

T H E
D I V I N I T Y O F C H R I S T,

Proved from the

S C R I P T U R E S

O F T H E

O L D A N D N E W T E S T A M E N T.

I N S E V E R A L

L E T T E R S T O A F R I E N D.

By ELHANAN WINCHESTER.

GOD was manifest in the Flesh. ST. PAUL.

Printed and Sold by
J. W. & J. S. [unclear]
[unclear] [unclear]

L E T T E R I.

My very dear Friend,

TWO questions of the greatest importance are agitated at this time; the first is, Whether JESUS CHRIST is truly and properly GOD? And the second is, Whether the whole, or only a small part of mankind are interested in his death? These questions being of infinite concern to all, I should wish to see them fairly and candidly discussed, without any party rage, and with a seriousness becoming such interesting enquiries. I shall now attend to the first, if JESUS CHRIST is not GOD, we are guilty of idolatry in worshipping him as such, and if he is, they who refuse to "honour the SON, even as they honour the FATHER," must answer the same before his bar. Those who see and feel their lost and undone condition, and the amazing depth of the fall, very easily see that no one could raise them from their ruined state but GOD, and that their Saviour must be a DIVINE PERSON; but as the generality of those who deny the divinity of CHRIST, deny the fatal apostacy of the human race, and the necessity of the Saviour's suffering the death of the cross, and shedding his blood for the salvation of mankind, another method must be pursued for their conviction (if they chuse to read) and if that cannot be obtained, it may be of service to confirm the wavering, and show the sure foundation upon which our faith stands.

Therefore let us go "to the law and to the testimony," and see if by comparing scriptures in the Old Testament, which certainly speak of JEHOVAH, THE MOST HIGH, the Lord GOD, &c. with those in the New, which certainly speak of JESUS CHRIST, we shall be so happy as to find the same things said of both, for if so we shall conclude that JESUS is JEHOVAH, THE MOST HIGH, Lord, GOD, &c. and I think be in no danger of being deceived.

The first passage I shall mention is Isaiah viii. 13, 14, "Sanctify JEHOVAH GOD OF HOSTS HIMSELF, and let HIM be your fear, and let HIM be your dread; and HE shall be for a sanctuary, but for a STONE OF STUMBLING and ROCK OF OFFENCE to both the houses of Israel;" Compare this with 1 Pet. ii. 7, 8. "The stone which the builders disallowed (which we know to be Christ) the same is made the head of the corner; and a STONE OF STUMBLING and ROCK OF OFFENCE."

The concurrence between these two passages is so obvious that one would think this testimony alone sufficient to convince

since the most prejudiced that CHRIST is GOD; but a second witness is at hand. Isaiah vi. 5. "Mine eyes have seen the King, JEHOVAH GOD OF HOSTS;" Compare this with St. John xii. 41. "These things said Esaias when he SAW HIS GLORY, and spake of HIM;" and I think we may be certain that as Isaiah spake of the true GOD, so St. John spake of CHRIST JESUS, therefore CHRIST is GOD.

In Isaiah xlv. 6. We have another glorious witness of this fact, "Thus saith JEHOVAH the King of Israel, and his Redeemer JEHOVAH GOD OF HOSTS, I am THE FIRST, and I am THE LAST, and besides ME there is NO GOD." Are not the words of JESUS much like these, "I am Alpha and Omega, THE FIRST and THE LAST?" See Rev. ch. i. ver. 8, 11, 17. and ch. ii. 8. where it is said, "These things saith THE FIRST and THE LAST, which was dead and is alive;" and pray was not that JESUS CHRIST? See also ch. xxii. 13.

Now turn to Isaiah xliii. 11. "I even I am JEHOVAH, and BESIDES ME there is NO SAVIOUR;" compare this with 2 Pet. iii. 18. "OUR LORD and SAVIOUR JESUS CHRIST." By the prophet it is declared, that besides JEHOVAH there is NO SAVIOUR, and by the apostle, that JESUS CHRIST is our SAVIOUR; thus then it is evident that JESUS CHRIST is JEHOVAH, i. e. the TRUE ETERNAL GOD, for the most awful, sacred, and incommunicable name JEHOVAH is never applied to any creature.

Let us now seriously consider that awful passage in the Psalms, "They tempted and provoked THE MOST HIGH GOD;" (Psal. lxxviii. 56.) and compare the same with the solemn caution of the apostle Paul to the Corinthians, (1 Cor. x. 9) "Neither let us TEMPT CHRIST, as some of them also tempted," and we shall soon see that CHRIST is GOD, or at least that St. Paul thought him the same that David called THE MOST HIGH GOD.

There can scarcely be a more striking proof that CHRIST is GOD than Malachi, ch. iii. ver. 1. compared with its parallel scriptures in the New Testament, "Behold, I will send MY messenger, and he shall prepare the way before ME; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith JEHOVAH GOD OF HOSTS."

Here you see that JEHOVAH promises to send HIS messenger to prepare the way before HIM; now if we turn to

the new testament we shall find that this messenger is John the Baptist, and this JEHOVAH GOD OF HOSTS is the LORD JESUS CHRIST.

That the messenger spoken of was John, is evident by our Saviour's words, where speaking of the Baptist he says, "For this is he of whom it is written, behold, I send MY messenger before THY face, which shall prepare THY way before THEE;" (Matt. xi. 10. Luke vii. 27. Mark i. 2.) where please to observe that the words of JEHOVAH in the prophet "before ME," are changed by Christ into the words "before THEE," showing that the ME and THEE are spoken of the same divine person.

The angel when he promised John to Zacharias, used these remarkable words of him, "And many of the children of Israel shall be turned to the LORD their GOD; and he shall go before HIM in the spirit and power of Elias,——to make ready a people prepared for the LORD: Luke i. 16, 17." and Zacharias in his song, for the birth of his son, says, "And thou child shalt be called the prophet of THE HIGHEST, for thou shalt GO BEFORE the FACE of THE LORD, to PREPARE HIS WAYS." (See ver. 76.) And did not John himself often declare that one who came after him was mightier than he, was preferred before him, &c? This one we know to be CHRIST; therefore it is evident, that if John was to turn many of the children of Israel to the LORD their GOD, and to go before HIM, and to be called the prophet of the HIGHEST, and go before the face of the LORD to prepare HIS ways, and to make ready a people prepared for the LORD; then is JESUS CHRIST the LORD GOD OF ISRAEL, and THE HIGHEST.

Which argument I think is both plain and conclusive.

There is a very remarkable passage in Isaiah liv. 5. which one would think sufficient to prove that CHRIST is GOD, even if there was no parallel text in the New Testament; the words are these, "For thy MAKER is thine HUSBAND; JEHOVAH GOD OF HOSTS is his name; and thy REDEEMER, the Holy One of Israel, the GOD of the whole earth shall HE be called." Now is it not evident that CHRIST is the Redeemer of his church? Then is HE also the HOLY ONE of Israel.

The apostle Paul declares Christ to be the HUSBAND of the church, for he says (2 Cor. xi. 2.) "For I have espoused you to one HUSBAND, that I may present you as a chaste virgin to CHRIST;" and speaking of the marriage union

(Ephes. v. 32.) he says, "This is a great mystery, but I speak concerning CHRIST and the church:" And John the Baptist says (St. John iii, 29.) "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice;" and the very reason which Jesus gave why his disciples did not fast, was, that the bridegroom was yet with them, but said that when the bridegroom should be taken away, they should fast and mourn (see Matt. ix. 15, Mark ii, 19, 20.) In the parable of the ten virgins, CHRIST evidently intends himself by the bridegroom; (see Matt. xxv. 1, 5, 6, 10.) and St. John says (Rev. xxi, 2.) "And I John saw the holy city New Jerusalem,—prepared as a bride adorned for her HUSBAND; and one of the angels said to him (see ver. 9.) "Come hither, I will show thee the bride, the Lamb's wife."

May we not venture, upon viewing these striking testimonies, to say with the prophet Isaiah (chap. lxii. 5.) "And as the bridegroom rejoiceth over the bride, so shall THY GOD rejoice over thee!" And with the multitude, Rev. xix. 7. "Let us be glad and rejoice, and give honour to him; for the marriage of the LAMB is come, and his wife hath made herself ready!

Thus we plainly see that since JESUS CHRIST is the husband of the church, and that her Maker is her husband, JEHOVAH GOD OF HOSTS, and that her Redeemer shall be called, THE GOD OF THE WHOLE EARTH, HE is JEHOVAH and the GOD of the whole earth, being both her REDEEMER and her HUSBAND, unless we can suppose the church to have two husbands, one the eternal JEHOVAH, and the other a very noble creature, which would be to charge her with adultery and idolatry, and the scriptures with falsehood and inconsistency.

The next witnesses to the truth of Christ's divinity, are those passages in the Old Testament that speak of JEHOVAH as a SHEPHERD, and those in the New that speak of Christ as the true SHEPHERD, the good SHEPHERD, the chief SHEPHERD, &c. David says (Psal. xxiii. 1.) "JEHOVAH is my SHEPHERD, I shall not want," and again (Psal. lxxx. 1.) "Give ear O SHEPHERD of Israel thou that leadest Joseph as a flock;" and Solomon (Eccle. xii. 11.) speaks of the words of the wise which are given from one SHEPHERD; and Isaiah says (chap. xl. 11.) "HE (the Lord GOD) shall feed his flock like a SHEPHERD, he shall gather the lambs with HIS arm, and carry them in HIS bosom, and shall gently lead those that are with young."

young." These passages and others that might be mentioned show that JEHOVAH is the SHEPHERD of his flock; now let us hear what JESUS saith of himself, and what his apostles say of him; "I am the good SHEPHERD, the good SHEPHERD giveth his life for the sheep; I am the good SHEPHERD, and know my sheep, and am known of mine; and other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and ONE SHEPHERD;" (St. John x. 11, 14, 16) thus far the Saviour's testimony of himself.

Let us hear his apostles.

The author of the epistle to the Hebrews (chap. xiii. 20) calls our Lord JESUS, "That GREAT SHEPHERD of the sheep;" I hope none will think that CHRIST as a *man* was THE GREAT SHEPHERD, and JEHOVAH a *Shepherd*, but rather conclude (which seems to be the only way of reconciling the scriptures) that JESUS was JEHOVAH himself. Peter says (in his first epistle chap. ii. ver. 25.) "For ye were as sheep going astray, but are now returned unto the SHEPHERD and bishop of your souls;" now we have revolted from GOD, and if we return ever so much except it be to the MOST HIGH it will be to no purpose, but returning to CHRIST as the SHEPHERD and bishop of our souls is to good purpose; therefore CHRIST is GOD.

