapitulating several passages of Scripture, which he had cited, he draws this inference: " From which I would have you to know, that this same crucified person is explicitly declared to be both God and man;—" that he is both the Christ and the ADORABLE GOD;"—"that the Holy Spirit has called Him God;" — and " that by what has been already laid down, it is abundantly demonstrated that CHRIST, the Son of GOD, is both LORD and GOD."

It would extend this article to too great a length, were all the passages to be presented to the reader in the dialogue above referred to, which have reference to the pre-existence and Deity of Christ. Let it therefore, suffice to state, that he frequently terms our Savior

God, in a most emphatic and particular manner; styling Him JEHOVAH, God Almighty, the LORD OF HOSTS, the Judge and King of all the earth, the King of Glory, the Most High, the God of Abraham and Isaac and Jacob, and God of God. He also sets forth the eternity of the Son in a great variety of expressions. He describes him as coming forth from the Father before all creatures; who was before all things, being God before the creation of the world, and says, that he pre-existed, God before all ages. Further, Justin with equal explicitness, teaches us the necessary existence of the Son of God, and calls Him, He who was and is. He tells us also, that the Son is of one substance with the Father; and brings the very same proofs of our Lord's divinity which have been stated in the former part of this volume.

Lastly, he infers from Gen. 1. 26. where God says, Let us make man in our image, that the Son is called God in the same sense: and he adds, that it cannot be pretended that God spoke this to himself, or to the earth, or elements, because in another place (Gen. 3. 22.) God says, Behold the man is become as one of us, to knots) good and evil. Here he says, at least two persons are signified, each of them intelligent. Nor can it be said (adds he) as some heretics pretend, that God thus spoke to the angels, or that man was created by the angels; but this offspring, which really proceeded from the Father, co-existed with the Father before all creatures, and to him the Father directs his discourse. And then he quotes Prov. 8. 22. in farther proof of this eternal co-existence of the Son with the Father. In another place he quotes the same texts to prove the same thing; and with regard to Gen. 3. 22 he adds, that this text will admit of no figurative interpretation, as some cavilers have attempted to expound it, who are not able either to speak, or understand the truth. (1)

(1) See Dr. Randolph's Vindication of the Doctrine of the Trinity, Part 3. pp. 28-48, where the passages of Justin are given, and the character of that learned confessor for the Christian Faith is satisfactorily vindicated.

9. THEOPITILUS was a gentile convert, who was appointed bishop of Antioch, A. D. 169, and presided there thirteen years. There is extant only one short work of this father, addressed to his friend Autolyucus, whom he endeavored to convert to the faith of the Gospel. The following passages shew that his sentiments were conformable to the rest of the Fathers of the Church. " By the Son of God," he says, " we must understand the WORD, always existing in the mind of God." — " The WORD was God, and sprang from God." — "By his Word and his Wisdom he founded the universe; for by His Word and His Spirit the heavens were established." — When the Father said, Let us make man in OUR own image, he spoke this to no other but his own Word and his own Wisdom." And, lastly, "The three days before the creation of the sun and moon were types of the TRINITY, of God, his Word, and his Wisdom."

This is the first passage in which the term Trinity is found, to express the subsistence of three Divine Persons in one Godhead. The propriety of his making the three first days of Creation, before the sun and moon were ordained, types of the Trinity, is not a point for discussion in this place; but his so typifying the Trinity is a solid proof that he embraced and professed the doctrine itself.

10. From ATHENAGORAS we have already had satisfactory testimony to the worship of the Holy Trinity. (1) In the account of his " Embassy for the Christians," speaking of the Son of God, he affirms that "By Him and through Him were all things made; the FATHER and the Son being ONE, the Son being in the Father, and the Father in the Son, in the Unity and Power of the SPIRIT:" and again, "We profess God, and the Son, His Word, and the Holy Spirit; and that the FATHER, the SON, and the HOLY SPIRIT are truly ONE, as concerning power."

(1) See p. 154. supra.

11. During the same (that is, the second) century, no one enjoyed a higher reputation for soundness of faith and piety of life than MELITO, bishop of Sardes. " About the year 170, when the persecution began to rage violently against the Christians, he, among others, presented an Apology in their behalf to the same Emperor, wherein he tells him, That they were not worshippers of stones, which are void of sense; but adorers of the only God, who is before and above all things, and of his Christ, who is truly the word of God before all ages.' Intimating that this could not be accounted idolatry in them, as was the nature of that worship which the Heathens paid to their Gods; but that the adoration of Christ, together with the Father, was in truth the adoration of the true Godhead." (1)

(1) Knowles's Testimonies, p. 39.

1. Nearly contemporary with Melito was IRENAEUS, bishop of Lyons, who had been educated in Christian Doctrine under Polycarp, the disciple of St. John. We cannot, therefore, doubt of his being well grounded in the whole of the Catholic Doctrine; and that he carefully transmitted it, in all its simplicity, to the church over which he presided. In the treatise by which this Father of the Christian Church is now chiefly known, his great work against heresies, he has given so many and such explicit testimonies to the Deity of Christ and the doctrine of the Trinity, that a very imperfect notice of them would require more space than the limits of this work will allow. We shall, therefore, present to our readers one passage only, viz. his Creed, or Exposition of the Catholic Faith.

" The church," says he, " which was planted all over the world, even unto the ends of the earth, received from the Apostles, and their disciples, a belief in one God, the Father almighty, Maker of heaven and earth, the sea, and all that in them is; and in one Jesus Christ, who hath taken flesh for our salvation; and in the Holy Ghost, who, by the prophets, revealed the dispensation, and the advent, and the

birth by a virgin, and the sufferings, and the resurrection from the dead, and the assumption into heaven of the flesh of the beloved Christ Jesus our Lord; and his return or advent from heaven in the glory of the Father, to gather together in one all things, and to raise up all flesh of all mankind, that, according to the good pleasure of the invisible Father, every knee of things in heaven, and things in earth, and things under the earth, should bow to Christ Jesus our Lord, and God, and Savior, and King, and every tongue confess to him; that in all things he will judge righteously, and that he will send into eternal fire the irreligious, the unrighteous, the lawless, and the blasphemer; but to the righteous and the holy, to such as have kept his commandments, and have continued in his love, whether from the beginning, or from having turned to him with repentance, he will, of his grace, grant life incorruptible, and invest them with eternal glory."

13. From the great variety of striking passages contained in the writings of TERTULLIAN, we select the following: — " Christ is God: and he who ADORES him, should adore him in spirit and in truth."—" God made man; in the image of God created he Him, that is, in the image of Christ: for the WORD is God, who, being in the form of God, thought it not robbery to be equal with God."

Again: —" But the washing away of offence is an acquisition made by faith, sealed and witnessed by the Father, Son, and Holy Ghost. For if every word shall be established by three witnesses, how much stronger is the ratification of our hope when three divine names are set to it, when we have the same to bear witness to our faith, who have promised and engaged for our salvation in consequence of it."

Once more: —" What is the office" (or purpose) " of the Gospel? what the substance of the New Testament, which established the law and the prophets until John; if not, that from thence these Three, the FATHER, the SON, and the HOLY GHOST, are to be believed to be ONE GOD."—" The names of the Father are, the Omnipotent God; the Most Highest; the Lord of Hosts; the King of Israel; am; for so the Scriptures teach: but we aver that these names appertain also to the Son. All things, he says himself, that the Father hath are mine; why therefore not his names? When you accordingly read these denominations, consider if the Son be not demonstrated by them to be, in his own right, God omnipotent; for he is the WORD of the omnipotent God, and hath received power over all things. He is the Most Highest, for he is exalted at the right hand of God." Further, in his Creed or Rule of Faith, Tertullian thus explicitly declares his belief in the Deity of Jesus Christ.

