ONE HUNDRED SCRIPTURAL ARGUMENTS For the Unitarian Faith.

UNITARIAN CHRISTIANS believe Jesus Christ to be the Sou of God and the Saviour of men. They believe in the divinity of his mission and of his doctrines. They believe that the Gospel which he proclaimed came from God; that the knowledge it imparts, the morality it enjoins, the spira it breathes, the acceptance it provides, the promises it makes, the prospects it exhibits, the rewards it proposes the punishments it threatens,—all proceed from the great Jehovah. But they do not believe that Jesus Christ is the Supreme God. They believe that, though exalted far above all other created intelligences, he is a being distinct from subordinate to, and dependent upon, the Father Ahnighty -For this belief they urge, among other reasons, the following arguments from the Scriptures :-

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another. "It is written in your law, that the testimony of two men is true. I am one who bear witness of myself, and the Father that sent me beareth witness of me.? John viii. 17, 18.

2. Because he not only never said that himself was God, but, on the contrary, spoke of the Father, who sent him, as God, and as the only God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.

3. Because he is declared, in unnumbered instances, to be the Son of God. "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 17. Can a son be coeval and the same with his father?

4. Because he is styled the Christ or the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts x. 38. Is he who anoints the same with him who is anointed?

5. Because he is represented as a *Priest*. "Consider the *High Priest* of our profession, Christ Jesus." Heb. iii. 1. The office of a priest is to minister to God. Christ, then, as a priest, cannot be God.

6. Because Christ is Mediator between the "One God" and "men." "For there is one God, and one Mediator between God and men, the man Jesus Christ." 1 Tim. ii. 5.

7. Because as the Saviour of men he was sent by the Father. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John iv. 14.

S. Because he is an Apostle appointed by God. "Consider the apostle, Christ Jesus, who was faithful to him that appointed him." Heb. iii. 1, 2.

9. Because Christ is represented as our *Intercessor* with God. "It is Christ that died, yea, rather, that is risen again, who is even as the right hand of God, who also maketh inter-cession for us." Rom. viii. 34. 10. Because the Head of Christ is God.

I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is od." 1 Cor. xi. 3.
11. Because in the same sense in which

we are said to belong to Christ, Christ is said to belong to God. "And ye are Christ's, and Christ is God's." 1 Cor. iii. 23.

12. Because Christ says, "My Father is greater than all." John x. 29. Is not the Eather then greater than the Son?

Father, then, greater than the Son?

13. Because he affirms, in another connexion, and without the least qualification,

My Fa her is greater than I." John xiv. 28. 14. Because he virtullay denies that he is God, when he exclaims, "Why callest thou me good? There is none good but one, that is God." Matt. xxix. 17.

15. Because our Saviour, after having said, "I and my Father are one," gives his disciples distinctly to understand that he did not mean one in substance, equal in power and glory, but one only in affection and design, stee, as clearly appears from the prayer he offers to his Father in their behalf,—"that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us." John xvii. 21.

16. Because the Father is called the God of Christ, as he is the God of Christians. "Jesus saith unto her, Go to my brethren, and say unto them, I ascend unto my Father and you Father, and to my God and your God."

John xx. 17.

17. Because an Apostle says of God, in distinction from the "Lord Jesus Christ," that HE is the "only Potentate," and that HE "only hath immortality." 1 Tim. vi. 15, 16.

18. Because it is the express declaration of

the same Apostle, that the Father is the one God, and there is none other. "Though there be that are called Gods, whether in heaven or in earth, (as there be gods many and lords many,) yet to us there is but one God, the Father, of whom are all things." 1 Cor. viii. 5, 6.

19. Because the power which Christ possessed was, as himself affirmed, given to him. All power is given unto me," &c. Matt.

God. "The Father that dwelleth in me, he doeth the works." John xiv. 10. "If 1 docth the works." John xiv. 10. "If I cast out devils by the spirit of God," &c. Matt. xii. 28.