I believe that it will be generally allowed that St. Peter intends our Lord Jesus Christ in those words (1 Pe. v. 4.) "And when the CHIEF SHEPHERD shall appear, ye shall receive a crown of glory, that fadeth not away;" and if that be granted, shall we say that JESUS being a *man* is the CHIEF SHEPHERD, and JEHOVAH the GOD that made all things, a *Shepherd* under him? or that JESUS is JEHOVAH, the GREAT SHEPHERD of his people, witnessed as such by the prophets and apostles?

Solomon says in his prayer to JEHOVAH (1 Kings, viii. 39.) "For THOU even THOU ONLY knowest the HEARTS of all the children of men;" CHRIST says to John (Rev. ii. 23.) "And all the churches shall know that I AM HE which searcheth the REINS and HEARTS; and the Evangelist John says, (St. John, chap. ii. 24, 25.) "But Jesus did not commit himself unto them, because HE KNEW ALL MEN, and needed not that any should testify of man, for HE KNEW what was IN MAN."

Is not the one "with whom we have to do" JESUS CHRIST, whose name is called, THE WORD OF GOD? And is he not a discerner of the thoughts and intents of the HEART?

HEART? And is there any creature that is not manifest in his sight? And are not all things naked and opened unto his eyes? (See Heb. iv. 12, 13. Rev. xix. 13.) then is **JESUS CHRIST** the same with him who said, “**I JEHOVAH** search the **HEART**, I try the **REINS**, even to give every man according to his ways, and according to the fruit of his doings,” (See Jer. xvii. 10.) compared with Rev. ii. 23.) The apostle Peter, was so confident that **CHRIST** was **GOD**, and knew all things, that he appealed to him for the sincerity of his heart, saying, “**LORD THOU KNOWEST ALL THINGS**, “thou knowest that I love thee;” (St. John xxi. 17.) and the disciples before had been so well convinced of this, that they said, (chap. xvi. 30.) “Now we are sure that **THOU KNOWEST ALL THINGS**, and needest not that any man should ask thee; by this we believe that thou camest forth from **GOD**.” Now then since **GOD** alone knows all hearts, and all things, and since it is also evident that **JESUS CHRIST** had, and hath the same omniscience, I conclude it is not difficult to prove **HIM** to be truly **GOD** from this single consideration.

Another passage worthy of observation is **Isai. xlv. 23.** and reads thus, “I have sworn by **MY SELF**,—That unto **ME** every knee shall bow, every tongue shall swear;” this is the solemn oath of that **GOD** who could swear by no greater, and therefore swore by **HIMSELF**; and the apostle Paul confirms this sense by saying, “For it is written, As I live, (saith the **LORD**) every knee shall bow to **ME**, and every tongue shall confess to **GOD**; so then every one of us shall give account of himself to **GOD**;” (See Rom. xiv. 11, 12.) now if we can find that this obedience which **GOD** swears shall be paid to **HIMSELF** shall be paid to **CHRIST**, may we not thence safely conclude that **CHRIST** is **GOD**? Let us then hear St. Paul, he says, “That at (or in) the name of **JESUS** every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that **JESUS CHRIST** is **LORD**, to the glory of **GOD** the **FATHER**.” (See Phil. ii. 10, 11.) This exaltation of **CHRIST**, and the worship paid to him, would be contrary to the whole tenor of the scripture, upon the supposition that he is not **GOD**; for says the prophet, “**JEHOVAH ALONE** shall be **EXALTED** in that day, and the **IDOLS** he shall utterly abolish;” (See **Isai. ii. 17, 18.**) and **GOD** says, “I am **JEHOVAH**, that is my name, and my glory will I not give to **ANOTHER**;” (See **Isai. xlii. 8.** and **xlviii. 11.**) and **CHRIST** himself says,

“ It is written, Thou shalt worship the LORD thy GOD ;
 “ and HIM ONLY shalt thou serve ;” (See Matt. iv. 10.
 Luke iv. 8.) therefore one of these two things must be, first,
 either CHRIST is GOD, and to be worshipped as such ; or
 else, secondly, to worship *him* is idolatry, and the breach of
 the first command, and to bow the knee to him, and to con-
 fess him LORD, is breaking both the first and second, though
 even all the angels of God are commanded to worship him ;
 and certainly then the whole human race : (See Heb. i. 6.)
 And would God command both angels and men to break his
 law ? Judge ye.

It may be worth while just to mention that glorious passage
 in Psalm lxxviii. 17, 18. and compare it with Ephes. iv. 8.
 “ The chariots of God are twenty thousand, even thousands
 of angels, JEHOVAH is among them as in Sinai, in the holy
 place ; THOU (JEHOVAH) hast ascended on high, THOU
 hast led captivity captive : When HE (CHRIST) ascended up
 on high, HE led captivity captive, and gave gifts unto men.”

Such a striking exactness between David's words to JE-
 HOVAH, and St. Paul's words respecting CHRIST, more
 than intimate the great truth already so fully demonstrated,
 THAT CHRIST IS GOD.

A striking proof that CHRIST is GOD, may be taken
 from Zech. xii. 10, where JEHOVAH says, “ And I will
 “ pour upon the house of David, and upon the inhabitants
 “ of Jerusalem, the spirit of grace, and of supplications ; and
 “ they shall look upon ME, whom they have pierced ;” and
 the evangelist John tells us that this person was CHRIST,
 and after giving an account of the soldier's piercing his side,
 quotes this very text, saying, “ And again, another scripture
 “ saith, They shall look on HIM whom they pierced.” And
 elsewhere he saith, “ Behold he cometh with clouds, and
 “ every eye shall see him, and they also which pierced HIM ;
 “ and all kindreds of the earth shall wail because of him.”
 (See St. John xix. 37. Rev. i. 7.) Thus we see that HE who
 could say, “ They pierced MY hands, and MY feet ;” (Psal.
 xxii. 26.) could also say, “ They shall look upon ME, whom
 “ they have pierced, and they shall mourn for HIM as one
 “ mourneth for his only son, and shall be in bitterness for
 “ HIM as one that is in bitterness for his first born ;” and
 who has sufficient power over the human heart to make such
 a promise but GOD alone ?

Shall we just compare Isaiah xl. 10, with Rev. xxii. 12 ?
 The prophet says, “ Behold, the Lord GOD will COME
 “ with strong hand, and his arm shall rule for him, behold

HIS REWARD IS WITH HIM, and his work before him."

And Christ says, "And behold, I COME quickly, and **MY REWARD IS WITH ME**, to give every man according as his work shall be."—Permit me to add a third passage, "Say ye to the daughter of Zion, behold, thy salvation cometh; behold, **HIS REWARD IS WITH HIM** and his work before him." (Isa. lxii. 11.) These passages shew that the same work that is ascribed to the Lord GOD, is also in the same manner ascribed to JESUS CHRIST, whom we know to be the SALVATION of his people, and is it not evident then that HE is GOD?

The prophet Jeremiah, speaking of the righteous branch that God promised to raise up to David, says, "And this is the name whereby HE shall be called, **JEHOVAH OUR RIGHTEOUSNESS;**" See Jer. xxiii. 6. and St. Paul speaking of Christ, says, "who of GOD is made unto us wisdom, **RIGHTEOUSNESS, &c.**" (1 Cor. i. 30.) and Isaiah says, "Surely, shall one say, in **JEHOVAH** have I righteousness and strength:—in **JEHOVAH** shall all the seed of Israel be justified and shall glory." (See chap. xlv. 24, 25.) Can any thing be plainer than that the awful name **JEHOVAH** is here applied to CHRIST, who is our **RIGHTEOUSNESS**, of whom St. Paul says, "And by him all that believe are **JUSTIFIED** from all things, from which ye could not be **JUSTIFIED** by the law of Moses?" (See Acts xiii. 39.)

I have drawn out this letter to a great length, but the importance of the subject, and the multitude of proofs that have occurred to my mind, must be my excuse. I am,

Your's, &c.

L E T T E R. II.

My very dear friend,

I HAVE already been so happy as to find many passages in the scriptures of the Old Testament, which evidently speak of **JEHOVAH**, and similar passages in the New, which as evidently speak of **CHRIST**; from which I conclude that

that

that HE must be GOD ; yet as there are many glorious texts not yet mentioned by me, tending to confirm the same truth, I shall proceed to consider them, as I have done the others.

Let us take a view of some of those many passages in the Old Testament, where GOD is called a JUDGE, and see if we can find CHRIST called by the same name in the New, and whether he exercises the same authority.

Abraham said, " Shall not the JUDGE of all the EARTH do right ?" (Gen. xviii. 25.) None can suppose that Abraham meant to address any other but GOD in behalf of the Sodomites.

David says, " And the heavens shall declare his righteousness, for GOD is JUDGE HIMSELF ;" (Psalm l. 6.) And again he says, " But GOD is the JUDGE ;" (Psalm lxxv. 7.) And again, " Lift up thyself thou JUDGE of the earth, render a reward to the proud." (Psalm xciv. 2.) Isaiah says, " JEHOVAH is our JUDGE, JEHOVAH is our LAWGIVER, JEHOVAH is our KING, HE will save us." (Isaiah, xxxiii. 22.) These are some of the texts in the Old Testament, where GOD is called a JUDGE. But before I come to the New Testament, I cannot help just mentioning one passage, which I think is evidently applied to CHRIST (Micah v. 1.) " They shall smite the JUDGE of Israel with a rod upon the cheek ;" and thus was the LORD JESUS smitten.

It is said (Acts x. 42.) speaking of CHRIST, " That it is HE which was ordained of GOD to be the JUDGE of quick and dead ;" and St. Paul, speaking to Timothy, makes mention of the crown of righteousness, " Which (saith he) the LORD (which is evidently JESUS CHRIST) the RIGHTEOUS JUDGE, shall give me at that day ;" (II. Tim. iv. 8.) And to the Hebrews he says, " Ye are come to GOD the JUDGE of all ;" (chap. xii. 23.) i. e. to GOD the SON ; as is evident by our Saviour's own words, where he says, " For the FATHER JUDGETH NO MAN, but hath committed all judgement to the SON ; that all men should honour the SON, EVEN as they honour the FATHER ;" and should they not honour the FATHER as GOD ? Even so then the SON. St. James says (chap. v. 9.) " Behold the JUDGE standeth before the door ;" i. e. is ready to come ; and we are sure that the coming of the LORD JESUS CHRIST draweth nigh.