" The rule of faith is that, which teaches us to believe that there is no other God but one, and no other besides Him, who made the world, and produced all things by His Word, which he begat before all things; that that Word of His, which is called His Son, appeared in the style and title of GOD, in various manners, to the patriarchs, and is always mentioned as such in the writings of the prophets; and at last, by the Spirit and power of God, was conceived by the Virgin Mary, was incarnate in her womb, and was born of her a man, in order to be Jesus Christ; that after that time he preached a new law, attended with a new promise of the kingdom of heaven; wrought miracles, was nailed to the cross, and rose again the third day; that he was taken up into heaven, and sat at the right hand of the Father; that He sent the power of the Holy Ghost to supply his absence, and to influence those that believe in him; that he shall come again, with pomp and splendor, to receive the saints into the enjoyment of eternal life and 1'79 the heavenly promises, and to condemn the wicked to everlasting fire, having before for that purpose raised both parties from the dead, and restored to them their flesh or bodies." (1)

(1) Tertullian, Praecript. adv. Hires. c. 13. The reader will find an able analysis of all Tertullian's sentiments on the Doctrine of the Trinity, in the Bishop of Bristol's " Ecclesiastical History of the Second and Third Centuries illustrated from Tertullian," pp-548-562.

14. GREGORY THAUMATURGUS, bishop of Cappadocia, was eminent for his piety and the sedulous discharge of his sacred office. He died A.D. 264. Numerous miracles are said to have been performed by him, the narrative of which this is not the place to consider. He has left behind him various writings; but we shall only extract the following clear and explicit confession of faith or creed.

"There is one God the Father of the living WORD, of the subsisting Wisdom and the Power, and the eternal Impression; the perfect Generator of the perfect; the Father of an only begotten Son.

" There is one Lord, the Alone of the Alone, God of God; the Impression and Image of the Godhead; the energizing WORD; the Wisdom which devised the systems of the universe; the Power which effected the whole creation; the true Son of the true Father; the Invisible of the Invisible; the Incorruptible of the Incorruptible; the Immortal of the Immortal; and the Eternal of the Eternal.

" There is one Holy Ghost, from God deriving His subsistence, who by the Son shone forth upon mankind; the perfect, image of the perfect Son; the life which gives existence to the living; the Holy Fountain; the Sanctity and the dispenser of sanctification; by whom God the Father is revealed, who is over all in all; by whom God the Son is manifested, who is through all. A perfect TRINITY, in glory, and eternity, and sovereignty, indivisible and unalienable." (1)

(1) The preceding creed of Gregory Thaumaturgus is given in the version of Mr. Hugh Stuart Boyd, annexed to his elegant translation of " The Catholic Faith, a Sermon by St. Basil. To which is added a brief Refutation of Popery from the Writings of the Fathers,"

(London, 1825, 8 volumes.) A publication highly deserving the attention of every Christian reader, who is desirous of giving a satisfactory answer to such as ask a reason of his faith and hope. The sermon of Basil contains an explicit testimony to the doctrine of the Trinity, too long to be extracted, and which would suffer by abridgment.

15. The last evidence to be adduced is that of the celebrated ORIGEN, whose testimony has already been given, and who was the tutor of Gregory Thaumaturgus, on whom he has passed the highest encomiums. In his numerous and voluminous works, imperfectly as many of them have descended to our times, so many and so explicit are the evidences for the doctrine of the Trinity, that it is difficult to make a selection. He ascribes all the names and attributes of Deity to Jesus Christ, in almost numberless instances: three must suffice for the present purpose.

" When," says he, " we come to the grace of baptism, renouncing all other Gods and Lords, we acknowledge ONE God alone, the Father, Son, and Holy Ghost." And " this faith in the Father, the Son, and the Holy Spirit, we hold with all who are assembled to the Church of God."

" It is therefore our part, who abjure the adoration of the creature, and worship and adore only the Father, and the Son, and the Holy Ghost, even as we err not in our religion, so likewise to offend not in our actions and our conversation;" " but with such diligence to order our actions, with such diligence to order our conversation, that we may be thought worthy of the notice of God, that he may deign to take cognizance of us; that we may be thought worthy of the notice of his Son Jesus Christ, and of the notice of the Holy Ghost; that, being acknowledged by the Trinity, we may deserve fully, honestly, and perfectly to acknowledge the mystery of the Trinity, by the revelation of Jesus Christ; to whom be glory and power, for ever and ever. Amen."

Lastly, " There are some indeed who make profession of the Father, Son, and Holy Spirit, but not in sincerity, and according to truth: such are all heretics who profess, but, being without faith, sophisticate the profession of, the Father, Son, and Holy Spirit. For they either falsely divide the Son from the Father, by declaring the Father to be of one nature, and the Son of another; or else they falsely make confusion, by thinking God a compound of three natures, or only a trinal name. But he who makes a good confession, ascribes to Father, Son, and Holy Spirit what is peculiar to each, yet nevertheless professes, that among them there subsists no diversity of nature or of substance."

We shall conclude this inquiry into the doctrines, taught by the antient Christian Fathers, with the following general summary of the tenets held by them, and professed by the Church, written by a learned and industrious author of the last century.

1. " The ancients, in general," says he, " unanimously maintained against the heathens and heretics, that there is but one God in the strict sense. And the same ancients affirmed the Son to be God in the strict sense; and the Holy Ghost to be God likewise; some, in express terms; others, in words equivalent; from whence it evidently follows, that they looked upon the Three Persons as One God.

4. " The ancients, in general, unanimously asserted a co-essential and co-eternal Trinity, either directly and expressly, or implicitly and consequently; which, in effect, is to teach, that the Trinity is the One God.

5. " The titles and attributes ascribed to the Son expressly and frequently (and sometimes, though not so often, to the Holy Ghost, but always understood and implied), are demonstrative proofs that all the Three Persons are supposed to be comprehended in the idea of the One God.

" To mention only such as are applied to the Son by the ante-Nicene writers: He is styled God by all in general; God and Lord by many of them; Lord God absolutely by several, particularly by Justin Martyr and Irenaeus, in the application of texts of the Old Testament; true or truly God, by most of them; great God, by some, and perfect God; God by nature, Son by nature, true and pro- per Son, by many; God of the Jews, of Abraham, Isaac, and Jacob, very frequently; sometimes, the only God, and the living God, and counsellor to the Father; Creator of men, of angels, and of all things, constantly by all the ancients. As to his attributes, he is represented untreated, eternal, consubstantial, either expressly, or in effect, by the concurrent testimony of the ante-Nicene writers: omnipresent, omniscient, omnipotent, immutable, incomprehensible, impassible, etc. by several. In short, everything is attributed to him that can tend to raise our ideas of his dignity, and to denote a person strictly and essentially divine.

4. " The hymns, worship, and doxologies addressed to the Three Persons, as old as Christianity itself, and as unanimously and constantly adhered to, are all so many proofs of the truth of what we assert; that the blessed Three, Father, Son and Holy Ghost, were the God of the primitive Christians." (1) And, consequently, to adopt the confession of the Anglican Church,—

(I) Dr. Fiddes's " Theologia Speculativa," Vol. I. p. 392.

" There is but ONE living and true GOD, everlasting, and without body, parts, or passions, of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible: AND IN THE UNITY OF THIS GODHEAD THERE ARE THREE PERSONS, OF ONE SUBSTANCE, POWER, AND ETERNITY, THE FATHER, THE SON, AND THE HOLY GHOST." (1)

(9) Article 1 of the 39 Articles.

NOTE 7.

On the origin of Creeds.— A short account of the more ancient Creeds, particularly the Apostles' and Nicene Creeds. — History and Analysis of the Athanasian Creed.

By the term CREED, is generally understood the substance of the Christian Belief. The Holy Scriptures being the perfect revelation of divine truth, and containing everything necessary for a Christian to believe, may, in a more extended sense, be called our Creed: but since the Scriptures, besides the fundamental doctrines of Christianity, comprehend also a great variety of truths of comparatively less importance, it became necessary for the Church to frame a compendium of the articles of indispensable belief, which might be easily learned, understood, and comprehended, by each of its members. It is highly probable that such compendiums or summaries of faith have been in use ever since the Apostolic age; and that the form of sound words mentioned by Saint Paul (1), and also the traditions, or rather, articles or institutes of faith (for so the ancients seem to have understood this word from Tremens) (2), were in fact concise epitomes of Christian doctrine.