21. Because he distinctly states, that these works bear witness, not to his own power, but that the Father had sent him. John v. 36.

22. Because he expressly affirms, that the works were done, not in his own, but in his Father's name. John x. 25.

23. Because he asserts, that "him hath God the Father sealed;" i. e., to God the Father he was indebted for his credentials.

24. Because he declares, that he is not the author of his own doctrine. "My doctrine is not mine, but his that sent me." John vii.

16, 17.

25. Because he represents himself as having been instructed by the Father. "As my Futher hath taught me, I speak these things." John viii. 28.

26. Because he refers invariably to the 20. Because he refers invariantly to the Father as the origin of the authority by which he spoke and acted. "The Father hath given to the Son authority," &c. John v. 26, 27.

27. Because he acknowledges his dependence on his heavenly Father for example and direction in all his doings. "The Son can do nothing of himself, but what he seeth the Father do." John v. 19. "The Father loveth the Son, and sheweth him all things that himself doeth." John v. 20.

28. Because he says, "I seek not mine own glory; but I honour my Father." John viii.

29. Because he declares, "If I honour myself, my honour is nothing; it is my Father that honoureth me." John viii. 54.

30. Because an Apostle declares, that in

Christ dwelt all fulness, because it so pleased the Father. Col. i. 19.

31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation. "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. 22 1 Cor. viii. 6.

32. Because he declares, "I am not come of myself," into the world, "for I proceeded forth and came from God." John viii. 42, vii. 28. "Jesus knowing that he came from

God and went to God," &c. John xiii. 3.

33. Because he affirms, that he had not the disposal of the highest places in his own kingdom. "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. xx. 23.

34. Because our Saviour, referring his dis-

ciples to a future time, when they would un-derstand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father. When ye have lifted up the Son of Man, [i. e. crucified him,] then shall ye know I am he, [i.e. the Messiah,] and that I do noth-ing of myself; but as my Father hath taught me, I speak these things. John viii. 28.

35. Because our Saviour always professed to have no will of his own, but to be ever entirely guided and governed by the will of his heavenly Father. "For I came down from heaven, not do mine own will, but the will of him that sent me." John vi. 38.

36. Because he expressly denies that he is

possessed of the divine attribute of independent existence. "As the living Father hath sent me, and I live by the Father," &c. John vi. 57.

37. Because he expressly disclaims the possession of the divine attribute of underived existence. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26. 38. Because he positively denies that he is

possessed of the divine attribute of omnipo-tence. "I can of my own self do nothing." John v. 30.

39. Because he expressly disclaims the possession of the divine attribute of omniscience. But of that day, and that hour, knoweth no man; no, not the angels which are in heaven; in wisdom, and in favour with God and man." neither the Son, but my Futher only." Matt. Luke ii. 52.

xxiv. 36; Mark xiii. 32. 40. Because Christ is said in the Scriptures to have been "tempted of the devil." Mati. But "God cannot be tempted with James i. 13.

41. Because it is related of our Saviour, that "he continued all night in prayer to God." Luke vi. 12. Why should Christ thus pray, if he himself were God?

42. Because in the presence of a numerous company before the resurrection of Lazarus, he gave thanks to the Father for having heard him. "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always." John xi. 41, 42.

43. Because Jesus besought his Father to glorify him. "And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was." John xvii. 5. The being who prayed to God to glorify him cannot be God.

44. Because he implored that if it were 20. Because he positively denies himself to be the author of his miraculous works, but redading, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; will I grant to sit with me in my throne, even adding, "nevertheless, not as I will, but as from him; as I also overcame, and am set down with throne adding, "nevertheless, not as I will, but as from him; as I also overcame, and am set down with throne adding, "nevertheless, not as I will, but as from him; as I also overcame, and am set down with throne adding, "nevertheless, not as I will, but as from him; as I also overcame, and am set down with throne adding, "nevertheless, not as I will, but as from him; as I also overcame, and a me in my throne, even adding, "nevertheless, not as I will, but as from him; as I also overcame, and a me in my throne, even adding, "nevertheless, not as I will, but as it will, but as it will be a set of throne adding, and throne adding, "nevertheless, not as I will, but as it will be a set of throne adding, and throne adding, "nevertheless, not as I will, but as it will be a set of throne adding, and throne adding, "nevertheless, not as I will, but as it will be a set of throne adding throne adding through the set of throne adding throne

45. Because he said, "My God, my God, why hast thou forsaken me?" Matt. xxii. 46. Can he who uttered this be the Supreme God?