We read in Deut. xxxii. 36, and in Psalm cxxxv. 14. " For JEHOVAH shall (or will) JUDGE HIS PEOPLE ;" and in Psalm l. 4, " He shall call to the heavens from above,
" and

“ and to the earth, that HE may JUDGE his people ;” and in Heb. x. 30, “ The LORD shall JUDGE his people.” I. Chron. xvi. 33, we read “ JEHOVAH HE cometh to JUDGE the earth ;” the same we read in Psalm xcvi. 13, and xcviii. 9, with this addition, “ He shall judge the world with righteousness, and the people with his truth ;” which is also written in Psalm ix. 8, to which is prefixed these words, “ He hath prepared his throne for JUDGEMENT,” also Psalm vii. 8, says, “ JEHOVAH shall JUDGE the people,” and Psalm xcvi. 10, adds “ righteously.” St. Paul charges Timothy, “ Before GOD, and the LORD JESUS CHRIST, who shall JUDGE the quick and the dead at his appearing and his kingdom ;” (II. Tim. iv. 1.)

And St. Peter speaks of giving “ account to HIM that is ready to JUDGE the quick and the dead ;” (I. Pet. iv. 5.) And St. John saith, “ And in righteousness HE doth JUDGE and make war ; and I heard (saith he) the angel of the waters say, Thou art righteous O LORD, which art, and wast, and shall be, because thou hast JUDGED thus ; and after these things I heard a great voice of much people in heaven, saying alleluia ; salvation, and glory, and honour, and power unto the LORD our GOD ; for true and righteous are his judgements ; for HE hath JUDGED the great whore ;” &c. (Rev. xix. 1, 2, 11. chap. xvi. 5.) St. Paul says, “ Whoremongers and adulterers GOD will JUDGE ;” and elsewhere he says, “ For we must all appear before the JUDGEMENT SEAT of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (See Heb. xiii. 4. Rom. xiv. 10. 2 Cor. v. 10.) Forasmuch, then as it appears evident, that the character of JUDGE is applied to GOD and CHRIST indifferently in the scriptures of the Old and New Testament, and we do not find that we have TWO supreme JUDGES, and further we find that the FATHER JUDGETH NO MAN, but hath committed all JUDGEMENT to the SON ; therefore it is fully proved, by this very consideration that CHRIST is GOD ; or else GOD cannot be the JUDGE, for CHRIST is JUDGE, and yet certainly GOD is JUDGE, i. e. GOD the SON.

There is a passage in Psal. xlv. 6. worthy of our notice, which is, “ Thy throne, O GOD, is for ever and ever, the sceptre of thy kingdom is a right sceptre ;” St. Paul declares that this speech is addressed to the SON, by GOD the FATHER HIMSELF ; (See Heb. i. 8.) This one text so express, where the SON is called GOD by the FATHER HIM-

HIMSELF, ought for ever to stop the mouths of all that deny the **DIVINITY** of **CHRIST**, and put an end to the debate. It is said in **ISAIAH**'s prophecy (chap. vii. ver. 14) "Behold a virgin shall conceive, and bear a son, and shall call his name **IMMANUEL**;" and in the next chapter, and eighth verse, the land of Judæa is said to be "thy land, O **IMMANUEL**;" St. Matthew says, that when Jesus was born, this prophecy respecting the virgin was fulfilled, and also that the name **EMMANUEL** signifies, "GOD WITH US;" but how could **HE** be **GOD WITH US**, if **HE** was not truly **GOD**?

I shall now proceed to shew that **CHRIST** is **GOD**, by proving him to be the **CREATOR** of **ALL THINGS**: and I hope all will allow that none but **GOD** could **CREATE** all things.

It is said (Gen. i. 1.) "In the beginning **GOD** **CREATED** the heaven and the earth." Is not the Hebrew word **ELOHIM**, here used, a plural word? And did Moses use it because the Hebrew language was barren of singular words, or not? What is the meaning of the 26th verse, "And **GOD** said, Let **US** make man in **OUR** image, after **OUR** likeness? See also ch. iii. 22, xi. 7. "Behold the man is become as one of us, &c. Go to, let us go down, &c."

There are so many passages in the Old Testament, that declare **GOD** to be the **CREATOR**, **FORMER**, and **MAKER** of **ALL** things, that I cannot quote them, nor need I, as few will dispute **GOD**'s creating power, but I shall mention some passages shewing that **GOD ONLY** can create.

Job, speaking of God, says, "Which **ALONE** spreadeth out the heavens, and treadeth upon the waves of the sea: (See Job ix. 8.) and David says, "Blessed be the Lord **JEHOVAH**, the **GOD** of Israel; who **ONLY** doeth wondrous things;" and again he exhorts that thanks should be given "To **HIM** who **ALONE** doeth great wonders, for **HIS NAME ALONE** is excellent." (See Psalm lxxii. 18, cxxxvi. 4, cxlviii. 13.) Thus I think it is plain that **GOD** and **GOD ONLY** can perform the great wonders of creation, &c. What then says the gospel, respecting **JESUS CHRIST**? "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 **ANY THING** made that was made. **HE** was in the world, and the **WORLD** was **MADE BY HIM**, and the world knew

D

HIM

HIM net. (See St. John i. 1, 2, 3, 10.) This testimony is as plain and as much to the purpose as possible, yet to corroborate it, I shall add that of St. Paul to the same truth; saith he (speaking of CHRIST) "For BY HIM were
 " ALL THINGS CREATED that are in heaven, and that
 " are in earth, visible, and invisible, whether they be thrones
 " or dominions, or principalities, or powers; ALL THINGS
 " were CREATED BY HIM, and FOR HIM; and HE
 " is before all things, and BY HIM ALL THINGS consist."
 (See Cor. i. 16, 17.) Can any doubt now remain of his being GOD? He said, "My FATHER worketh hitherto,
 " and I work;" the Jews understood that saying, "That
 " GOD was his FATHER, as making HIMSELF equal with GOD; and he farther adds, "For as the FATHER
 " raiseth up the dead, and quickeneth them, even so the
 " SON quickeneth whom HE WILL." (St. John v. 17, 18, 21.) St. John, in the Revelations, says, "And HE that
 " sat upon the throne said, Behold I MAKE ALL THINGS
 " NEW; and he said unto me, Write; for these words
 " are true and faithful. And he said unto me, It is done; I
 " am Alpha and Omega, the Beginning and the End."
 (Rev. xxi. 5, 6.) When this glorious period shall come, it will no longer be disputed, whether HE that sitteth on the throne is GOD or not, but all shall worship HIM, saying,
 " THOU art worthy, O LORD, to receive glory and honour and power; for THOU hast CREATED ALL
 " THINGS, and for THY pleasure they are, and were
 " CREATED." (See chap. iv. 11.)

I might also compare those passages in the Old Testament, which speak of GOD as a SAVIOUR (which in number are about twelve) with those in the New which speak indifferently of GOD, and CHRIST, as our Saviour; (which are about twenty four) but those who recollect that JEHOVAH saith, "Besides ME there is NO SAVIOUR," and then think how often, expressly, and particularly, CHRIST is styled A SAVIOUR, OUR SAVIOUR, THE SAVIOUR of the WORLD, THE SAVIOUR of the BODY, &c. must be convinced that CHRIST is GOD.

It is highly probable that Isaiah alluded to JESUS, where speaking of the Egyptians he says, "They shall cry unto
 " JEHOVAH because of the oppressors, and HE shall send
 " them a SAVIOUR and a GREAT ONE, and HE shall
 " deliver them;" (See chap. xix. 20). And it appears evident that GOD, by the prophet Hosea, intended HIM, when he says, "I will have mercy upon the house of Judah,
 and

“ and will save them by JEHOVAH THEIR GOD.”
(Chap. i. 7.)

The prophet Isaiah has favoured us with many grand proofs of the divinity of CHRIST, but there is one (above all others) that alone is fully sufficient to prove it; “ For
“ unto us a child is born, unto us a son is given; and the
“ government shall be upon his shoulder, and his name shall
“ be called Wonderful, COUNSELLOR. THE MIGHTY
“ GOD, THE EVERLASTING FATHER, The Prince
“ of Peace; of the increase of his government and peace
“ there shall be no end, &c.” (chap. ix. 6, 7.) This text is
grand, and full to the purpose, and is similar to what the
angel said to Mary, “ Behold thou shalt conceive in thy
“ womb, and bring forth a son, and shalt call his name
“ JESUS; HE shall be great, and shall be called THE
“ SON OF THE HIGHEST; and the LORD GOD
“ shall give unto HIM the throne of his father DAVID;
“ and he shall reign over the house of Jacob for ever, and of
“ HIS kingdom there shall be no end.” (St. Luke i. 31,
32, 33.) HIS kingdom having NO end, proves HIM
GOD; for CHRIST’s mediatorial kingdom shall end, when
all things shall be subdued unto HIM, (See I. Cor. xv. 24,
25, 26, 27, 28.) then GOD shall be ALL in ALL, to all
eternity.

There is a grand and noble passage in Psalm xxiv. 7, 8,
9, 10. which, I think, alludes to the entrance of CHRIST,
our forerunner, into heaven itself; the words are these, “ Lift
“ up your heads, O ye gates; and be ye lift up ye ever-
“ lasting doors; and the KING OF GLORY shall come
“ in; Who is this KING OF GLORY? JEHOVAH
“ strong and mighty, JEHOVAH mighty in battle: Lift up
“ your heads, O ye gates, and be ye lift up ye everlasting
“ doors; and the KING OF GLORY shall come in: Who
“ is this KING OF GLORY? JEHOVAH GOD OF
“ HOSTS, HE is the KING OF GLORY.” Thus when
our great forerunner for us entered within the vail, the way
into the holiest of all was manifest; HE who fought, and
overcame, is now set down upon his throne, and from hence-
forth expects that his enemies shall be made his footstool;
and surely he will not be disappointed.

Having mentioned so many striking proofs of the DIVI-
NITY of CHRIST drawn from the Old Testament, com-
pared with the New, I shall here close this letter, and sub-
scribe myself, your’s sincerely, &c.

L E T T E R III.