(1) 2 Tim, 1. 13. 2 Thess. 3. 6.

(2) Irenaeus, lib. 1. c. 2, 3,

In the commencement of our Lord's ministry, all professions of faith seem to have consisted of a single proposition; as, We have found the Messiah, We have found him, of whom Moses in the law, and the Prophets, did write. Afterwards we hear an Apostle confessing to his master, that he had the words of eternal life, that he was the Son of God. The declaration of St. Thomas, if more explicit, was in fewer words; My Lord and my God. The Apostles were enjoined to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost; yet the profession of the eunuch, after Philip had interpreted the prophecies relating to our Lord and instructed him in the history of our Lord's life, was, simply, I believe that Jesus Christ is the Son of God; because in that character of Christ, duly considered, was involved the whole system of the gospel-dispensation; though it could not be doubted, if the authority of the ancients had been less direct in this point than we find it (1), but the general form must have expressed a faith explicitly in the Father, Son, and Holy Ghost, into whose names all persons were to be baptized. (2) St. Paul, writing to the Corinthians (3), supplies a form of words, which now makes part of what is called the Nicene Creed: For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures, etc., and in the Epistle to the Hebrews (4) some years later, he gives a summary, enumerating several distinct articles, which he calls principles of the doctrine of Christ, as repentance from dead works; faith towards God; the doctrine of baptisms; the laying on of hands; the resurrection of the dead; and eternal judgment.

(1) How direct they were, see pp. 164-184. supra.

(2) See King on the Creed, p. 37.

(3) 1 Cor. 15. 3, 4.

(4) Heb. 6. 1, 2.

Again, in his epistle to the Ephesians (1), he charges them to live in the bond of peace, as they value the unity of their faith, and their common interest in the acknowledgment of one Body and one Spirit, even as they were called in one hope of their calling; one Lord, one faith, and one baptism; one God and Father of all: in which words (as we have already taken occasion to remark, (2) the leading articles of all subsequent creeds may be evidently recognized, though in an inverted order.

(1) Ephes. 4. 4, 5, 6.

(2) See p. 75. supra.

As the Scripture history is, by the sacred and inspired writers, brought down only a few years below the ascension of Jesus Christ, after that period we must have recourse to the works of the early Fathers, and to the other early writers of ecclesiastical history, many of which are still extant. Now we learn from these, that the primitive churches, which were founded by the Apostles or by their immediate successors, for some time admitted new converts to baptism, on the bare profession of this simple form, taken from the words of the Baptismal Institution by Jesus Christ himself: I believe in God, the Father, the Son, and the Holy Spirit. Justin Martyr, in particular, who wrote not many years after the death of the Apostle John, explicitly states that baptism was then administered, " in the name of God the Father, and Lord of all things, and of Jesus Christ, who was crucified under Pontius Pilate, and of the Holy Spirit who foretold all things concerning Christ and the Prophets." (1) In progress of time, as the numbers of converts from heathenism were multiplied, and heresies arose, these abstracts of Christian Faith were enlarged by the addition of fresh articles, in order to exclude novel and erroneous opinions.

(1) Apol. i. c. 79, 80.

These summaries of Christian Faith were distinguished by various appellations. Thus, in the Western Church they are termed CREEDS; but in the Eastern Church they are variously called the LESSON (because the catechumens were obliged to learn them), the WRITING, and the CANON, which corresponds with the Regula Fidei or RULE OF FAITH of Tertullian the Creed being that rule and standard by which the orthodox faith was to be discriminated from the novel and erroneous inventions of false teachers. But the most common name in the Eastern Church was SYMBOL, (from the Greek verb to compose or put together); either because it was a collection or epitome of Christian Doctrines, or (which is the most common and probable opinion) because the words signify a watchword or sign (like the military badge among the Romans), — the object of creeds being to distinguish true believers from Heretics as well as infidels.

Numerous antient formularies of faith are preserved in the works of the early writers of the Christian Church, particularly Tremens, Tertullian, Cyprian, Origen, Gregory Thaumaturgus, Lucian, the author of the Apostolical Constitutions, and others; of these, the creeds of Irenaeus, Tertullian, and Gregory Thaumaturgus have already been given (1): but, however interesting these venerable summaries of faith are to the Christian, it would extend this article to an undue length, were we to extract them. We shall therefore briefly notice those creeds which are adopted by the Anglican Church in common with the other western national churches.

(1) See pp. 176, 178-180. supra.

SECTION 1.

History of the Apostles' Creed.

THE APOSTLES' CREED derives its name, not from the fact of its having been composed, clause by clause, by the twelve apostles (of which we have no evidence); but because it contain a brief summary of the doctrines which they taught. (2)

(2) It is, however, a fact worthy of remark, that the twelve articles, of which the Apostles' Creed consists, may be collected from the discourses of St. Peter, in the first chapters of the hook of the Acts. Thus: —

- "1. I believe in God the Father Almighty, Maker of heaven and earth. (Acts, 4. 24.)
 - "2. And in Jesus Christ, his only Son our Lord. (Acts, 2. 38.)
 - "3. Which was conceived by the Holy Ghost, born of the Virgin Mary. (Acts, 1. 14.)
 - "4. Suffered under Pontius Pilate; was crucified, dead, and buried. (Acts, 3. 15, 4. 27.)
 - "5. He descended into hell; the third day he rose again from the dead. (Acts, 2. 27, 31; 3.15; 4. 33.)
 - "6. He ascended into heaven, and sits on the right hand of God, the Father Almighty. (Acts, 3. 13, 21; 5. 31.)
 - "7. From thence he shall come to judge the quick and the dead. (Acts, 3. 21.)
 - "8. I believe in the Holy Ghost. (Acts, 2. 38. 5.32.)
 - "9. The Holy Catholic Church, the Communion of Saints. (Acts, 1. 8; 2. 39; 3. 26.)
 - "10. The forgiveness of sins. (Acts, 2. 38; 5. 31.)
 - "11. The resurrection of the body. —This is implied in the resurrection of Christ. See Article 5.
 - "12. And the life everlasting. —This is implied in the belief in the Ascension. See Article 6."
- Townsend's New Test. arranged in Chronological and Historical Order, -vol. 2. p. 105.

To which we may add, that most of its articles are rehearsed in the Epistles of Ignatius, who was contemporary with several of them. This creed is nearly the same with the creed of Jerusalem, which appears to be the most antient summary of faith that is extant, and has been collected from the catechetical discourses of Cyril, who was bishop of Jerusalem in the middle of the fourth century. It is as follows:

" I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible:

" And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, the true God, by whom all things were made, who was incarnate, and made man, crucified and buried; and who rose again from the dead the third day, and ascended into heaven, and sits on the right hand of the Father; and shall come to judge the quick and the dead, of whose kingdom there shall be no end:

" And in the Holy Ghost, the comforter, who spoke by the prophets; in one baptism of repentance, in the remission of sins; and in one Catholic church; and in the resurrection of the flesh, and in everlasting life."

" Though the Creed was always used prior to the administration of baptism, when the catechumen made an open profession of his faith, and sometimes in private devotion, yet in the earlier ages it constituted no part of the public Liturgy. It was first introduced into

the daily service of the Greek church by Tullo, who was bishop of Antioch, about A. D.471, and was adopted by the church of Constantinople about 511. From the Eastern churches this custom was brought into the West, and the Constantinopolitan Creed was by the third council of Toledo, (about A. D. 589.) ordered to be recited before the Lord's Prayer, in the churches of Spain and Galicia, These churches being then returning from the doctrines of Arius, with which they had been infected, this Creed was employed as an antidote against relapsing into like errors for the future. In the time of Charlemagne it was adopted by all the churches of Gaul, where, as well as in Spain, it was ever afterwards retained, notwithstanding the advice and directions of Pope Leo 3., to lay aside a practice which the Papal See had not then admitted. The church of Rome, however, finding from long experience, that the Spanish and Gallican churches were not to be prevailed upon to adopt her practice, complied with theirs. That there might be no disagreement in the church,' was the pretense of Rome for introducing the Creed into her Liturgy, about A.D.1014, that is upwards of 400 years after the daily use of it had been enjoined by the third council of Toledo."