46. Because he never paid his adorations to himself, the Son, nor to the Holy Ghost, as he should have done had the Son and the Holy

Ghost been God; but always to the Father.

47. Because he never instructed his disciples to worship himself or the Holy Ghost, but the Father, and the Father only. "When ye pray, say, Our Father which art in heaven." Luke xi. 2. "In that day ye shall ask me nothing. Whatsoever ye ask of the Father in my name," &c. John xvi. 23. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John iv. 23.
48. Because it was not the practice of the

apostles to pay religious homage to Christ, but to God the Father through Christ. "I thank God through Jesus Christ." Rom. vii. 25. "To God only wise, be glory through Christ." Rom. xvi. 27. "I bow my knees unto the Father of our Lord Jesus Christ."

Eph. iii, 14. 49. Because Peter, immediately after being filled with the Holy Spirit on the day of Pentecost, thus addressed the Jews: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the de-terminate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up," &c. Acts ii. 22—24.

50. Because St. Paul expressly states, that

all things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. v. 18. 51. Because the same apostle gives "thanks

to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

52. Because it is said, that it is "to the glory of God the Futher," that "every tongue should confess that Jesus Christ is Lord." Phil. ii. 11.

53. Because the Scriptures affirm, that, Christ glorified not himself to be made a high priest, but the [glorified him] who said unto him, Thou art my Son: this day have I begotten thee." Heb. v. 5.

54. Because it is expressly asserted, that God gave to Christ the Revelation which was made to the author of the Apocalypse. Rev. i. 1.

55 Because an apostle speaks of Christ only as the image of God. "Who is the image of the invisible God." Col. i. 15; 2 Cor. iv. 4. It would be absurd to call any one his own

image.

56. Because Christ is stated to be "the first-born of every creature." Col. i. 15.

57. Because he is said to be "the beginning of the creation of God." Rev. iii. 14.

59. Because Peter declares, that " Christ received from God the Father honour and glory, when there came such a voice to him

from the excellent glory. This is my beloved Son," &c. 2 Peter i. 17.

60 Because it is represented as necessary that the Saviour of mankind should " be made like unto his brethren." Heb. ii. 17.

61. Because, in the Epistle to the Hebrews, Christ is compared with Moses in a manner that would be impious, if he were the Supreme God. "For this man [Christ] was counted worthy of more glory than Moses, in-asmuch as," &c. Heb. iii. 3.

62. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God's spirit. "Behold my servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him," &c. Matt. xii. 18.
63. Because he himself expressly declares

that it was in consequence of his doing what pleased the Father, that the Father was with him, and did not leave him alone. "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." John viii. 29.
64. Because he is said to have "increased

65. Because he speaks of himself as one who had received commands from the Father. "The Father who sent me, he gave me a commandment." John xii. 49.

66. Because he is represented as obeying the Father, and as having "been obedient unto death." Phil. ii. 8. "Even as the Father said unto me, so I speak." John xii. 50. "I have kept my Father's commandments." John xv. 10.
67. Because Christ "learned obedience by

the things which he suffered." Heb. v. 8. 68. Because he is spoken of in the Scriptures as the first-born among many brethren Rom. viii. 29. Has God brethren?

69. Because Christ calls every one who obeys God, his brother. "Whosoever shall do the will of my Father in heaven, the same is my brother." Matt. xii. 50.

John is my brother." 70. Because he offers to the faithful the like distinction and honour that himself has with the Father. "To him that overcometh.