My very dear friend,

THE more I consider the subject that I have been writing upon, and the more critically and thoroughly that I search the scriptures, the more I am confirmed in this glorious truth, that CHRIST is "GOD manifest in the flesh;" but we may well cry out, and say with great astonishment, "Will GOD in very deed dwell with meo on the earth?" Yes, God has *already* dwelt with men, "The WORD was made FLESH, and DWELT among us, and we beheld HIS glory, the glory as of the ONLY BEGOTTEN of the FATHER, full of grace and truth; and of HIS fulness we have all received, and grace for grace." And he will come again to dwell with men upon the earth, when that saying shall be fulfilled, "Behold the tabernacle of GOD is with men, and HE will dwell with them, and be their GOD." You remember the angels said to the disciples, "This same JESUS which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

It seems strange to me that any persons believing the scriptures, should not be able to find therein sufficient proofs of CHRIST'S DIVINITY, to make them believe that HE is GOD, when even to my understanding (by far too dull) so many striking testimonies appear, that I am more at a loss (from the multitude of them) what to leave untaid, than (from the scarcity of them) what to say. That very striking passage in Zech. xiii. 7. "Awake, O sword, against my shepherd, and against the MAN that is MY FELLOW, saith JEHOVAH GOD OF HOSTS," shews CHRIST to be more than *mere man*, "Who being in the form of GOD, thought it not robbery to be EQUAL WITH GOD; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, HE humbled himself, and became obedient unto death, even the death of the cross." [See Phil. ii. 6, 7, 8.] Alas, what an infinite humiliation was this to HIM "who humbleth HIMSELF to behold the things that are in heaven, and in the earth!" [See Psalm cxiii. 6.] Thus we see that CHRIST, by virtue of his two natures, *divine* and *human*, is with propriety called GOD'S
FEL-

FELLOW, and MAN'S FELLOW, as saith the apostle, " But
 " unto the SON he saith, Thy throne, O GOD, is for ever
 " and ever; a sceptre of righteousness is the sceptre of thy
 " kingdom; THOU hast loved righteousness, and hated
 " iniquity, therefore GOD even thy GOD hath anointed
 " thee with the oil of gladness above THY FELLOWS:"
 which are men. (Heb. i. 8, 9.) HE is most certainly
 GOD, " for in HIM dwelleth ALL the FULNESS of
 " the GODHEAD BODILY: HE is the BRIGHTNESS
 " of the GLORY of GOD the FATHER, and the EXPRESS
 " IMAGE of HIS PERSON; who upholds all things by the
 " word of HIS power, when he had by himself purged our
 " sins, sat down on the right hand of the MAJESTY on high."
 (see Col. ii. 9. Heb. i. 3.) The church " is HIS BODY,
 " the fulness of HIM THAT FILLETH ALL IN ALL: He
 " that descended is the same also that ascended up far above
 " all heavens, that HE MIGHT FILL ALL THINGS." (see
 Ephes. i. 22, 23. iv. 10.) Thus we see that ALL FUL-
 NNESS, both of the GODHEAD and MANHOOD dwells in
 HIM; HE is not only filled with ALL the FULNESS of
 GOD, but it ALL dwelleth in HIM BODILY, which could
 not be if HE was not truly GOD. And he is also truly MAN,
 as has been, and may be fully shown; and indeed is not dis-
 puted. He calls himself " The Son of Man," sixty-five
 times in the New Testament, and is oftener called " The Son
 of God." Now, if the idea of the two natures in CHRIST
 was constantly attended to, we should be at no loss at all
 why he is sometimes called GOD, and sometimes MAN;
 sometimes spoken of as GOD'S FELLOW, EQUAL WITH
 GOD, and sometimes as MAN'S FELLOW, subject to and
 dependant upon the FATHER, and inferior to him; instances
 of which might be plentifully pointed out in the New Testa-
 ment; but as the subject of these letters is expressly to prove
 that HE IS GOD THE SON, EQUAL WITH THE FA-
 THER, I shall attend chiefly to that, as nobody, that I know
 of, denies that HE, as man, is by nature far inferior to GOD;
 and also in the character of GOD'S Servant, as Mediator, Sa-
 viour, Redeemer, &c. And as doing and suffering the will of
 HIM that sent him, he could say with great propriety, " I
 " came down from Heaven, NOT to do MY OWN WILL,
 " but the WILL of HIM that SENT ME; for MY FATHER
 " is GREATER than I; the SON can do nothing of HIM-
 " SELF, but what he seeth the FATHER do; I can of mine
 " OWN SELF do nothing, &c." (See St. John, vi. 38. xiv.

28. v. 19, 30.) Yet even in his *lower nature*, and *inferior character*, he hath by his diligence, faithfulness, and sufferings, obtained the greatest glory and honor that any Being below the Great Supreme ever had. He, as the servant of GOD, did and suffered the will of HIS FATHER with such exactness, faithfulness, patience and resignation; as Saviour, Mediator, &c. he hath so performed, and will perform HIS PART, that GOD the FATHER hath given ALL THINGS into his hand; hath given him power over all flesh; all power in heaven and earth; all judgment, honor and glory. HE hath highly exalted him, far above all principality and power, and might and dominion, and every name that is named, not only in this age, but also in that which is to come. For the suffering of death HE was crowned with glory and honor, being made so much better than the angels, as HE hath by inheritance obtained a more excellent name than they; and there was given him dominion and glory, and a kingdom, that all peoples, nations and languages should serve him. His dominion (compared with the kingdoms of this age) is an everlasting dominion, and his kingdom that which shall not be destroyed. One in a certain place testified of him, as *man* saying, "What is *man* that THOU art mindful of *him*? Or the son of *man* that THOU visitest *him*? THOU madest *him* a little lower than the angels; thou crownedst *him* with glory and honour, and didst set *him* over the works of thy hands; THOU hast put all things in subjection under *his* feet; for in that he put all in subjection under *him*, HE LEFT NOTHING that is not put under *him*; but when HE saith all things are put under *him*, it is manifest that HE is *excepted* "which did put all things under *him*." All this astonishing glory, honour, power, might, dominion, &c. is given to him as the SON of GOD and MAN, GOD's servant, HIS king, the mediator, saviour of mankind, &c. "because he hath poured out his soul unto death, &c."

HE undertook, for these and other glorious purposes, to humble himself, and became not only *inferior* to the FATHER, but to *angels*, and even *inferior* to *men*; so as to say, "I am a *worm and no man*, a reproach of men, and despised of the people; all that see me laugh me to scorn, &c." yet GOD the FATHER, as a reward for his humiliation, labours, sufferings, &c. hath exalted, and will exalt him as the son of man, mediator, king, &c. above all the princes of the earth, above all angels, above all powers, and during the time of his mediatorial kingdom will give him the sole and uni-

universal authority, dominion, and power over all *men, an- gels, and all things*, whatsoever and wheresoever, till he shall have accomplished the purposes of GOD, in constituting him mediator, king, &c. "Then cometh the end, when " he shall have delivered up the kingdom to GOD, even the " FATHER; when he shall have put down all rule and all " authority and power; for he must reign (as mediator, &c.) " till he hath put all enemies under his feet; and when all " things shall be subdued unto him, then shall the SON also " HIMSELF be subject unto HIM that put all things under " him, that GOD may be ALL IN ALL." (1. Cor. xv. 24, 25, 28.)

Here we see that CHRIST's kingdom as the son of *man*, me- diator, &c. will come to an end, and considered as such, *he* will be subject to the FATHER; but as the SON of GOD he always was, is, and ever will be EQUAL WITH THE FATHER; "and (as the angel said to Mary, Luke i. 33.) " of HIS KINGDOM there shall be NO END."

It follows evidently (as any unprejudiced believer of the Scriptures may see) that where our Saviour in the same dis- courses asserts the *superiority* of the FATHER to *himself*, and then immediately declares HIMSELF *equal* with the FA- THER, he must speak of himself in those different characters, natures and relations of which I have spoken, and which the scriptures abundantly declare belong to him, viz. GOD, SON OF THE FATHER, Son of Man, Servant of GOD, Mediator, King, &c. St. John has preserved many speci- mens of this language of our Lord JESUS CHRIST; as for example (chap. x. 29, 30.) "My FATHER which gave them (the sheep) to ME is GREATER than all, and none is able to pluck them out of MY FATHER's hand;" here he seems to declare the FATHER's *superiority*; but then immediately adds "I and MY FATHER ARE ONE." chap. xiv. abounds with the same language; "If ye had known ME, ye should have known my FATHER also, and from hence- forth ye know HIM, and have seen HIM. Philip saith unto him, Lord, shew us the FATHER, and it sufficeth us, Jesus saith unto him, Have I been so long time with you, and yet hast thou not known ME, Philip? he that hath seen ME, hath seen the FATHER; and how sayest thou then, Show us the FATHER? believest thou not that I am in the FATHER, and the Father in ME? the words that I speak unto you I speak not of myself, but the FATHER that dwelleth in ME, HE doeth the works. Believe me that I am in the FATHER, and the FATHER in ME; or else believe me for the very works sake.

fake. At that day ye shall know that I am in the FATHER ; and the word which ye hear, is not mine, but the FATHER'S which *sent me* ; I go unto the FATHER ; for MY FATHER is GREATER than I." (see verses 7, 8, 9, 10, 11, 20, 24, 28.) A very little attention will show that CHRIST sometimes here speaks of himself as GOD, and ONE WITH THE FATHER, and then again as only sent by the FATHER, as the son of man, mediator, and the servant of GOD, to speak HIS words, and accomplish his work, &c. In chap. v. there is much of the same remarkable language ; read from the 11th to the 31st verse.

CHRIST first asserts his equality with the FATHER. " My FATHER WORKETH hitherto, and I WORK." The Jews perfectly well understood him, and " sought the more to kill him, because he not only had broken the sabbath, but said also that GOD was his FATHER, making himself EQUAL with GOD." The scene is then immediately changed, and Jesus speaks of himself as the messenger of GOD, and says, " Verily, verily, I say unto you, The SON can do nothing of HIMSELF, but what HE seeth the FATHER do ;" in this part of the verse it would seem that he spoke of himself as having *no power*, and therefore some say, " He cannot be God, unless he is almighty ;" well, he declares himself almighty in the same verse, and in the 21st verse, saying, " For what things soever HE (THE FATHER) doeth, these also doeth the SON LIKEWISE ; for as the FATHER raiseth up the dead, and quickeneth them, even so the SON QUICKENETH whom HE WILL." But pray can any but GOD do whatever GOD doeth, as for instance, quicken the dead at pleasure, &c. I think those who would seek for proofs against the DIVINITY of CHRIST out of this chapter, must be in great want of them. But nothing discovers the unfairness of those who are enemies thereto, more than harping upon those words of Christ, " I can of my own self do nothing ;" and thereupon asserting that HE cannot be GOD, because HE is not ALMIGHTY ; when there are passages even in the same chapter shewing that HE IS ALMIGHTY, for says the SAVIOUR in verse 25, " Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD, and they that hear shall live." Here he speaks of HIMSELF as the SON OF GOD, and EQUAL with the FATHER, and in the next words declares that HE hath life in HIMSELF,

SELF? (see ver. 25.) CHRIST again asserts HIS OMNIPOTENCE, consequently his DEITY, in the 28th and 29th verses, saying "Marvel not at this, (meaning the power he had to communicate life to the dead in a spiritual sense) "for the hour is coming in the which all that are in the graves "shall hear HIS voice, and shall come forth, they that have "done good, unto the resurrection of life, and they that "have done evil, unto the resurrection of damnation." These words plainly enough prove CHRIST'S OMNIPOTENCE, but many other passages may be called in, if needful, to prove the same, as Rev. 1. 8. "I am Alpha and Omega, the beginning and the ending, saith the LORD, WHICH IS, and "WHICH WAS, and WHICH IS TO COME, the ALMIGHTY." In this verse and the 4th of the same chapter, the very meaning of the name JEHOVAH is opened and predicated of CHRIST; who is in this and several other places styled the ALPHA and OMEGA, the BEGINNING and the ENDING, JEHOVAH, that is, HE who IS, and who WAS, and who SHALL BE, the ALMIGHTY; as was noticed in my first letter.