It would have been happy for the Church of Christ if this simple formulary could have sufficed. Such would have been the case, if those who acknowledge the authority of Scripture had been content to terminate their inquiries by its plain declarations, instead of indulging vainly curious speculations concerning mysteries which are far too exalted for human comprehension. " But, in every age, there have been some presumptuous men, who have intruded into those things which they have not seen, vainly puffed up by their fleshly mind." By persons of this description innumerable false opinions have been maintained and propagated; but their most pernicious errors have been, concerning the nature and mode of existence of the infinitely glorious Godhead.

" Even as early as the days of St. John, some heretics arose, who, on the one hand, disputed the divinity of our Savior; or, on the other, denied the reality of his human nature. In opposition to these, that Apostle is thought to have written his Gospel, and directed his Epistles. When the philosophers of Greece and Rome embraced the Christian religion, too many of them retained the tenets of their respective sects, and blended them with the pure truths of Revelation. From this corrupt mixture there sprang up numerous heresies, and it consequently became necessary for the Church to frame articles of faith in opposition to them, which would have the effect of excluding their teachers and followers from her communion. Thus, for example, the Nicene Creed was made more particular in its statements than that of the Apostles; and that which bears the name of Athanasius was rendered more elaborate and circumstantial than either." (1)

(1) Sermons by the Rev. T. White, p. 173.

SECTION 2.

History of the Nicene Creed.

The NICENE CREED, which is read in the Communion Service of the Church of England, is so called because it was adopted at the council of Nice, in Bithynia, which was held A. D. 325, to oppose the forms adopted by the Arians, who denied the pre-existence of our Savior. This creed as far as the words " Holy Ghost " was adopted at the council of Nice; and fifty-six years afterwards it was completed by a general council held at Constantinople A. D. 381 or 382, and published in the form in which it is now extant. During this interval, new heresies had sprung up respecting the belief in the Holy Spirit: in opposition to them, a few clauses were added to the creed, which, as now completed, is sometimes called the Nicene OR Constantinopolitan Creed, but is most generally distinguished by the appellation of the NICENE CREED.

It is a common mistake, that this summary of Christian Doctrine was wholly composed by the Fathers who were convened at the council of Nice. The fact is, that it is the creed of the church of Caesarea, which is little inferior, in point of antiquity, to that of Jerusalem already given, but with some additions, as is evident from the following collation of them, in which the additions made in the Caesarean Creed by the council of Nice, and those inserted in the Nicene Creed by the council of Constantinople, are respectively printed in Italics.

1. THE CAESAREAN CREED,

With the additions of the Council of Nice.

" We believe in one God, the Father Almighty, the Maker of all things both visible and invisible.

" And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life; the only begotten Son, of the Substance of the Father, born before all Creation, begotten of God the Father before all worlds, begotten, not made, being of one substance with the Father, by whom also all things were made; who for our salvation was incarnate, and conversed with men, and suffered, and rose again the third day, and ascended to the Father, and shall come again with glory to judge the quick and the dead.

" And we believe in one Holy Ghost. Every one of these we believe to be and exist; the Father truly a Father, the Son truly a Son, and the Holy Ghost truly a Holy Ghost; even as our Lord, when he sent forth his Disciples to preach, said, Go ye and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

2. THE NICENE CREED.

With the additions of the Council of Constantinople.

" I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

" And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate: he suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom, shall have no end.

" And I believe in the Holy Ghost, the Lord and Giver of Life, who proceeded from the Father (and the Son) [This clause was added by the Western Church; it is not received by the Greek Church.] who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

SECTION 3.

History of the Athanasian Creed.

The ATHANASIAN CREED was framed in the century after the Nicene Creed: and, as the former summaries of faith then extant were found to be inadequate to keeping heretical teachers and tenets out of the Church, it was drawn up with the utmost minuteness possible as a defense of the Christian doctrine against all opponents, and as a condemnation of all existing heresies.

Two opinions have divided the judgments of eminent critics respecting the author of this explanatory defense of the doctrine of the Trinity.

By one class, it has been considered the undoubted production of Athanasius, while others have ascribed to it a Latin original.

(1) Evidence that the Athanasian Creed WAS the Production of Athanasius.

The principal authority for attributing this confession to Athanasius appears to be the testimony of Gregory Nazianzen, who was contemporary with the patriarch of Alexandria. In his oration in honor of Athanasius, Gregory states, that the Emperor Jovian, on his accession to the throne of the Caesars, being desirous of restoring peace to the church, which had been divided by multifarious controversies respecting the Christian Doctrine, required a summary of Christian Faith to be presented to him. On this occasion, Athanasius composed a confirmation of [his] faith in Christ. This confession (Gregory terms " a royal gift," and adds that it was received, and appealed to, both by the Eastern and Western Churches. (1)

This testimony of Gregory Nazianzen is, by a recent learned advocate of the doctrine of the Trinity (2), considered as decisive of the question.

(1) Gregory Naz. Op. tom. 1. pp. 394, 395. Colonim, 1690.

(2) The late Rev. Dr. Knowles. See his " Primitive Christianity," p. 114.

Though he admits that the creed is not to be found entire in the writings of Athanasius, " exactly in so many words; but in substance it is, in many parts." (1) Dr. Waterland, however, (the learned historian of the Athanasian Creed,) totally disregards the authority of Gregory, together with the other antient testimonies, which, he says, " have been pretended from Gaudentius Brixiensis, St. Austin, and Isidorus Hispalensis, of the fourth, fifth, and sixth centuries. But they," he continues, " have been since generally and justly exploded by the learned, as being either spurious or foreign to the point;" and therefore he conceives it needless to take any further notice of them. (2)

(1) Knowles's " Primitive Christianity," p. 115.

(2) Waterland's " Critical Hist. of the Athanasian Creed," chap. 2. (Works, vol. 4. p. 145.)

(2.) Evidence that the Athanasian Creed was NOT the Composition of Athanasius.

Though the confession of faith in question bears the name of the Patriarch of Alexandria, yet it is now generally considered not to have been written by him, for the following among other reasons:

1. It is wanting in almost all the manuscripts of the works of Athanasius.

2. Its style and contexture bespeak it to have been the production of a LATIN, and not of a Greek author.

In reply to this objection, it has forcibly been urged by H. S. Boyd, Esq., the learned author of Translations from Chrysostom and other eminent Fathers of the Greek Church, that " it appears clear, from internal evidence, that it was written about the beginning of the fifth century, and that the Greek is the original. The Latin translator being ignorant of the precise meaning of certain theological terms, committed some blunders; and the English Version in the Prayer Book, being made from the Latin, retains these blunders. They who are well acquainted with the writings of the Greek Fathers, and with the learned prolegomena of the Benedictine Editors, will see at once that the above statement is correct." (1)

In illustration of this remark, Mr. Boyd adduces from the creed, as it stands in the works of St. Athanasius, the two following clauses, in which the Latin translator has made mistakes, and annexes a more correct version of them.

(1) Mr. Boyd's " Catholic Faith, a Sermon by St. Basil, etc." Pref. pp. 7. 8.

[1.] "Neither confounding the hypostases, nor dividing the essence." The word as employed by the Greek Fathers, signifies the essence of the Divine Being, without reference to any of the persons. The word denotes the substance or subsistence of the Father singly, or the Son singly, or the Holy Spirit singly. It ought not to have been rendered by Persona. The next sentence therefore ought to be translated, " ' For there is one hypostasis of the Father,' (1)- One altogether; not by confusion of natures, but by unity of hypostases.' " (2)

(1) "This is perhaps the true reading. If so, our English Version, " by unity of person," is correct. Some of the MSS. are much corrupted, for they contain the erroneous readings of the Latin Version. I cannot think," says Mr. Boyd, " that they thus were altered by Greek transcribers. It is most probable, that the Greek text was altered by the Latins, to make it harmonize with their Version. In two of the MSS. the Holy Spirit is said to proceed both from the Father and the Son. This is evidently an interpolation of the Latins."