71. Because God in the latter ages, hath spoken by his Son, and appointed him heir of all things. Heb. i. 2.

72. Because Christ is styled the first-begotten of the dead. Rev. i. 5.

73. Because it is declared that God raised him from the dead. "This Jesus hath God raised up, whereof we all are witnesses. Acts

74. Because God poured out upon the apostles the Holy Spirit, through Jesus Christ. Tit. iii, 6.

75. Because the reason assigned for the Holy Spirit not having been received earlier is, that Jesus was not then glorified. "The Holy Ghost was not yet given, because that Jesus was not glorified." John vii. 36.

76. Because it is affirmed that Christ was exalled by God to be a Prince and a Saviour.

Acts v. 31.
77. Because God made that same Jesus who was crucified, both Lord and Christ. Acts ii. 36. 78. Because God gave him a name which is

above every name. Phil. ii. 9.
79. Because Christ was ordained of God to be the judge of quick and dead. Acts x 42.

80. Because God will judge the secrets of men by Jesus Christ. Rom. iii. 16.

81. Because all judgment is committed to Christ by the Father. John v. 22.

82. Because our Saviour grounds the importance of his judgment solely upon the circumstance, that it is not exclusively his appropriate the same judgment which he proposers but his own judgment which he pronounces, but that of the Father who sent him. "If I judge, my judgment is true; for I am not alone, but

I and the Father that sent me." John viii. 16. 83. Because it is said, that when he was received up into heaven, he "sat on the right

hand of God." Mark xvi. 19.

84. Because St. Paul affirms that Christ, even since his ascension, "liveth unto God," and liveth by the power of God." Rom. vi.

10; 2 Cor. xiii. 4. 85. Because it is affirmed of Christ, that "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. 28.

86. Because the apostle John asserts, that no one hath seen God at any time," which is not true, if Christ were God.

not true, if Christ were God.

57. Because in the prophecies of the Old Testament that relate to Christ, he is spoken of as a being distinct from and subordinate to God. Deut. xviii. 15; John i. 45.

88. Because the Jews never expected that any other than a being distinct from and in-ferior to God was to be their Messiah; yet our Saviour never hinted to them that this exnectation was erroneous.

91. Because, had his immediate disciples believed him to be the Almighty, would they have been so familiar with him, argued with him, denied him, fled from him, and left him

to be dragged to the cross? 92. Because the Apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God, but what was altogether inconsistent with the doctrine. Acts ii. 22, xiii. 23, xvii. 3, 31, xxii. 8.

93. Because there is no evidence to prove that the first converts to Christianity ever incurred the imputation of idolatry from the Jews, as they must have done, had they believed and taught that the Son as well as the Father, is Jehovah.
94. Because there are in the New Testa-

ment 17 passages wherein the Father is styled one or only Gon, while there is not a single passage in which the Son is so styled.

95. Because there are 320 passages in

which the Father is absolutely or by way of eminence called God, while there is not one in which the Son is thus called. 96. Because there are 105 passages in which the Father is denominated God, with

pecularly high titles and epithets, whereas the son is not once so denominated. 97. Because there are 90 passages wherein it is declared that all prayers and praises

ought to be offered to min, and that every thing ought to be ultimately directed to mis honour and glory; while of the Son no such declaration is ever made. 98. Because of 1300 passages in the New

Testament wherein the word God is mentioned, not one necessarily implies the existence of more than one person in the Godhead, or that this one is any other than the Father.

99 Because the passages wherein the Son is declared, positively, or by the clearest implication, to be subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will, are above 300. 100. Because, in a word, the supremacy of

the Father, and the subordination of the Son, is the simple, unembarrassed, and current doctrine of the Bible, whereas that of their equality is encumbered with difficulties, and dependent, at the best, on very few passages for support.

Printed for the Committee of THE MONTREAL UNITARIAN SOCIETY

AND PUBLISHED MONTHLY. Terms:-2s. 6d. per Annum, exclusive of Postage. DONOGHUE AND MANTZ, PRINTERS.