I have mentioned before that St. John begins his gospel by declaring that, "In the beginning was the WORD, and the "WORD was with GOD, and the WORD or LOGOS was "GOD; all things were made by HIM, and without HIM "was not any thing made, that was made; HE was in the "world, and the world was made by HIM, and the world "knew HIM not, &c." and that St. Paul declares that "by "HIM (Christ) were all things created that are in Heaven, and "that are in earth, visible and invisible, &c." So that it seems passages are not wanting to prove the SON ALMIGHTY enough to create a universe with all things therein.

In Psalm lxxxix. 9, we read "THOU rulest the raging of "the sea; when the waves thereof arise, thou stillest them;" and in Psalm xciii. 4, "JEHOVAH on high is mightier than the "noise of many waters, yea than the mighty waves of the "sea;" and in Psalm cvii. 29. "HE maketh the storm a calm, "so that the waves thereof are still;" and in Job ix. 8, it is said of JEHOVAH "which ALONE (or only) spreadeth out the "heavens, and treadeth upon the waves of the sea." It is very evident that the boisterous ocean can be ruled *only* by JEHOVAH; winds and waves can only be controuled, and lashed to peace by HIS ALMIGHTY BREATH; but we find that JESUS CHRIST, when on earth, did all these things, HE trod upon the waves of the sea, agitated by the wind, and walked upon the waters as upon dry land; HE in

a terrible storm, arose and rebuked the winds, and raging of the sea, with a "Peace, be still; and the winds ceased, and there was a great calm." These miracles plainly shewed HIM to be the ALMIGHTY JEHOVAH. (See St. Matt. viii. 23—27. chap. xiv. 22—33. St. Mark iv. 35—41. chap. vi. 45,—52. St. Luke viii. 22,—26. St. John vi. 16,—21.) The Holy Ghost no doubt intended by the very particular manner in which these miracles are mentioned by the Evangelists, to give us full satisfaction of CHRIST'S DIVINITY. There is a set of miracles mentioned by the sacred writers, as wrought by CHRIST among the *inhabitants* of the *ocean*, not much less astonishing than those that have been mentioned; which great wonders partly fulfilled Psalm viii. 8. I mean his commanding at several times such a number of fishes to come to the net of his disciples, when they had long toiled for them in vain; and at another time caused a fish to bring tribute to Peter's hand. (See St. Matt. xvii. 27. St. Luke v. 4,—11. St. John xxi. 3,—13.)

These miracles were intended to teach the apostles to expect the accomplishment of a much greater than either, even the conversion of multitudes from *Judaism* and *Paganism* to *Christ*, by the preaching of a few poor *fishermen*, who had all the world against them,

There is another miracle mentioned by all the Evangelists, which was twice (at least) performed by CHRIST, which (though little mentioned by divines) proved HIM to be GOD as plainly as his walking upon the water, or stilling the sea; and that is, his casting out those that sold and bought in the temple, and overthrowing the tables of the money changers, and the seats of them that sold doves; and ordering (and once driving with a whip of small cords) a whole troop of worldly minded buyers and sellers out of the temple, singly, alone, without resistance, and without any show or pretence of authority from man, and contrary to the minds of the Scribes and Pharisees; here his divinity was fairly shewn. (See St. Matt. xxi. 12, 13. St. Mark, xi. 15--18. St. Luke, xix. 45, 46. St. John, ii. 14--18.) I reckon among those miracles that prove HIS DIVINITY most incontestibly, his feeding at one time five thousand hungry men, besides women and children, with five loaves, and two fishes; and having twelve baskets full of fragments left; and at another time, four thousand with seven loaves, and a few small fishes; and having seven baskets full of fragments taken up. (See St. Matt. xiv. 15--21. xv. 32--39. xvi. 9, 10. St. Mark, vi. 35--44, viii. 4--9, 19, 20. St. Luke, ix. 12--17. St. John, vi.

vi. 5--14.) Another miracle of this sort was CHRIST's turning *water* into *wine*; mentioned only by St. John (chap. ii. 3--11.) who says, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth HIS GLORY (his DIVINITY, or the glory of his DIVINE NATURE) and his disciples believed on him."

One more I will just mention, and that is, he by a word caused those who came to take him, to go backward, and fall to the ground. (See St. John, xviii. 6.) Certainly a ray of HIS DIVINITY shone upon this occasion, HE shewed them that he could destroy them in a moment, and yet (O wonderful meekness!) he suffered them to arise and bind him. I mention these miracles in particular, because they are all uncommon, and fully prove that CHRIST is the ALMIGHTY GOD, as none but HIMSELF ever performed, or attempted (that we know of) to perform any one of them all.

Many more proofs crowd upon my mind, but as I have wrote so long a letter this day, and it being late at night, I must forbear for the present; and subscribe myself, your sincere friend, &c.

Philadelphia, Sept. 24, 1784.

L E T T E R I V.

My very dear friend,

I AGAIN take up my pen after a week's silence, and shall endeavour in this letter to collect some few of those many testimonies wherewith the New Testament abounds, which so clearly prove the real DIVINITY of JESUS CHRIST, that one may well wonder that ever the contrary opinion gained any ground where the scriptures were known, read, and believed. The first testimonies that I shall mention in this letter, are those of the Father himself, at the baptism and transfiguration of CHRIST, "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM." (See St. Matt. iii. 17. xvii. 5. St. Mark, i. 11. ix. 7. St. Luke iii. 22. ix. 35.) These testimonies are full to the purpose, and not only declare to us that JESUS CHRIST

CHRIST is the SON OF GOD, and consequently EQUAL with GOD the FATHER ; (see St. John, v. 18.) but that full credit ought to be given to what he says respecting himself. This glorious witness is that of which CHRIST tells the Jews, saying " The FATHER himself, which hath sent me, " hath borne WITNESS of ME." (John, v. 37.) And says St. Peter (II. Pet. i. 18.) " And this voice which came from " Heaven we heard, when we were with him in the holy " mount." As the apostles " were eye witnesses of his ma- " jesty, when HE received of GOD the FATHER such ho- " nor and glory;" (i. e. such a glorious and open declara- tion of his real character) they knew that they had not " tol- " lowed cunningly devised fables. And what were all the miracles HE wrought but continued declarations and witness- es of the same truth? Some say, Christ was a *very good man*; but I think I heard you once observe, that " if he was not GOD, " he was a *great deceiver*, and a *very bad man*; for he fre- quently suffered people to worship HIM, though HE for- bad worship to be paid to any but GOD ALONE, and " that was practically declaring HIMSELF to be GOD." CHRIST was WORSHIPPED, when an infant, by the wise men; (see St. Matt. ii. 11.) He suffered the leper to wor- ship him; (see chap. viii. 2.) The ruler of the synagogue; (chap. ix. 18.) they that were in the ship; (chap. xiv. 33.) the woman of Canaan; (chap. xv. 25.) the mother of Zebe- dees children; (chap. xx. 20.) the man that was born blind; (St. John ix. 38.) the women after his resurrection held him by the feet and worshipped him; and his disciples when they saw him worshipped him; &c. (St. Matt. xxviii. 9, 17.) and at his ascension they " worshipped him, and returned to " Jerusalem with great joy;" (see St. Luke xxiv. 52.) he suf- fered the man possessed with the devils to worship him; (see St. Mark v. 6.) I mentioned in a former letter, that GOD the FATHER hath commanded all the Angels to worship him; (see Heb. i. 6.) but neither would St. Peter suffer Cornelius to worship him; (see Acts x. 26.) nor would the angel suffer St. John to do him that honour; (see Rev. xix. 10. xxii. 8, 9.) but commanded him to worship God. But can any thing be more evident than this, viz. that GOD ALONE is the proper OBJECT of ADORATION and WORSHIP? And yet it is as evident that CHRIST frequently received worship, and never *refused religious adoration*, tho' he always carefully a- voided that honour of men which they give each other, and which they sometimes ought to give him, and said, " I receive " not honour from men." (St. John v. 41.) And at another time

time when he "perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone." (Chap. vi. 15.) Thus we see that though he refused honour as a man, and chose the form of a servant, and would not be treated as a king, yet he received that worship due to GOD ALONE; and if that was not declaring himself GOD, and making men think so of him, or giving them reason so to do, and suffering them to treat him as such, then I cannot understand any thing at all.

But as CHRIST suffered himself to be worshipped by his disciples, as Master, Lord, and GOD; he suffered himself to be stiled as such, though he forbid them to suffer it to themselves; "Ye call me MASTER, and LORD, and ye say well, for SO I AM; if I then your LORD and MASTER have washed your feet, ye ought also to wash one another's feet." (St. John, xiii. 13, 14.) We read (chap. xx. 28.) that "Thomas answered and said, MY LORD AND MY GOD;" and we know that he spoke to JESUS, and was blessed by HIM, and not reprov'd for his speech, (which he would certainly have been had not CHRIST been GOD.) CHRIST said to his disciples, "Call no man your Father upon earth, for ONE is YOUR FATHER, which is in heaven; neither be ye called Masters, for ONE is YOUR MASTER even CHRIST: And no man hath ascended up to heaven but he that came down from heaven, even the SON of Man which IS IN HEAVEN." (See St. Matt, xxiii. 9, 10. St. John, iii. 13.)

CHRIST proclaimed HIMSELF to be GOD in the fullest manner, by stiling himself, I AM; saying unto the Jews; "Verily verily I say unto you, Before Abraham was, I AM." (See St. John, viii. 58.) And in the 24th verse of the same chapter, he requires the belief of this truth as necessary to salvation, saying, "For if ye believe not that I AM, ye shall die in your sins;" If any doubt the name, I AM, being peculiar to GOD, let them turn to Exodus, iii. 13, 14. "And Moses said unto GOD, Behold, when I come unto the children of Israel, and shall say unto them, The GOD of your fathers hath sent me unto you; and they shall say unto me, What is his NAME? What shall I say unto them? And GOD said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And in the next verse he says, "This is MY NAME for ever, and this is my memorial unto all generations." If Christ is the great I AM, and he that (being favoured with the gos-

G
pet

pel light) believeth it not, shall die in his sins, this article seems of more importance than is commonly imagined. It seems evident that Christ intended the Jews should understand the matter in that light; and so it appears they did understand it, by their taking up stones to cast at him on that account. (See St. John viii. 59.) This name, I AM, seems to intend the same as JEHOVAH, by which name GOD tells Moses HE was not known commonly to the fathers; (see Exod. vi. 3.) As it signifies the Being who IS, WAS, and SHALL BE, it seems with propriety to belong to "JESUS CHRIST, the same YESTERDAY, and TO DAY, and FOR EVER." As it signifies a promise-fulfilling, or covenant-keeping GOD, it may be applied to the son of GOD, JESUS CHRIST; "For all the PROMISES of GOD IN HIM are YEA, and IN HIM AMEN, unto the glory of GOD by us." (See 2 Cor. i. 20.) His calling himself by that divine name, I AM, is not only a positive proof that he thought himself GOD, but that he would have us think of HIM as such. I think this is evident.