(2) Catholic Faith, etc. p. 10.

In further corroboration of the preceding remarks on the Greek origin of the Athanasian Confession, Mr. Boyd has favored the author of the present volume with the following original and important observations.

" If the Greek copies were made from the Latin, the task must have been performed by a member either of the Greek church, or of the Latin church. I cannot," he continues, " for an instant, conceive the possibility of the former. A Greek, even before the separation of the two churches, would not have thought it worthwhile to translate a Latin composition, especially when it contained some incorrect expressions.

" If a member of the Roman church had translated this creed from Latin into Greek, he would certainly have transferred all the inaccuracies of the original. He would surely have rendered ' Persona,' person, by hypostasis; and (in the clause one altogether, not by confusion of substance, but by unity of person,) he would assuredly have rendered substantia,' substance, by essence, or hypostasis."

Few scholars, in the present day, are more profoundly versed in classical and ecclesiastical literature than the gentleman to whom the reader, in common with the author, is indebted for the preceding considerations. It is, however, with deference, conceived that the strong internal evidence which Mr. Boyd has so ably alleged for the Greek original of the Athanasian Creed, is materially affected by the two following facts. For

3. The Athanasian Creed is neither mentioned nor referred to in any of the genuine works of Athanasius; nor is it likely that he should himself compose a creed, as both Athanasius and all the orthodox divines of those times constantly refer to the Nicene Creed as the standard of their faith.

Lastly, no notice is taken of this confession by any writers who immediately succeeded Athanasius; it was never appealed to as an authority for the decision of the controversy relating to the procession of the Holy Spirit, between the Eastern and Western churches, in the seventh and ninth centuries; but, as it was never mentioned in those controversies, and, further, as it condemns the Nestorian, Photinian, and Eutychian heresies (1), which did not exist till long after the time of Athanasius, (who died A. D. 371,) it is manifest that the Athanasian Creed was not then in existence, and consequently could not have been composed by the patriarch of Alexandria.

Since, then, it appears that the Confession, under consideration, was not composed by Athanasius, it remains that we briefly notice,

(3.) The Evidence which has been adduced for the Latin Origin of the Athanasian Creed.

This formulary of Christian doctrine has been ascribed to various authors, and, among others, to Vigilius bishop of Tapsus, in Africa, about the year 484, who, (agreeably to a custom that obtained in the early ages of Christianity (2), published several pieces under the name of Athanasius, with which this is commonly joined: but Dr. Waterland has shewn, from the nature of the controversies that then

agitated the Church, and especially from its being written in a more vigorous, close, and acute style than Vigilius possessed, that it could not have been composed by him.

(1) See a notice of the dates and tenets of these heresies, in p. 211. *infra*.

(2) Dr. Lardner has given several instances of this kind in his *Credibility of the Gospel History*, Part 2. chapter 29. (Works, Vol. 2. pp. 310. et seq. 8 volume edition, or Vol. 1, pp. 448. et seq. 4th edition.)

And in all probability, (for his arguments amount only to probability), that it was written in Gaul, and was the production of Hilary, bishop of Arles, for the following among other reasons:

1. Because it was first received there, and was there held in the greatest credit and esteem: it was next received in those churches which were nearest to Gaul. The most antient versions, the oldest and greatest number of manuscripts, the earliest authors who mention it, as well as the oldest commentators upon it, are all Gallican; and, therefore, no country or church in the world has so fair, or indeed so clear a pretense to it.

2. Because Honoratus of Marseilles, the writer of Hilary's life, tells us that he composed an admirable exposition of the Creed (*Symboli Exposito ambienda*); which is a more proper title than that of Athanasian, which it now bears.

3. Hilary was a great admirer and follower of Augustine: and the whole composition of this creed is in a manner upon Augustine's plan, both with respect to the Trinity and Incarnation. And,

4. It is agreeable to the style of Hilary, so far as we can judge from the few fragments of his works that remain.

Upon the whole, Dr. Waterland concludes (and his opinion is generally adopted), that Hilary, bishop of Arles, about the year 430, composed the Exposition of Faith, which now bears the name of the Athanasian Creed, for the use of the Galilean clergy, and particularly those of the diocese of Arles; that, about the year 570, it had acquired sufficient celebrity to be commented upon; but that, during this interval, and for several years afterwards, it had not acquired the name of Athanasian, but was simply styled *The Catholic Faith*; and finally that, before the year 670, the name of Athanasius was added, to recommend and adorn it, being in itself an excellent system of the doctrines of Athanasius concerning the Trinity and the Incarnation of Jesus Christ, principally in opposition to the Arians, Macedonians, and Apollinarians.

The reception of this creed in the Western church was highly favorable. The name of Athanasius, together with the intrinsic value of the form itself, caused it to be received in France, as an orthodox formulary or system of belief about the middle of the sixth century, and into the public offices of the Gallican church, about the year 670. In Spain it was known and approved as a rule of faith about the year 633; and was soon after taken into the offices of the Spanish church. In Germany it was received, at the latest, about the year 787. In South Britain it was well known and approved about the year 800, and was alternately sung in our churches in the tenth century. About eighty years afterwards it was received in Italy: and in Rome itself (which church was always more desirous of imposing her own offices upon other churches than of receiving any from them,) it was received in the tenth century, and probably about the year 930, since which time this confession of faith has been publicly recited in the church-offices all over the West, and it seems also in some parts of the Eastern or Greek church, particularly in Russia, Servia, Bulgaria, and Constantinople. At the Reformation it was received in its fullest extent by all Protestant churches; Luther, Calvin, and Beza, made it their profession of faith. And, finally, it was received by the framers of our Liturgy, not upon the authority of its compiler, (for they have not determined anything concerning either its age or author,) but simply because the truth of the doctrines contained in it may be "proved by most certain warrants of Holy Scripture." (1)

(1) Article 8. of the Thirty-nine Articles.

But whatever doubts may exist concerning the author of this defense of the doctrine of the Trinity, no question has ever been raised concerning its general orthodoxy, except by the followers of those false teachers whose erroneous tenets it was designed to condemn. If they had not first innovated in the language, it would never have been necessary for those who defended the orthodox faith to have recourse to opposite terms, or to propositions contradictory to theirs. As most of the objections which have at different times been brought against the Athanasian Creed, as it is commonly called, arise from ignorance of the heresies with which the church of Christ had successively been afflicted, and also from ignorance of the structure and composition of this creed, the remainder of this note will be devoted to a brief notice of these topics.

The former part of the creed relates to the doctrine of the Trinity, and is in opposition to those who "confounded the Persons, or divided the substance of the divine nature;" of these Persons there are two classes, viz. the Patripassians, or Sabellians, and the Tritheists.

1. PRAXEAS, 'who lived in the second century, was the founder of the sect of Patripassians. They held that there was no real

distinction between the Father, Son, and Holy Spirit, and affirmed that God the Father was also God the Son, and God the Holy Spirit; manifesting himself at one time under one character, at another time under another character, and appearing first as Father, then as Son, and then as Holy Spirit, according as his dispensations towards men required. Praxeas was opposed by Tertullian, and in the following century his tenets were espoused by Noetus, whose followers were called Noetians, and especially by his scholar Sabellius, from whom they were called Sabellians. According to Mosheim, his tenets differed from those of his master in this respect, viz. That Noetus held, that the Person of the Father assumed the human nature of Christ; whereas Sabellius maintained that a certain energy only proceeded from the Supreme Parent, or a certain portion of the Divine Nature was united to the Son of God, the Man Jesus: and he considered, in the same manner, the Holy Spirit as a portion of the everlasting Father.

2. The Tritheists imagined that in the Deity there were three natures or substances, absolutely equal in all respects, and joined together by no common essence.

Among those who confounded the substance of the Deity, may be reckoned all who have denied the Divinity of the Son and Holy Spirit, and also those who have denied the consubstantiality of the Son with the Father.

Against these two classes is directed that part of the creed in which it is declared that " The Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity; neither confounding the persons nor dividing the substance."

As the former part of the creed rejects and excludes all prevailing errors with regard to the Trinity, so does the latter part with regard to the in-carnation of Christ; which is directed against those who denied that Christ is God, and those who denied that he was man. The following are the principal sects alluded to.

1. One of the oldest heresies regarding the Person of our blessed Lord, was that of EBION (1); who attending perhaps to Jesus Christ's real birth of a woman, and to the sufferings and death he underwent upon the Cross, (all which he might imagine to be incompatible with the Divine Nature,) and not apprehending that the same Person could have the properties both of God and of man, imagined Jesus to be a mere man, and nothing more.

(1) That Ebion was the real name of an heresiarch, and not the nickname of a sect, as some have imagined, see Bp. Bull's *Judicium*, c. 2. § 17. p. 302, 303., and the authorities in Dr. Waterland's *Importance of the Doctrine of the Trinity*, p. 276.

3. On the other hand, the DOCETE, another sect of heretics about the same time, attending to the wonderful miracles of Jesus, and to the great and high titles ascribed to him in the Holy Scriptures, conceived him to be truly and really God, God the Son, who descended from Heaven for the salvation of men: but not being able any more than Ebion, to conceive how God could be born of a woman, and suffer and die, they imagined with the followers of Simon Magus, that he was man only in appearance, that he had no material flesh and blood, that he did not suffer and die in reality, but only to outward appearance and show.

10. CERINTHUS, perceiving the absurdity of each of these opposite extremes, viz. how wild and fantastic it was to suppose, that a man, who to all appearance was born and died like other men, and who lived and conversed as other men do, for above thirty years, should be only an airy phantom or ghost, and also how impossible on the other hand it was for a mere man to perform the works that Jesus did:— in short, Cerinthus, being persuaded that Jesus could neither be only God nor only man, and yet not apprehending how God could become man, invented a new scheme different from, and yet formed out of, both the foregoing: a scheme as he thought sufficient to remove all difficulties. He made Jesus and Christ to be two different Persons: Jesus, though a mere man, yet a real and true one, conceived and born of Joseph and Mary in the natural way, and who also suffered and died as really and truly as any other man in the like circumstances would have done. But, in order to empower this Jesus to work the many miracles he performed, he supposed another celestial person, who was called the Christ, (not indeed the Son of God immediately, but) the Son of the only Son of God, placing him at one further remove from the Father: This Christ, Cerinthus supposed to have descended from Heaven, and to have entered into him under the likeness of a dove at the time of his baptism, and to have quitted him again, as being spiritual and consequently impassible, just before his Crucifixion.

These three heresies sprang up during the life of the beloved apostle Saint John, and against them most of his writings are particularly directed (1): on this account it is, that he so repeatedly asserts that Jesus and Christ is one and the same Person; that Christ is the only Son of God; that this Son of God was made flesh; that he came in the flesh, and had real flesh and blood; and that in that flesh he proved himself God, and yet died as Man.

(1) Dr. Waterland has clearly shewn that the Writings of Saint John are directed against these heresies. See his " *Importance of the Doctrine of the Trinity*," pp. 250-272.

But whatever success the apostle might have in suppressing or checking the heresies that arose during his life, it is well known that multitudes sprang up soon after his death, some of whom continued to oppose his divinity, while others impaired or confounded his humanity.

4. The ARIANS derive their name from Arius, a presbyter of Alexandria, in Egypt, in the early part of the fourth century. Having engaged in a controversy with Alexander, bishop of that city, concerning the nature and dignity of the Son of God, he gradually proceeded to deny the divinity of our Lord; whom he represented as a mere creature, though the most exalted of creatures, and he asserted that there was a time when he did not exist. They also held that Christ had not properly a human soul, on which account they are sometimes joined with 2. The APOLLINARIANS, who were the followers of Apollinaris or Apollinarius (for the name is differently written). He is said to have been bishop of Laodicea, about the middle of the fourth century; he denied that our Savior had a human soul, and asserted that the Logos, or divine nature, supplied the place of the reasonable soul.

2. The MACEDONIANS, or followers of Macedonius, were nearly contemporary with the two preceding sects. He was bishop of Constantinople, and held that the Holy Spirit was a divine energy diffused throughout the universe, and not a person distinct from the Father and the Son.

7. The NESTORIANS, so called from Nestorius, a Syrian, who was patriarch of Constantinople, A. D. 428, divided Christ into two persons, separating the Divine from the Human nature.

11. PHOTINUS, Bishop of Sirmium, about the year 431, denied the pre-existence of Christ, and maintained that the Holy Spirit was not a person, but merely a celestial virtue proceeding from the Deity.

12. EUTYCHES, was head of a monastery at Constantinople, A.D. 451. His strenuous opposition to the tenets of Nestorius led him into a directly opposite extreme, and to deny the distinction between the two natures. He asserted, that though the Godhead and Manhood of Christ were two natures before they were united, yet after the union, they were both blended into one; the humanity (as he thought) being absorbed into the divinity, in such sort that it no longer subsisted as human; it being deified, and made properly and substantially divine. The followers of Eutyches were termed Monophysites.

Such were the principal heresies concerning the Trinity, and the Incarnation of our Savior, which the Athanasian Creed was designed to counteract; and whoever compares the Creed itself with the preceding notice of them, will readily perceive the propriety and fitness of the several clauses which it contains. Being an excellent summary of the doctrine of the Trinity, and of the Incarnation of our Lord and Savior Jesus Christ, as taught by the Apostles, received by the earlier Christians, and established by the four first general councils held at Nice, Constantinople, Ephesus, and Chalcedon, it was adopted by our venerable Reformers, as a bulwark of Christian doctrine against the possible revival of similar errors: and the history of our own times shews the PROSPECTIVE WISDOM of this measure, the tenets of the Sabellians, Ebionites, and Arians, having been revived and maintained under other denominations, to the present day.

SECTION 4.

Analysis of the Athanasian Creed.

As there is reason to think that much of the misapprehension that exists concerning this formulary, arises from the manner in which it is recited on certain days during divine worship, by which its design and structure are in a great measure not perceived; the following analysis is offered for the satisfaction of the serious and candid inquirer.

This Defense of the Catholic Faith (for as a defense it must be considered), as already observed, consists of two parts; the first of which relates to the doctrine of the Trinity, and the second to the Incarnation of Christ.

13. The Creed asserts, " The Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance." And then it proceeds, " FOR there is one person of the Father, another of the Son, and another of the Holy Ghost:" and then, after proving the distinct personality of the Father, Son, and Holy Spirit, and their Unity in the Godhead, it adds: " So THAT in all things as aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped. He, THEREFORE, that will be saved, must thus think of the Trinity." Here are all the distinct parts of an argument; the position affirmed—the proofs adduced—the deduction made—and the conclusion drawn in reference to the importance of receiving and acknowledging that doctrine." (1) The Creed then proceeds, 14. In the second part, to defend the doctrine of Christ's Incarnation: " Furthermore, it is necessary to everlasting Salvation, that he also rightly believe the Incarnation of our Lord Jesus Christ." It then proceeds to a similar proof, deduction, and conclusion, concerning this important topic; and terminates with saying, " This is the Catholic Faith; which, except a man believe faithfully, he cannot be saved."

(1) Simeon's Discourses on the Excellency of the Liturgy, p. 61.

To illustrate and confirm the preceding observations, the Creed itself is subjoined, the different clauses or verses being numbered: and the two parts of which it consists, are so disposed as to exhibit the doctrine which is propounded for our belief, and at the same time to distinguish the parts which are only adduced in confirmation of it, and to which our assent is not required, on pain of damnation.