It is also evident, that his apostles not only WORSHIPPED HIM as GOD, but frequently called him so; St. Paul says (speaking of the Jews, Rom. ix. 5.) "Of whom as concerning the flesh Christ came, who is over all, GOD BLESSED FOR EVER Amen;" and to the elders of the church of Ephesus he says, "Feed the church of GOD, which HE hath purchased WITH HIS OWN BLOOD." (See Acts xx. 28.) And St. John says, "Hereby perceive we the love of GOD, because HE laid down HIS life for us." (See 1 John, iii. 16.) O JESUS, "THOU wast slain, and hast redeemed us to GOD, by THY BLOOD; this is the blood of the TESTAMENT which GOD hath enjoined, for where a testament is, there must also of necessity be the DEATH of the TESTATOR." (See Rev. v. 9. Heb. ix. 20, and verse 16.) St. Paul says to Timothy, "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" (See 1 Tim. iii. 16.) now we know this cannot be said of GOD the FATHER, but it is said of GOD, therefore, as we know that CHRIST JESUS is here spoken of, we know him to be GOD the SON. Again he says, "We trust in the LIVING GOD, WHO IS THE SAVIOUR of all men but especially of those that believe;" (chap. iv. 10.) and to Titus he says, "But after that the kindness and love of GOD OUR SAVIOUR toward man appeared;" (see Ti-

ius iii, 4.) and he elsewhere speaks of "the commandment
 " of GOD OUR SAVIOUR," and that prayer for all men
 is " acceptable in the sight of GOD OUR SAVIOUR ;"
 and speaks of adorning " the doctrine of GOD OUR SA-
 " VIOUR ;" (see I. Tim. i, 1. ii, 3. Tit. i. 3. ii. 10.)
 and Peter speaks of the " righteousness of GOD and OUR SA-
 " VIOUR ;" (II. Pet. i, 1.) and Jude gives glory, &c.
 " To the ONLY WISE GOD OUR SAVIOUR." (Jude
 25) Let us remember what I have noticed before, that
 JEHOVAH says by the prophets, " I, even I AM JEHO-
 " VAH; and beside ME there is NO SAVIOUR ; a just
 " GOD; and a SAVIOUR ; there is NONE beside ME ;
 " and thou shalt know NO GOD but ME ; for there is
 " NO SAVIOUR beside ME." (See Isai. xliii, 11. xlv.
 21. Hosea. xiii, 4.) It is impossible that words should be
 more express; GOD and HE ONLY is OUR SAVIOUR,
 and therefore CHRIST is GOD ; for he is called " OUR
 " LORD and SAVIOUR JESUS CHRIST ;" (II. Pet. i.
 11.) " CHRIST, the SAVIOUR of the world ;" (St. John,
 iv, 42.) " A prince and a Saviour ;" (Acts v. 31.) " The
 " Saviour ;" (Phil. iii. 20.) " The Saviour of the body ;"
 (Ephes. v. 23.) " The Lord Jesus Christ OUR SAVIOUR ;"
 (Titus. i, 4.) And for other places where HE is called
 " SAVIOUR," (see Acts xiii, 23. II. Tim. i, 10. II. Pet.
 ii, 20. iii. 2, 18.)

And let us always remember " that the FATHER sent
 " the SON to be the SAVIOUR of the WORLD ;" (see
 I. John iv. 14.) and therefore the SON must be GOD, or
 he could not be the SAVIOUR ; and his language is, " Look
 " unto me, and be ye saved, all the ends of the earth ; for I
 " AM GOD ; and there is none else." (see Isai. xlv, 22.)
 Seeing then that CHRIST is GOD and SAVIOUR, let us
 look " for that blessed hope, and the glorious appearing of
 " the great GOD and OUR SAVIOUR JESUS CHRIST ;
 " who gave himself for us, &c." (Tit. ii. 13, 14.)

I find by reading the apostolic writings, that they not only
 often speak of CHRIST as GOD, but use the terms indif-
 ferently ; sometimes they say CHRIST, and sometimes GOD ;
 which would be a very blameable mode of expression, and
 tend greatly to mislead if CHRIST were *not truly* GOD ;
 but perfectly right if HE is ; as for instance, St. Peter says,
 " Looking for, and hastening unto the coming of the DAY
 " of GOD ;" (II. Peter, iii. 12.) St. Paul says, " He which
 " hath begun a good work in you, will perform it until the
 " DAY of CHRIST ; that ye may be sincere, and without
 " of

" offence till the DAY of CHRIST;" (see Phil. i. 6, 10.) St. Paul, speaking of GOD, says, " He hath appointed a day in the which HE will JUDGE the world in righteousness, &c. Is GOD unrighteous? GOD forbid; for then how shall GOD JUDGE the world?" (see Acts xvii. 31. Rom. iii. 5, 6.) St. Peter, speaking of Christ, says, " It is HE which is ordained of GOD to be the JUDGE of quick and dead;" (see Acts x. 42.) Christ says, " GOD so LOVED the world that HE GAVE his only begotten son, &c." (St. John iii. 16.) St. Paul says, " CHRIST also LOVED the church, and GAVE HIMSELF for it;" (see Ephes. v. 25.) St. Paul exhorts the Ephesians to forgive one another, even as GOD for CHRIST's sake had FORGIVEN them; and the Colossians to do the same as CHRIST FORGAVE them. (See Ephes. iv. 32. Col. iii. 13.) Christ ascribes the resurrection of his body to HIMSELF, saying, " Destroy this temple, and in three days I WILL RAISE it up; but he spake of the temple of his body;" and speaking of his life he says, " I have power to lay it down, and I have power to take it again." (see St. John ii. 19, 21. x. 18.) I need not point out particular passages (which are about thirty in number) where the resurrection of CHRIST is ascribed to GOD, or the Father; but there is one passage (in Acts x. 40.) I will just mention for the sake of another expression contained therein; St. Peter, speaking of CHRIST, says, " Him GOD raised up, and SHEWED HIM openly to us;" St. John says (chap. xxi. 1.) " After these things JESUS SHEWED HIMSELF again to the disciples, and on this wise shewed he himself." St. Paul speaks of the dispensation of the grace of GOD, which (saith he) is given me to you-ward, how that by REVELATION HE made known to me the mystery;" (see Ephes. iii. 2, 3.) and to the Galatians he says (see chap. i. 12.) " Neither was I taught it, but by the REVELATION OF JESUS CHRIST." St. Jude says (ver. 24, 25.) " Now unto him HIM that is able to keep you from falling, and to PRESENT you faultless before the PRESENCE of HIS glory with exceeding joy; to the ONLY WISE GOD OUR SAVIOUR be glory, &c." And St. Paul, speaking of CHRIST's love to his church, says, that he sanctifies and cleanses it, " That he might PRESENT it to HIMSELF, a glorious church, &c." (see Ephes. v. 27.) The same apostle says, " GOD was IN CHRIST, reconciling the world unto HIMSELF; and afterwards adds, " Now then, we are ambassadors for CHRIST, as though GOD did

“ did BESEECH you by us, we pray you in CHRIST’s
 “ STEAD, be ye reconciled to God.” (2 Cor. v. 19, 20.)
 I need scarce mention that the RIGHTEOUSNESS which the
 gospel sets forth, is called “ The RIGHTEOUSNESS of
 GOD.” in Rom. i. 17. iii. 5, 21, 22. x. 3. II. Cor. v.
 21. Phil. iii. 9. II. Pet. i. 1. and that Christ is called
 “ JEHOVAH our RIGHTEOUSNESS;” Jer. xxiii. 6, and
 is said to be made of God “ unto us wisdom, RIGHTE-
 “ OUSNESS, &c.” I. Cor. i. 30. this righteousness is said
 to be “ by and through the faith of JESUS CHRIST;” in
 Rom. iii. 22. and Phil. iii. 9. and CHRIST is called “ The
 “ end of the law for RIGHTEOUSNESS, to every one
 “ that believeth;” in Rom. x. 4. St. Peter speaks of the
 exceeding great and precious promises that are given unto us,
 “ that by these (saith he) you might be PARTAKERS of the
 “ DIVINE NATURE, &c.” (See II. Pet. i. 4.) and St.
 Paul says (Heb. iii. 14.) “ We are made PARTAKERS of
 “ CHRIST, if we hold fast the beginning of our confidence
 “ steadfast unto the end.” Now it is evident from all these
 passages, that the same things which are predicated of GOD,
 are also predicated of CHRIST, and that the two words GOD
 and CHRIST are frequently used for each other, which
 would not have been done, had not CHRIST been known for
 the TRUE GOD.

There are two passages in Rev. xxii. which, compared to-
 gether, seem to put the matter out of dispute; the first is in the
 sixth verse, and is thus written, “ And the LORD GOD of
 “ the holy prophets hath SENT HIS ANGEL, to shew un-
 “ to his servants the things which must shortly be done;”
 and the second is like unto it, written in the sixteenth verse
 thus, “ I, JESUS, HAVE SENT MINE ANGEL, to tes-
 “ tify unto you these things in the churches.”

I think nothing can be plainer from the New Testament
 than the DIVINITY of CHRIST; and I believe you agree
 with me in this; what further reason we have to believe the
 same, shall, by the grace of GOD, be shown in my next let-
 ter, if the Lord permit.

I have spent half this day in writing upon this delightful
 subject, but must now leave off, as it is late at night, and my
 weak body needs rest. Yesterday I was thirty three years of
 age, and I think I may say,

“ Much of my time has run to waste,
 “ And I perhaps am near my home;
 “ But GOD forgives my follies past,
 “ HE gives me strength for days to come.”

I rest yours sincerely, in our Common Lord, &c.
 Philad. Octob. 1, 1784.

H

L E T.

L E T T E R V.

Dear and well beloved friend,

HOW many points soever we may differ in, I trust we do not differ in this, viz. that CHRIST is GOD; great numbers of substantial evidences have been already brought from the scriptures of truth in support of this idea, and we shall soon see that the subject is not exhausted.