INTRODUCTION.

1. Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith;
 2. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
1. Of the Doctrine of the Trinity.
1. The POSITION affirmed.—
 3. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity;
 4. Neither confounding the Persons nor dividing the Substance.
2. THE PROOFS adduced.-
5. For (that we may not confound the Persons, it is to be observed that) [As the Patripassians and Sabellians DID; and as the followers of the Hon. Emanuel Swedenborg no. — See Adam's " Religious World Displayed," Vol. 3. pp. 393. et seq.] there is one person of the Father, another of the Son, and another of the Holy Ghost.
 6. But (that we may not divide the substance, we must also observe, that) the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. (Each divine attribute is common to the three persons: for)
 7. Such as the Father is, such is the Son, and such is the Holy Ghost:
 8. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.
 9. The Father incomprehensible (that is not comprehended within any limits, infinite, omnipresent); the Son incomprehensible, and the Holy Ghost incomprehensible.
 10. The Father eternal, the Son eternal, and the Holy Ghost eternal.
 11. And yet there are not three Eternals, but one Eternal.
 12. As also there are not three Incomprehensible, or three Uncreated; but one Uncreated, and one Incomprehensible.
 13. So likewise, the Father is Almighty; the Son, Almighty; and the Holy Ghost, Almighty.
 14. And yet there are not three Almighty, but one Almighty.
 15. So, the Father is God; the Son, God; and the Holy Ghost, God.
 16. And yet they are not three Gods, but one God.
 17. So, likewise, the Father is Lord; the Son, Lord; and the Holy Ghost, Lord.
 18. And yet not three Lords, but one Lord.
- As the Ebionites, Cerinthians, Arians, Photinians, Macedonians, and all those among the antient heretics DID, who denied the Divinity of Jesus Christ, and of the Holy Spirit; and as the modern Arians, Socinians, and those who have assumed the appellation of Unitarians, do.
19. For, like as we are compelled by the Christian Verity to acknowledge every Person by himself to be God and Lord:
 20. So are we forbidden by the Catholic Religion to say, there be three Gods or three Lords.
- (Further, that we may not confound the persons, we should attend to their peculiar attributes; for)
21. The Father is made of none, neither created nor begotten.

22. The Son is of the Father alone; not made, nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

24. So, there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

25. And (that we may not divide the substance, we must remember, that) in this Trinity none is afore or after other; none is greater or less than another;

26. But the whole three Persons are co-eternal together, and co-equal.

3. THE DEDUCTION made. —

27. So that in all things as is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.

1. THE CONCLUSION, drawn in reference to the importance of receiving and acknowledging the Doctrine of the Trinity. —

28. He therefore that will be saved, must thus think (more correctly, let him thus think) of the Trinity,
Of the Incarnation of Jesus Christ.

1. THE POSITION affirmed. —

29. Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

1. THE PROOFS adduced. —

30. For the right faith is that true believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;

31. God, of the substance of his Father; begotten before the worlds; and man of the substance of his mother, born into the world:

32. Perfect God; and perfect man, of a reasonable soul and human flesh subsisting;

33. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Is God in opposition to the ancient Ebionites, Photinians, and Arians, and to the modern Arians, Socinians, and Unitarians, by whom the Deity of Christ was and is denied.

God of the Substance of his Father, in opposition to the Arians, who called Christ a God, but denied the rest.

Begotten before all Worlds, in opposition to all who denied the Divinity of Christ, except the Arians.

Of the Substance of his Mother, in opposition to the Eutychians, who denied it, and whose notions were embraced by the Anabaptists at the Reformation.

Of a reasonable soul, in opposition to the Apollinarians, who maintained that the Logos or Word was to Christ in the place of a reasonable soul.

34. Who, although he be God and Man, yet he is not two, but one Christ:

35. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God

36. One altogether, not by confusion of Substance but by Unity of Person:

37. For, as the reasonable soul and flesh is one Man, so God and Man is one Christ:

38. Who offered for our salvation; descended into hell; rose again the third day from the dead:

39. He ascended into heaven, and sits on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead:

40. At whose coming all men shall rise again with their bodies, and shall give account for their own works:

41. And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire.

3. The DEDUCTION made.-

42. This is the Catholic Faith:

1. THE CONCLUSION drawn, in difference to the importance of believing the doctrine of the Incarnation of Christ. — Which, except a man believe faithfully, he cannot be saved.

Not two agents, in opposition to the Apollinarians and Nestorians.

One not by conversion, etc. in opposition to the Apollinarians.

Not by confusion of substance, in opposition to the Apollinarians and Eutychians.

In the preceding analysis of the Athanasian Creed, we have printed in Italic characters all that is the composition of its author, and which is propounded by him in the way of argument, for proof and illustration of the main points: whence it will be evident that the damnatory clauses, as they are termed, are to be understood solely in reference to the doctrine affirmed, and by no means to the parts which are barely adduced in confirmation of it. And so it was determined by the commissioners who were appointed to review and correct the Liturgy in 1689; who prepared a rubric, appointing the Athanasian Creed to be read on Christmas Day, Easter Day, Ascension Day, Whit-Sunday, Trinity Sunday, and on All-Saints' Day, which rubrick concludes thus: " The articles of which (the Athanasian Geed) ought to be received and believed as being agreeable to the Holy Scriptures. And the CONDEMNING CLAUSES are to be understood as relating ONLY to those, who OBSTINATELY DENY the substance of the Christian Faith." (1)

(1) Dr. Waterland's Postscript to the preface of his " Critical History of the Athanasian Creed."

The whole, therefore, of the Athanasian Creed may be reduced to this simple proposition: —Christian Faith is necessary to salvation; and Christian Faith includes the belief of the Doctrine of the Trinity and of Christ's Incarnation. And (as already remarked) if we believe that doctrine to be a fundamental article of the Christian Faith, we may without any breach of charity apply to it what Jesus Christ said of the Gospel at large: He that believeth, and is baptized, shall be saved; but he that believeth NOT, (that obstinately disbelieves, regardless of all the evidence that may be tiered to him,) shall be damned.

Such are the history and analysis of that celebrated defense of Christian Doctrine, "commonly called the creed of Saint Athanasius," which (it is hoped) the reader will have found satisfactory. We shall therefore terminate this long article with the following testimonies, given in its favor by " the pious and excellent Mr. Baxter," as Dr. Waterland most justly terms him.

" I unfeignedly account the DOCTRINE OF THE TRINITY the sum and kernel of the Christian Religion (as express in our baptism), and ATHANASIUS'S CREED the BEST EXPLANATION of it I ever read. (1)

" In a word, the DAMNATORY SENTENCES excepted, or MODESTLY EXPOUNDED" (and such an exposition has been attempted in the preceding pages,) " I EMBRACE the CREED, commonly called ATHANASIUS'S, as the BEST EXPLICATION OF THE TRINITY." (2)

(15) Baxter's " Reasons of the Christian Religion," Part 2. Ch. 10. § 6. (Works, Vol. 2. p. 152.)

(16) Baxter's " Method of Theology," p.123.

To conclude, in the words of the learned historian and defender of this Creed: — " As long as there shall be any men left to oppose the doctrines which this Creed contains, so long will it be expedient, and even necessary, to continue the use of it, in order to preserve the rest: and I suppose, when we have none remaining to find fault with the doctrines, there will be none to object against the use of the Creed, or so much as to wish to have it laid aside." (1)

(1) Waterland's " Crit. Hist." p. 292.