We read when CHRIST was upon earth, that "one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou ME GOOD? (i. e. supposing him a mere man) there is none good but ONE that is GOD." (St. Matt. xix. 16, 17.) It has been already observed, that if CHRIST was not really and truly GOD, he must have been a *very wicked man* for pretending to it, and receiving religious homage as such, but as CHRIST was evidently GOOD in perfection, so he was truly GOD, according to this very passage; and although he reprov'd this young man, for calling him "GOOD MASTER," while he supposed him *only* a teacher, yet CHRIST who never spoke amiss, called himself GOOD, saying "I AM the GOOD shepherd, the GOOD shepherd giveth his life for the sheep; I AM the good shepherd, and know my sheep and am known of mine;" (St. John x. 11, 14.) so that this confirms the point, and is another testimony from CHRIST's own mouth of HIS DIVINITY.

"Who can forgive sins, but GOD ONLY?" was a question ask'd by the Scribes and Pharisees in their hearts, upon hearing Christ say, "Son be of good cheer, thy sins be forgiven thee;" CHRIST, without refuting their question, prov'd to a demonstration that HE had the power to FORG'VE SINS, by working a special miracle before their eyes in proof of it, on purpose that they might know it: "And JESUS knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins be forgiven thee; or to say, Arise, and walk? but that ye may know the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house." (See St. Matt.

Matt. ix. 2, 7. St. Mark, ii. 5--12. St. Luke v. 20--25.) Christ also said to the woman that washed his feet with her tears, &c. "Thy sins are forgiven." (See St. Luke vii. 47-50.) In all these places we have two strong proofs of the DIVINITY of CHRIST, the one is his knowing the inmost thoughts of the heart; and the other his being able to forgive sins. Certainly he not only assumed the divine character in the highest degree, but (to the utter confusion of all that deny his GODHEAD) proved that it belonged to HIM, in such a manner that his greatest enemies, the Scribes and Pharisees, were not able to deny it.

I hope there is no occasion of proving from the scriptures so plain a point as that FORGIVENESS of SINS belongeth to GOD, and is a part of HIS character; but proof enough may be easily brought, if desired. JEHOVAH proclaimed HIS CHARACTER to Moses, "FORGIVING iniquity and transgression and sin;" (See Exod. xxxiv. 7. Num. xiv. 18.) David says to GOD, "But there is FORGIVENESS with THEE, that THOU mayest be feared:" (Psal. cxxx. 4.) and Daniel says, "To JEHOVAH our GOD, belongeth mercies, and forgivenesses, &c." (Dan. ix. 9.) and St. John says, "If we CONFESS our sins, HE is FAITHFUL and JUST to FORGIVE us our SINS, and to cleanse us from ALL unrighteousness." (1. John i. 9.) But I need not multiply proofs, the matter is plain, power to FORGIVE SINS, and to cleanse us from them, belongs to GOD, and HIM ONLY; since then it is evident that CHRIST had this power, even on earth, it is certain HE is GOD.

It is objected by some, that CHRIST cannot be truly and properly GOD, because he says to the Father (St. John xvii. 3.) "And this is life eternal, that they might know THEE the ONLY TRUE GOD, and Jesus Christ whom THOU hast seen;" to which they also add St. Paul's testimony (1. Cor. viii. 6) To US there is but ONE GOD, THE FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him;" certainly those good people that bring these for proofs against the DIVINITY of CHRIST, have never considered the subject, or affect to be ignorant, which is worse. CHRIST no more intended to exclude HIMSELF from being GOD, when he called his FATHER "the ONLY TRUE GOD," than the FATHER intended to exclude HIMSELF from being GOD, when HE addressed the SON in this language (as says the apostle, Heb. i. 8.) "But unto the SON HE saith, Thy throne, O GOD, is for ever and ever, &c." and again, "And

“ And THOU, LORD, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands, &c.” (see verse 10.)

Just as much (and no more) did CHRIST exclude HIMSELF from being the true GOD in his address to the FATHER, as the FATHER excluded HIMSELF from being GOD, and the CREATOR of heaven and earth, in his address to the SON; but if any further proof of CHRIST's being the TRUE GOD were wanting, St. John's testimony is full to the purpose; he says (I. John v. 20) “ And we are IN HIM that is TRUE, even IN HIS SON JESUS CHRIST, THIS IS THE TRUE GOD, and eternal life.” So we see the FATHER calls HIM “ GOD;” and St. John, “ THE TRUE GOD,” and I think the testimony of two *such* witnesses is *true*, and we are in no danger of being deceived thereby; and St. Paul no more meant to deny CHRIST's being TRULY GOD, by saying, “ To US there is but ONE GOD THE FATHER, &c.” than St. Jude meant to exclude the FATHER from being Master and Lord, when he charged some with “ denying the ONLY LORD GOD, and OUR LORD JESUS CHRIST;” (or OUR ONLY MASTER and LORD JESUS CHRIST; see Jude 4.) for can any rational being think, that St. Paul meant to declare to the Romans, that CHRIST was “ OVER ALL, GOD BLESSED FOREVER;” and to the Corinthians, that HE was not GOD at all? Surely you remember that CHRIST the *child* born, and the SON given, is called “ THE MIGHTY GOD, THE EVER-LASTING FATHER, the Prince of Peace.” (Isai. ix. 6.) Therefore as the FATHER is stiled by the SON the ONLY TRUE GOD, I hope nobody will think that the FATHER in calling the SON GOD, meant to convey an idea that HE was a false GOD, but rather that HE was ONE with HIMSELF, the ONLY TRUE GOD, adored as such by angels and men. The doctrine of the TRIUNE JEHOVAH reconciles all these difficulties, and shows the FATHER, SON, and HOLY GHOST, to be the ONE ETERNAL ELOHIM; concerning which word I have mentioned before, that it is plural. Thus “ Whosoever denieth the SON, the same hath not the FATHER;” and St. Paul says, “ The HEAD of CHRIST is GOD;” and again he says, “ For IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY;” and Christ himself says, “ I and my FATHER ARE ONE; I AM IN THE

“ FA-

“ FATHER, and THE FATHER IN ME.” (see I. John ii. 29. I. Cor. xi. 3. Col. ii. 9. St. John x. 30. xiv. 11.) As all difficulties of this kind are easily solved by the doctrine of the TRINITY IN UNITY, so all those arising from CHRIST’s being often represented as *inferior* to the FATHER, may be as easily solved by considering him as Man, Mediator, GOD’s Servant, &c. as I have shewn in my third letter.

There is one instance, where CHRIST seems to represent his *knowledge* inferior to the FATHER’s, where speaking of the day of judgment he says, “ But of that day and hour knoweth no man, no not the angels which are in heaven, neither the SON, but the FATHER;” (see St. Mark xiii. 32.) he certainly spake of himself here as the *Son of Man*; for it is asserted by the beloved disciple, that “ JESUS knew from the beginning who they were that believed not, and who should betray him;” (St. John vi. 64.) and that “ HE knew all men, and needed not that any should testify of man, for HE knew what was in man;” (chap. ii. 24, 25.) and the disciples on a certain occasion said, “ Now we are sure that THOU KNOWEST ALL THINGS, &c.” (chap. xvi. 30.) which passage I have mentioned before, and also that Peter appealed to CHRIST for the sincerity of his heart, in these words, “ LORD, THOU KNOWEST ALL THINGS; thou knowest that I love thee.” (Chap. xxi. 17.) We find that Nathaniel was surprized that JESUS should know him, and said unto him, “ Whence knowest thou me? JESUS answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee;” upon which Nathaniel, being convinced of HIS DIVINITY, cried out, and in the language of adoration, as well as wonder; said, “ RABBI thou art the SON of GOD; thou art the King of Israel.” (Chap. i. 48, 49.) Thus CHRIST by HIS OMNISCIENCE proved HIMSELF to be GOD. I have observed in my third letter, that CHRIST said, “ I came down from heaven, not to DO mine OWN WILL, but the WILL of HIM that sent me;” (see St. John, vi. 38.) yet we find, that when a Leper came and worshipped HIM, saying, LORD, I THOU WILT thou canst make me clean; JESUS put forth his hand, and touched him, saying, I WILL; Be thou clean;” (see St. Matt. viii. 2, 3.) shewing that GOD HE did *his* OWN WILL, as well as HIS FATHER’s.

I make no doubt but that you have observed, that the words of CHRIST in St. Matt. xx. 23. and St. Mark, >

40: have a much better sense, without the addition of the transactions, than with it; for thus they run without, "But to sit on my right hand, and on my left, is not mine to give but to them for whom it is prepared of my FATHER;" but the common reading seems to contradict the account which CHRIST gives of the division which he will make between the sheep and the goats, when he will give the sheep a place on his right hand, and the goats a place on his left; as also those passages that speak of HIS giving a kingdom, a crown of glory and righteousness, a seat on his throne, power over the nations, &c. but leave out the words *it shall be given*, printed in italicks, and there is no contradiction at all; but even then we may observe that CHRIST elsewhere assumes the same right and power of preparing suitable places for all, as HE here ascribes to the FATHER; as for instance, he says to his disciples (St. John xiv. 2, 3.) "In my Father's house are many mansions; I go to PREPARE a place for YOU; and if I go and PREPARE a place for you, I will come again, and receive you unto myself, that where I am ye may be also." Thus what is spoken of as the FATHER's prerogative in one passage, is declared by the SON in another, to be *his own proper business*.

Once when the Jews tauntingly asked JESUS, saying, "Where is thy FATHER? JESUS answered, If ye had known ME, ye should have known my FATHER also." (St. John, viii. 19.) These words (as well as many others of the same kind) make it evident that the SON was the same in nature and essence as the FATHER (however personally distinguished from HIM) and therefore is *truly* GOD; and as the apostle John expresses it, HE "hath made us kings and priests unto GOD and HIS FATHER, to him glory and dominion, for ever and ever, amen." (Rev. i. 6.)

JEHOVAH represents HIMSELF (in Mal. iii. 6.) as unchangeable, saying, "For I JEHOVAH change not;" and the apostle speaking of our LORD, says, "JESUS CHRIST, the same yesterday and to day, and for ever." (H. b. xiii. 8.) Here I cannot help observing, that JESUS CHRIST *as man* has passed already through many changes; and is very different now from what he once was, when "his visage was marred more than any man's;" yet as GOD he always was, is now, and ever will be the same.

I shall now take notice of another very extraordinary proof of the DIVINITY of CHRIST, which I have not yet mentioned, but which well deserves our serious consideration. You remember that Christ said to his disciples, "For where two

“ or three are gathered together in my name, THERE AM
 “ I IN THE MIDS OF THEM ;” and after his resur-
 rection, he promised them his perpetual and universal pre-
 sence, saying, “ LO, I AM WITH YOU ALWAYS, even
 “ unto the end of the world ;” [or age.] (See St. Matt.
 xviii. 20. and xxviii. 20.) Is it not evident, that these
 promises can never be fulfilled except CHRIST be GOD ?
 For to be present every where, or in more places than one at
 the same time, seems to me impossible for a creature, as om-
 nipresence is a character peculiar and essential to the Deity.