A Table Of Three Creeds

Apostles' Creed

I believe in God the Father almighty, maker of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived of the Holy Spirit and born of the Virgin Mary,
who suffered under Pontius Pilate, was crucified, died, and was buried,
descended into hell, rose again from the dead on the third day,
ascended into heaven and is seated at the right hand of God the Father almighty,
who will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church, the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Council of Nicaea (325)

We believe in one God, the Father Almighty, Maker of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
By whom all things were made [both in heaven and on earth];
Who for us men, and for our salvation, came down and was incarnate and was made man;
He suffered, and the third day he rose again, ascended into heaven;
From thence he shall come to judge the quick and the dead.
And in the Holy Ghost.
[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

Council of Constantinople (381)

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds (eons), Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
by whom all things were made;
who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost and of the Virgin Mary, and was made man;
he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father;
from thence he shall come again, with glory, to judge the quick and the dead;
whose kingdom shall have no end.
And in the Holy Ghost, the Lord and Giver of life, who proceeded from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.
In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet

they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the Catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sits on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the Catholic faith; which except a man believe truly and firmly, he cannot be saved.

SELECT SCRIPTURE PROOFS.

I BELIEVE

Without faith it is impossible to please God. (Heb. 11. 6.)

He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. (Mark, 16. 16.)

IN GOD

He that cometh to God, must believe that he is (Heb. 11. 6.)

The Lord, he is God; there is none else beside him. (Deut. 4. 35.)

Thus saith the Lord, I am the first and the last, and besides me there is no God. (Isa. 44. 6.)

THE FATHER

There is but one God, the Father, of whom are all things. (1 Cor. 8. 6.)

The God and Father of all. (Eph. 4. 6.)

THE ALMIGHTY GOD

I am the Almighty God. (Gen. 17. 1. compare also Gen. 35. 11. and Rev. 4. 8. with 19. 6.)

CREATOR

God made heaven and earth and the sea, and all things that are therein. (Acts, 14. 15. with Gen. 1. 1.)

Thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein. (Neh. 9. 6.)

JESUS CHRIST

Ye believe in God, believe also in me. (John, 14. 1.)

There is one Lord (Eph. 4. 5.),

The Lord Jesus Christ our Savior. (Tit. 1. 4.),

The Lord of Glory. (1 Cor. 2. 8.)

Our Lord and Savior Jesus Christ. (2 Pet. 1. 11.)

ONLY SON

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. (John, 3. 16.)

No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. (John, 1. 18.)

The first-born of every creature (more correct, born before all creation. (Col. 1. 15.)

He is before all things. (Col. 1. 17.)

In the beginning was the Word, and the Word was with God, and the Word was God. (John, 1. 1.)
He said that God was his Father, making himself equal with God. (John, 5. 18.)
God is light. (1 John, 1. 5.)
Christ is the Light of the world, (John, 8. 12.)
The brightness (i.e. a ray or beam) of his Father's glory. (Heb. 1. 3.)

ONE SUBSTANCE WITH JEHOVAH

I and my father are one. (John, 10. 20.)
Christ is the image of God. (2 Cor. 4. 4.),
The image of the invisible God, (Col. 1. 15)
And the express image (or delineation) of his person. (Heb. 1. 3.)

CONCEIVED BY HOLY GHOST

The angel of the Lord appeared unto Joseph in a dream; saying, Joseph, thou Son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. (Matt. 1. 20. with Luke, 1. 26, 27, 30, 31, 34, 35.)

The Virgin's name was Mary. And she brought forth her first-born son. (Luke, 1. 27. 2. 7.)

SUFFERED BY PONTIUS PILATE

And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. And when he had scourged Jesus, he delivered him to be crucified. (Matt. 27. 2, 26.)
And when they were come to a place which is called Calvary, there they crucified him. (Luke, 23. 33.)
Jesus, when he had cried again with a loud voice, yielded up the ghost. (Matt. 27. 50.)
And Joseph of Arimathea took down the body of Jesus (Luke, 23. 55.);
And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own tomb. (Matt. 27.59, 60.)

DESCENDED TO GRAVE

This day shalt thou be with me in paradise. (Luke, 23. 43.)
Thou wilt not leave my soul in Hell, neither wilt thou suffer thine Holy One to see corruption. (Acts, 2. 27.)

ROSE ON THIRD DAY

Him God raised up the third day and shewed him openly. (Acts, 10. 40.)
Christ died for our sins, according to the Scriptures: and he was buried, and he rose again according to the Scriptures. (1 Cor. 15. 3, 4.)
Thus it is written; and thus it behooved Christ to suffer, and to rise from the dead the third day. (Luke, 24. 46.)

ASCENDED TO HEAVEN

So then, after the Lord had spoken unto them, he was received up into Heaven. (Mark, 16. 19.)
It came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke, 24. 51. with Acts. 1. 9, 10.)
Who is gone into heaven. (1 Pet. 3. 22.)

RIGHT HAND OF GOD

And sat on the right hand of God: (Mark, 16. 19.)
And is on the right hand of God: angels, and authorities, and powers, being subject unto him. (1 Pet. 3. 22.)

JUDGE DEAD AND LIVING

We must all stand before the judgment seat of Christ. (2 Cor. 5. 10.)
It is he, which is ordained of God to be judge of quick (or living) and dead; (Acts, 10. 42.)
Who shall judge the quick and the dead. (2 Tim. 4. 1.) Compare also Matt. 25. 31, 32.
Of the increase of his government and peace there shall be no end. (Isa. 9. 7.)
His dominion is an everlasting dominion. (Dan. 7. 14.)
The LORD shall reign over them in Mount Zion, from henceforth, even for ever. (Mic. 4. 7.)
And of his kingdom there shall be no end. (Luke, 1. 33.)
He (Christ) shall reign for ever and ever. (Rev. 11. 15.)

THE HOLY GHOST

Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28. 19.)
Whosoever speaketh against the Holy Ghost, it shall not be forgiven him. (Matt. 12. 32.)

The Spirit of God hath made me, and the breath of the Almighty hath given me life. (Job. 33. 4.)

It is the Spirit that quickened. (John, 6. 63.)

He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8. 11.)

The Spirit giveth life. (2 Cor. 3. 6.)

When the Comforter (which is the Holy Ghost, whom the Father will send in my name, John, 14. 26.) is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded from the Father, he shall testify of me. (John, 15. 26.)

He shall teach you all things and bring all things to your remembrance. (John, 14. 26.)

THE BIBLE

All Scripture is given by inspiration of God ; for prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost. (2 Tim. 3, 16. 2 Pet. 1. 21.)

Christ is the head of the Church, which is his body. (Eph. 1. 22, 25; 5. 23.)

HOLY CATHOLIC CHURCH

Christ loved the Church, and gave himself for it that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (Eph. 2. 25,27.)

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, grows unto an Holy Temple in the Lord. (Eph. 2. 19-22.)

COMMUNION OF SAINTS

Ye are fellow-citizens with the saints. (Eph. 2. 19.)

We, being many, are one body in Christ, and every one members of another. (Rom. 12. 5.)

That ye may have fellowship (or communion) with us: and truly our fellowship is with the Father and with his Son Jesus Christ. (1 John, 1.3.)

If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanses us from all sin. (1 John, 1. 7.)

Compare also Acts, 2. 42. 45, Heb. 1. 14. and 12. 22, 25.)

FORGIVENESS OF SINS

Be it known unto you, therefore, Men and Brethren, that through this man is preached unto you the forgiveness of sins, (Acts, 13. 38.)

There is one Body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism. (Eph. 4. 4, 5.)

Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. (Acts, 2. 38.)

Arise and be baptized and wash away thy sins, calling upon the name of the Lord, (Acts, 22. 16.)

in whom we have redemption through his blood, even the forgiveness of sins. (Col. 1. 14.)

Christ Jesus came into the world to save sinners. (1 Tim. 1. 15.)

He became the author of eternal life to all them that obey him. (Heb. 5. 9.)

THE RESURRECTION OF THE BODY

The hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth. (John, 5. 28.)

As in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15. 22.)

For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done. (2 Cor. 5. 10.)

LIFE EVERLASTING

Many of them that sleep in the dust of the earth, shall awake; some, to everlasting life, and some to shame and everlasting contempt. (Dan. 12. 2.)

And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal. (Matt. 25. 46.)

They that have done good (shall come forth) unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John, 5. 29.)

AMEN

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark, 16. 16.

THE END.

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