Seeing then that CHRIST hath promised to be with all his
 faithful ministers, and sincere worshippers in every place,
 even unto the end ; (and who dare charge him with breaking
 his word ?) it being also declared by him, that he was in
 heaven at the very time that he dwelt upon earth (see St.
 John, iii. 13.) all which can only be true upon the suppo-
 sition that HE IS TRULY DIVINE ; and as HE is called
 “ The faithful and TRUE WITNESS,” (see Rev, iii. 14.)
 it follows, that HE IS GOD, present every where ; “ Nei-
 “ ther is there any creature that is not manifest in HIS
 “ sight ; but all things are naked and opened unto the eyes
 of HIM with whom we have to do.” (See Heb. iv. 13.)

I have already shewn that JESUS CHRIST looked upon
 HIMSELF as *worthy* to receive RELIGIOUS ADORA-
 TION, and accordingly never refused it ; and in the first
 ages of Christianity people used frequently to *pray* to HIM,
 though such a practice cannot fail to grow very much out of
 use, when and where HIS DIVINITY is denied ; for those
 who do not believe HIM to be GOD, to be consistent with
 themselves should never *pray* to HIM at all, and I *suppose*
 they do ; for if he is ever *so good a creature*, they cannot
 think it probable that HE should be able to hear and answer
 their petitions at once, and it is certain that he cannot as
 a *CREATURE* be in all little assemblies at the same time ;
 HE cannot hear all our complaints, still less know the inmost
 recesses of our hearts ; and is it possible that HE could re-
 lieve all our wants, when it is highly probable that in our
 whole lives we should not all have one opportunity apiece of
 addressing HIM ? Therefore I am sure if HE is not GOD,
 it is as highly absurd for any of the human race to *pray* to
 HIM (especially seeing he is at such a distance) as it would be
 to pray to saints and angels.

But I shall now endeavour to show from the scriptures, that
 JESUS CHRIST is to be prayed to, as well as praised. I
 have already mentioned, that all the angels of GOD are

commanded to *worship* him; and "that all men should honour the SON, even as they honour the FATHER; he that honoureth not the SON, honoureth not the FATHER, which hath sent him:" (See Heb. i. 6. St. John v. 23.) And is not the FATHER to be *honoured* by being *prayed* to, as well as *praised*? Even so then should the SON be *honoured*. Does not the apostle declare that CHRIST is exalted to be "a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins?" (See Acts v. 31.) And are not all things in his hands? He promises to give to overcomers "to eat of the tree of life, which is in the midst of the Paradise of GOD;" freedom from the power of the *second death*; "to eat of the hidden manna;" a *white stone*, and in the stone a *new and secret name written*, he will give them; *power to rule over the nations with a rod of iron*; and the *morning star*; such shall be clothed in *white raiment*; their names shall not be blotted out of the *book of life*; CHRIST will *confess* them before his FATHER, and before his Angels; they shall be made pillars in the temple of GOD, and go no more out, &c. they shall sit with CHRIST in his throne; and finally, he says, "He that overcometh shall inherit all things; and I will be his GOD, and he shall be my son." (See Rev. ii. 7, 11, 17, 26, 27, 28. iii. 5, 12, 21. xxi. 7.) Here is a specimen of what JESUS CHRIST hath in his power to give, and if HE hath all these blessings to bestow upon us the least we can do is to *ask HIM* for them.

The thief on the cross obtained a very great blessing by praying to JESUS, in these words, "LORD, remember me when thou comest into thy kingdom;" for our LORD and Saviour JESUS said unto him, "Verily, I say unto thee, to day shalt thou be with me in Paradise." (See Luke xxiii. 42, 43.) Great was the faith of the poor criminal, to believe in one as his LORD that appeared *downward* in the same situation as himself, and to pray to one as a Saviour and King, that was *then* suffering the punishment of the vilest malefactors; and great were the favours he obtained even pardon of sin, present peace, and assurance of speedy happiness. St. Stephen, that first Christian martyr, of blessed memory, in his dying agonies, called upon JESUS; for the sacred writer says, "They stoned Stephen calling upon GOD, (i. e. Stephen called upon GOD) 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." (See Acts vii. 59, 60.) O happy man! to have such a friend as JESUS near, to comfort him in the hour of a painful death! St.

St. Paul wrote thus, "Unto the Church of GOD which is
 " at Corinth, to them that are sanctified in CHRIST JESUS,
 " called to be saints, with all that in every place call upon
 " the NAME of JESUS CHRIST OUR LORD, both *their's*
 " and *our's*." (1 Cor. i. 2.) The scripture saith, "Who-
 " soever believeth on HIM shall not be ashamed;—for the
 " same LORD over all is rich unto all that call upon him; for
 " whosoever shall call upon the name of the LORD shall be
 " saved." (See Rom. x. 11, 12, 13.) And we are told (Acts
 x. 36.) that "JESUS CHRIST is LORD of ALL;" and
 we are informed by St. John (Rev. xix. 16.) that "He hath
 " on his vesture, and on his thigh a name written, KING
 " OF KINGS, AND LORD OF LORDS." (See also chap.
 xvii. 14.) where he is called, "Lord of Lords, and King of
 " Kings;" and chap. xv. 3 where he is called "King of
 " Saints." To these striking testimonies I will add the beauti-
 ful advice that GOD the FATHER gives to the spouse of
 CHRIST, (See Psalm xlv. 10, 11.) "Hearken, O daughter,
 " and consider, and incline thine ear; forget also thine own
 " people, and thy father's house; so shall the King greatly
 " desire thy beauty, for HE IS THY LORD; and WOR-
 " SHIP THOU HIM."

Some say CHRIST is not GOD, and should not be prayed
 to, because he says, (St. John xvi. 23.) "At that day ye
 " shall ask me nothing;" but any rational person may see that
 those words, and the following, are spoken only to endear
 the FATHER the more to the disciples; for he immediately
 adds, "Verily, verily, I say unto you, whatsoever ye shall
 " ask the FATHER in my name he will give it you; hitherto
 " have ye asked nothing in my name; ask and ye shall receive,
 " that your joy may be full; at that day ye shall ask in my
 " name; and I say not unto you that I will pray the FATHER
 " for you; for the FATHER HIMSELF LOVETH YOU,
 " because ye have loved me, and have believed that I came
 " out from GOD." (See verses 23, 24, 26, 27.) Now can
 any suppose that CHRIST meant absolutely to tell his dis-
 ciples that he would not pray, or make intercession for them
 any more to the FATHER? which would be very grievous
 news, as well as contrary to many passages of scripture! but
 he meant to inform them, that the FATHER had such a love
 to them, as his peculiar first born children, that HE was ready
 as it were to grant them any thing they should ask, *even with-
 out the mediation of CHRIST*; this will show us, that the sense
 of the words, "At that day ye shall ask me nothing," did
 not in the least forbid their asking CHRIST any thing they
 needed,

needed, but only led them into such an endearing acquaintance with the FATHER, that they might venture near HIS throne, and freely ask HIM for all things in the name of JESUS; and the Saviour meant to teach them that the FATHER was always *ready and willing* to supply their wants; but CHRIST had told them before, saying, "And whatsoever ye shall ask in my name THAT WILL I DO, that the FATHER may be glorified in the SON; if ye shall ask any thing in my name I WILL DO IT." (See chap. xiv. 13, 14.) Here he shows them, that HE would perform what they should ask of HIM, and soon after teaches them that the FATHER would as readily do what they should ask of HIM. I am sensible that I have said more upon this matter than will appear needful to many, but as some have raised it as an objection, I have endeavoured to answer it very fully.

Thus I have proved from the Scriptures, that CHRIST is JEHOVAH, LORD, GOD, SAVIOUR, and JUDGE. That HE is the CREATOR of ALL THINGS; (and I might have shown from Heb. 1. 3. that HE UPHOLDS "ALL THINGS by the WORD of HIS POWER;") that HE is the OBJECT of *religious worship and adoration*; and that HE is to be *prayed to*, as well as *praised*: from all which considerations his DIVINITY is *evident*: (at least to me.) Whether the words of St. John (2 epistle 9, 10, 11.) ought to be applied to those who deny the DIVINITY of CHRIST, I shall leave you to judge; "Whosoever transgresseth, and abideth not in the DOCTRINE of CHRIST, hath not GOD; he that abideth in the DOCTRINE of CHRIST, he hath both the FATHER and the SON: If there come any unto you, and bring not this DOCTRINE, receive him not into your house, neither bid him God-speed, for he that bideth him God-speed, is partaker of his evil deeds."

I have now discussed this important question: (Whether or not is CHRIST *truly and properly* GOD?) which I proposed, and I have done it with as much exactness as I am able to do in so brief a manner; and I am perfectly satisfied, that HE IS *truly* DIVINE, and *properly* GOD; this is the foundation of my hope, and the ground of my confidence.

"Some take HIM a creature to be,
 "A man or an Angel at most;
 "Sure those have not feelings like me,
 "Nor know themselves wretched and lost:

“So guilty, so helpless am I,
“ I durst not confide in HIS blood,
“ Nor on HIS protection rely,
“ Unless I was sure HE IS GOD.”

I remain yours in the best of bonds,

Philadelphia, October 19, 1784.

P. S. Since I finished my letter, I have had an opportunity of reading the Arian system, and I find that they hold Christ to be “the only begotten Son of the Father,” and they certainly have a grand idea of him, and without supposing him to be truly and properly GOD, they pay him very great homage; greater than I should dare to pay to any being besides HIM who said, “Thou shalt have no other GODS before (or “besides) ME;” and “Thou shalt worship JEHOVAH thy “GOD, and HIM ONLY shalt thou serve; and again, “For thou shalt worship no other GOD, for JEHOVAH “whose name is jealous, is a jealous GOD.”

They charge the doctrine of the TRI-UNITY as I believe it, with absurdity and mystery; but I freely own I had rather believe what I think God declares, tho’ I should not be able fully to comprehend it, than do what He positively forbids; and till they can clear their scheme from idolatry (for they certainly worship two Gods, one inferior to the other) I shall think it best to adhere to what they call a *mystery*.

I would not be understood by any to say, “That no good “man doubts of, or disbelieves the DIVINITY of CHRIST.” I think some exceeding good characters of my acquaintance do both; but I believe I may venture to say of it, as I did once in a sermon on the doctrine of the resurrection of the body, “This doctrine appears to me so essential in the Christian system, that (though I hope many will be saved who “never heard of it, or having heard of it, doubt, disbelieve “and deny it, yet) I am well persuaded, there could be no salvation at all for any of the human race, if it was not true “in fact.”